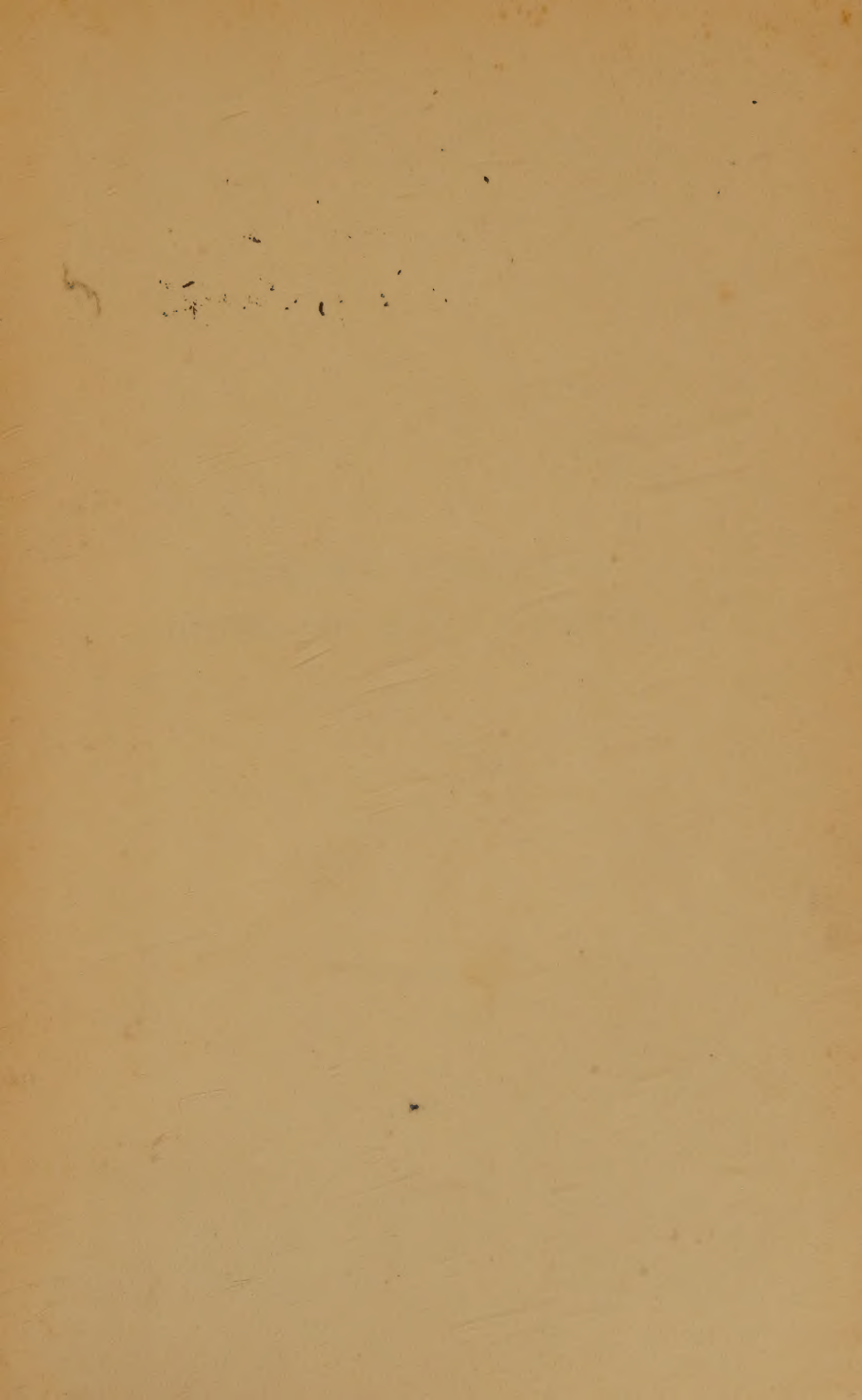




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PUTNAM'S COMPLETE
BOOK OF QUOTATIONS

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COMPLETE BOOK
OF QUOTATIONS
PROVERBS AND HOUSEHOLD WORDS

*A Collection of Quotations from British and
American Authors, with many Thousands of
Proverbs, Familiar Phrases and Sayings, from
all sources, including Hebrew, Arabic, Greek,
Latin, French, German, Italian, Spanish,
and other Languages.*

BY

W. GURNEY BENHAM
F.S.A., F.R.HIST.S.

WITH FULL VERBAL AND CLASSIFIED INDEX

G. P. PUTNAM'S SONS
NEW YORK

1927

*Special American Edition issued under arrangement with the
English Publishers.*

PREFACE

*Nor will I tire thy patience with a train
Of preface.*

DRYDEN. *Georgics*, Book 2.

THE first edition of this Book of Quotations—which had been the result of twenty years of continuous research—was issued in 1907. It was kindly received by the Press and by the public, and secured a world-wide sale. Since that date several further editions have appeared, with certain additions and minor improvements, these, however, being restricted by the necessity for utilizing the original plates (with adjustments), in order to avoid the delay and the heavy cost of an entire re-setting of the type. In the present edition the book has been completely revised and entirely re-set, and some 10,000 additional quotations and proverbs have been introduced. Thanks to the typographical methods now adopted, greater economy of space has been attained, and by this means the very substantial enlargement of the contents has been effected without any inconvenient addition to the bulk of the volume.

The index has been entirely re-cast and considerably enlarged. It has been improved by the introduction of Subject headings in addition to the full verbal index. To facilitate reference each page of the text of the book has been divided into two portions (*a* and *b*).

It will be noted that in the text the dates of the more important works quoted are given. This information, in conjunction with the index, will assist students who desire to elucidate the origin of quotations or sayings.

The method of arrangement in this collection—under authors' names rather than under subject classification—will be approved, I believe, by all literary people. At the same time it must be admitted that there are obvious conveniences in a subject classification, and this desideratum is secured, in the present volume, by the very ample Subject Groups which will be found in the index.

From time to time many correspondents in Great Britain and in the United States have favoured me with valuable suggestions, additions, and emendations. I shall be most grateful for such assistance, in the form of additional references, notes, corrections, or improvements generally, for use in future editions.

W. GURNEY BENHAM.

COLCHESTER, ENGLAND.

CONTENTS

	PAGE
BRITISH AND AMERICAN AUTHORS	I
HOLY BIBLE	409
BOOK OF COMMON PRAYER	432
WAIFS AND STRAYS :	
1. MEDIEVAL AND 16TH CENTURY	434
2. 17TH CENTURY	437
3. 18TH CENTURY	438
4. 19th AND 20TH CENTURIES	441
5. EPITAPHS	444
6. NURSERY SONGS AND RHYMES	446
7. NATURALISED PHRASES AND QUOTATIONS.	447
8. PHRASES AND HOUSEHOLD WORDS	454
9. HISTORICAL AND TRADITIONAL	456
10. POLITICAL PHRASES AND ALLUSIONS	459
11. FORENSIC	460
12. TOASTS	461
13. FOLK-LORE AND WEATHER RHYMES	462
14. LONDON STREET SAYINGS	464
15. THE KORAN	465
16. BOOK INSCRIPTIONS	465
17. BELL INSCRIPTIONS	466
GREEK QUOTATIONS	467
LATIN QUOTATIONS	482
MODERN LANGUAGES :—	
FRENCH QUOTATIONS	689
GERMAN QUOTATIONS	710
ITALIAN QUOTATIONS	714
SPANISH QUOTATIONS	716
DUTCH QUOTATIONS	716
PROVERBS	717
INDEX	881

BRITISH AND AMERICAN AUTHORS.

1a

ABBOTT, Wenonah Stevens (b. 1865)
Behind is life and its longing,
Its trial, its trouble, its sorrow :
Beyond is the Infinite Morning
Of a day without a to-morrow.
A Soul's Soliloquy.

ADAMS, Chas. Follett (d. 1918)
But ven he vash asleep in ped,
So quiet as a mouse,
I prays der Lord, "Dake anyding,
But leaf dot Yawcob Strauss."
Yawcob Strauss.

ADAMS, John, President U.S.A.
(1735-1826)
The declaration that our people are hostile
to a government made by themselves, and
for themselves, and conducted by themselves,
is an insult.
Address (1798). *Westmoreland Co.,
Virginia.*

ADAMS, Sarah Flower (1805-1848)
Nearer, my God, to Thee,
Nearer to Thee ;
E'en though it be a cross
That raiseth me.

ADCOCK, Arthur St. John (b. 1864)
If beauty lived for ever, it would die ;
And seen for ever would be seen no more.
Cup-bearer.

ADDISON, Joseph (1672-1719)
The great, th' important day, big with the
fate
Of Cato and of Rome.
Cato (1713). *Act i. 1.*

Thy steady temper, Portius,
Can look on guilt, rebellion, fraud, and
Cæsar,
In the calm lights of mild philosophy. *Ib.*
Greatly unfortunate, he fights the cause
Of honour, virtue, liberty and Rome. *Ib.*
Love is not to be reasoned down, or lost,
In high ambition and a thirst of greatness ;
Tis second life, it grows into the soul. *Ib.*

B.Q.

1b

'Tis not in mortals to command success,
But we'll do more, Sempronius, we'll deserve
it. *Act i. 2.*

Your cold hypocrisy's a stale device,
A worn out trick ; would'st thou be thought
in earnest ?
Clothe thy feigned zeal in rage, in fire, in
fury ! *Act i. 3.*

'Tis not my talent to conceal my thoughts,
Or carry smiles and sunshine in my face,
When discontent sits heavy at my heart.
Act i. 4.

And if, the following day, he chance to find
A new repast, or an untasted spring,
Blesses his stars, and thinks it luxury. *Ib.*

The pale unripened beauties of the north.
Ib.
My voice is still for war. *Act ii. 1.*

A day, an hour of virtuous liberty,
Is worth a whole eternity in bondage. *Ib.*

When Liberty is gone,
Life grows insipid, and has lost its relish.
Act ii. 3.

Chains or conquest, liberty or death.
Act ii. 4.

Young men soon give, and soon forget
affronts :
Old age is slow in both. *Act ii. 5.*

When love's well timed, 'tis not a fault to love,
The strong, the brave, the virtuous, and the
wise,
Sink in the soft captivity together.
Act iii. 1.

Then do not strike him dead with a denial,
But hold him up in life, and cheer his soul
With the faint glimmering of a doubtful hope.
Act iii. 2.

When love once pleads admission to our
hearts,
In spite of all the virtue we can boast,
The woman that deliberates is lost.
Act iv. 1.

Curse on his virtues ! they've undone his
country ;
Such popular humanity is treason.
Act iv. 4.

Falsehood and fraud shoot up on every soil,
The product of all climes. *Ib.*

When vice prevails, and impious men bear
sway,
The post of honour is a private station. *Ib.*

Once more farewell!
If e'er we meet hereafter, we shall meet
In happier climes, and on a safer shore. *Ib.*

It must be so,—Plato, thou reasonest well!—
Else whence this pleasing hope, this fond
desire,

This longing after immortality? *Act v. 1.*

Eternity, thou pleasing, dreadful thought. *Ib.*

Unhurt amidst the war of elements,
The wrecks of matter, and the crash of worlds. *Ib.*

He knows not how to wink at human frailty,
Or pardon weakness that he never felt.

Act v. 4.

Whilst I yet live, let me not live in vain. *Ib.*

The best may err. *Ib.*

From hence, let fierce contending nations
know

What dire effects from civil discord flow. *Ib.*

Here swarthy Charles appears, and there
His brother with dejected air.

To Sir Godfrey Kneller.

That is well said, John, an honest man,
that is not quite sober, has nothing to fear.

The Drummer (1715). Act i. 1.

I should think myself a very bad woman
if I had done what I do for a farthing less.

Ib.

We are growing serious, and, let me tell
you, that's the very next step to being dull.*

Act iv. 6.

There is nothing more requisite in busi-
ness than despatch. *Act v. 1.*

Critics in rust. *Dialogue.—Ancient Medals.*

To have a relish for ancient coins, it is
necessary to have a contempt for the modern.

Ib.

They are all of them men of concealed
fire, that doth not break out with noise and
heat in the ordinary circumstances of life,
but shows itself sufficiently in all great
enterprises that require it.

The Present State of the War (1707).

He more had pleased us had he pleased us
less.

English Poets.

(Referring to Cowley.)

For wheresoe'er I turn my ravished eyes,
Gay gilded scenes and shining prospects rise;

Poetic fields encompass me around,
And still I seem to tread on classic ground.

Letter from Italy (1704).

How has kind heaven adorned the happy land,
And scattered blessings with a wasteful hand!
Ib.

A painted meadow, or a purling stream. *Ib.*

Unbounded courage and compassion joined,
Tempering each other in the victor's mind,
Alternately proclaim him good and great,
And make the hero and the man complete.

The Campaign (1704).

Rides in the whirlwind, and directs the
storm. *Ib.*

Such easy greatness, such a graceful port,
So turned and finished for the camp or
court! *Ib.*

And those who paint them truest, praise them
most.* *Ib.*

Music, the greatest good that mortals know,
And all of heaven we have below.

Song for St. Cecilia's Day. St. 3.

Nothing is capable of being well set to
music that is not nonsense.

The Spectator (1711–1714). Vol. 1, No. 18.
March 21, 1711.

A perfect Tragedy is the noblest production
of human nature. *No. 39.*

The seeds of punning are in the minds of
all men, and though they may be subdued
by reason, reflection, and good sense, they
will be very apt to shoot up in the greatest
genius. *No. 61.*

In all thy humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant
fellow,

Hast so much wit and mirth and spleen
about thee,

There is no living with thee or without thee
No. 68. Tr. of Marital, Epig., Bk. 12, 47.
See "Difficilis, facilis."

There is not so variable a thing in Nature
as a lady's head-dress. *Vol. 2, No. 98 (1711).*

Every one that has been long dead has a
due proportion of praise allotted him, in
which, whilst he lived, his friends were too
profuse and his enemies too sparing.

No. 101.

Sunday clears away the rust of the whole
week. *No. 112.*

Sir Roger told them, with the air of a man
who would not give his judgment rashly, that
much might be said on both sides.

No. 122.

The knight is a much stronger Tory in
the country than in town. *No. 126.*

Softly speak and sweetly smile.
Vol. 3, No. 229 (Tr. from Boileau).

There is nothing in Nature so irksome as
general discourses. *Vol. 4, No. 267 (1712).*

* Borrowed from Congreve, q.v.

* Cf. Pope, "He best can paint them who can
feel them most."

3a

I have often thought, says Sir Roger, it happens very well that Christmas should fall out in the middle of winter. *No. 269.*

These widows, sir, are the most perverse creatures in the world. *Vol. 5, No. 335.*

Melancholy is a kind of demon that haunts our island, and often conveys herself to us in an easterly wind. *No. 387.*

For oh! Eternity's too short
To utter all thy praise.

*Vol. 6, No. 453. Hymn,
"When all thy mercies."*

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim. *Ode. No. 465.*

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth. *Ib.*

And spread the truth from pole to pole. *Ib.*

For ever singing as they shine,
"The Hand that made us is divine." *Ib.*

A woman seldom asks advice before she has bought her wedding clothes. *Vol. 7, No. 475.*

He dances like an angel . . . He is always laughing, for he has an infinite deal of wit. *Ib.*

Our disputants put me in mind of the scuttle-fish, that when he is unable to extricate himself, blackens the water about him till he becomes invisible.

The Spectator. Vol. 7, No. 476.

I value my garden more for being full of blackbirds than of cherries, and very frankly give them fruit for their songs. *No. 477.*

There is nothing truly valuable which can be purchased without pains and labour.

The Tatler (1709-11). No. 97.

I remember when our whole island was shaken with an earthquake some years ago, there was an impudent mountebank who sold pills, which, as he told the country people, were very good against an earthquake. *No. 240.*

AKENSIDE, Mark (1721-1770)

Where Truth deigns to come,
Her sister Liberty will not be far.

*Pleasures of the Imagination (1744).
Book 1, 23.*

Such and so various are the tastes of men. *Book 3, 567.*

Milton's golden lyre.
Ode on a Sermon against Glory.

The man forget not, though in rags he lies,
And know the mortal through a crown's disguise.

Epistle to Curio. 197.

3b

Seeks painted trifles and fantastic toys,
And eagerly pursues imaginary joys. *The Virtuoso. 10.*

Youth calls for Pleasure, Pleasure calls for Love. *Love: An Elegy.*

ALBERY, James (1838-1889)

He slept beneath the moon,
He basked beneath the sun;
He lived a life of going-to-do,
And died with nothing done.
*Epitaph. Said to have been
written for himself.*

ALDRICH, James (1810-1856)

Her suffering ended with the day;
Yet lived she at its close,
And breathed the long, long night away
In statue-like repose.* *A Death-bed.*

But when the sun, in all his state,
Illumed the eastern skies,
She passed through Glory's morning gate,
And walked in Paradise. *Ib.*

ALDRICH, Thos. Bailey (1836-1907)

Somewhere in desolate, wind-swept space,
In shadow-land, in no man's land,
Two hurrying forms met face to face,
And bade each other stand.
"And who are you?" said one agape,
Shuddering in the gloaming light:
"I know not," said the other shape,
"I only died last night." *Identity.*

ALDRIDGE, Henry (or ALDRICH), Dean of Christchurch (1647-1710)

If on my theme I rightly think,
There are five reasons why men drink—
Good wine, a friend, because I'm dry,
Or lest I should be by and by,
Or any other reason why.†

ALEXANDER, Sir William, Earl of Stirling (see Stirling)

ALISON, Richard (fl. c. 1606)

There is a garden in her face,
Where roses and white lilies grow.
An Hour's Recreation in Music.

There cherries grow that none can buy,
Till cherry-ripe themselves do cry. *Ib.*

ALLINGHAM, William (1824-1889)

Now autumn's fire burns slowly along the woods,
And day by day the dead leaves fall and melt.
Autumnal Sonnet.

* See Hood.

† Translated from a Latin epigram said to be by Père Sirmond (Sixteenth Century):—
Si bene commemini, causæ sunt quinque bibendi
Hospitis adventus; præsens sitis atque futura;
Et vini bonitas, aut qualibet altera causa.
Given in Isaac J. Reeve's *Wild Garland*, v. 2.

His blissful soul was in Heaven, though a
breathing man was he :
He was out of time's dominion, so far as the
living may be. Poems.

ALLSTON, Washington. (1779-1843)

Yet, still, from either beach,
The voice of blood shall reach,
More audible than speech,
"We are one!"

America to Great Britain.**ANSTEY, Christopher (1724-1805)**

If ever I ate a good supper at night,
I dreamed of the Devil, and waked in a
fright. The New Bath Guide (1766).

Letter 4.—A Consultation of the Physicians.

Granta, sweet Granta, where, studious of ease,
Seven years did I sleep, and then lost my
degrees. Epilogue.

ARBLAY, Madame d' (see Burney, F.)**ARBUTHNOT, John, M.D. (1667-1735)**

Law is a bottomless Pit.

Title of Pamphlet (1712).**ARMSTRONG, John, M.D. (1710-1779)**

Th' athletic fool, to whom what Heaven
denied

Of soul, is well compensated in limbs.

Art of Preserving Health (1744).Bk. 3, l. 206.

For want of timely care
Millions have died of medicable wounds.
l. 519.

Virtuous and wise he was, but not severe;
He still remembered that he once was young.
Bk. 4, l. 226.

Much had he read,
Much more had seen; he studied from
the life,
And in th' original perused mankind.
l. 231.

Distrust yourself, and sleep before you fight.
'Tis not too late to-morrow to be brave.
l. 456.

Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison and of plague.
l. 510.

ARNE, Thos. Augustine (1710-1778)

Britain's best bulwarks are her wooden walls.
Britain's Best Bulwarks.

ARNOLD, Sir Edwin (1832-1904)

We are the voices of the wandering wind,
Which moan for rest, and rest can never find;
Lo! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
The Deva's Song to Prince Siddârtha.

Pity and need

Make all flesh kin. There is no caste in blood,
Which runneth of one hue; nor caste in tears,
Which trickle salt with all.

The Light of Asia (1879). Bk. 6.

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind?
Veil after veil will lift—but there must be
Veil upon veil behind. Bk. 8.

Nor ever once ashamed,So we be named

Press-men; Slaves of the Lamp; Servants
of Light.

The Tenth Muse. St. 18.

One can be a soldier without dying, and a
lover without sighing.

Adzuma (1893). Act ii. 5.**ARNOLD, Matthew (1822-1888)**

The barren optimistic sophistries
Of comfortable moles.

To a Republican Friend.

France, famed in all great arts, in none
supreme. Ib., Continued.

Time, so complained of,
Who to no one man
Shows partiality,
Brings round to all men
Some undimmed hours.

Consolation.

Others abide our question. Thou art free.
We ask and ask; thou smilest and art still,
Out-topping knowledge. Shakespeare.

The seeds of godlike power are in us still;
Gods are we, bards, saints, heroes, if we will.
Written in Emerson's Essays.

But so many books thou redest,
But so many schemes thou breedest,
But so many wishes feedest,
That thy poor head almost turns.

The Second Best.

Yet they, believe me, who await
No gifts from chance, have conquered fate.
Resignation.

Curled minion, dancer, coiner of sweet words.
Sohrab and Rustum (1853).

Truth sits upon the lips of dying men. Ib.

Their ineffectual feuds and feeble hates—
Shadows of hates, but they distress them still.
Balder Dead.

To hear the world applaud the hollow ghost,
Which blamed the living man.

Growing Old.

Let the long contention cease!
Geese are swans, and swans are geese.
The Last Word.

Who saw life steadily, and saw it whole.
To a Friend (referring to Sophocles).

5a

Now the great winds shoreward blow,
 Now the salt tides seaward flow;
 Now the white wild horses play,
 Champ and chafe and toss in the spray.

The Forsaken Merman.

Eyes too expressive to be blue,
 Too lovely to be grey.

Faded Leaves. 4. On the Rhine.

Wandering between two worlds—one dead,
 The other powerless to be born.

Stanzas from the Grande Chartreuse. St. 15.

The kings of modern thought are dumb.
St. 20.

Years hence, perhaps, may dawn an age
 More fortunate, alas! than we,
 Which without hardness will be sage,
 And gay without frivolity. *St. 27.*

Children of men! the Unseen Power, whose
 eye

For ever doth accompany mankind,
 Hath looked on no religion scornfully,
 That men did ever find. **Progress.**

Still bent to make some port he knows not
 where,
 Still standing for some false impossible shore.

A Summer Night.

The same heart beats in every human breast.
The Buried Life.

Not deep the poet sees, but wide.
Resignation.

Nor bring, to see me cease to live,
 Some doctor full of phrase and fame,
 To shake his sapient head, and give
 The ill he cannot cure a name. **A Wish.**

Languor is not in your heart,
 Weakness is not in your word,
 Weariness not on your brow.

Rugby Chapel.

What shelter to grow ripe is ours?

What leisure to grow wise?

In Memory of the Author of "Obermann."

Too fast we live, too much are tried,
 Too harassed, to attain
 Wordsworth's sweet calm, or Goethe's wide
 And luminous view to gain. *Ib.*

For tyrants make man good beyond himself:
 Hate to their rule, which else would die away,
 Their daily-practised chafings keep alive.

Merope.

All this I bear, for, what I seek, I know:
 Peace, peace is what I seek, and public
 calm,

Endless extinction of unhappy hates. *Ib.*

Old age is more suspicious than the free
 And valiant heart of youth, or manhood's
 firm,

Unclouded reason. *Ib.*

How many noble thoughts,
 How many precious feelings of man's heart,
 How many loves, how many gratuities,
 Do twenty years wear out, and see expire!
Ib.

5b

When a wretch
 For private gain or hatred takes a life,
 We call it murder, crush him, brand his
 name; —

But when, for some great public cause, an arm
 Is, without love or hate, austere raised
 Against a power exempt from common
 checks,

Dangerous to all, to be but thus annulled—
 Ranks any man with murder such an act?
Ib.

With women the heart argues, not the mind.
Ib.

Give not thy heart to despair.
 No lamentation can loose
 Prisoners of death from the grave. *Ib.*

The man who to untimely death is doomed,
 Vainly you hedge him from the assault of
 harm:

He bears the seed of ruin in himself. *Ib.*

For this is the true strength of guilty kings,
 When they corrupt the souls of those they
 rule. *Ib.*

That even in thy victory thou show,
 Mortal, the moderation of a man. *Ib.*

Be neither saint nor sophist led, but be a
 man. **Empedocles on Etna (1852).**

But we are all the same—the fools of our
 own woes! *Ib.*

We do not what we ought,
 What we ought not, we do,
 And lean upon the thought
 That chance will bring us through. *Ib.*

The brave, impetuous heart yields every-
 where
 To the subtle, contriving head. *Ib.*

The weary Titan [England].
Heine's Grave.

And truly he who here,
 Hath run his bright career,
 And served men nobly, and acceptance
 found,

And borne to light and right his witness
 high,

What could he better wish than then
 to die,

And wait the issue, sleeping underground?
Westminster Abbey. July 25, 1881.

For this and that way swings
 The flux of mortal things,
 Though moving inly to one far-set goal.
Ib.

After light's term, a term of cecity. *Ib.*

Folly revived, re-furbished sophistries,
 And pullulating rites externe and vain. *Ib.*

Thus sleeping in thine Abbey's friendly
 shade,

And the rough waves of life for ever laid!
 I would not break thy rest, nor change thy
 doom.

Even as my father, thou,

Even as that loved, that well-recorded friend—

Hast thy commission done; ye both may now
Wait for the leaven to work, the let to end.

Ib.

Proud of port, though something squat.
Poor Matthias.

Stern law of every mortal lot!
Which man, proud man, finds hard to bear,
And builds himself I know not what
Of second life, I know not where.

Geist's Grave.

Culture is "To know the best that has been said and thought in the world."

Literature and Dogma (1873). *Preface.*

Culture is the passion for sweetness and light, and (what is more) the passion for making them prevail.*

When we are asked further, what is conduct? let us answer, Three-fourths of life.

Ch. 1, Religion Given.

Conduct is three-fourths of our life and its largest concern. *Ib.*

The *not ourselves*, which is in us and all around us.† *Ib.*

The *not ourselves* which makes for righteousness. *Ib.*

The enduring power, not ourselves, which makes for righteousness. *Ib.*

Inwardness, mildness, and self-renouncement do make for man's happiness.

Ch. 3, Religion New-Given.

The eternal *not ourselves* which makes for happiness. *Ch. 8, Faith in Christ.*

The phantasmagorical world of novels and of opium.

Ch. 11, The True Greatness of the Old Testament.

In his poetry, as well as in his life, Shelley was indeed "a beautiful and ineffectual angel, beating in the void his luminous wings in vain."

Essay on Shelley.

Sweet reasonableness.†
St. Paul and Protestantism (1870). *Preface.*

ARNOLD, Thomas, D.D. (1795-1842)

First, religious and moral principles: secondly, gentlemanly conduct: thirdly, intellectual ability.

Address to his Scholars.

Preserve proportion in your reading. Keep your view of men and things extensive. *Ib.*

* "Instead of dirt and poison, we have rather chosen to fill our hives with honey and wax; thus furnishing mankind with the two noblest of things, which are sweetness and light."—*Dean Swift: Battle of the Books* (c. 1697; published 1704).

† "An unfathomable somewhat, which is *Not we*."
—*Carlyle: French Revolution*, Ch. 2 (1837).

‡ Repeated many times in *Literature and Dogma*, and other works.

ASCHAM, Roger (1515-1568)

Some fresh new othe that is not stale, but will rin round in the mouth.

The Scholemaster (*pub. 1570*).

To laugh, to lie, to flatter, to face,
Foure waies in Court to win men's grace. *Ib.*

It is costly wisdom that is bought by experience. *Ib.*

By experience we find out a short way by a long wandering. Learning teacheth more in one year than experience in twenty. *Ib.*

AUSTIN, Jane (1775-1817)

"I am afraid," replied Elinor, "that the pleasantness of an employment does not always evince its propriety."

Sense and Sensibility (1811). *Ch. 13.*

To sit in the shade on a fine day and look upon verdure is the most perfect refreshment. **Mansfield Park** (1814). *Ch. 9.*

Where an opinion is general, it is usually correct.* *Ch. 11.*

It is happy for you that you possess the talent of flattering with delicacy. May I ask whether these pleasing attentions proceed from the impulse of the moment, or are the result of previous study?

Pride and Prejudice (1813). *Ch. 14.*

Nobody is on my side, nobody takes part with me: I am cruelly used, nobody feels for my poor nerves. (Mrs. Bennet.)

Ch. 20.

Lizzy, I bear you no ill-will for being justified in your advice to me last May, which, considering the event, shows some greatness of mind. (Mr. Bennet.) *Ch. 48.*

AUSTIN, Alfred (1835-1913)

Till the half-drunk lean over the half-dressed.

The Season (1861).

An earl by right, by courtesy a man. *Ib.*

I love the doubt, the dark, the fear,
That still surroundeth all things here.

Hymn to Death.

The time will come when men
Will be as free and equal as the waves,
That seem to jostle, but that never jar.

The Tower of Babel. *Act ii. 1.*

Every life, even the most selfish and the most frivolous, is a tragedy at last, because it ends with death. **Savonarola** (1881). *Preface.*

If Nature built by rule and square,
Than man what wiser would she be?
What wins us is her careless care,
And sweet unpunctuality.

Nature and the Book.

Here lies who, born a man, a grocer died.†
The Golden Age.

* See the Proverb: "What every one says must be true."

† Translation of a French epitaph: *Né homme—mort épicer.*

And Clara dies that Claribel may dance. *Ib.*

Lo, where huge London, huger day by day,
O'er six fair counties spreads its hideous
sway! *Ib.*

You want a seat? Then boldly sate your itch;
Be very radical, and very rich. *Ib.*

Now in the summit of love's topmost peak
Kiss we and part; no farther can we go.
Sonnet. Love's Wisdom.

AVELINE, Mrs. E. L. (d. c. 1850)
Call us not weeds—we are flowers of the sea.
Tales and Fables in Verse.
The Flowers of the Ocean.

A swan swam in a silver lake,
And gracefully swam the swan.
A Mother's Fables. The Vain Swan.

AYTON, Sir Robert (1570–1638)
Thy favours are but like the wind,
That kisseth everything it meets.
I do confess.

I loved thee once, I'll love no more:
Thine be the grief as is the blame:
Thou art not what thou wast before—
What reason I should be the same? *Ib.*

AYTOUN, Wm. Edmonstoune (1813–1865)
There may be danger in the deed,
But there is honour too.
Lays of the Scottish Cavaliers.
The Island of the Scots, 3.

They bore within their breasts the grief
That fame can never heal—
The deep, unutterable woe
Which none save exiles feel. *Ib., 12.*

Woman's love is writ in water!
Woman's faith is traced on sand!
Charles Edward at Versailles.

Nowhere beats the heart so kindly
As beneath the tartan plaid. *Ib.*

Metaphysics I detested. The science
appeared to me an elaborate, diabolical invention
for mystifying what was clear, and
confounding what was intelligible.
Norman Sinclair.

The earth is all the home I have,
The heavens my wide roof-tree.
The Wandering Jew.

BACON, Francis (Lord Verulam and Viscount St. Albans) (1561–1626)
Then grew the learning of the schoolmen
to be utterly despised as barbarous.
Proficiency and Advancement of Learning
(1605). *Book I.*

A credulous man is a deceiver. *Ib.*
Time which is the author of authors. *Ib.*

And to speak truly, "Antiquitas sæculi,
juventus mundi." These times are the
ancient times, when the world is ancient.*
Ib.

If a man will begin with certainties, he
shall end in doubts; but if he will be content
to begin with doubts, he shall end in
certainties. *Ib.*

[Knowledge,] a rich storehouse, for the
glory of the Creator, and the relief of man's
estate. *Ib.*

There is no power on earth which setteth
up a throne, or chair of state, in the spirits
and souls of men, and in their cogitations,
imaginings, opinions, and beliefs, but
knowledge and learning. *Ib.*

Libraries, which are as the shrines where
all the relics of the ancient saints, full of
true virtue, and that without delusion or
imposture, are preserved and reposed.
Book 2.

Of the nature of the sun, which passeth
through pollutions, and itself remains as
pure as before. *Ib.*

Antiquities are history defaced, or some
remnants of history which have casually
escaped the shipwreck of time. *Ib.*

Cæsar, in modesty mixed with greatness,
did for his pleasure apply the name of a
Commentary to the best history of the
world. *Ib.*

And now last, this most happy and glorious
event, that this island of Britain, divided
from all the world, should be united in
itself. *Ib.*

It is the true office of history to represent
the events themselves, together with the
counsels, and to leave the observations and
conclusions thereupon to the liberty and
faculty of every man's judgment. *Ib.*

It [poesy] was ever thought to have
some participation of divineness, because
it doth raise and erect the mind by sub-
mitting the shows of things to the desires of
the mind; whereas reason doth buckle and
bow the mind unto the nature of things.
Ib.

The knowledge of man is as the waters,
some descending from above, and some
springing up from beneath; the one informed
by the light of nature, the other inspired
by divine revelation. *Ib.*

There was never miracle wrought by God
to convert an atheist, because the light of
nature might have led him to confess a
God.† *Ib.*

Democritus said, "That the truth of
nature lieth hid in certain deep mines and
caves." *Ib.*

* See Hobbes, Thos. (*The Leviathan*).

† Also in Bacon's *Essays*, under "Atheism." See
p. roa.

They are ill discoverers that think there is no land, when they can see nothing but sea. *Ib.*

It being the nature of the mind of man, to the extreme prejudice of knowledge, to delight in the spacious liberty of generalities. *Ib.*

Medicine is a science which hath been, as we have said, more professed than laboured, and yet more laboured than advanced: the labour having been, in my judgment, rather in circle than in progression.

Proficiency and Advancement of Learning.
Book 2.

Words are but the current tokens or marks of popular notions of things. *Ib.*

The great sophism of all sophisms being equivocation or ambiguity of words and phrase. *Ib.*

Words, as a Tartar's bow, do shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment. *Ib.*

Words are the tokens current and accepted for conceits, as moneys are for values. *Ib.*

So hath he [man] sought to come forth of the second general curse, which was the confusion of tongues, by the art of grammar. *Ib.*

A dance is a measured pace, as a verse is a measured speech. *Ib.*

There is no man but speaketh more honestly than he can do or think. *Ib.*

As Plato said elegantly, "That Virtue, if she could be seen, would move great love and affection." *Ib.*

As it hath been wisely noted, the most corrected, copies are commonly the least correct. *Ib.*

It is one method to practise swimming with bladders, and another to practise dancing with heavy shoes. *Ib.*

We are much beholden to Machiavel and others, that write what men do, and not what they ought to do. *Ib.*

Men must pursue things which are just in present, and leave the future to the Divine Providence. *Ib.*

For as the ancient politicians in popular estates were wont to compare the people to the sea, and the orators to the winds; because as the sea would of itself be calm and quiet, if the winds did not move and trouble it, so the people would be peaceable and tractable, if the seditious orators did not set them in working and agitation. *Ib.*

Did not one of the fathers* in great indignation call poesy, vinum dæmonum? *Ib.*

All good moral philosophy, as was said, is but a handmaid to religion. *Ib.*

By aspiring to a similitude of God in goodness, or love, neither man nor angel ever transgressed, or shall transgress. *Ib.*

States, as great engines, move slowly, and are not so soon put out of frame. *Ib.*

Man seeketh in society comfort, use, and protection. *Ib.*

Many are wise in their own ways, that are weak for government or counsel. *Ib.*

It is as hard and severe a thing to be a true politician as to be truly moral. *Ib.*

No man's fortune can be an end worthy of his being. *Ib.*

Liberty of speech inviteth and provoketh liberty to be used again, and so bringeth much to a man's advantage. *Ib.*

Nothing is more politic than to make the wheels of our mind concentric and voluble with the wheels of fortune. *Ib.*

Surely the continual habit of dissimulation is but a weak and sluggish cunning, and not greatly politic. *Ib.*

Fortunes . . . come tumbling into some men's laps. *Ib.*

That other principle of Lysander, "that children are to be deceived with comfits, and men with oaths." *Ib.*

It is in life, as it is in ways, the shortest way is commonly the foulest, and surely the fairer way is not much about. *Ib.*

Their discourses are as the stars, which give little light, because they are so high. *Ib.*

There are in nature certain fountains of justice, whence all civil laws are derived but as streams. *Ib.*

This writing seemeth to me . . . not much better than that noise or sound which musicians make while they are in tuning their instruments, which is nothing pleasant to hear, but yet is a cause why the music is sweeter afterwards. *Ib.*

The inseparable propriety of time,* which is ever more and more to disclose truth. *Ib.*

That ancient and patient request, "Verbera, sed audi." ("Strike, but hear"). *Ib.*

That which is imprinted upon the spirit of man by an inward instinct, according to the law of conscience, which is a sparkle of the purity of his first estate. *Ib.*

Those which have not sufficiently learned out of Solomon, that "the causeless curse shall not come." *Ib.*

Generally, music feedeth the disposition of spirit which it findeth.

Sylva Sylvarum (1626). *Century 2, 114.*

* St. Augustine. See Latin, "Poesis est," etc.

* "Inseparable propriety," i.e., invariable property.

A dry March and a dry May portend a wholesome summer, if there be a showering April between. 9. 807.

Their law of keeping out strangers is a law of pusillanimity and fear.

New Atlantis.

God's first creature, which was light. *Ib.*

The reverence of a man's self is, next religion, the chiefest bridle of all vices. *Ib.*

The mind is the man.

Cogitationes de Scientia Humana.*

A man is but what he knoweth. *Ib.*

Is truth ever barren? *Ib.*

They learn nothing there [at the universities of Europe] but to believe; first, to believe that others know that which they know not; and after, that themselves know that which they know not. *Ib.*

The sovereignty of man lieth hid in knowledge; wherein many things are reserved that kings with their treasure cannot buy, nor with their force command. *Ib.*

It is no less true in this human kingdom of knowledge, than in God's kingdom of heaven, that no man shall enter into it, "except he become first as a little child."

Valerius Terminus of the Interpretation of Nature. Ch. 1.*

A religion that is jealous of the variety of learning, discourse, opinions, and sects, as misdoubting it may shake the foundations, or that cherisheth devotion upon simplicity and ignorance, as ascribing ordinary effects to the immediate working of God, is adverse to knowledge. *Ch. 25.*

Universities incline wits to sophistry and affectation. *Ch. 26.*

Envy, which is proud weakness, and deserveth to be despised.

Filum Labyrinthi.†

In government change is suspected, though to the better. *Ib.*

What is truth? said jesting Pilate; and would not stay for an answer.‡

Essays (First series and edition, 1597). 1. Of Truth.

A mixture of a lie doth ever add pleasure. *Ib.*

It is not the lie that passeth through the mind, but the lie that sinketh in, and settleth in it, that doth the hurt. *Ib.*

* Fragmentary works originally designed for parts of the *Instauratio* (1620) but abandoned or superseded; published posthumously.

† An English version (1734) of the *Cogitata et Visa* (1653).

‡ "Pilate asked, *Quid est veritas?* And then some other matter took him in the head, and so up he rose and went his way before he had his answer. He deserved never to find what truth was."—*Bishop Andrews: Sermon, Of the Resurrection*, 1613.

No pleasure is comparable to the standing upon the vantage ground of truth.* *Ib.*

Men fear death, as children fear to go in the dark. 2. *Of Death.*

It is as natural to die, as to be born. *Ib.*

Above all, believe it, the sweetest canticle is "Nunc dimittis," when a man hath obtained worthy ends and expectations. Death hath this also: that it openeth the gate to good fame, and extinguisheth envy. *Ib.*

All colours will agree in the dark.

3. Of Unity in Religion.

Revenge is a kind of wild justice.

4. Revenge.

A man that studieth revenge keeps his own wounds green. *Ib.*

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction. 5. *Of Adversity.*

Virtue is like precious odours, most fragrant when they are incensed and crushed; for prosperity doth best discover vice, but adversity doth best discover virtue. *Ib.*

It is good that a man's face gives his tongue leave to speak.

6. Of Simulation and Dissimulation.

Children sweeten labours: but they make misfortunes more bitter.

7. Of Parents and Children.

He that hath a wife and children, hath given hostages to fortune.

8. Of Marriage and Single Life.

There are some other, that account wife and children but as bills of charges. *Ib.*

Wives are young men's mistresses; companions for middle-age; and old men's nurses. *Ib.*

He was reputed one of the wise men that made answer to the question, when a man should marry? "A young man not yet; an elder man not at all." *Ib.*

The speaking in perpetual hyperbole is comely in nothing but in love. 10. *Of Love.*

The arch-flatterer, with whom all the petty flatterers have intelligence, is a man's self. *Ib.*

Men in great place are thrice servants.

Essays (Edition of 1612).

11. Of Great Place.

It is a strange desire, to seek power, and to lose liberty. *Ib.*

By pains men come to greater pains; . . . and by indignities men come to dignities. *Ib.*

Happy, as it were, by report. *Ib.*

* Paraphrase of *Lucretius*. See Latin, "Sed nil dulcius est."

Set it down to thyself, as well to create good precedents, as to follow them. *Ib.*

Ask counsel of both times: of the ancient time what is best; and of the latter time what is fittest. *Ib.*

Severity breedeth fear, but roughness breedeth hate. Even reproofs from authority ought to be grave, and not taunting. *Ib.*

As in nature things move violently to their place, and calmly in their place; so virtue in ambition is violent, in authority settled and calm. *Ib.*

He said it that knew it best.

12. Of Boldness.

There is in human nature, generally, more of the fool than of the wise. *Ib.*

In civil business, what first?—Boldness. What second and third?—Boldness. And yet boldness is a child of ignorance and baseness. *Ib.*

Boldness is an ill-keeper of promise. *Ib.*

In charity there is no excess.

13. Of Goodness, and Goodness of Nature.

If a man be gracious and courteous to strangers, it shows he is a citizen of the world. *Ib.*

It is a reverend thing to see an ancient castle or building, not in decay.

14. Of Nobility.

New nobility is but the act of power, but ancient nobility is the act of time. *Ib.*

Nobility of birth commonly abateth industry. *Ib.*

The four pillars of government, . . . religion, justice, counsel, and treasure.

15. Of Seditions and Troubles.

The surest way to prevent seditions, if the times do bear it, is to take away the matter of them. *Ib.*

Whatsoever is somewhere gotten is somewhere lost. *Ib.*

Money is like muck, not good except it be spread. *Ib.*

The remedy is worse than the disease. *Ib.*

God never wrought miracle to convince atheism, because his ordinary works convince it. *16. Of Atheism. (See page 7b.)*

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. *Ib.*

Atheism is rather in the lip than in the heart of man. *Ib.*

There is a superstition in avoiding superstition. *17. Of Superstition.*

Let diaries therefore be brought in use.

18. Of Travel.

It is a miserable state of mind to have few things to desire, and many things to fear. *19. Of Empire.*

Princes are like to heavenly bodies, which cause good or evil times; and which have much veneration, but no rest. *Ib.*

Books will speak plain, when counsellors blanch. *20. Of Counsel.*

There is no secrecy comparable to celerity.

21. Of Delays.

There are some that can pack the cards, and yet cannot play well; so there are some that are good in canvasses and factions, that are otherwise weak men. *22. Of Cunning.*

I knew one that when he wrote a letter, he would put that which was most material in the postscript, as if it had been a by-matter. *Ib.*

Nothing doth more hurt in a state, than that cunning men pass for wise. *Ib.*

Be so true to thyself, as thou be not false to others. *23. Of Wisdom for a Man's Self.*

It is the nature of extreme self-lovers, as they will set a house on fire, and it were but to roast their eggs. *Ib.*

It is the wisdom of the crocodiles, that shed tears when they would devour. *Ib.*

He that will not apply new remedies, must expect new evils; for time is the greatest innovator. *24. Of Innovation.*

It were good, therefore, that men in their innovations would follow the example of time itself, which indeed innovateth greatly, but quietly and by degrees scarce to be perceived. *Ib.*

I knew a wise man that had it for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may make an end the sooner."

25. Of Despatch.

To choose time, is to save time. *Ib.*

The French are wiser than they seem, and the Spaniards seem wiser than they are.

26. Of Seeming Wise.

It had been hard for him that spake it to have put more truth and untruth together, in a few words, than in that speech: "Who-soever is delighted in solitude is either a wild beast, or a god." *27. Of Friendship.*

A crowd is not company, and faces are but a gallery of pictures. *Ib.*

No receipt openeth the heart but a true friend. *Ib.*

It redoubleth joys and cutteth griefs in halves. *Ib.*

When all is done, the help of good counsel is that which setteth business straight. *Ib.*

Cure the disease, and kill the patient. *Ib.*

Riches are for spending. 28. *Of Expense.*

A man ought warily to begin charges, which once begun will continue. *Ib.*

Neither is money the sinews of war, as it is trivially said. *Ib.*

No people overcharged with tribute is fit for empire. *Ib.*

Thus much is certain: that he that commands the sea is at great liberty, and may take as much and as little of the war as he will. *Ib.*

Age will not be defied.

30. *Of Regiment of Health.*

Suspensions, amongst thoughts, are like bats amongst birds, they ever fly by twilight.

31. *Of Suspicion.*

There is nothing makes a man suspect much, more than to know little. *Ib.*

Intermingle . . . jest with earnest.

32. *Of Discourse.*

He that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of others' memory. *Ib.*

Discretion of speech is more than eloquence. *Ib.*

Be not penny-wise; riches have wings, and sometimes they fly away of themselves, sometimes they must be set flying to bring in more.* 34. *Of Riches.*

[Dreams and predictions] ought to serve but for winter talk by the fireside.

35. *Of Prophecies.*

He that plots to be the only figure amongst ciphers, is the decay of a whole age.

36. *Of Ambition.*

Nature is often hidden, sometimes overcome, seldom extinguished.

38. *Of Nature in Men.*

A man's nature runs either to herbs or weeds. *Ib.*

They come home to men's business and bosoms.

Essays (Edition of 1625). Preface.

A man that is young in years may be old in hours, if he have lost no time.

42. *Of Youth and Age.*

Men of age object too much, consult too long, adventure too little, repent too soon. *Ib.*

Beauty is as summer fruits, which are easy to corrupt, and cannot last.

43. *Of Beauty.*

Houses are built to live in, and not to look on.

45. *Of Building.*

God Almighty first planted a garden: and indeed it is the purest of human pleasures.

46. *Of Gardens.*

It is generally better to deal by speech, than by letter. 47. *Of Negotiating.*

There is little friendship in the world, and least of all between equals.

48. *Of Followers and Friends.*

Studies serve for delight, for ornament, and for ability. 50. *Of Studies.*

To spend too much time in studies is sloth. *Ib.*

Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse: but to weigh and consider. *Ib.*

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. *Ib.*

Reading maketh a full man; conference a ready man: and writing an exact man. *Ib.*

Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend. *Ib.*

Light gains make heavy purses.

52. *Of Ceremonies and Respects.*

Small matters win great commendation. *Ib.*

A wise man will make more opportunities than he finds. *Ib.*

He that is too much in anything, so that he giveth another occasion of satiety, maketh himself cheap. *Ib.*

Fame is like a river, that beareth up things light and swoln, and drowns things weighty and solid. *Ib.*

The arch-flatterer, which is a man's self.

Ib. [See No. 10 (1597 ed.).]

It was prettily devised of Æsop; The fly sat upon the axle-tree of the chariot-wheel, and said, What a dust do I raise!

54. *Of Vain-Glory.*

The place of justice is a hallowed place.

56. *Of Judicature.*

The true religion is built upon the rock; the rest are tossed upon the waves of time.

58. *Of Vicissitude of Things.*

He is the fountain of honour. *Of a King.*

They serve to be recited upon occasion of themselves. They serve if you take out the kernel of them, and make them your own.

A Collection of Apophthegms.

Preface.

Like strawberry wives, that laid two or three great strawberries at the mouth of their pot, and all the rest were little ones.

No. 19.

(Related as a saying of Queen Elizabeth).

* See Prov. xxiii. 5.

Demosthenes, when he fled from the battle, and that it was reproached to him, said, "That he that flies might fight again." No. 69.

Thales, being asked when a man should marry, said: "Young men not yet, old men not at all." No. 77.

Hope is a good breakfast, but it is a bad supper. No. 95.

Isabella of Spain used to say, "Whosoever hath a good presence and a good fashion, carries continual letters of recommendation." No. 133.

Sir Henry Savil was asked by my lord of Essex his opinion touching poets. He answered my lord: "That he thought them the best writers, next to them that writ prose." No. 182.

Chilon would say, "That gold was tried with the touchstone, and men with gold." No. 247.

One of the fathers saith . . . that old men go to death, and death comes to young men. No. 270.

Cato Major would say, "That wise men learned more by fools, than fools by wise men." No. 274.

"He had much rather men should ask and wonder why he had no statue, than why he had a statue." [Cato the elder's reply when asked why he had no statue.] No. 286.

"Marry, now it is somewhat, for now it is rhyme, whereas before it was neither rhyme nor reason." [Sir Thos. More, on a friend having verified an indifferent book which he had written.] No. 287.

One of the Seven was wont to say: "That laws were like cobwebs; where the small flies were caught, and the great brake through." No. 291.

Anacharsis would say . . . "At Athens wise men did propose, and fools dispose." No. 295.

A bishop that was somewhat a delicate person, bathed twice a day. A friend of his said to him: "My lord, why do you bathe twice a day?" The bishop answered: "Because I cannot conveniently bathe thrice." **Apothegms,** contained in the *Original Edition*, but omitted in later copies. No. 42.

Diogenes said of a young man that danced daintily, and was much commended: "The better, the worse." No. 266.

Anger makes dull men witty, but it keeps them poor.

Certain Apothegms of Lord Bacon.

First published in the Remains (1734). No. 4. [The remark is stated to have been made by Queen Elizabeth to "Sir Edward ———".]

The rationalists are like the spiders; they spin all out of their own bowels. But give me a philosopher, who, like the bee, has a middle faculty, gathering from abroad, but digesting that which is gathered by his own virtue. No. 19.

I have often thought upon death, and I find it the least of all evils.

An Essay on Death.* Sec. 1.

What is more heavy than evil fame deserved? Or, likewise, who can see worse days than he that yet living doth follow at the funerals of his own reputation? Sec. 11.

It is hard in all causes, but especially in religion, when voices shall be numbered and not weighed. **Of Church Controversies** (1589; pub. 1640).

I am of his mind that said, "Better is it to live where nothing is lawful, than where all things are lawful." Ib.

Why should there be such turmoil and such strife,

To spin in length this feeble line of life?

Translation of certain Psalms (1625)
Psalms 90.

I have rather studied books than men.

Advice to Sir Geo. Villiers.

I hold every man a debtor to his profession.
The Elements of the Common Law.
Preface.

It [Latin] is a language wherein a man shall not be enticed to hunt after words, but matter. Ib.

Merit is worthier than fame. **Letters.**
No. 48. *A Letter of Advice to my Lord of Essex (1599).*

Books are the shrine where the saint is, or is believed to be.

No. 77. *To Sir Thomas Bodley (1605).*

They say late thanks are ever best.
To Robert, Lord Cecil (July, 1603).

I am too old, and the seas are too long, for me to double the Cape of Good Hope.
Memorial of Access (1622).

For my name and memory I leave it to men's charitable speeches, and to foreign nations, and the next ages.

Last Will (Dec. 19, 1625).

He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's than of his own.

A Collection of Sentences. No. 55.

The best part of beauty is that which a picture cannot express. No. 64.

Books must follow sciences, and not sciences books.

A Proposal for Amending the Laws of England.

* The authenticity of this Essay is doubted.

[The following are translated quotations from works written in Latin.]

It is scarcely possible for authors to be admired and at the same time to excel.

Instauratio Magna. De Augmentis Scientiarum.*

Præfatio. De Statu Scientiarum.

Glory and honour serve as goads and spurs to virtue.

Part 1. Lib. 6, cap. 3, Soph. 10.

Deformed persons are wont to avenge themselves on nature.

Part 1. Lib. 6, cap. 3. Exempla Antithetorum. 2. Forma.

Virtue, being a transcendent gem, is better set without much gold and ornament. *Ib.*

Old men fear all things, except the gods. *3. Juventus.*

A healthy body is the guest-chamber of the soul; a sick, its prison.

4. Valetudo.

Wealth is a good servant, a very bad mistress.

6. Divitiæ.

The voice of the people has about it something divine; for how otherwise can so many heads agree together as one?

9. Laus, Existimatio.

Do not wonder if the common people speak more truly than those of higher rank; for they speak with more safety. *Ib.*

We think according to nature; we speak according to rules; but we act according to custom.

10. Natura.

One man's folly is another man's fortune.

11. Fortuna.

It is better to have no belief in the gods than a dishonouring belief. *13. Superstitio.*

Great hypocrites are the real atheists. *Ib.*

Envy has no holidays. *16. Invidia.*

It is due to justice that man shall be a God to man, and not a wolf.

20. Justitia.

Nothing is terrible except fear itself.

21. Fortitudo.

Constancy is the foundation of virtues.

23. Constantia.

To be wise by rule and by experience are utterly opposite principles; so that he who is used to the one is unfit for the other.

26. Litteræ.

Prudence is of no service unless it be prompt.

27. Promptitudo.

He who errs quickly is quick in correcting the error. *Ib.*

* *De Augmentis Scientiarum*, an enlarged version, in Latin, of *The Advancement of Learning* (1605). Quotations already given from this book are not here repeated, though, for the most part, the passages extracted re-appear, in Latin, in *De Augmentis Scientiarum*.

To worship the people is to be worshipped. *30. Popularitas.*

Nothing moderate is pleasing to the crowd. *Ib.*

Silence is the virtue of fools. *31. Loquacitas.*

Dissimulation invites dissimulation. *32. Dissimulatio.*

What action is to the orator, that is boldness to the public man; first, second, third. *33. Audacia.*

The worst solitude is to have no true friendships. *37. Amicitia.*

Private revenge is wild justice. *39. Vindicta.*

If the danger seems slight, then truly it is not slight.

43. Principiis Obstare.

Suspicion absolves faith. *45. Suspicio.*

Superabundance of suspicion is a kind of political madness. *Ib.*

When he departs from the letter of the law, the judge transforms himself into a law-maker.

*46. Verba legis.**

It is a hard thing to torture the laws so that they torture men.

Part 1, Lib. 8, cap. 3. Aphor. 13.

If only men would be mad in the same fashion and conformably, they might manage to agree fairly well together.

Part 2. Lib. 1. Aphor. 27.

Man prefers to believe what he prefers to be true. *Aphor. 49.*

The middle times of the world,† so far as a rich or fruitful crop of sciences, were unfortunate. *Aphor. 78.*

That great mother of the sciences [natural philosophy]. *Aphor. 80.*

Nevertheless it is not to be denied that the alchemists invented not a few things, and presented men with useful inventions. *Aphor. 95.*

Natural philosophy, next to the word of God, is the surest medicine for superstition. *Aphor. 89.*

The sun finds its way into palaces and sewers alike, yet is not polluted. *Aphor. 110.*

Nature is not governed except by obeying her. *Aphor. 129.*

It is rightly laid down: "To know truly is to know by causes."

Part 2, Lib. 2. Aphor. 1.

* Slavish fidelity is out of date; When exposition fails, interpolate.

Goethe (tr.).

† Used by Bacon apparently in reference to the middle ages, between the Roman period and the sixteenth century, but also to the period between the Greek and Roman civilizations.

14a

About nature consult nature herself.*
Part 3, Introductio.

It is sufficiently clear that all things are changed, and nothing really perishes, and that the sum of matter remains absolutely the same.†

Cogitationes de Natura Rerum
(pub. 1653).

Every wand or staff of empire is forsooth curved at top.‡

De Sapientia Veterum (1609).
6. *Pan, sive Natura.*

Knowledge is power. *De Hæresibus.*

After the sacred volumes of God and the Scriptures, study, in the second place, that great volume of the works and creatures of God, strenuously, and before all books, which ought to be only regarded as commentaries.

Epistolæ. 6. To Trinity College, Cambridge.

BAILEY, Philip James (1816–1902)

Who can mistake great thoughts?
Great Thoughts.

Night brings out stars as sorrows show us truths.
Truth and Sorrows.

The world is just as hollow as an eggshell.
Festus (1839).

We live in deeds, not years: in thoughts, not breaths:

In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best. *Ib.*

Where imperfection ceaseth, heaven begins.
Ib.

Poets are all who love, who feel great truths,
And tell them; and the truth of truths is love. *Ib.*

A crown, if it hurt us, is hardly worth wearing. *Ib.*

A double error sometimes sets us right. *Ib.*

Envy's a coal comes hissing hot from Hell. *Ib.*

The worst men give oft the best advice. *Ib.*

Who never doubted, never half believed;
Where doubt, there truth is,—'tis her shadow. *Ib.*

* Stated by Bacon to be "the sole and only way in which the foundations of true and active philosophy can be established."

† The first portion is from *Ovid*; v. Latin, "Omnia mutantur."

‡ Sometimes translated, "All sceptres are crooked atop." The context states that they are like the sheep-hook of Pan, and signify that government, if prudent, must be roundabout and indirect in its methods.

14b

BAILLIE, Joanna (1762–1851)

If thou hast any love or mercy in thee,
Turn me upon my face, that I may die.
Plays (1798–1836). *Ethioid.*
Part 2, Act ii. 2

Though duller thoughts succeed,
The bliss e'en of a moment still is bliss.
The Beacon. Act i. 2.

Uprouse ye, then, my merry men!
It is our opening day. *Orra. Act iii. 1.*

He was not all a father's heart could wish;
But oh, he was my son!—my only son,
My child! *Ib., iii. 2.*

He is too much my pride to wake my envy.
Basil. Act i. 2.

What custom hath endeared
We part with sadly, though we prize it not. *Ib.*

The brave man is not he who feels no fear,
For that were stupid and irrational;
But he, whose noble soul its fear subdues,
And bravely dares the danger nature shrinks from. *Ib., iii. 1.*

How like a hateful ape,
Detected, grinning, 'midst his pilfered hoard,
A cunning man appears, whose secret frauds
Are opened to the day! *Act v. 3.*

BALFOUR, Arthur James, Earl Balfour (b. 1848)

Kant, as we all know, compared moral law to the starry heavens, and found them both sublime. On the naturalistic hypothesis we should rather compare it to the protective blotches on a beetle's back, and find them both ingenious.

Foundations of Belief.

It is unfortunate, considering that enthusiasm moves the world, that so few enthusiasts can be trusted to speak the truth.

Letter (To Mrs. Drew).

BALLANTINE, James (1808–1877)

For a' sae sage he looks, what can the laddie ken?

He's thinkin' upon naething, like mony mighty men;

A wee thing maks us think, a sma' thing maks us stare;

There are mair folks than him biggin' castles in the air.
Castles in the Air.

BAMPFYLDE, John Codrington
(1754–1796)

Rugged the breast that music cannot tame.
Sonnet (1778).

BANKS, Geo. Linnæus (1821–1881)

For the cause that lacks assistance,
The wrong that needs resistance,
For the future in the distance,
And the good that I can do.

What I live for.

152

BARBAULD, Anna Letitia, née Aikin
(1743-1825).

Of her scorn the maid repented,
And the shepherd of his love.

Leave me, simple Shepherd.

Life! we've been long together,
Through pleasant and through cloudy
weather;

'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning;

Choose thine own time;
Say not "Good-night"; but in some
brighter clime

Bid me "Good-morning."* *Life.*

This dead of midnight is the noon of thought,
And Wisdom mounts her zenith with the
stars. *Summer Evening Meditation.*

Man is the nobler growth our realms supply,
And souls are ripened in our northern sky.

The Invitation.

Society than solitude is worse,
And man to man is still the greatest curse.

Ovid to his Wife.

The world has little to bestow,
Where two fond hearts in equal love are
joined. *Della.*

Yet if thou dar'st not hope, thou dost not
love. *Song: Come here, fond youth.*

BARBOUR, John (1316?-1395)

Stories to rede ar delitabill,
Suppose that they be nocht but fabill.

The Bruce. Prologue.

Ah! freedom is a noble thing!
Freedom makes man to have liking!
Freedom all solace to man gives!
He lives at ease, that freely lives!

Book 1, 228.

For love is of sae mickle might,
That it all paines makis light. *Book 2, 520.*

BARHAM, Rev. Richard Harris

(1788-1845)

And altogether it's very bad weather,
And an unpleasant sort of a night!

The Ingoldsby Legends.

The Nurse's Story.

Flowers of remarkable size and hue,
Flowers such as Eden never knew. *Ib.*

And her hat was a beaver, and made like a
man's.

Patty Morgan the Milkmaid's Story.

There, too, full many an Aldermanic nose,
Rolled its loud diapason after dinner.

The Ghost.

153

But woman, wakeful woman's never weary,
—Above all, when she waits to thump her
deary. *Ib.*

Ghosts, like the ladies, never speak till spoke
to. *Ib.*

And, talking of Epitaphs, much I admire his,
"Circumspice, si monumentum requiris";

Which an erudite verger translated to me,
"If you ask for his monument, Sir—come—
spy—see!" *The Cynotaph.*

Not a sou had he got—not a guinea or note,
And he looked most confoundedly flurried,
As he bolted away without paying his shot,
And the landlady after him hurried.

Parody on the Death of Sir John Moore.

The sun had gone down fiery red;
And if, that evening, he laid his head
In Thetis's lap beneath the seas,
He must have scalded the goddess's knees.

The Witches' Frolic.

And six little singing boys—dear little souls!
In nice clean faces, and nice white stoles.

The Jackdaw of Rheims.

Never was heard such a terrible curse!

But what gave rise To no little surprise,
Nobody seemed one penny the worse! *Ib.*

Heedless of grammar, they all cried, "That's
him"! *Ib.*

She asked him for stuffing, she asked him for
gravy,
She asked him for gizzard:—but not for
Grace! *A Lay of St. Nicholas.*

She pledged him once, and she pledged him
twice,

And she drank as Lady ought not to drink.
Ib.

Her dove-like eyes turned to coals of fire,
Her beautiful nose to a terrible snout,

Her hands to paws, with nasty great claws,
And her bosom went in and her tail came
out. *Ib.*

And out of the window he flew like a shot,
For the foot went up with a terrible
thwack,

And caught the foul demon about the spot
Where his tail joins on to the small of his
back. *Ib.*

She drank Prussic acid without any water,
And died like a Duke-and-a-Duchess's
daughter! *The Tragedy.*

Then the guns' alarums, and the King of
Arums,

All in his Garters and his Clarence shoes,
Opening the massy doors to the bould Amb-
bassydors,

The Prince of Potboys, and great haythen
Jews;

'Twould have made you crazy to see Ester-
hazy

All jools from his jasey to his di'mond
boots,

With Alderman Harmer, and that swate
charmer,

The famale heiress, Miss Anja-ly Coutts.

*Mr. Barney Maguire's Account of the
Coronation.*

* Wordsworth said of this stanza: "I am not
in the habit of grudging people their good things,
but I wish I had written those lines."

And now I've ended, what I pretended,
This narration splendid in swate poe-thry,
Ye dear bewitcher, just hand the pitcher,
Faith, it's myself that's getting mighty
dhry ! *Ib.*

Tallest of boys, or shortest of men,
He stood in his stockings just four foot ten.
Hon. Mr. Sucklethumbkin's Story.

Tiger Tim, come tell me true,
What may a nobleman find to do ? *Ib.*

What *was* to be done ? 'Twas perfectly
plain
They could not well hang the man over
again ;

What *was* to be done ? The man was dead !
Nought *could* be done—nought could be said ;
So—my Lord Tomnoddy went home to bed.
Ib.

He was such a dear little cock-tailed pup.
Mr. Peters's Story.

Produced, rightly deeming he would not
object to it,
An orbicular bulb with a very long neck to
it. *Ib.*

And medical friction Is, past contradiction,
Much better performed by a She than a He.
The Black Mousquetaire.

A man whom they had, you see,
Marked as a Sadducee. *Ib.*

Thrice happy's the wooing That's not long
a doing,
So much time is saved in the billing and
cooing. *Sir Rupert the Fearless.*

I believe there are few
But have heard of a Jew
Named Shylock, of Venice, as arrant a screw
In money transactions as ever you knew.
The Merchant of Venice.

With a wink of his eye, His friend made
reply
In his jocular manner, sly, caustic, and dry,
"Still the same boy, Bassanio—never say
'die' !" *Ib.*

You never yet saw
Such an awfully marked elongation of jaw.
Ib.

Like a blue-bottle fly on a rather large scale,
With a rather large corking-pin stuck
through his tail. *The Auto-da-Fé.*

There is not a nation in Europe but labours
To toady itself and to humbug its neigh-
bours. *Ib. Canto 2.*

None of your rascally "*dips*"—but sound,
Round, ten-penny moulds of four to the
pound. *The Ingoldsby Penance. Fytte 2.*

The Sacristan, he says no word that in-
dicates a doubt,
But he puts his thumb unto his nose and
spreads his fingers out ! *Nell Cook.*

I was between
A man and a boy, A hobble-de-boy,*
A fat, little, punchy concern of sixteen.
Aunt Fanny.

But e'en when at college, I fairly acknow-
ledge I
Never was very precise at chronology. *Ib.*
'Twas in Margate last July, I walked upon
the pier,
I saw a little vulgar Boy—I said "What
make you here ?"

Misadventures at Margate.

And when the little heart is big, a little
"sets it off." *Ib.*

He had no little handkerchief to wipe his
little nose. *Ib.*

And now I'm here, from this here pier, it is
my fixed intent
To jump as Mister Levi did from off the
monument. *Ib.*

I could not see my little friend—because he
was not there ! *Ib.*

But when the Crier cried, "O Yes !" the
people cried, "O No !" *Ib.*

It's very odd that sailor-men should talk so
very queer—
And then he hitched his trousers up, as is,
I'm told, their use :

It's very odd that sailor-men should wear
those things so loose. *Ib.*

He said, "he'd done me wery brown," and
nicely "stowed the swag,"
—That's French, I fancy, for a hat—or else
a carpet-bag. *Ib.*

Be kind to those dear little folks,
When our toes are turned up to the daisies !
The Babes in the Wood.

The great Burlybumbo who sings double D.
A Row in an Omnibus (Box).

He would pore by the hour o'er a weed or a
flower,
Or the slugs that come crawling out after a
shower.

The Knight and the Lady.

Or great ugly things, All legs and wings,
With nasty long tails armed with nasty long
stings. *Ib.*

Cob was the strongest, Mob was the wrongest,
Chittabob's tail was the finest and longest !
The Truants.

Alas ! how the soul sentimental it vexes,
That thus on our labours stern Chronos
should frown,

Should change our soft liquids to izzards
and Xes,

And turn true-love's alphabet all upside
down. *The Poplar.*

* The next, keep under Sir Hobbard de Hoy :
The next, a man, no longer a boy.—*Tusser :*
Hundred Points of Husbandry (1557).

BARING—BARRIE

17a

There's somewhat on my breast, father.
The Confession.

'Tis not *her* coldness, father,
That chills my labouring breast:
It's that confounded cucumber
I've ate and can't digest. *Ib.*

What Horace says is,
Eheu fugaces
Anni labuntur, Postume, Postume!
Years glide away, and are lost to me, lost
to me! *Epigram.—Eheu fugaces.*

BARING, Maurice (b. 1874)

Pale disease
Shall linger by thy side, and thou shalt know
Eternal autumn to thy day of death.
The Black Prince and the Astrologer.

BARNARD, Lady Anne, née Lindsay (1750–1825)

My father urged me sair—my mother didna
speak,
But she looket in my face till my heart was
like to break. **Auld Robin Gray (1771).**
They gied him my hand, though my heart
was at the sea. *Ib.*

BARNFIELD, Richard (1574–1627)

Remember age, and thou canst not be proud,
For age pulls down the pride of every man.
The Affectionate Shepherd (1594) St. 31.
Live ever you [Shakespeare], at least in fame
live ever:
Well may the body die, but Fame lives ever.
A Remembrance of some English Poets
(pub. 1598).

Nothing more certain than incertainties;
Fortune is full of fresh variety,
Constant in nothing but inconstancy.
The Shepherd's Content (1594) St. 11.

For who sings commonly so merry a note
As he that cannot chop or change a groat?
Ib. St. 29.

Thus every man is troubled with unrest,
From rich to poor, from high to low degree.
St. 16.

Love is a fiend, a fire, a heaven, a hell,
Where pleasure, pain, and sad repentance
dwell. *Ib. St. 38.*

He is a Gentleman, because his nature
Is kind and affable to every creature.
Ib. St. 41.

The waters were his winding-sheet, the sea
was made his tomb,
Yet for his fame the Ocean sea was not suffi-
cient room.

Epitaph on Hawkins (1595).

She [*i.e.* Money] is the Sovereign Queen of
all delights;
For her the Lawyer pleads, the Soldier fights.
Praise of Lady Pecunia. St. 16.

17b

'Tis not *Good words* that can a man maintain;
Words are but wind; and wind is all but vain.
The Complaint of Poetrie (1598).

As it fell upon a day,
In the merry month of May.
**An Ode * (from "Poems: in
divers humours," 1598).**

Words are easy, like the wind:
Faithful friends are hard to find;
Every man will be thy friend,
Whilst thou hast wherewith to spend;
But, if store of crowns be scant,
No man will supply thy want. *Ib.*

He that is thy friend indeed,
He will help thee in thy need. *Ib.*

If Music and sweet Poetry agree,
As they must needs (the sister and the brother),
Then must the Love be great, 'twixt thee and
me,
Because thou lov'st the one, and I the other.
Sonnet 1. To his friend Master R. L.
(from the same volume).

BARRETT, Eaton Stannard (1786–1820)

Not she with trait'rous kiss her Saviour
stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger
brave,
Last at His cross, and earliest at His grave.
Woman. Part I, Ed. 1822.†

BARRIE, Sir Jas. Matthew (b. 1860)
Life is a long lesson in humility.

The Little Minister. Ch. 3.
It's a weary world, and nobody bides in 't.
Ch. 4.

It's grand, and you canna expect to be
baith grand and comfortable. *Ch. 10.*

Never ascribe to an opponent motives
meaner than your own.

Rectorial Address. St. Andrew's,
May 3, 1922.

Courage is the thing. All goes if courage
goes. *Ib.*

You come of a race of men [Scotsmen] the
very wind of whose name has swept the
ultimate seas. *Ib.*

Whenever a child says "I don't believe in
fairies," there's a little fairy somewhere that
falls right down dead.

Peter Pan (1904).

Do you believe in fairies? If so, clap
your hands. Don't let Tinker die. *Ib.*
To die would be an awfully big adventure.
Ib.

* This "Ode" is also attributed to Shakespeare.

† In the original edition (1810), the lines are:
Not she with trait'rous kiss her Master stung,
Not she denied Him with unfaithful tongue;
She, when apostles fled, could danger brave,
Last at His cross, and earliest at His grave.

18a

That is ever the way. 'Tis all jealousy to the bride, and good wishes to the corpse.

Quality Street (1903). *Act i.*

He [the recruiting sergeant] closed one of his eyes at me and then suddenly opened it. I knew what he meant (*Miss Willoughby*). *Ib.*

It's a sort of bloom on a woman. If you have it [charm], you don't need to have anything else; if you don't have it, it doesn't much matter what else you have.

What Every Woman Knows (*Comedy*) (1908).

A young Scotsman of your ability, let loose upon the world with £300, what could he not do? It's almost appalling to think of; especially if he went among the English. *Ib.*

You've forgotten the grandest moral attribute of a Scotsman, Maggie, that he'll do nothing which might damage his career. *Ib.*

You see, dear, it is not true that woman was made from man's rib; she was really made from his funnybone. *Ib.*

Every man who is high up loves to think he has done it all himself; and the wife smiles, and lets it go at that. It's only our joke. Every woman knows that. *Ib.*

Have you ever noticed, Harry, that many jewels make women either incredibly fat or incredibly thin? (*Kate to Sir Harry*).

The Twelve-pound Look.

But the gladness of her gladness
And the sadness of her sadness,
Are as nothing, Charles,
To the badness of her badness when she's bad.
Rosalind.

Life, Crichton, is like a cup of tea; the more heartily we drink the sooner we reach the dregs.

The Admirable Crichton (1903). *Act i.*

His lordship may compel us to be equal upstairs, but there will never be equality in the servants' hall (*Crichton to Lady Mary*). *Act i.*

I'm a second-eleven sort of chap (*Treherne*).
Act iii.

The Elizabethan age might be better named the beginning of the smoking era.

My Lady Nicotine. *Ch. 14.*

Those hateful persons called Original Researchers. *Ib.*

I do loathe explanations. *Ch. 16.*

BARRINGTON, George* (1755-c. 1835)

True patriots we; for be it understood, We left our country for your country's good, No private views disgraced our generous zeal, What urged our travels was our country's weal.

Prologue for the opening of the Playhouse, Sydney, New South Wales, Jan. 16, 1796, when Dr. Young's tragedy "The Revenge," was played by convicts.†

* His real name was Waldron, *v. Dict. Nat. Biog.*
† See Farquhar: "'Twas for the good of my coun-

18b

BARRY, Michael J. (19th Century)

But whether on the scaffold high,
Or in the battle's van;
The fittest place where man can die
Is where he dies for man.

Poem. The Dublin Nation, Sept. 28, 1844.

What rights the brave?

The sword!

What frees the slave?

The sword!

What cleaves in twain

The despot's chain,

And makes his gyves and dungeons vain?

The sword!

The Sword.

BARTON, Bernard (1784-1849)

Words, phrases, fashions pass away;
But truth and nature live through all.

Stanzas on Bloomfield.

BASSE, William (d. 1653?)

Renowned Spenser, lie a thought more nigh
To learned Chaucer; and rare Beaumont, lie
A little nearer Spenser to make room,
For Shakespeare in your threefold, fourfold
tomb.* *On Shakespeare.*

BATH, Earl of (*see Pulteney*)

BAXTER, Richard (1615-1691)

I preached as never sure to preach again,
And as a dying man to dying men.

Love breathing Thanks and Praise.

Dangers breed fears, and fears more dangers
bring. *Ib.*

An aching tooth is better out than in,
To lose a rotten member is a gain.

Hypocrisy.

Of all beasts the man-beast is the worst:
To others, and himself, the cruellest foe. *Ib.*

He may love riches that wanteth them, as
much as he that hath them.

Christian Ethics.

BAYLY, Thos. Haynes (1797-1839)

We met—'twas in a crowd—and I thought he
would shun me. *Songs: We Met.*

The rose that all are praising
Is not the rose for me.

The Rose that all are Praising.

O pilot! 'tis a fearful night,
There's danger on the deep. *The Pilot.*

I'd be a butterfly born in a bower;
Where the roses and lilies and violets meet.
I'd be a Butterfly (1824).

It was a dream of perfect bliss,
Too beautiful to last. *It was a Dream.*

try," etc. In Fitzgeffray's *Life of Sir Francis Drake* (c. 1600) is the expression, "Leaving his country for his country's sake."

* See Jonson: "I will not lodge thee by Chaucer or Spenser," etc.

Oh! no! we never mention her,
Her name is never heard;
My lips are now forbid to speak
That once familiar word.

Oh! No! we never mention her.

Thus we're wound up alternately,
Like buckets in a well.

My Husband means extremely well.

Why don't the men propose, mamma,
Why don't the men propose?

Why don't the men propose?

Absence makes the heart grow fonder;
Isle of Beauty, fare thee well!

Odes to Rosa—Isle of Beauty.

She wore a wreath of roses,
The night that first we met.

She wore a wreath of roses.

Gaily the troubadour
Touched his guitar.

Welcome me home.

Tell me the tales that to me were so dear,
Long, long ago, long, long ago.

Long, long ago.

Poets, beware! never compare
Women to aught in earth or in air.

Song, 1830.

BEATTIE, James, LL.D. (1735-1803)

Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines
afar;

Ah! who can tell how many a soul sublime
Has felt the influence of malignant star,
And waged with Fortune an eternal war;
Checked by the scoff of Pride, by Envy's
frown,
And Poverty's unconquerable bar,
In life's low vale remote has pined alone,
Then dropped into the grave, unpitied and
unknown? *The Minstrel (1771). Bk. 1, 1.*

His harp the sole companion of his way.

Bk. 1, 3.

And ever as he went some merry lay he sung.
Ib.

Some deemed him wondrous wise, and some
believed him mad. *Bk. 1, 16.*

In truth he was a strange and wayward wight,
Fond of each gentle, and each dreadful scene.
In darkness and in storm he found delight.
Bk. 1, 22.

Even sad vicissitude amused his soul,
And if a sigh would sometimes intervene,
And down his cheek a tear of pity roll,
A sigh, a tear, so sweet, he wished not to
control. *Ib.*

Old Age comes on apace to ravage all the
time. *Bk. 1, 25.*

And much and oft, he warned him to eschew
Falsehood and guile, and aye maintain the
right,
By pleasure unseduced, unawed by lawless
might. *Bk. 1, 28.*

And from the prayer of Want, and plaint of
Woe,
O never, never turn away thine ear!
Forlorn, in this bleak wilderness below,
Ah! what were man, should Heaven refuse to
hear? *Bk. 1, 29.*

All human weal and woe learn thou to make
thine own. *Ib.*

The hollow murmur of the ocean-tide.

Bk. 1, 38.

The linnet's lay of love. *Ib.*

Various and strange was the long-winded tale.
Bk. 1, 44.

Shall the poor gnat, with discontent and rage,
Exclaim that Nature hastens to decay,
If but a cloud obstruct the solar ray,
If but a momentary shower descend?

Bk. 1, 49.

And much they grope for Truth, but never hit,

Yet deem they darkness light and their vain
blunders wit. *Bk. 1, 51.*

Is there a heart that music cannot melt?

Alas! how is that rugged heart forlorn.

Bk. 1, 56.

And if for me no treasure be amassed,
And if no future age shall hear my name,
I lurk the more secure from fortune's blast.

Bk. 2, 15.

The end and the reward of toil is rest.

Bk. 2, 16.

Mine be the breezy hill that skirts the down;
Where a green grassy turf is all I crave,
With here and there a violet bestrown,
Fast by a brook, or fountain's murmuring
wave;

And many an evening sun shine sweetly on
my grave. *Bk. 2, 17.*

Be ignorance thy choice where knowledge leads
to woe. *Bk. 2, 30.*

At the close of the day, when the hamlet is
still,

And mortals the sweets of forgetfulness prove.
The Hermit.

He thought as a sage, though he felt as a man.
Ib.

By the glare of false science betrayed
That leads to bewilder, and dazzles to blind.
Ib.

And beauty immortal awakes from the tomb.
Ib.

Squint-eyed Slander.

The Judgment of Paris (1765).

What is a law, if those who make it
Become the forwardest to break it?

The Wolf and the Shepherds.

The present moment is our ain,
The neist we never saw.

—*Stanza added to Mickle's song, "There's nae
luck about the house."*

BEAUMONT, Francis (1584-1616)

(See JOHN FLETCHER.)

What things have we seen
Done at the Mermaid! heard words that have
been

So nimble, and so full of subtle flame,
As if that everyone from whence they came
Had meant to put his whole wit in a jest,
And had resolved to live a fool the rest
Of his dull life. *Letter to Ben Jonson.*

Here's an acre sown indeed
With the richest, royalest seed.*
On Westminster Abbey.

BEAUMONT, Dr. J. (1616-1699)

Why slander we the times?

What crimes
Have days and years, that we
Thus charge them with iniquity?
If we would rightly scan,
It's not the times are bad, but man.
Original Poems.

BEECHING, Henry Chas. (b. 1859)

Not when the sense is dim,
But now, when the heart of joy,
I would remember Him:
Take the thanks of a boy. *Prayers.*

BEHN, Aphra (née Amis) (1640-1689)

Vows! dost think the gods regard the
vows of lovers? They are things made in
necessity, and ought not to be kept, nor
punished when broken.

The Dutch Lover (1673), v. 1.

A brave world, sir, full of religion, knavery,
and change! We shall shortly see better days.

The Roundheads (1682), i. 1.

If thou didst but know how little wit governs
this mighty universe, thou wouldst not wonder
men should set up at him [Fleetwood].

Ib., i. 2.

He that will live in this world must be en-
dured with the three rare qualities of dissimu-
lation, equivocation, and mental reservation.
Ib.

I owe a duty where I cannot love.

Abdelazer (1677), iii. 3.

She [Fame] was ever a notable wag at his-
tory.

The Young King (c. 1670), i. 1.

This happy day to be enrolled
In rubric letters and in gold.

The City Heiress, v. 3.

Patience is a flatterer, sir—and an ass, sir.
The Feigned Courtezans (1679), iii. 1.

Come away! Poverty's catching.

The Rover (Part 2) (1681), i. 1.

See the virtue of a wager, that new philo-
sophical way, lately found out, of deciding all
hard questions.

Ib., iii. 1.

* "There is an acre sown with royal seed."—
Jeremy Taylor's *Holy Dying* (1650), chap. 1.

I'll try to force Nature a little, and be civil.
The False Count (1682), i. 2.

She's as inconstant as the seas and winds,
Which ne'er are calm but to betray adven-
turers. *The Forced Marriage (1670), i. 1.*

All soft and sweet the maid appears,
With looks that know no art,
And though she yields with trembling fears,
She yields with all her heart.

The Emperor of the Moon (1687), iii. 3.

Love, like Reputation, once fled, never re-
turns more.

History of the Nun (c. 1688).

He had a natural aversion to danger, and
thought it below a man of wit or common
sense to be guilty of that brutal thing called
Courage, or Fighting. His philosophy told
him, "It was safe sleeping in a whole skin."

The Lucky Mistake.

No man ever truly loved that was not
generous. *The Unfortunate Bride.*

The soft, unhappy sex.

The Wandering Beauty.

Thus everybody meddled with what they
had nothing to do; and, as in other places,
thought themselves on the surer side if, in these
doubtful times, they imagined the worst [of
Prince Tarquin].

The Fair Jilt (pub. 1688).

Kings; that made laws, first broke them; and
the Gods,
By teaching us religion first, first set the world
at odds. *The Golden Age (from the French),
st. 4.*

Who but the learned and dull moral fool
Could gravely have foreseen man ought to live
by rule?

Ib., st. 7.

I was entirely won and lost.

*Ballad. On Mr. J. H., to Amoret,
asking why I was so sad.*

'Tis pity makes a Deity;
Ah, Silvia, deign to pity me,
And I will worship none but thee.

Dialogue for Entertainment at Court.

For superstition will survive,
Purer religion to perplex.

On Desire.

Love ceases to be a pleasure when it ceases
to be a secret.

The Lover's Watch (from the French).

BELLOC, Hilaire (b. 1870)

It is the best of all trades to make songs,
and the second best to sing them.

On Song.

From the towns all Inns have been driven:
from the villages most. . . . Change your
hearts, or you will lose your Inns and you will
deserve to have lost them. But when you
have lost your Inns, drown your empty selves,
for you will have lost the last of England.

On Inns.

BENJAMIN—BENTHAM

21a

The Anti-Semite is a man so absorbed in his subject that he loses interest in any matter unless he can give it some association with his delusion, for delusion it is.

The Jews. Ch. 7. The Anti-Semite.

The existence and differentiation of the Jewish people, as a race ethnically, and as a nation politically, is as much a fact as the existence of coal or diamonds.

Ib., Ch. 14. Various Theories.

The Jew cannot help feeling superior, but he can help the expression of that superiority—at any rate he can modify such expression.

Ib., Ch. 15. Habit or Law?

BENJAMIN, Park (1809-1864)

Strong towers decay,

But a great name shall never pass away.

A Great Name.

I know that they are happy

With their angel-plumage on.

The Departed.

BENNETT, Enoch] Arnold (b. 1867)

My general impression is that Englishmen act better than Frenchmen, and Frenchwomen better than Englishwomen.

The Crisis in the Theatre (March, 1908).

Preface to "Cupid and Commonsense."

As you say, business is business. There are people in this town who say that bankruptcy is good business (*Willie Beach of Pursley*).

Cupid and Commonsense (1908). Act i.

There are some people who are only at their best when they are to be pitied. . . . But he's no longer miserable and so he's objectionable. There are a lot of people like that.

Ib., Act iv.

Half Bursley has a grudge against Ralph—because he's as straight as a die, and always knows what he wants and is always clever enough to get it. . . . People don't like it—naturally.

Ib.

She [the Church] must avoid scandal—particularly local scandal. London scandal is less deleterious (*Bishop of Colchester*).

The Honeymoon (1911). Act ii.

In an argument I always begin rather well, but in the end I'm apt to be beaten. So I just stop—especially when I know I'm right.

Ib.

Well, my deliberate opinion is—it's a jolly strange world (*John Culver*).

The Title (1918). Act i.

A cause may be inconvenient, but it's magnificent. It's like champagne or high shoes, and one must be prepared to suffer for it. *Ib.*

The first duty of a Government is to live. It has no right to be a Government at all unless it is convinced that if it fell the country would go to everlasting smash. *Ib.*

Examine the Honours List and you will know exactly how a Government feels in its

21b

inside. When the Honours List is full of rascals, millionaires, and—er—chumps, you may be quite sure that the Government is dangerously ill. *Ib.*

Being a husband is a whole-time job. That is why so many husbands fail. They cannot give their entire attention to it. *Ib.*

Journalists say a thing that they know isn't true, in the hope that if they keep on saying it long enough it *will* be true. *Ib.*

Don't begin to talk like that. I don't mind *reading* novels, but I won't have raw lumps of them thrown at me. *Ib., Act ii.*

Literature is always a good card to play for Honours. It makes people think that Cabinet ministers are educated. *Ib., Act iii.*

No enlightened and patriotic person wants the Government to fall. All enlightened and patriotic persons want the Government to be afraid of falling. There you have the whole of war politics in a nutshell. *Ib.*

His opinion of himself, having once risen, remained at "set fair."

The Card (1911). Ch. 1.

"Ye can call it influenza if ye like," said Mrs. Machin. "There was no influenza in my young days. We called a cold a cold."

Ch. 8.

"And yet," demanded Councillor Barlow, . . . "what great cause is he identified with?"—"He is identified," said the speaker, "with the great cause of cheering us all up."

Ch. 12 (3).

They call Liverpool the slum of Europe, said Mynors.

Anna of the Five Towns (1902). Ch. 10.

Many artists have admittedly no aptitude for merchantry.

The Author's Craft. 3.

It is impossible to read properly without using all one's engine-power. If we are not tired after reading, common-sense is not in us.

Things that have interested me (1921).

Translating Literature into Life.

No book of great and established reputation is read till it is read at least twice. *Ib.*

In the meantime alcohol produces a delightful social atmosphere that nothing else can produce. *Ib. For and against Prohibition.*

Pessimism, when you get used to it, is just as agreeable as optimism. Indeed, I think it must be more agreeable, must have a more real savour, than optimism—from the way in which pessimists abandon themselves to it.

Ib. Slump in Pessimism (July 27, 1918).

BENTHAM, Jeremy (1748-1832)

All punishment is mischief. All punishment in itself is evil. Upon the principle of utility, if it ought at all to be admitted, it ought only to be admitted in as far as it promises to exclude some greater evil.

Principles of Morals and Legislation.

Ch. 15, sec. 1.

The sacred truth that the greatest happiness of the greatest number is the foundation of morals and legislation.*

Works. Vol. 10, p. 142.

BENTLEY, Richard, D.D. (1662–1742)

Who studies ancient laws and rites,
Tongues, arts and arms, and history,
Must drudge, like Selden, days and nights,
And in the endless labour die.

Who strives to mount Parnassus' hill.

It is a maxim with me that no man was ever written out of reputation but by himself.†

Monk's Life of Bentley. P. 90.

The very dust of whose writings is gold.
Of Bishop Pearson. Dissertation on Phalaris.

BERKELEY, George, Bishop of Cloyne (1685–1753)

Westward the course of empire takes its way.
The first four acts already passed,
A fifth shall close the drama with the day—
Time's noblest offspring is his last.

On the Prospect of Planting Arts
and Learning in America.

(Tar water) is of a nature so mild and benign, and proportioned to the human constitution, as to warm without heating, to cheer but not inebriate.‡

Siris. Par. 217.

BICKERSTAFF, Isaac (c. 1735–1787)

What signifies me hear if me no understand ?
Mungo in The Paddock.

Hope, thou nurse of young desire !
Love in a Village (1762). Act i. 1.

There was a jolly miller once,
Lived on the river Dee ;
He worked and sung from morn till night,
No lark more blithe than he. Act i. 2.

And this the burden of his song
For ever used to be :—
I care for nobody, not I,
If no one cares for me. Ib.

Young fellows will be young fellows.
Act ii. 2.

We all love a pretty girl—under the rose. Ib.

But if I'm content with a little
Enough is as good as a feast. Act iii. 1.

There's difficulty, there's danger, there's the dear spirit of contradiction in it.

The Hypocrite. § Act i. 1.

'Tis constitution governs us all. Act ii. 1.

Ay, do despise me. I'm the prouder for it ; I like to be despised. Act v. 1.

* Bentham expresses doubt as to whether Priestley or Beccaria was the originator of this proposition, but the real author was Francis Hutcheson (q.v.).

† Emerson quotes thus : "No book was ever written down by any but itself." (Essay, *Spiritual Laws*.)

‡ See Cowper : "Cups that cheer," &c.

§ The Hypocrite. Adapted from Cibber's *Nonjuror*.

Let men say whate'er they will
Woman, woman, rules them still.

The Sultan. Act ii. 1.

'Tis a sure sign work goes on merrily, when folks sing at it.

The Maid of the Mill (1765). Act i. 1.

The true standard of quality is seated in the mind ; those who think nobly are noble.

Act ii. 1.

We should marry to please ourselves, not other people. Act iii. 4.

BINYON, Laurence (b. 1869)

With proud thanksgiving, a mother for her children,
England mourns for her dead across the sea.
Flesh of her flesh they were, spirit of her spirit,
Fallen in the cause of the free.

For the Fallen. Sept. 21, 1915.

They shall not grow old, as we that are left grow old ;
Age shall not weary them, nor the years condemn,
At the going down of the sun, and in the morning,
We will remember them. Ib.

BIRRELL, Augustine (b. 1850)

That great dust-heap called "history."
Obiter Dicta (pub. 1884 and 1887). Carlyle.

An illogical opinion only requires rope enough to hang itself. The Via Media.

The sun is not all spots. John Milton.

One whom it is easy to hate, but still easier to quote—Alexander Pope. Pope.

As bad as defacing a tombstone, or re-writing a collect. Ib.

Few men can afford to be angry. Edmund Burke.

A politician who screams is never likely to occupy a commanding place in the House of Commons. Ib.

History is a pageant and not a philosophy. The Muse of History.

As certain as the Correggiosity of Correggio.* Emerson.

A novel, which, like a beggar, should always be kept "moving on." Nobody knew this better than Fielding, whose novels, like most good ones, are full of inns.

The Office of Literature.

Reading is not a duty, and has consequently no business to be made disagreeable. Ib.

BLACKIE, John Stuart (1809–1895)

Rocking on a lazy billow, with roaming eyes,
Cushioned on a dreamy pillow, thou art not wise.

Young Man, be wise.

* Expression taken from Sterne's *Tristram Shandy* (q.v.).

^{23a}
BLACKLOCK, Thos., D.D. (1721–1791)

Love and sorrow twins were born
On a shining showery morn. **The Graham.**
Life is a bumper filled by fate.

Epigram on Punch.

BLACKMORE, Sir Richard, M.D. (d. 1729)

A painted vest Prince Vortigern had on,
Which from a naked Pict his grandsire won.

Prince Arthur (1695).

(Quoted by Maria Edgeworth as an example
of a "bull" by an English writer.)

BLACKSTONE, Sir Wm. (1723–1780)

Mankind will not be reasoned out of the
feelings of humanity.

Commentaries (1765–9). 1, 5.

The royal navy of England hath ever been
its greatest defence and ornament; it is its
ancient and natural strength, the floating
bulwark of our island. **1, 13.**

Man was formed for society.

Of the Nature of Laws in General.

BLAIR, Robert (1699–1746)

The schoolboy, with his satchel in his hand,
Whistling aloud to bear his courage up.*

The Grave (1743). l. 58.

Friendship! mysterious cement of the soul!
Sweet'ner of life, and solder of society!
l. 88.

The best concerted schemes men lay for fame
Die fast away: only themselves die faster.
l. 185.

Great heights are hazardous to the weak head.
l. 293.

O cursèd lust of gold! when, for thy sake,
The fool throws up his interest in both worlds,
First starved in this, then damned in that to
come. **l. 347.**

Stalked off reluctant, like an ill-used ghost.
l. 586.

Its visits
Like those of angels, short and far between.
l. 588.

How sleep the brave who sink to rest,
By all their country's wishes blest?

By fairy hands their knell is rung,
By forms unseen their dirge is sung. **Ode.**

BLAKE, William (1757–1827)

The man who never alters his opinion is
like standing water, and breeds reptiles of
the mind. **Marriage of Heaven and Hell.**

Everything that lives,
Lives not alone, nor for itself.
The Book of Thel (1787). 2.

* See Dryden: "Whistling to keep myself from
being afraid."

^{23b}
For a tear is an intellectual thing;
And a sigh is the sword of an angel king;
And the bitter groan of a martyr's woe
Is an arrow from the Almighty's bow.
The Grey Monk.

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.
Milton (1804).

For Commerce, though the child of Agriculture,
Fosters his parent, who else must sweat and toil
And gain but scanty fare
King Edward the Third (c. 1775).

The pure soul
Shall mount on native wings, disdaining little
sport,
And cut a path into the heaven of glory,
Leaving a track of light for men to wonder at.
Ib.

Tiger, tiger, burning bright
In the forests of the night. **The Tiger.**
Did He who made the lamb make thee?
Ib.

A Robin Redbreast in a cage
Puts all heaven in a rage.
Ideas of Good and Evil. Proverbs.

The poison of the honey-bee
Is the artist's jealousy. **Ib.**

Man was made for joy and woe,
And when this we rightly know,
Safely through the world we go. **Ib.**
If the fool would persist in his folly he
would become wise. **Proverbs of Hell.**

The weak in courage is strong in cunning.
Ib.

The fool shall not enter into heaven, let
him be ever so holy.
Prose Fragments. Why men enter Heaven.

BLIND, Mathilde (1847–1896)

Sunlight runs a race with rain,
All the world grows young again.
The Street-Children's Dance (1881).

Children mothered by the street. **Ib.**

Blossoms of humanity!
Poor soiled blossoms in the dust! **Ib.**

The moon returns, and the spring; birds
warble, trees burst into leaf,
But Love once gone, goes for ever, and all
that endures is the grief.

Love Trilogy. No. 3.

BLOOMFIELD, Robert (1766–1823)

Enchanting spirit, dear Variety!
The Farmer's Boy. Spring, l. 290.

What trouble waits upon a casual frown!
Summer, l. 388.

The rude inelegance of poverty.
Autumn, l. 82.

If fields are prisons, where is Liberty ?
L. 226.
 Thine heart should feel what thou may'st
 * hourly see,
 That Duty's basis is humanity.

Winter, l. 105.

BOLINGBROKE (*see St. John*)

BONAR, Horatius, D.D. (1808-1889)

A few more years shall roll,
 A few more seasons come,
 And we shall be with those that rest
 Asleep within the tomb.

Hymns: A few more years.

All must be earnest in a world like ours.

Our One Life.

BOORDE, Andrew, Suffragan Bishop of Chichester (1490?-1549)

Trust yow no Skott.

Letter. To Thos. Cromwell, April 1, 1536.

The devellysche dysposicion of a Scottysch man, not to love nor favour an Englishe man.
Ib.

BOOTH, Barton (1681-1733)

True as the needle to the pole,
 Or as the dial to the sun.

Song.

BORROW, George (1803-1881)

The author of "Amelia," the most singular genius which their island ever produced, whose works it has long been the fashion to abuse in public and to read in secret.

The Bible in Spain (1843), Ch. 1.

There is a peculiarity in the countenance, as everybody knows, which, though it cannot be described, is sure to betray the Englishman.
Ib., Ch. 2.

These gentry are invariably saying all they can in dispraise of their native land; and it is my opinion, grounded upon experience, that an individual who is capable of such baseness would not hesitate at the perpetration of any villainy, for next to the love of God, the love of country is the best preventive of crime.

Ib., Ch. 4.

My favourite, I might say my only study, is man.
Ib., Ch. 5.

Gipsy politics, . . . side with both parties so long as the fight is doubtful, promising success to each, and then, when the fight is done, invariably range themselves in the ranks of the victorious.
Ib., Ch. 14.

I am invariably of the politics of people at whose table I sit, or beneath whose roof I sleep.
Ib., Ch. 16.

The genuine spirit of localism.
Ib., Ch. 31.

There are no countries in the world less known by the British than these self-same British Islands. **Lavengro (1851). Preface.**

There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die ?
Ib., Ch. 25.

There's the wind on the heath, brother; if I could only feel that, I would gladly live for ever.
Ib.

Good ale, the true and proper drink of Englishmen. He is not deserving of the name of Englishman who speaketh against ale, that is good ale.
Ib., Ch. 43.

BOWLES, Wm. Lisle, Canon (1762-1850)

Content, as random fancies might inspire,
 If his weak harp at times or lonely lyre
 He struck with desultory hand, and drew
 Some softened tones, to Nature not untrue.

Sonnet.

The cause of freedom is the cause of God.
To Edmund Burke.

BOYLE, John, Earl of Cork and Orrery (1707-1762)

Let not one look of fortune cast you down;
 She were not fortune, if she did not frown;
 Such as do braveliest bear her scorns awhile,
 Are those on whom, at last, she most will smile.
Imitation of Horace.

BOYSE, Samuel (1708-1749)

From Thee all human actions take their springs,
 The rise of empires and the fall of kings.
The Deity.

Awhile they glitter in the face of day,
 Then at Thy nod the phantoms pass away;
 No traces left of all the busy scene,
 But that remembrance says—*The things have been.*
Ib.

BRADSTREET, Anne, née Dudley (1614-1670)

And if the sun would ever shine, there would I dwell.
Contemplations.

But he whose name is graved in the white stone
 Shall last and shine when all of these are gone.
Ib.

BRAMSTON, Rev. James (1694?-1744)

What's not devoured by Time's devouring hand ?

Where's Troy, and where's the Maypole in the Strand ?
Art of Politics.

So Britain's monarch once uncovered sat,
 While Bradshaw bullied in a broad-brimmed hat.
Men of Taste.

Without black velvet breeches, what is man ?
Ib.

BRAITHWAITE, Richard (1588 ?-1673)

Should I sigh, because I see
Laws like spider-webs to be ?
Lesser flies are quickly ta'en
While the great break out again.

Care's Cure.

If in your censure you prove sweet to me,
I little care, believe 't, how sowre you be.
A Boulster Lecture.* *Dedication* (1640).

BRETON, Nich. (1545 ?-1626 ?)

Much adoe there was, God wot ;
He would love, and she would not.
England's Helicon. *Phyllida and Corydon.*

I wish my deadly foe no worse
Than want of friends, and empty purse.
A Farewell to Town.

BRIDGES, Robert (b. 1844)

O youth, whose hope is high,
Who dost to Truth aspire,
Whether thou live or die,
O look not back nor tire.
Song. *O youth whose hope is high.*

I knew you by your eyes,
That rest on nothing long,
And have forgot surprise.
Song. *I love my lady's eyes.*

When first we met we did not guess
That Love would prove so hard a master.
Triplet. *Shorter Poems, Book 1, 16.*

And country life I praise,
And lead, because I find
The philosophic mind
Can take no middle ways.
Ib., No. 8. Spring. Ode 1, st. 7.

With ecstasies so sweet
As none can even guess,
Who walk not with the feet
Of joy in idleness. *Ib. St. 10.*

And who loves Nature more
Than he, whose painful art
Has taught and skilled his heart
To read her skill and lore ?
Ib. Ode 2, st. 4.

Could any sober man be proud to hold
A lease of common talk, or die consoled
For thinking that on lips of fools to come
He'll live with Pontius Pilate and Tom
Thumb ?
La Gloire de Voltaire.

Luther and Calvin, who, whate'er they taught,
Led folk from superstition to free thought. *Ib.*

The fearless man is his own salvation.
The First Seven Divisions. *Dec. 5, 1917.*

Then was the bitterest weeping of the world
unwept :

The woman's heart was unbroken,
And praise in silence slept,
Of deeds too high to be spoken. *Ib.*

* *A Curtaine Lecture* is the title of a book printed
1637.

Sweet Hope,
Bearer of dreams, enchantress fond and kind,
Prometheus (1883), l. 75.

The very names of things beloved are dear,
And sounds will gather beauty from their
sense,

As many a face through love's long residence,
Groweth to fair instead of plain and sere.

The Growth of Love (1876). *St. 4.*

There's many a would-be poet at this hour
Rhymes of a love that he hath never wooed,
And o'er his lamplit desk in solitude
Deems that he sitteth in the Muses' bower.

Ib. St. 11.

O my uncared-for songs, what are ye worth,
That in my secret book, with so much care,
I write you, this one here and this one there,
Marking the time and order of your birth ?
Ib. St. 51.

BRIGHT, John (1811-1889)

The Angel of Death has been abroad
throughout the land ; you may almost hear
the beating of his wings.

Speeches : *House of Commons* (Feb., 1855).

The right hon. gentleman . . . has retired
into what may be called his political cave of
Adullam, and he has called about him everyone
that was in distress and everyone that was
discontented. *Ib. (March, 1866).*

This party of two reminds me of the
Scotch terrier, which was so covered with
hair that you could not tell which was the
head, and which was the tail of it. *Ib.*

Force is not a remedy.
Birmingham (Nov. 16, 1880).

England, the mother of Parliaments.
Rochdale (Jan. 18, 1865).

If all existing Greek and Latin books were
destroyed, is there not in our English Classics
sufficient material to build a future of which
our successors need not be ashamed ?

Letter. *To J. Churton Collins, 1886.*

The knowledge of the ancient languages is
mainly a luxury. *Ib.*

BRINKELOW, Henry (d. 1546)

And nowadays the law is ended as a man
is friended.*

Complaint of Roderick Mors. *Ch. 11.*

BROME, Richard (d. 1652 ?)

I am a gentleman, though spoiled i' the
breeding. The Buzzards are all gentlemen.
We came in with the Conqueror.

The English Moor.
(Printed 1659.) *Act 2, 4.*

BROOKE, Lord (see Greville)

* It is commonly and truly also said : " Matters
be ended as they be friended."—*T. Starkey : England
in the Reign of Henry VIII, Book 1, ch. 3, 33.*

26a

BROOKE, Rupert (1887-1915)

They doubt, and sigh,
And do not love at all. Of these am I.
Sonnet. I said I splendidly loved you.

How can we find ? how can we rest ? how can
We, being gods, win joy ; or peace, being man.
Sonnet.

Now, God be thanked who has matched us
with His hour,
And caught our youth, and wakened us from
sleeping. *Peace.*

And the worst friend and enemy is but Death.
Ib.

Safe shall be my going,
Secretly armed against all death's endeavour ;
Safe, though all safety's lost ; safe where
men fall ;
And if these poor limbs die, safest of all.
Safety.

Blow out, you bugles, over the rich Dead !
There's none of these so lonely and poor
of old,
But, dying, has made us rarer gifts than
gold.
These laid the world away ; poured out the
red
Sweet wine of youth ; gave up the years to be
Of work and joy, and that un hoped serene,
That men call age ; and those that would
have been,
Their sons, they gave, their immortality.
The Dead.

Honour has come back, as a king, to earth,
And paid his subjects with a royal wage ;
And Nobleness walks in our ways again ;
And we have come into our heritage.
Ib.

If I should die think only this of me :
That there's some corner of a foreign field
That is for ever England.*
The Soldier.

Unfading moths, immortal flies,
And the worm that never dies.
And in that Heaven of all their wish,
There shall be no more land, say fish.
Heaven.

But there's wisdom in women, of more than
they have known,
And thoughts go blowing through them, are
wiser than their own
There's wisdom in Women.

For England's the one land, I know,
Where men with Splendid Hearts may go ;
And Cambridgeshire, of all England,
The shire for Men who Understand.
The Old Vicarage, Grantchester.
(May, 1912).

For Cambridge people rarely smile,
Being urban, squat, and packed with guile.
Ib.

26b

BROOKS, Mary E. (19th Century)

But never be a tear-drop shed
For them, the pure, enfranchised dead.
Weep not for the Dead.

BROOME, Rev. Wm., LL.D. (1689-1745)

He most prevails who nobly dares.
Courage in Love.

What loss feels he that wots not what he
loses ? *The Merry Beggars. Act 1, 2.*

None are completely wretched but the great.
Superior woes superior stations bring ;
A peasant sleeps, while cares awake a king.
Epistle to Mr. Fenton.

That pompous misery of being great.
On the Seat of the War in Flanders.

BROUGH, Robert Barnabas (1828-1860)

Of all the lunacies earth can boast,
The one that must please the devils the most
Is pride reduced to the whimsical terms
Of causing the slugs to despise the worms.
The Tent-Maker's Story.

BROUGHAM, Henry Peter, Lord Brougham (1778-1868)

The Schoolmaster is abroad ! And I trust
to him, armed with his primer, against the
soldier in full military array.

Speech. House of Commons.
(Jan. 29, 1828.)

He was guilty of no error . . . who once
said that . . . the whole machinery of the
State, all the apparatus of the System, and
its varied workings, end simply in bringing
twelve good men into a box.

Present State of the Law.
(Feb. 7, 1828.)

Pursuit of knowledge under difficulties.
*Title, given by Lord Brougham to a book
published 1830 by the Society for the
Diffusion of Useful Knowledge.*

The great unwashed.*
Attributed to Lord Brougham.

The lawyer is a gentleman who rescues
your estate from your enemies—and keeps
it to himself. *Id.*

BROWN, Rev. John (1715-1766)

Truth's sacred fort th' exploded laugh shall
win,
And coxcombs vanquish Berkeley with a
grin. *Essay on Satire. Pt. 2, v. 224.*

BROWN, John, M.D. (1810-1882)

A true Philip, a lover of horses. [Phil-hippos.]
Horæ Subsecivæ (1858-1882).
Presence of Mind.

* See under Dryden : "I beg no pity for this mouldering clay"

* "Man has set man against man, Washed against Unwashed."—T. Carlyle : *French Revolution*, Pt. 2, Bk. 2, ch. 4.

Analysis kills **love**, as well as other things.
Ib. Oh, I'm Wat, Wat.

BROWN, Thomas (1663-1704)

I do not love thee, Dr. Fell,
 The reason why I cannot tell;
 But this alone I know full well,
 I do not love thee, Dr. Fell.*

BROWN, Thomas Edward (1830-1897)

My garden is a lovesome thing, God wot!
 Rose pool,
 Fringed pool,
 Fern grot—
 The veriest school
 Of peace; and yet the fool
 Contends that God is not.
 Not God in gardens! When the sun is cool?
 Nay, but I have a sign!
 'Tis very sure God walks in mine.

My Garden.

It isn't every fool that's fit
 To make a real good lie, that 'll sit
 On her keel, and answer the helm.

The Doctor.

Money is honey, my little sonny,
 And a rich man's joke is always funny. *Ib.*

BROWNE, Charles Farrer ("Artemus Ward") (1836-1868)

You could not well expect to go in without
 paying, but you may pay without going in.
Notice. At the Door of the Tent.

I now bid you a welcome adoo.

**Artemus Ward His Book.
 The Shakers.**

Mister Ward, don't yur blud bile at the
 tawt that three million and a half of your
 cullud brethrer air a clanking their chains
 in the South?—Sez I, Not a bile! Let em
 clank. *Oberlin.*

The College has konfired upon me the
 honery title of T.K., of which I'm suffishuntly
 proud. *Ib.*

I wish there was winders to my Sole, sez
 I, so that you could see some of my feelins.
The Showman's Courtship.

If you mean gettin' hitched, I'm in! *Ib.*

My pollertics, like my religion, being of
 an exceedin' accommodatin' character.
The Crisis.

* An adaptation of Martial's "Non amo te, Sabide" (g.v.). Dr. Fell was Dean of Christchurch, and is said to have withheld a sentence of expulsion on Tom Brown, from Oxford, on account of his "impromptu translation," or adaptation, of Martial's epigram. A similar version had been written by Robert Rabutin, Count de Bussy (1618-1693):—

Je ne vous aime pas, Hylas;
 Je n'en saurois dire la cause;
 Je sais seulement une chose,
 C'est que je ne vous aime pas.

—Epigram 33, Book 1.

For another earlier version (English) see Rowland
 Watkyns (1662).

The fack can't be no longer disguised that
 a Krysis is onto us. *Ib.*

The Afrikan may be Our Brother . . .
 But the Afrikan isn't our sister & our wife
 & our uncle. He isn't sevral of our brothers
 & all our fust wife's relashuns. He isn't
 our grandfather and our grate-grandfather.
 & our aunt in the country. *Ib.*

Sertin citizens of Baldinsville axed me to
 run fur the Legislater. Sez I, "My frends,
 dostest think I'd stoop to that there?"
 They turned as white as a sheet.

Interview with President Lincoln.

By a sudden and adroit movement I placed
 my left eye agin the Secesher's fist.

Thrilling Scenes in Dixie.

The ground flew up and hit me in the hed.
Artemus Ward His Book.
Thrilling Scenes in Dixie.

I am not a politician, and my other habits
 air good. *Fourth of July Oration.*

Be virtuous & you'll be happy! *Ib.*

With considerbul licker koncealed about my
 persun. *Betsy-Jain Re-organised.*

Alas, she married another. They fre-
 quently do. I hope she is happy—because
 I am. *Artemus Ward's Lecture.*

Why these weeps? *Ib.*

One of the principal features of my Enter-
 tainment is that it contains so many things
 that don't have anything to do with it. *Ib.*

I can't sing. As a singist I am not a
 success. I am saddest when I sing. So are
 those who hear me. They are sadder even
 than I am. *Ib.*

I prefer temperance hotels—although they
 sell worse liquor than any other kind of
 hotels. *Ib.*

Shall we sell our birthrite for a mess of
 potash? *Ib.*

N.B.—This is rote Sarcastikul.
A Visit to Brigham Young.

I girded up my Lions & fled the Seen. *Ib.*

Did you ever have the measels, and if so,
 how many? *The Census.*

They sed the Press was the Arkymedian
 Leaver which moved the world. *The Press.*

Fair youth, do you know what I'd do
 with you if you was my sun?—No, sez he.
 —Wall, sez I, I'd appint your funeral to-
 morrow artemnoon & the korps should be
 ready! You're too smart to live on this
 yearth. *Edwin Forrest as Othello.*

Before he retired to his virtuous couch. *Ib.*

The female woman is one of the greatest
 institooshuns of which this land can boste.
Woman's Rights.

It is rarely seldum that I seek consolation
in the Flowin Bole. *On "Forts."*

She was born to make hash of men's
buzzums. *Piccolomini.*

I made an effort to Swaller myself. *Ib.*

Do me eyes deceive me earsight? Is it
some dreams? *Moses, the Sassy.*

He is dreadfully married. He's the most
married man I ever saw in my life. *Ib.*

Why is this thus? What is the reason of
this thusness? *Ib.*

They drink with impunity, or anybody
who invites them. *Ib. (Programme).*

Let us all be happy and live within our
means, even if we have to borrow the money
to do it with.

Natural History. (*Punch, 1866.*)

One can get on very well without going
to Waterbury. Indeed, there are millions of
meritorious persons who were never there,
and yet they are happy. **Pyrotechny. 1.**

I am happiest when I am idle. I could
live for months without performing any
kind of labour, and at the expiration of
that time I should feel fresh and vigorous
enough to go right on in the same way for
numerous more months. *Ib., 3.*

Why care for grammar as long as we are
good? *Ib., 5.*

**BROWNE, Isaac Hawkins (1705-
1760)**

By thee* protected, and thy sister beer,
Poets rejoice, nor think the bailiff near.

The Oxford Sausage. *Imitation of Pope.*

Little tube of mighty power,
Charmer of an idle hour.

Imitation of Ambrose Phillips.

Pleasure for a nose divine,
Incense of the God of Wine. *Ib.*

BROWNE, Sir Thomas (1605-1682)

I dare without usurpation assume the
honourable style of a Christian.

Religio Medici.

(*Published 1642; written 1635?*)

Part 1, sec. 1.

At my devotion I love to use the civility
of my knee, my hat, and hand. *Sec. 3.*

A good cause needs not to be patroned by
passion, but can sustain itself upon a tem-
perate dispute. *Sec. 5.*

Many . . . have too rashly charged the
troops of Error, and remains as trophies
with the enemies of Truth. *Sec. 6.*

Every man's own reason is his best Œdipus.
Ib.

Methinks there be not impossibilities
enough in Religion for an active faith. *Sec. 9.*

* Tobacco.

Who can speak of Eternity without a
solecism? *Sec. 11.*

Rich with the spoils of Nature. *Sec. 13.*

Art is the perfection of Nature. *Sec. 16.*

Nature is the Art of God. *Ib.*

There are a set of heads that can credit
the relations of Mariners. *Sec. 21.*

Obstinacy in a bad cause is but constancy
in a good. *Sec. 25.*

There are many (questionless) canonised
on earth, that shall never be Saints in Heaven.
Sec. 26.

I have ever believed, and do now know,
that there are Witches: they that are in
doubt of these . . . are obliquely and upon
consequence a sort, not of Infidels, but
Atheists. *Sec. 30.*

Not pickt from the leaves of any Author,
but bred amongst the weeds and tares of
mine own brain. *Sec. 36.*

Thus we are men, and we know not how:
there is something in us that can be without
us, and will be after us; though it is strange
that it hath no history what it was before us.
Sec. 36.

He that unburied lies wants not his hearse,
For unto him a tomb's the Universe.*
Sec. 41.

To believe only possibilities is not Faith,
but mere Philosophy. *Sec. 48.*

I am of a constitution so general, that it
consorts and sympathiseth with all things.
I have no antipathy or, rather, Idiosyncrasy.
Part 2, sec. 1.

That great enemy of reason, virtue, and
religion, the Multitude, that numerous piece
of monstrosity . . . more prodigious than
Hydra. *Ib.*

In all disputes, so much as there is of
passion, so much there is of nothing to the
purpose. *Sec. 3.*

No man can justly censure or condemn
another, because indeed no man truly knows
another. *Sec. 4.*

There are wonders in true affection: it is
a body of enigmas, mysteries, and riddles;
wherein two so become one, as they both
become two. *Sec. 6.*

Sure there is music even in beauty, and
the silent note which Cupid strikes, far
sweeter than the sound of an instrument.
For there is a music wherever there is a
harmony, order, or proportion: and thus far
we may maintain the music of the Spheres;
for those well-ordered motions and regular
paces, though they give no sound to the ear,

* Tr. of Lucan's "Coelo tegitur," &c., q.v.

yet to the understanding they strike a note
most full of harmony.† *Sec. 9.*

[Music] strikes in me a deep fit of devotion,
and a profound contemplation of the First
Composer. There is something in it of
Divinity more than the ear discovers.

Sec. 9.

There is surely a piece of Divinity in us,
something that was before the elements, and
owes no homage to the sun. *Sec. 11.*

[Sleep is] in fine so like death, I dare not
trust it without my prayers. *Sec. 12.*

What song the Sirens sang, or what name
Achilles assumed when he hid himself among
women, though puzzling questions, are not
beyond all conjecture.

Hydriotaphia : or *Urn Burial.*
Ch. 5 (ad init.).

But the inequity of oblivion blindly scatter-
eth her poppy, and deals with the memory of
men without distinction to merit of perpetuity.
Ib.

Sleep is a death : O make me try
By sleeping, what it is to die ;
And as gently lay my head
On my grave, as now my bed. *Ib.*

Thy will be done, though in my own
undoing. *Sec. 15.*

If riches increase, let thy mind hold pace
with them ; and think it not enough to be
Liberal but Munificent. **Christian Morals.**
(*Published posthumously.*) *Part 1, Sec. 5.*

Let not Fortune, which hath no name in
Scripture, have any in thy divinity. *Sec. 25.*

He who discommendeth others obliquely
commendeth himself. *Sec. 34.*

Bright Thoughts, clear Deeds, Constancy,
Fidelity, Bounty, and generous Honesty are
the Gems of noble Minds : wherein (to
derogate from none) the true Heroick English
Gentleman hath no Peer. *Sec. 36.*

Man is a noble animal, splendid in ashes,
and pompous in the grave. *Ib., Ch. 5.*

BROWNE, Wm. (1590-1643 ?)

There are few such swains as he
Nowadays for harmonie.

The Shepherd's Pipe.

BROWNE, Sir Wm. (1692-1774)

The king to Oxford sent a troop of horse,
For Tories own no argument but force ;

With equal care, to Cambridge books he sent,
For Whigs allow no force but argument.

Epigram. *In reply to Dr. Trapp (q.v.).*

**BROWNING, Elizabeth M. (née
Barrett) (1809-1861)**

A quiet life, which was not life at all.

Aurora Leigh (1856). *Book 1.*

And hated, with the gall of gentle souls. *Ib.*

Some people always sigh in thanking God.
Ib.

Look round, look up, and feel, a moment's
space,
That carpet dusting, though a pretty trade,
Is not the imperative labour after all. *Ib.*

Young men, ay and maids,
Too often sow their wild oats in tame verse.
Ib.

Near all the birds
Will sing at dawn—and yet we do not take
The chaffering swallow for the holy lark.
Ib.

My heart beat in my brain. *Ib.*

I felt so young, so strong, so sure of God.
Book 2.

"Poets needs must be
Or men or women—more's the pity"—"Ah,
But men, and still less women, happily,
Scarce need be poets." *Ib.*

A woman's always younger than a man
At equal years. *Ib.*

A child may say amen
To a bishop's prayer, and feel the way it goes.
Ib.

I do not blame such women, though, for love,
They pick much oakum ; earth's fanatics make
Too frequently heaven's saints. *Ib.*

Perhaps a better woman after all,
With chubby children hanging on my neck
To keep me low and wise. *Ib.*

And fevered him with dreams of doing good
For good-for-nothing people. *Ib.*

You must not pump spring-water unawares
Upon a gracious public full of nerves.
Book 3.

I worked with patience which means almost
power :
I did some excellent things indifferently,
Some bad things excellently. Both were
praised,
The latter loudest. *Ib.*

We have hearts within,
Warm, live, improvident, indecent hearts.
Ib.

I said, "You must have been most miserable
To be so cruel." *Ib.*

I think it frets the saints in heaven to see
How many desolate creatures on the earth
Have learnt the simple dues of fellowship
And social comfort, in a hospital. *Ib.*

* See Shakespeare : "There's not the smallest orb
that thou beholdest," &c. Also cf. Chaucer : *Parle-
ment of Foules*, l. 61 :—

That cometh of thilke speres thryes three,
That welles is of musyke and melodye.

But Cicero : *Somnium Scipionis*, states that the
harmony of the spheres is confined to eight out of the
nine spheres or planets, and that two of these sound
alike, so that only seven tones are made by their
revolution.

BROWNING

30a

For poets (bear the word)
Half-poets even, are still whole democrats.
Book 4.

Good critics, who have stamped out poet's
hope,
Good statesmen, who pulled ruin on the state,
Good patriots, who for a theory risked a
cause,

Now may the good God pardon all good men!
Ib.

All actual heroes are essential men,
And all men possible heroes.
Book 5.

Every age
Appears to souls who live in it (ask Carlyle)
Most unheroic.
Ib.

Every age
Through being beheld too close, is ill discerned.
Ib.

I do distrust the poet who discerns
No character or glory in his times.
Ib.

Whoso loves
Believes the impossible.
Ib.

If this be then success, 'tis dismaler
Than any failure.
Ib.

And poets evermore are scant of gold.
Ib.

Fair, fantastic Paris.
Book 6.

Since when was genius found respectable?
Ib.

The devil's most devilish when respectable.
Book 7.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes;
The rest sit round it and pluck blackberries,
And daub their natural faces unaware
More and more from the first similitude.
Ib.

Sweet the help
Of one we have helped.
Ib.

When the prophet beats the ass,
The angel intercedes.
Book 8.

He's just, your cousin, ay, abhorrently;
He'd wash his hands in blood, to keep them
clean.
Book 9.

The thrilling, solemn, proud, pathetic voice.
Ib.

O eyes sublime
With tears and laughter for all time.
Ib. (Shakespeare).

"Yes!" I answered you last night;
"No!" this morning, sir, I say:
Colours seen by candle-light
Will not look the same by day.

The Lady's Yes.

"God bless all our gains," say we;
But "May God bless all our losses,"
Better suits with our degree.

The Lost Bower.

30b

"There is no God," the foolish saith,
But none, "There is no sorrow";
And nature oft the cry of faith
In bitter need will borrow.

Cry of the Human.

On that grave drop not a tear!
Else, though fathom-deep the place,
Through the woollen shroud I wear
I shall feel it on my face.

Bertha in the Lane.

I could sit at rich men's tables—though the
courtesies that raised me,
Still suggested clear between us the pale
spectrum of the salt.

Lady Geraldine's Courtship.

Books are men of higher stature,
And the only men that speak aloud for future
times to hear.
Ib.

My life is read all backward, and the charm
of life undone.
Ib.

And the large musing eyes, neither joyous
nor sorry,
Sing on like the angels, in separate glory,
Between clouds of amber.

Lay of the Brown Rosary.

Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace surpassing this,—
"He giveth His beloved, sleep?"

The Sleep.

A little faith all undisproved.
Ib.

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And giveth His beloved, sleep.
Ib.

Let One, most loving of you all,
Say, "Not a tear must o'er her fall!
He giveth His beloved, sleep."
Ib.

Do you hear the children weeping, O my
brothers,
Ere the sorrow comes with years?

The Cry of the Children (Aug., 1843).

But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.
Ib.

I am sad-voiced as the turtle
Which Anacreon used to feed.

Wine of Cyprus.

And the rolling anapæstic
Curled like a vapour over shrines.
Ib.

Knowledge by suffering entereth,
And life is perfected in death.

Vision of Poets.

Life treads on life, and heart on heart,
We press too close, in church and mart,
To keep a dream or grave apart.
Ib. (Conclusion).

BROWNING

31a

God himself is the best Poet,
And the Real is His song.

The Dead Pan.

God's gifts put man's best dreams to shame.
Sonnets from the Portuguese. 26.

Two human loves make one divine.
Isobel's Child (1851).

BROWNING, Robert (1812-1889),

The past is in its grave,
Though its ghost haunts us. *Pauline* (1833).

And many a thought did I build up on thought.
As the wild bee hangs cell to cell. *Ib.*

Truth is within ourselves: it takes no rise
From outward things, whate'er you may
believe.

There is an inmost centre in us all,
Where truth abides in fulness.
Paracelsus (1835). *Part 1.*

Are there not, dear Michal,
Two points in the adventure of the diver,
One—when, a beggar, he prepares to plunge?
One—when, a prince, he rises with his pearl?
Festus, I plunge. *Part 2.*

God is the perfect poet,
Who in His person acts His own creation. *Ib.*

'Tis only when they spring to Heaven that
angels
Reveal themselves to you. *Part 5*

Progress is
The law of life; man is not man as yet. *Ib.*

The great beacon-light God sets in all,
The conscience of each bosom.
Strafford (1837). *Act iv., 2.*

Who will may hear
Sordello's story told. *Sordello* (1840), *Book 1.*

Would you have your songs endure?
Build on the human heart! *Book 2.*

Youth once gone is gone:
Deeds, let escape, are never to be done. *Book 3.*

Only, do finish something! *Ib.*

Thought is the soul of act. *Book 5.*

Any nose
May ravage with impunity a rose. *Book 6.*

God's in His heaven—
All's right with the world!
Pippa Passes (1841). *Part 1.*

All service ranks the same with God—
With God, whose puppets, best and worst,
Are we: there is no last nor first. *Part 4.*

Lovers grow cold, men learn to hate their
wives,
And only parents' love can last our lives. *Ib.*

For what are the voices of birds,
Ay, and of beasts—but words, our words,
Only so much more sweet? *Ib.*

31b

Ever with the best desert goes diffidence.
A Blot in the 'Scutcheon (1843). *Act i. 2.*

Luitolfo was the proper
Friend-making, everywhere friend-finding
soul,
Fit for the sunshine, so, it followed him.
A happy-tempered bringer of the best
Out of the worst.

A Soul's Tragedy (1846). *Act i.*
See how your words come from you in a
crowd! *Ib.*

Love like mine must have return. *Ib.*
Now I'll say something to remember. *Ib.*

Born slaves, bred slaves,
Branded in the blood and bone slaves. *Ib.*

I judge people by what they might be—not
are, nor will be. *Act ii.*

There is truth in falsehood, falsehood in truth. *Ib.*

Man seeks his own good at the whole world's
cost. *Luria* (1846). *Act i.*

Brute-force shall not rule Florence! Intellect
May rule her, bad or good as chance supplies,—
But intellect it shall be! *Ib.*

Our wearisome pedantic art of war,
By which we prove retreat may be success,
Delay best speed, half loss, at times, whole
gain. *Ib.*

But a bird's weight can break the infant tree
Which after holds an aery in its arms. *Act iv.*

Oppression makes the wise man mad. *Ib.*
That such a cloud should break, such trouble
be,

Ere a man settle, soul and body, down
Into his true place and take rest for ever!
Act v.

No animal revenge
No brute-like punishment of bad by worse. *Ib.*

A people is but the attempt of many
To rise to the completer life of one;
And those who live as models for the mass
Are singly of more value than they all. *Ib.*

A certain squalid knot of alleys
Where the town's bad blood once slept
corruptly.

Christmas Eve (1850). *Canto 1.*
The many-tattered,
Little old-faced peaking sister-turned-mother. *Canto 2.*

You are the men, and wisdom shall die with
you,
And none of the old Seven Churches vie with
you. *Ib.*

The pig-of-lead-like pressure
Of the preaching man's immense stupidity. *Canto 3.*

In the natural fog of the good man's mind. *Canto iv.*

32a

A tune was born in my head last week
 Out of the thump-thump and shriek-shriek
 Of the train, as I came by it, up from Manchester;
 And when next week, I take it back again
 My head will sing to the engine's clack again.

Ib.

'Tis the taught already that profits by
 teaching.

Ib.

He was there.
 He himself with his human hair.

Canto 8.

Our best is bad, nor bears Thy test;
 Still, it should be our very best.

Ib.

And because my heart I proffered,
 With true love trembling at the brim,
 He suffers me to follow him.

Canto 9.

Earth breaks up, time drops away,
 In flows heaven with its new day.

Canto 10.

Though Rome's gross yoke
 Drops off, no more to be endured,
 Her teaching is not so obscured
 By errors and perversities
 That no truth shines athwart the lies.

Canto 11.

Till, from its summit,
 Judgment drops her damning plummet,
 Pronouncing such a fatal space
 Departed from the founder's base.

Ib.

Love shut our eyes, and all seemed right.
 True, the world's eyes are open now:
 —Less need for me to disallow
 Some few that keep Love's zone unbuckled,
 Peevish as ever to be suckled,
 Lulled by the same old baby-prattle,
 With intermixture of the rattle.

Ib.

The hawk-nosed, high-cheek-boned Professor.

Canto 14.

The sallow, virgin-minded, studious
 Martyr to mild enthusiasm.

Ib.

Some thrilling view of the surplice question.

Ib.

The exhausted air-bell of the Critic.

Canto 16.

As I declare our Poet, him
 Whose insight makes all others dim:
 A thousand poets pried at life,
 And only one amid the strife
 Rose to be Shakespeare.

Ib.

That gift of his, from God descended.
 Ah! friend, what gift of man's does not?

Ib.

This man, continue to adore him,
 Rather than all who went before him,
 And all who ever followed after.

Canto 18.

So sat I talking with my mind.

Ib.

A mild indifferentism.

Canto 19.

Where I may see saint, savage, sage,
 Fuse their respective creeds in one,
 Before the general Father's throne.

Ib.

The raree-show of Peter's successor.

Canto 22.

32b

First, the preacher speaks through his nose:
 Second, his gesture is too emphatic:
 Thirdly, to waive what's pedagogic,
 The subject matter itself lacks logic:
 Fourthly, the English is ungrammatical.

Ib.

And now that I know the very worst of him,
 What was it I thought to obtain at first of him?

Ib.

For the preacher's merit or demerit,
 It were to be wished that the flaws were fewer
 In the earthen vessel, holding treasure,
 But the main thing is, does it hold good measure?
 Heaven soon sets right all other matters!

Ib.

I praise the heart, and pity the head of him,
 And refer myself to Thee, instead of him.

Ib.

'Tis well averred,
 A scientific faith's absurd.

Easter Day (1850). Canto 6.

We shall start up, at last awake
 From Life, that insane dream we take
 For waking now, because it seems.

Canto 14.

Let me not know that all is lost,
 Though lost it be—leave me not tied
 To this despair, this corpse-like bride.

Canto 31.

It was roses, roses all the way.
 The Patriot (1855).

When is man strong, until he feels alone?
 Colombe's Birthday (1844). Act iii.

When a man's busy, why, leisure
 Strikes him as wonderful pleasure;
 'Faith, and at leisure once is he?
 Straightway he wants to be busy.

The Glove (1845).

Nor brighter was his eye, nor moister
 Than a too-long opened oyster.

The Pied Piper (1842). Canto 4.

A plate of turtle green and glutinous.

Ib.

Anything like the sound of a rat
 Makes my heart go pit-a-pat!

Ib.

In did come the strangest figure.

Canto 5.

Such sweet
 Soft notes as yet musician's cunning
 Never gave the enraptured air.

Canto 12.

If we've promised them aught, let us keep
 our promise.

Canto 15.

More fault of those who had the hammering
 Of prosody into me, and syntax,
 And did it, not with hobnails but tinctacks!

The Flight of the Duchess (1845). Canto 15.

You're my friend—
 What a thing friendship is, world without end!

Canto 17.

This is our master, famous, calm and dead,
 Borne on our shoulders.

A Grammarian's Funeral (1855). l. 27.

He said, "What's time? Leave Now for
dogs and apes!
Man has Forever." *l. 83.*

God help all poor souls lost in the dark.
The Heretic's Tragedy (1855). *St. 10.*

The eagle am I, with my fame in the world,
The wren is he, with his maiden face.
A Light Woman (1855).

A man can have but one life, and one death,
One heaven, one hell. **In a Balcony.**

Truth is the strong thing. Let man's life
be true! *Ib.*

All women love great men
If young or old; it is in all the tales. *Ib.*

Who keeps one end in view makes all things
serve. *Ib.*

Stark-naked thought is in request enough.
Transcendentalism (1855).

His very serviceable suit of black
Was courtly once, and conscientious still.
How it Strikes a Contemporary (1855).

He took such cognisance of men and things. *Ib.*

We had among us, not so much a spy,
As a recording chief-inquisitor,
The town's true master, if the town but knew!
We merely kept a governor for form. *Ib.*

Ten, struck the church clock, straight to bed
went he. *Ib.*

Ah thought which saddens while it soothes!
Pictor Ignotus (1845).

He's Judas to a tittle that man is,
Just such a face! **Fra Lippo Lippi** (1855).

Flower o' the rose,
If I've been merry, what matter who knows?
Ib.

Lord, they'd have taught me Latin in pure
waste! *Ib.*

He learns the look of things, and none the less
For admonition from the hunger-pinch. *Ib.*

If you get simple beauty, and nought else,
You get about the best thing God invents. *Ib.*

You should not take a fellow eight years old
And make him swear to never kiss the girls. *Ib.*

This world's no blot for us,
Nor blank; it means intensely, and means
good:

To find its meaning is my meat and drink. *Ib.*

So free we seem, so fettered fast we are!
Andrea del Sarto (1855).

Ah, but a man's reach should exceed his grasp,
Or what's heaven for? *Ib.*

Good, strong, thick, stupefying incense-smoke.
The Bishop orders his Tomb (1845).

B.Q.

Truth that peeps
Over the glass's edge when dinner's done,
And body gets its sop, and holds its noise,
And leaves the soul free a little.
Bishop Blougram's Apology (1855).

You, for example, clever to a fault,
The rough and ready man, who write apace,
Read somewhat seldomer, think perhaps even
less. *Ib.*

Be a Napoleon, and yet disbelieve!
Why the man's mad, friend, take his light
away. *Ib.*

The aim, if reached or not, makes great the
life;
Try to be Shakespeare, leave the rest to fate!
Ib.

Geology, ethnology, what not?—
(Greek endings, each the little passing bell
That signifies some faith's about to die.) *Ib.*
And set you square with Genesis again. *Ib.*

Worldly in this world,
I take and like its way of life. *Ib.*

Men are not angels, neither are they brutes:
Something we may see, all we cannot see. *Ib.*

He said true things, but called them by wrong
names. *Ib.*

Dante, who loved well because he hated,
Hated wickedness that hinders loving.
One Word More (1855).

Does he paint? he fain would write a poem,—
Does he write? he fain would paint a picture. *Ib.*

Other heights in other lives, God willing:
All the gifts from all the heights, your own,
love! *Ib.*

Curving on a sky imbrued with colour,
Drifted over Fiesole by twilight;
Came she, our new crescent of a hair's-
breadth.

Full she flared it, lamping Samminiato.
Rouder 'twixt the cypresses and rounder,
Perfect till the nightingales applauded. *Ib.*

Blank to Zoroaster on his terrace,
Blind to Galileo on his turret,
Dumb to Homer, dumb to Keats—him, even!
Ib.

God be thanked, the meanest of His creatures
Boasts two soul-sides,—one to face the world
with,
One to show a woman when he loves her!
Ib.

The god in babe's disguise.
James Lee's Wife (1864). *6. Reading a Book.*

And my faith is torn to a thousand scraps,
And my heart feels ice while my words breathe
flame. **The Worst of it** (1864).

I knew you once: but in Paradise,
If we meet, I will pass nor turn my face.
Ib.

C

Reads verse, and thinks she understands.
Dis aliter visum (1864).

What's the earth
 With all its art, verse, music, worth—
 Compared with love, found, gained, and kept ?
Ib.

Sure of the Fortieth spare Arm-chair
 When gout and glory seat me there. *Ib.*

With loves and doves, at all events
 With money in the Three per Cents. *Ib.*

How sad and bad and mad it was—
 But then, how it was sweet !
Confessions (1864).

If such as came for wool, sir, went home shorn,
 Where is the wrong I did them ?

Mr. Sludge, "The Medium" (1864).

There's a real love of a lie,
 Liars find ready made for lies they make. *Ib.*

Solomon of saloons,
 And philosophic diner-out. *Ib.*

This trade of mine—I don't know, can't be
 sure
 But there was something in it, tricks and all !
 Really, I want to light up my own mind. *Ib.*

History
 With the supernatural element,—you know. *Ib.*

Because, however sad the truth may seem,
 Sludge is of all-importance to himself. *Ib.*

Was it likelier, now,
 That this our one out of all worlds beside,
 The what-d'you-call-'em millions, should be
 just
 Precisely chosen to make Adam for,
 And the rest o' the tale ? Yet the tale's true,
 you know. *Ib.*

I'm eyes, ears, mouth of me, one gaze and
 gape,
 Nothing eludes me, everything's a hint,
 Handle, and help. *Ib.*

We find great things are made of little things,
 And little things go lessening, till at last
 Comes God behind them. *Ib.*

This plain, plump fact. *Ib.*

Your poet who sings how Greeks
 That never were, in Troy which never was,
 Did this or the other impossible great thing. *Ib.*

Boston's a hole, the herring-pond is wide,
 V-notes are something, liberty still more.
 Beside, is he the only fool in the world ? *Ib.*

It's wiser being good than bad ;
 It's safer being meek than fierce ;
 It's fitter being sane than mad.

Apparent Failure.

Letting the rank tongue blossom into speech.
Caliban upon Setebos.

'Thinketh, He dwelleth i' the cold o' the moon.
 'Thinketh He made it, with the sun to match,
 But not the stars ; the stars came otherwise. *Ib.*

Green-dense and dim-delicious, bred o' the
 sun. *Ib.*

Let twenty pass, and stone the twenty-first. *Ib.*

A bitter heart that bides its time and bites. *Ib.*

Stung by the splendour of a sudden thought.
A Death in the Desert. *l. 59.*

Such ever was love's way ; to rise, it stoops. *l. 134.*

I seemed left alive
 Like a sea-jelly weak on Patmos strand.
 To tell dry sea-beach gazers how I fared
 When there was mid-sea, and the mighty
 things. *l. 153.*

For life, with all it yields of joy and woe,
 And hope and fear,—believe the aged friend,—
 Is just a chance o' the prize of learning love. *l. 245.*

Burrow awhile and build, broad on the roots
 of things. **Abt Vogler.** *St. 2.*

There shall never be one lost good ! What
 was, shall live as before. *St. 9.*

On the earth the broken arcs ; in the heaven,
 a perfect round. *Ib.*

But God has a few of us whom he whispers in
 the ear ;
 The rest may reason and welcome : 'tis we
 musicians know. *St. 11.*

I was ever a fighter, so—one fight more,
 The best and the last !
 I would hate that death bandaged my eyes
 and forbore,
 And bade me creep past. **Prospice.**

O thou soul of my soul ! I shall clasp thee
 again,
 And with God be the rest. *Ib.*

For thence,—a paradox
 Which comforts while it mocks,—
 Shall life succeed in that it seems to fail :
 What I aspired to be
 And was not, comforts me.

Rabbi Ben Ezra. *7.*

All that is, at all,
 Lasts ever, past recall :
 Earth changes, but thy soul and God stand
 sure. *Ib. 27.*

He fixed thee, 'mid this dance
 Of plastic circumstance. *Ib. 28.*

Let age approve of youth, and death complete
 the same ! *Ib. 32.*

Why where's the need of Temple, when the
 walls
 O' the world are as that ?

Epilogue. *Dramatis Personæ.*

Youth means love ;
Vows can't change nature ; priests are only
men.

The Ring and the Book (1868-9). 1, 1056.

O lyric Love, half angel and half bird,
And all a wonder and a wild desire !
1, 1391.

The story always old, and always new.
2, 214.

But facts are facts and flinch not. 2, 1049.

Go practise if you please
With men and women : leave a child alone
For Christ's particular love's sake ! 3, 88.

The proper process of unsinning sin
Is to begin well doing. 4, 285.

Oh, make us happy and you make us good.
4, 302.

Mothers, wives, and maids,
These be the tools wherewith priests manage
men. 4, 503.

Everyone, soon or late, comes round by Rome.
5, 296.

Saints, to do us good,
Must be in heaven. 6, 176.

'Twas a thief said the last kind word to Christ :
Christ took the kindness and forgave the theft.
6, 869.

Such man, being but mere man ('twas all she
knew),
Must be made sure by beauty's silken bond,
The weakness that subdues the strong, and
bows
Wisdom alike and folly. 9, 440.

Faultless to a fault. 9, 1177.

What does the world, told truth, but lie the
more ? 10, 673.

Life is probation, and the earth no goal
But starting-point of man. 10, 1436.

There's a new tribunal now,
Higher than God's—the educated man's !
10, 1976.

Inscribe all human effort with one word,
Artistry's haunting curse, the Incomplete !
11, 1560.

You never know what life means till you die :
Even throughout life, 'tis death that makes
life live,
Give it whatever the significance. 11, 2375.

Planets of the pale populace of heaven.
Balaustion's Adventure (1871).

Who hears music, feels his solitude
Peopled at once. 1b.

Why waste a word, or let a tear escape.
While other sorrows wait you in the world ?
1b.

Genius has somewhat of the infantine :
But of the childish not a touch or taint.
Prince Hohenstiel-Schwangau (1871).

God will estimate
Success one day. 1b.

The great mind knows the power of gentleness,
Only tries force because persuasion fails. 1b.

There's a further good conceivable
Beyond the utmost earth can realise. 1b.

Truth never hurts the teller.
Fine at the Fair (1872). 32.

The learned eye is still the loving one.
Red Cotton Nightcap Country (1873). Bk. 1.

For this did Paganini comb the fierce
Electric sparks, or to tenuity
Pull forth the inmost wailing of the wire—
No cat-gut could swoon out so much of soul.
1b.

Infantine Art divinely artless. Book 2.

Why with old truth needs new truth disagree ?
1b.

Then his face grew one luminosity. Book 4.

Ignorance is not innocence, but sin.
The Inn Album (1875). Canto 5.

Womanliness means only motherhood ;
All love begins and ends there. Canto 7.

Now your rater and debater
Is balked by a mere spectator
Who simply stares and listens.
Of Pacchiarotto (1876). 7.

Man's work is to labour and leaven—
As best he may—earth here with heaven ;
'Tis work for work's sake that he's needing.
1b. 21.

Then was called a council straight,
Brief and bitter the debate.
Hervé Riel (March, 1871). St. 4.

Praise is deeper than the lips. St. 9.

Work I may dispense
With talk about, since work in evidence,
Perhaps in history ; who knows or cares ?
A Forgiveness (1876).

The thing I pity most
In men is—action prompted by surprise
Of anger. 1b.

Who knows most, doubts not ; entertaining
hope
Means recognizing fear.

Two Poets of Croisic (1878). 1. 158.

Needs there groan a world in anguish just
to teach us sympathy ? **La Salsiaz** (1878).

This world has been harsh and strange ;
Something is wrong : there needeth a change.
Holy-Cross Day (1855).

Not a thought to be seen
On his steady brow and quiet mouth.
The Statue and the Bust.

The glory dropped from their youth and love,
And both perceived they had dreamed a
dream. 1b.

And the sin I impute to each frustrate ghost
Is—the unlit lamp and the ungirt loin. 1b.

ust for a handful of silver he left us,
Just for a riband to stick in his coat.

The Lost Leader (1845).

He that had loved him so, followed him,
honoured him,
Lived in his mild and magnificent eye,
learned his great language, caught his clear
accents,
Made him our pattern to live and to die.

Ib.

We shall march prospering,—not through his
presence.

Ib.

What so wild as words are ?

A Woman's Last Word (1855).

Open my heart and you will see

Graved inside of it, "Italy."

"**De Gustibus**—" (1855).

Chance cannot change my love, nor time
impair.

Any Wife to any Husband. 9.

And yet thou art the nobler of us two :

What dare I dream of, that thou canst not
do ?

Ib. 148.

Lose who may—I still can say,
Those who win heaven, blest are they.

One Way of Love (1855). 3.

What porridge had John Keats ?

Popularity (1855).

Argument's hot to the close.

Master Hugues of Saxe-Gotha (1855).

One says his say with a difference ;

More of expounding, explaining ;
All now is wrangle, abuse and vociferance.

Ib. 15.

Do I carry the moon in my pocket ? *Ib.* 29.

Love is so different with us men.

In a Year (1855).

I find earth not grey but rosy,
Heaven not grim but fair of hue.

At the "Mermaid."

Oh, to be in England now that April's there !

Home Thoughts from Abroad (1845).

That's the wise thrush ; he sings each song
twice over

Lest you should think he never could recapture
The first fine careless rapture !

Ib.

Here and here did England help me : how
can I help England ?—say,

Whoso turns as I, this evening, turn to God
to praise and pray,

While Jove's planet rises yonder, silent over
Africa.

Home Thoughts from the Sea (1845).

Ah, did you once see Shelley plain

And did he stop and speak to you,

And did you speak to him again ?

How strange it seems, and new !

Memorabilia. 1.

O world as God has made it ! All is beauty.

The Guardian Angel.

God is seen God

In the star, in the stone, in the flesh, in the
soul and the clod. **Saul.** *St.* 17.

'Tis not what man Does which exalts him, but
what man Would do. *St.* 18.

Oh woman country, wooed not wed,
Loved all the more by earth's male-lands,
Laid to their hearts instead.

By the Fireside. *St.* 6. (*Of Italy.*)

The place is silent and aware ;

It has had its scenes, its joys and crimes,
But that is its own affair. *Ib., st.* 20.

We two stood there with never a third.

Ib., st. 38.

Oh, the little more, and how much it is !

And the little less, and what worlds away !
Ib., st. 39.

There's a great text in Galatians,

Once you trip on it, entails

Twenty-nine distinct damnations,

One sure, if another fails.

Soliloquy of the Spanish Cloister (1842). 7.

Joy which is crystallised for ever,

Or grief, an eternal petrification.

Old Pictures in Florence (1855). 18.

'Tis old to you

As the story of Adam and Eve, and possibly
quite as true.

Ivàn Ivànovitch (1879). 1. 16.

A mother who boasts two boys was ever
accounted rich. 1. 154.

What youth deemed crystal, age finds out
was dew.

Jocoseria (1883). **Jochanan Hakkadosh.**

On earth I confess an itch for the praise of
fools—that's Vanity. **Solomon and Balkis.**

Never the time and the place

And the loved one all together !

Never the time and the place.

Providence cares for every hungry mouth.

Ferishtah's Fancies (1884). **The Eagle.**

What does Man see or feel or apprehend

Here, there, and everywhere, but faults to
mend,

Omissions to supply,—one wide disease

Of things that are, which Man at once would
ease,

Had will but power and knowledge ?

Parleyings with Certain People (1887).

5. **Francis Furini.** *St.* 9.

There is no truer truth obtainable

By man, than comes of music.

7. **Charles Avison.** *St.* 6.

One who never turned his back, but marched
breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted,
wrong would triumph,

Held we fall to rise, are baffled to fight
better, sleep to wake.

Asolando (1889). **Epilogue.**

BRUCE, Michael (1746-1767)

Sweet bird ! thy bower is ever green,
Thy sky is ever clear ;
Thou hast no sorrow in thy song,
No winter in thy year.

To the Cuckoo.*

And morning dreams, as poets tell, are true.†
Elegy on Spring.

BRYANT, Wm. Cullen (1794-1878)

Truth, crushed to earth, shall rise again :
The eternal years of God are hers ;
But Error, wounded, writhes with pain,
And dies among his worshippers.

The Battlefield. St. 9.

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.

St. 11.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language. **Thanatopsis. l. 1.**

Go forth, under the open sky, and list
To Nature's teachings. **l. 14.**
Old ocean's grey and melancholy waste. **l. 43.**

All that tread
The globe, are but a handful to the tribes
That slumber in its bosom. **l. 48.**

When thy summons comes to join
The innumerable caravan. **l. 73.**

Approach thy grave
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams. **l. 80.**

The groves were God's first temples.
Forest Hymn.

The melancholy days are come,
The saddest of the year,
Of wailing winds, and naked woods,
And meadows brown and sere.
The Death of the Flowers.

The south wind searches for the flowers
Whose fragrance late he bore,
And sighs to find them in the wood
And by the stream no more. **Ib.**

Loveliest of lovely things are they,
On earth that soonest pass away.
The rose that lives its little hour
Is prized beyond the sculptured flower.
A Scene on the Banks of the Hudson.

The faintest streak that on a petal lies
May speak instruction to initiate eyes.
The Mystery of Flowers.

God hath yoked to guilt
Her pale tormentor, misery.
Inscription for the Entrance to a Wood.

* This song is also attributed to John Logan (1748-1788)
† See Rhodes : " And morning dreams," etc

There is a day of sunny rest
For every dark and troubled night :
And grief may hide an evening guest.
But joy shall come with early light.
Blessed are they that Mourn.

Too bright, too beautiful to last.
The Rivulet.

Maidens' hearts are always soft :
Would that men's were truer ! **Song.**

BRYDGES, Sir Samuel Egerton (1762-1837)

The glory dies not, and the grief is past.
Death of Sir W. Scott.

BUCHANAN, Robert W. (1841-1901)

Piping a vagrant ditty free from Care.
Pastoral Pictures. 1.

So bent on self-sanctifying,—
That she never thought of trying
To save her poor husband as well.
Fra Giacomo.

Full of a sweet indifference. **Charmian.**
The palfrey pace and the glittering grace,
Of Spenser's magical song. **Cloudland.**

When human power and failure
Are equalised for ever,
And the great Light that haloes all is the
passionate bright endeavour.
To David in Heaven. St. 22.

And the soft gold-down on her silken chin
Is like the under side of a ripe peach.
Polypheme's Passion.

Whose face is this, so musically fair ?
The Syren.

In fact, 'tis the season of billing and cooing,
Amorous flying and fond pursuing.
Fine Weather on the Digentia. 1, st. 1

I care not a fig for the cares of business ;
Politics fill me with doubt and dizziness. **St. 4.**

I hate the vulgar popular cattle. **Ib.**
Altogether they puzzle me quite,
They all seem wrong and they all seem right. **St. 6.**

And what at first had been an idle joy,
Became a sober, serious work for fame.
Hugh Sutherland's Pansies.

The mud of English patronage
Grows round his feet, and keeps him down.
London Poems. Edward Crowhurst, 1.

Set him before a hedgerow in a lane,
And he was happy all alone for hours. **Ib. 2.**

I say the world is lovely,
And that loveliness is enough.
Artist and Model.

He hated the bad world that loved not him.
Barbara Gray, 7.

38a

You know him slightly. We, who knew him
well,
Saw something in his soul you could not see.
De Berney.

The buying and the selling, and the strife
Of little natures. *Ib.*

The sweet post-prandial cigar. *Ib.*

Nought was said of the years of pain,
The starving stomach, the maddened brain,
The years of sorrow and want and toil,
And the murdering rent for the bit of soil.
O'Murtoth.

The finest sight beneath the sky
Is to see how bravely a MAN can die. *Ib.*

But, dash my buttons, though you put it
strong,
It's my opinion you're more right than wrong.
The Last of the Hangmen.

Knowing how Nature threatens ere she
springs. **North Coast and Other Poems.**
Meg Blane, 1.

No sound of tiny footfalls filled the house
With happy cheer. *The Scath o' Bartle.*

So down the flowery path of love we went.
Sigurd of Saxony.

Ah! the lamps numberless,
The mystical jewels of God,
The luminous, wonderful,
Beautiful lights of the Veil!
Book of Orm.

I. First Song of the Veil, 4.

Believing hath a core of unbelieveing.
V. Songs of Seeking, 12.

A race that binds
Its body in chains, and calls them Liberty;
And calls each fresh link Progress.
Political Mystics. *Titan and Avatar, 2.*

Shall I gorge your souls
With horror? Shall I croak into your ears
What I have suffered there, what I have
seen?
Songs of the Terrible Year.
Dialogue in the Snow.

Scrofulous novels of the age.
Saint Abe and his Seven Wives. Dedication.

His brains were only candle-grease, and wasted
down like tallow.

City of the Saints. Part 1.

Their hearts and sentiments were free, their
appetites were hearty. *Part 6.*

She just wore
Enough for modesty—no more.
White Rose and Red. Part 1, 5.

Conscience awakened in a fever,
Just a day too late, as ever. *Part 2, 5.*

One likes to die where his father before him
Died, with the same sky shinin' o'er him.
Part 3, 2.

In her very style of looking
There was cognisance of cooking!
From her very dress were peeping
Indications of housekeeping!
Part 3, 3.

38b

We wake in a dream, and we ache in a dream,
And we break in a dream, and die!

Balder the Beautiful. Proem.

Live on! No touch of time shall cause
One wrinkle on thy smooth, unruffled brow!
Part 3, 2.

Even so he turned
The saddest things to beauty. With his face
Came calm and consecration. *Ib.*

All that is beautiful shall abide.
All that is base shall die! *Part 7, 5.*

But don't you go and make mistakes, like
many derved fools I've known,
For dirt is dirt, and snakes is snakes, but an
Injin's flesh and bone!

Phil Blood's Leap.

But his eddication to his ruination had not
been over nice,
And his stupid skull was choking full of vulgar
prejudice. *Ib.*

BUCKINGHAM, Duke of (see Villiers)

**BUCKINGHAMSHIRE, Duke of (see
Sheffield)**

**BUCKSTONE, John Baldwin (1802—
1879)**

Time was made for slaves.*
Billy Taylor.

BUNN, Alfred (1796?—1860)
I dreamt that I dwelt in marble halls.
Bohemian Girl. Opera.

When other lips and other hearts
Their tales of love shall tell. *Ib.*

The light of other days. *Ib.*

BUNYAN, John (1628—1688)
Some said, John, print it; others said, Not
so;
Some said, It might do good; others said,
No.
The Pilgrim's Progress.
Part 1. The Author's Apology.

May I not write in such a style as this?
In such a method, too, and yet not miss
My end—thy good? *Ib.*

Then read my fancies; they will stick like
burrs. *Ib.*

It is the Slough of Despond still, and so
will be when they have done what they can.
Part 1.

Hanging is too good for him, said Mr.
Cruelty. *Ib.*

A castle called Doubting Castle, the owner
whereof was Giant Despair. *Ib.*

Now Giant Despair had a wife, and her
name was Diffidence. *Ib.*

*"Let us leave hurry to slaves."—Emerson:
Essay on *Manners*.

Sleep is sweet to the labouring man. *Ib.*

He has got beyond the gunshot of his enemies. *Ib.*

Some things are of that nature as to make One's fancy chuckle, while his heart doth ache.

Part 2. Preface.

A man that could look no way but downwards, with a muck-rake in his hand.

Part 2.

One leak will sink a ship; and one sin will destroy a sinner. *Ib.*

He that is down needs fear no fall,
He that is low, no pride.* *Ib.*

The man so bravely played the man,
He made the fiend to fly. *Ib.*

There was a man, though some did count him mad,

The more he cast away the more he had.† *Ib.*

He who bestows his goods upon the poor,
Shall have as much again, and ten times more. *Ib.*

I shook the sermon out of my mind.
Grace Abounding.

BURGON, Dean John Wm. (1813-1888)

A rose-red city half as old as Time.‡
Petra—Newdigate Prize Poem (1845).

BURKE, Edmund (1730-1797)

A good parson once said that where mystery begins religion ends. Cannot I say, as truly at least, of human laws, that where mystery begins, justice ends?

A Vindication of Natural Society.

The lucrative business of mystery. *Ib.*

Power gradually extirpates from the mind every humane and gentle virtue. *Ib.*

I have no great opinion of a definition, the celebrated remedy for the cure of this disorder [uncertainty and confusion].

On the Sublime and Beautiful.

Part 1. Introduction.

He perhaps reads of a shipwreck on the coast of Bohemia. *Ib.*

As the arts advance towards their perfection, the science of criticism advances with equal pace. *Ib.*

Darkness is more productive of sublime ideas than light. *Part 2, sec. 14.*

Beauty in distress is much the most affecting beauty. *Part 3, sec. 9.*

Custom reconciles us to everything.
Part 4, sec. 18.

* See Butler: "He that is down can fall no lower."

† So that the more she (Largesse) yaf away,

The more, y-wis, she hadde alwey.

Chaucer: *Romaunt of the Rose*, l. 1159.

‡ "By many a temple half as old as Time."

Rogers: *Italy. A Farewell* (1839).

Party divisions, whether on the whole operating for good or evil, are things inseparable from free government.

Observations on a Publication, "The Present State of the Nation."

There is, however, a limit at which forbearance ceases to be a virtue. *Ib.*

Well stored with pious frauds, and, like most discourses of the sort, much better calculated for the private advantage of the preacher than the edification of the hearers. *Ib.*

A commonplace against war; the easiest of all topics. *Ib.*

The same sun which gilds all nature, and exhilarates the whole creation, does not shine upon disappointed ambition. *Ib.*

It is a general popular error to suppose the loudest complainers for the public to be the most anxious for its welfare. *Ib.*

To complain of the age we live in, to murmur at the present possessors of power, to lament the past, to conceive extravagant hopes of the future, are the common dispositions of the greatest part of mankind.

Thoughts on the Cause of the Present Discontents.

When bad men combine, the good must associate. *Ib.*

Of this stamp is the cant of "Not men but measures"; a sort of charm by which many people get loose from every honourable engagement. *Ib.*

I remember an old scholastic aphorism, which says, "that the man who lives wholly detached from others must be either an angel or a devil." When I see in any of these detached gentlemen of our times the angelic purity, power, and beneficence, I shall admit them to be angels. *Ib.*

He trespasses against his duty who sleeps upon his watch, as well as he that goes over to the enemy. *Ib.*

The plain high-road of finance.

Speech on American Taxation.

There is no knowledge which is not valuable. *Ib.*

Falsehood has a perennial spring. *Ib.*

A name that keeps the name of this country respectable in every other. *Ib.*

Let those who have betrayed him [Lord Chatham] by their adulation, insult him with their malevolence. But what I do not presume to censure, I may have leave to lament. *Ib.*

It did so happen, that persons had a single office divided between them, who had never spoke to each other in their lives, until they found themselves, they knew not how, pigging together, heads and points, in the same truckle-bed. *Ib.*

For even then, Sir, even before this splendid orb was entirely set, and whilst the western horizon was in a blaze with his descending glory, on the opposite quarter of the heavens, arose another luminary, and, for his hour, became lord of the ascendant. *Ib.*

Great men are the guide-posts and landmarks in the State. *Ib.*

Passion for fame; a passion which is the instinct of all great souls. *Ib.*

An illness, not, as was then given out, a political, but to my knowledge a very real illness. *Ib.*

To tax and to please, no more than to love and to be wise, is not given to men. *Ib.*

I have in general no very exalted opinion of the virtue of paper government.

Speech on Conciliation with America.

(*March 22, 1775.*)

Refined policy ever has been the parent of confusion; and ever will be so, as long as the world endures. *Ib.*

The concessions of the weak are the concessions of fear. *Ib.*

Through a wise and salutary neglect [of the colonies], a generous nature has been suffered to take her own way to perfection; when I reflect upon these effects, when I see how profitable they have been to us, I feel all the pride of power sink, and all presumption in the wisdom of human contrivances melt and die away within me. My rigour relents. I pardon something to the spirit of liberty. *Ib.*

Abstract liberty, like other mere abstractions, is not to be found. *Ib.*

All Protestantism, even the most cold and passive, is a sort of dissent. But the religion most prevalent in our northern colonies is a refinement on the principle of resistance; it is the dissidence of dissent, and the Protestantism of the Protestant religion. *Ib.*

Obedience is what makes government, and not the names by which it is called. *Ib.*

The mysterious virtue of wax and parchment. *Ib.*

The march of the human mind is slow. *Ib.*

All government, indeed every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter. *Ib.*

Slavery they can have anywhere. It is a weed that grows in every soil. *Ib.*

Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. *Ib.*

I know many have been taught to think that moderation, in a case like this, is a sort of treason. **Letter to the Sheriffs of Bristol.**

Between craft and credulity, the voice of reason is stifled. *Ib.*

If any ask me what a free government is, I answer, that, for any practical purpose, it is what the people think so. *Ib.*

Liberty, too, must be limited in order to be possessed. *Ib.*

Nothing in progression can rest on its original plan. We might as well think of rocking a grown man in the cradle of an infant. *Ib.*

Among a people generally corrupt, liberty cannot long exist. *Ib.*

England and Ireland may flourish together. The world is large enough for us both. Let it be our care not to make ourselves too little for it.

Letter to Samuel Span, Esq., of Bristol.

It is the interest of the commercial world that wealth should be found everywhere. *Ib.*

Corrupt influence, which is in itself the perennial spring of all prodigality, and of all disorder; which loads us, more than millions of debt; which takes away vigour from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable parts of our constitution.

Speech on the Economical Reform.

(*House of Commons, Feb. 11, 1780.*)

They defend their errors as if they were defending their inheritance. *Ib.*

Gaming is a principle inherent in human nature. It belongs to us all. *Ib.*

Individuals pass like shadows; but the commonwealth is fixed and stable. *Ib.*

As wealth is power, so all power will infallibly draw wealth to itself by some means or other. *Ib.*

Kings are naturally lovers of low company. *Ib.*

[Lord Suffolk] at last paid his tribute to the common treasury to which we all must be taxed. *Ib.*

The people are the masters. *Ib.*

Not a weathercock on the top of the edifice, exalted for my levity and versatility, and of no use but to indicate the shiftings of every fashionable gale.

Speech at Bristol (1780).

Whilst freedom is true to itself, everything becomes subject to it. *Ib.*

Bad laws are the worst sort of tyranny. *Ib.*

In doing good, we are generally cold, and languid, and sluggish; and of all things afraid of being too much in the right. But the works of malice and injustice are quite in another style. They are finished with a bold, masterly hand. *Ib.*

41a

This Siren song of ambition.

Ib.

The worthy gentleman [Mr. Coombe], who has been snatched from us at the moment of the election, and in the middle of the contest while his desires were as warm, and his hopes as eager as ours, has feelingly told us, what shadows we are, and what shadows we pursue.*

Speech at Bristol on Declining the Poll.

He has put to hazard his ease, his security, his interest, his power, even his darling popularity, for the benefit of a people whom he has never seen.

Speech on Mr. Fox's East-India Bill.
(*House of Commons, Dec. 1, 1783.*)

Flattery corrupts both the receiver and giver; and adulation is not of more service to the people than to kings.

Reflections on the Revolution in France
(1790).

Politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity.

Ib.

Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.

Ib.

It is not pleasant as compliment; it is not wholesome as instruction.

Ib.

People will not look forward to posterity, who never look backward to their ancestors.

Ib.

Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom.

Ib.

But the age of chivalry is gone. That of sophisters, economists, and calculators, has succeeded; and the glory of Europe is extinguished for ever.

Ib.

It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound.

Ib.

Vice itself lost half its evil, by losing all its grossness.

Ib.

Kings will be tyrants from policy, when subjects are rebels from principle.

Ib.

Learning will be cast into the mire, and trodden down under the hoofs of a swinish multitude.†

Ib.

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle,

41b

reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome insects of the hour.

Ib.

Man is by his constitution a religious animal.

Ib.

A perfect democracy is therefore the most shameless thing in the world.

Ib.

The men of England—the men, I mean, of light and leading in England.*

Ib.

They were possessed with a spirit of proselytism in the most fanatical degree.

Ib.

Nobility is a graceful ornament to the civil order. It is the Corinthian capital of polished society.

Ib.

Superstition is the religion of feeble minds.

Ib.

Eloquence may exist without a proportionable degree of wisdom.

Ib.

Difficulty is a severe instructor.

Ib.

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.

Ib.

Our patience will achieve more than our force.

Ib.

Good order is the foundation of all good things.

Ib.

The only infallible criterion of wisdom to vulgar judgments—success.

Letter to a Member of the National Assembly (1791).

Cromwell was a man in whom ambition had not wholly suppressed, but only suspended, the sentiments of religion.

Ib.

They who always labour can have no true judgment.

Ib.

These are amongst the effects of unremitted labour, when men exhaust their attention, burn out their candles, and are left in the dark.

Ib.

Every revolution contains in it something of evil.

An Appeal from the New to the Old Whigs.

The only liberty I mean, is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them.

Speech at his arrival at Bristol.
(Oct. 13, 1774.)

The silent touches of time.

Letter to Matthew Smith.
(*Describing Westminster Abbey.*)

* "They that have eased my weakness in the conduct thereof (I mean my good Associates by whose light and leadings I have walked)." —*Sir Henry Wotton*: Letter to James I, printed in *Reliæ Wottonianæ* (1651).

* Orion is called by Homer a hunter of shadows, himself a shade. *Od.*, II, 572.

† The Swine, as Burke calls them, did grunt and did groan:

"No war" they cried out, with a pitiful tone. —*Song*, "I'll tell you, dear Pat," pub. in *Charms of Melody*, No. 80 (Dublin, n.d., ? c. 1810)

In 1792 a song entitled "The Swinish Multitude" was current and was the subject of legal proceedings in that year, being held libellous, presumably because of revolutionary or seditious tendencies

The labouring people are only poor because they are numerous.

Thoughts and Details on Scarcity.

To innovate is not to reform.

A Letter to a Noble Lord (1796).

These gentle historians, on the contrary, dip their pens in nothing but the milk of human kindness. *Ib.*

The king, and his faithful subjects, the Lords and Commons of this realm—the triple cord, which no man can break. *Ib.*

If we command our wealth, we shall be rich and free; if our wealth commands us, we are poor indeed.

Letters on a Regicidal Peace.

Nothing is so rash as fear; and the counsels of pusillanimity very rarely put off, whilst they are always sure to aggravate, the evils from which they would fly.

No. 1 (1796).

Example is the school of mankind, and they will learn at no other. *Ib.*

Never, no never, did Nature say one thing, and Wisdom say another. *No. 3 (1797).*

Well is it known that ambition can creep as well as soar. *Ib.*

People crushed by law have no hopes but from power. If laws are their enemies, they will be enemies to laws; and those who have much to hope and nothing to lose will always be dangerous, more or less.

Letter to the Hon. G. J. Fox. (Oct. 8, 1777.)

We view the establishment of the English colonies on principles of liberty as that which is to render this kingdom venerable to future ages.

Address to the British Colonists in North America (1777).

The coquetry of public opinion, which has her caprices, and must have her way.

Letter. To Thos. Burgh. (Dec., 1779.)

The arrogance of age must submit to be taught by youth.

Letter. To Fanny Burney. (July 29, 1782.)

Laws, like houses, lean on one another.

Tracts on the Popery Laws. Ch. 3, part 1.

In all forms of government the people is the true legislator. *Ib.*

There are two, and only two, foundations of law, . . . equity and utility. *Ib.*

Veneration of antiquity is congenial to the human mind. *Ch. 3, part 2.*

Nothing is so fatal to religion as indifference, which is, at least, half infidelity.

Letter. To Wm. Smith. (Jan. 29, 1795.)

Somebody has said that a king may make a nobleman, but he cannot make a gentleman. *Ib.*

The grand instructor, Time.

Letter. To Sir H. Langrish. (May 26, 1795.)

A very great part of the mischiefs that vex the world arises from words.

Letter. To Richard Burke. (c. 1795.)

All titles terminate in prescription. *Ib.*

Dissent, not satisfied with toleration, is not conscience, but ambition.

Speech on the Acts of Uniformity.

(House of Commons, Feb., 1772.)

If it is not right to hurt, it is neither right nor wise to menace.

Speech on a Bill for the relief of Protestant Dissenters.

(House of Commons, 1773.)

Toleration is good for all, or it is good for none. *Ib.*

They make it a principle of their irreligion outwardly to conform to any religion. *Ib.*

Old religious factions are volcanoes burnt out.

Speech on the Petition of the Unitarians.

(House of Commons, May 11, 1792.)

Dangers by being despised grow great. *Ib.*

Early and provident fear is the mother of safety. *Ib.*

The greater the power the more dangerous the abuse.

Speech on the motion on the Middlesex Election.

(House of Commons, Feb. 7, 1771.)

Prescription is the most solid of all titles.

Reform of Representation in the House of Commons.

(Speech: May 7, 1782.)

The individual is foolish; the multitude, for the moment is foolish; when they act without deliberation; but the species is wise, and, when time is given to it, as a species it always acts right. *Ib.*

The greatest inquest of the nation [the British House of Commons].

Impeachment of Warren Hastings.

(Feb. 15, 1788.)

Crimes not against forms, but against those eternal laws of justice, which are our rule and our birthright. *Ib.*

The first step to empire is revolution, by which power is conferred. *(Feb. 16, 1788.)*

Law and arbitrary power are in eternal enmity. *Ib.*

Religious persecution may shield itself under the guise of a mistaken and over-zealous piety. *(Feb. 17, 1788.)*

Modesty does not long survive innocence. *Ib.*

One that confounds good and evil is an enemy to the good. *Ib.*

Thank God, guilt was never a rational thing. *Ib.*

43^a

There never was a bad man that had ability for good service. *Ib.*

All oppressors . . . attribute the frustration of their desires to the want of sufficient rigour. Then they redouble the efforts of their impotent cruelty. *Ib.*

A thing may look specious in theory, and yet be ruinous in practice; a thing may look evil in theory, and yet be in practice excellent. (*Feb. 19, 1788.*)

Infamy was never incurred for nothing. (*April 25, 1789.*)

An event has happened, upon which it is difficult to speak, and impossible to be silent. (*May 5, 1789.*)

Obscurity illustrated by a further obscurity. *Ib.*

A pindaric book-keeper, an arithmetician in the clouds. *Ib.*

Resolved to die in the last dyke of prevarication. (*May 7, 1789.*)

What is an inaccurate accountant good for? "Silly man, that dost not know thy own silly trade!" was once well said; but the trade here is not silly. *Ib.*

There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity—the law of nature and of nations. (*May 28, 1794.*)

Men that are greatly guilty are never wise. (*May 30, 1794.*)

No, not a good imitation of Johnson. It has all his pomp, without his force; it has all the nodosities of the oak without its strength; it has all the contortions of the sibyl, without the inspiration.

Remark on some one saying that Croft's "Life of Dr. Young" was a good imitation of Johnson. (Prior's "Life of Burke," p. 468.)

BURNET, Gilbert, D.D., Bishop of Salisbury (1643-1715)

His strength lay in his knowledge of England.

History of his own Times (1713)—Of Lord Shaftesbury.

BURNEY, Fanny (Madame Frances d'Arblay) (1752-1840)

Do you come to the play without knowing what it is?—[Mr. Lovel.] O, yes, Sir, yes, very frequently. I have no time to read play-bills. One merely comes to meet one's friends, and show that one's alive.

Evelina (1778). Letter 20.

Nothing is so delicate as the reputation of a woman; it is at once the most beautiful and most brittle of all human things. *Ib. Letter 39.*

43^b

Now I am ashamed of confessing that I have anything to confess. *Ib. Letter 59.*

Travelling is the ruin of all happiness. There's no looking at a building here, after seeing Italy.

Cecilia (1782). Bk. 2, ch. 6 [Mr. Meadows].

I would give the universe for a disposition less difficult to please [Mr. Meadows]. *Ib. Bk. 2, ch. 6.*

Once he [Mr. Albany] took the liberty to ask me [Capt. Aresby] what service I was of to the world. . . . He really bores me to a degree. *Ib.*

Dancing? Oh, dreadful! How it was ever adopted in a civilized country I cannot find out; 'tis certainly a Barbarian exercise, and of savage origin. [Mr. Meadows.] *Ib., Bk. 3, ch. 1.*

"True, very true, ma'am," said he [Mr. Meadows], yawning, "one really lives nowhere; one does but vegetate and wish it all at an end." *Ib., Bk. 4, ch. 7.*

"O, but I hate dignity," cried she [Lady Honoria], carelessly, "for it's the dullest thing in the world." *Ib., Bk. 5, ch. 10.*

In the bosom of her respectable family resided Camilla. *Camilla (1796). Bk. 1, ch. 1.*

The artlessness of unadorned truth, however sure in theory of extorting admiration, rarely in practice fails inflicting pain and mortification. *Ib., Bk. 4, ch. 8.*

As extravagance and good luck, by long custom, go hand-in-hand, he spent as fast as he acquired. *Ib., Bk. 5, ch. 13.*

Indeed the freedom with which Dr. Johnson condemns whatever he disapproves is astonishing.

Diary. Aug. 23, 1778.

All the delusive seduction of martial music. *Ib., Part 8 (1802).*

BURNS, Rev. James Drummond, (1823-1864)

To that loved land, where'er he goes,
His tenderest thoughts are cast;
And dearer still, through absence, grows
The memory of the past.

BURNS, Robert (1759-1796)

The tempest's howl, it soothes my soul,
My griefs it seems to join;
The leafless trees my fancy please,
Their fate resembles mine! *Winter.*

But, Thou art good; and goodness still
Delighteth to forgive.

A Prayer in the Prospect of Death.

I wasna fou, but just had plenty.

Death and Dr. Hornbook.

The auld kirk-hammer strak the bell
Some wee short hour ayont the twal.* *Ib.*

* Twal=twelve.

Wee sleekit, cowrin', tim'rous beastie !
Oh, what a panic's in thy breastie,
To a Mouse.

I'm truly sorry man's dominion
Has broken nature's social union,
And justifies the ill opinion,
Which makes thee startle
At me, thy poor earth-born companion,
And fellow-mortal ! *Ib.*

The best-laid schemes o' mice and men
Gang aft a-gley,
And lea'e us nought but grief and pain
For promised joy. *Ib.*

Nature's law
That man was made to mourn.
Man was made to mourn.

Man's inhumanity to man
Makes countless thousands mourn. *Ib.*

O Death ! the poor man's dearest friend—
The kindest and the best. *Ib.*

Th' expectant wee things, toddlin', stacher
[stagger] through
To meet their dad, wi' flichterin' noise
an' glee,

His wee bit ingle, blinkin' bonnily,
His clean hearthstane, his thrifty wife's
smile,

The lisping infant prattling on his knee,
Does a' his weary kiaugh [anxiety] and
care beguile,

And makes him quite forget his labour and
his toil. The Cotter's Saturday Night.

An' each for other's weelfare kindly spiers.
Ib.

The social hours, swift-winged, unnoticed,
fleet. *Ib.*

The mother, wi' her needle an' her shears,
Gars auld claes look amaist as weel's the
new. *Ib.*

They never sought in vain that sought the
Lord aright. *Ib.*

I've paced much this weary, mortal round,
And sage experience bids me this declare :—
"If Heaven a draught of heavenly pleasure
spare,

One cordial in this melancholy vale,
'Tis when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents
the evening gale." *Ib.*

A wretch ! a villain ! lost to love and truth !
Ib.

The halesome parritch, chief o' Scotia's food.
Ib.

The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, ance his father's pride.
Ib.

He wales a portion with judicious care ;
And "Let us worship God !" he says, with
solemn air. *Ib.*

Compared with these, Italian trills are tame ;
The tickled ears no heartfelt raptures raise !
Ib.

Compared with this, how poor religion's
pride,
In all the pomp of method, and of art ! *Ib.*
Devotion's every grace, except the heart.
Ib.

From scenes like these old Scotia's grandeur
springs,
That makes her loved at home, revered
abroad ;
Princes and lords are but the breath of kings,
"An honest man's the noblest work of
God. *Ib.*

And still my delight is in proper young men.
The Jolly Beggars.

The ladies' hearts he did trepan. *Ib.*

He swoor by a' was swearing worth,
To spit him like a pliver,
Unless he wad, from that time forth,
Relinquish her for ever. *Ib.*

Partly wi' love o'ercome sae sair,
And partly she was drunk. *Ib.*

He was a care-defying blade
As ever Bacchus listed,
Though Fortune sair upon him laid,
His heart she ever missed it.
He had nae wish but—to be glad,
Nor want but—when he thirsted. *Ib.*

He hated nought but—to be sad. *Ib.*

Their tricks and craft hae put me daft,
They've ta'en me in, and a' that,
But clear your decks, and—Here's the sex !
I like the jads for a' that. *Ib.*

Life is all a variorum,
We regard not how it goes ;
Let them cant about decorum
Who have characters to lose. *Ib.*

Pleasure's devious way. The Vision.

Misled by Fancy's meteor-ray,
By passion driven ;
But yet the light that led astray
Was light from Heaven. *Ib.*

And, like a passing thought, she fled
In light away. *Ib.*

Blow, blow, ye winds, with heavier gust !
And freeze, thou bitter-biting frost !
Descend, ye chilly, smothering snows !
Not all your rage, as now united, shows
More hard unkindness, unrelenting,
Vengeful malice, unrepenting,
Than heaven-illumined man on brother man
bestows. A Winter Night.

O ye who, sunk in beds of down,
Feel not a want but what yourselves create,
Think for a moment on his wretched fate,
Whom friends and fortune quite disown !
Ib.

Affliction's sons are brothers in distress,
A brother to relieve, how exquisite the bliss !
Ib.

45^a

His lockèd, lettered, braw brass collar
Showed him the gentleman and scholar.

The Twa Dogs.

In Highland sang,
Was made lang syne—Lord knows how lang. *Ib.*

His honest, sonsie, baws'nt face
Aye gat him friends in ilka place.* *Ib.*

An' what poor cot-folk pit their painch in,
I own it's past my comprehension. *Ib.*

But human bodies are sic fools,
For a' their colleges and schools,
That when nae real ills perplex them,
They mak enow themselves to vex them. *Ib.*

There's sic parade, sic pomp an' art,
The joy can scarcely reach the heart. *Ib.*

Oh wad some Power the giftie gie us
To see oursels as ithers see us !
It wad frae mony a blunder free us,
And foolish notion.

To a Louse.

The rigid righteous is a fool,
The rigid wise anither.

Address to the Unco Guid.

Discount what scant occasion gave
That purity ye pride in,
And (what's aft mair than a' the lave)
Your better art o' hiding. *Ib.*

A dear-loved lad, convenience snug,
A treacherous inclination—
But, let me whisper i' your lug,
Ye're aiblins nae temptation. *Ib.*

Then gently scan your brother Man,
Still gentler sister Woman ;
Though they may gang a kennin wrang,†
To step aside is human. *Ib.*

Then at the balance let's be mute,
We never can adjust it ;
What's done we partly may compute,
But know not what's resisted. *Ib.*

Wee, modest, crimson-tippèd flower.
To a Mountain Daisy.

Stern Ruin's ploughshare drives, elate,
Full on thy bloom.‡ *Ib.*

Life and love are all a dream. **Lament.**

Oh ! scenes in strong remembrance set !
Scenes never, never to return ! *Ib.*

O life ! thou art a galling load,
Along a rough, a weary road,
To wretches such as I ! **Despondency.**

But facts are chieles that winna ding,
An' downa be disputed. **A Dream.**

Here some are thinkin' on their sins,
An' some upo' their claes.

The Holy Fair.

* "Sonsie" = happy, comely. "Bawsont" = striped; said of a white stipe down the face of an animal.

† "A little wrong."

‡ See Young's *Night Thoughts*, 9, 167.

45^b

The poor inhabitant below
Was quick to learn, and wise to know,
And keenly felt the friendly glow,
And softer flame ;
But thoughtless follies laid him low,
And stained his name !

A Bard's Epitaph.

Prudent, cautious self-control
Is wisdom's root. *Ib.*

On every hand it will allowèd be
He's just—nae better than he should be.

A Dedication to Gavin Hamilton.

He had twa fauts, or maybe three,
Yet what remead ?

Ae social honest man want we
Tam Samson's dead !

Tam Samson's Elegy.

The thundering guns are heard on every side,
The wounded coveys, reeling, scatter wide ;
The feathered field-mates, bound by Nature's
tie,

Sires, mothers, children, in one carnage lie.
The Brigs of Ayr.

The fient a pride, nae pride had he,
Nor sauce, nor state, that I could see,
Mair than an honest ploughman.

Lines on meeting with Lord Daer.

The mair they talk I'm kenned the better,
E'en let them clash !

The Poet's Welcome to his Illegitimate Child.

Life is but a day at most,
Sprung from night, in darkness lost.

Lines written in Friars-Carse Hermitage.

Hope not sunshine every hour,
Fear not clouds will always lower.
Happiness is but a name,
Make content and ease thy aim. *Ib.*

A towmont, sirs, is gane to wreck !
O Eighty-eight, in thy sma' space
What dire events hae taken place !
Of what enjoyments thou hast reft us !
In what a pickle thou hast left us !

Elegy on 1788.

With knowledge so vast, and with judgment
so strong,
No man with the half of 'em e'er went far
wrong ;
With passions so potent, and fancies so
bright,
No man with the half of 'em e'er went quite
right. **Sketch : inscribed to C. J. Fox.**

Good Lord, what is man ? for as simple he
looks,
Do but try to develop his hooks and his
crooks ;
With his depths and his shallows, his good
and his evil ;
All in all he's a problem must puzzle the
devil. *Ib.*

If there's hole in a' your coats,
I rede you tent it ;

A chieft's amang you taking notes,
And, faith, he'll prent it!
Of the late **Capt. Grose's Peregrinations**
through Scotland.

Ruins yet beauteous in decay.

Verses on an evening view of
Lincluden Abbey.

A fool and knave are plants of every soil.
Prologue for Mr. Sutherland's Benefit (1790).

A woman—though the phrase may seem
uncivil—

As able and as wicked as the devil!* *Ib.*

Not only hear, but patronise, befriend them,
And where ye justly can commend, com-
mend them;

And afblins when they winna stand the test,
Wink hard and say, "The folks hae done
their best!" *Ib.*

Thin partitions do divide †
The bounds where good and ill reside;
That nought is perfect here below;
But bliss still bordering upon woe.

Verses to my Bed.

Where sits our sulky, sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

Tam o' Shanter.

Ah, gentle dames! it gars me greet
To think how many counsels sweet,
How many lengthened, sage advices
The husband frae the wife despises! *Ib.*

His ancient, trusty, drouthy [thirsty] crony!
Tam lo'ed him like a vera brither—
They had been fou for weeks thegither!

The landlady and Tam grew gracious,
Wi' favours secret, sweet, and precious,
The Souter told his queerest stories,
The landlord's laugh was ready chorus. *Ib.*

Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious! *Ib.*

But pleasures are like poppies spread;
You seize the flower, the bloom is shed;
Or like the snowfall in the river,
A moment white—then melts for ever. *Ib.*

That hour, o' night's black arch the key-
stone. *Ib.*

Inspiring bold John Barleycorn!
What dangers thou canst mak us scorn!
Wi' tippenny, we fear nae evil;
Wi' usquebae, we'll face the devil. *Ib.*

Wi' mair o' horrible and awfu',
Which even to name wad be unlawfu'. *Ib.*

The mirth and fun grew fast and furious. *Ib.*

Chords that vibrate sweetest pleasure
Thrill the deepest note of woe.

On Sensibility.

* Queen Elizabeth.

† Cf. Dryden: "And thin partitions do their walls divide"; and Pope: "What thin partitions sense from thought divide."

Now Nature hangs her mantle green
On every blooming tree,
And spreads her sheets o' daisies white
Out-owre the grassy lea.

Lament of Mary Queen of Scots.

I've seen so many changefu' years,
On earth I am a stranger grown;
I wander in the ways of men,
Alike unknowing and unknown.

Lament for James, Earl of Glencairn.

In durance vile here must I wake and weep.
Epistle from Esopus to Maria.

We labour soon, we labour late,
To feed the titled knave, man;
And a' the comfort we're to get
Is that ayont the grave, man.

The Tree of Liberty.

And ne'er misfortune's eastern blast
Did nip a fairer flower. To Chloris.

It's hardly in a body's power
To keep at times frae being sour,
To see how things are shared;
How best o' chieft's are whiles in want,
While coofs on countless thousands rant,
And ken na how to wair't.*

Epistle to Davie.

Yet nature's charms—the hills and woods—
The sweeping vales and foaming floods—
Are free alike to all. *Ib.*

Then let us cheerfu' acquiesce,
Nor make our scanty pleasures less,
By pining at our state. *Ib.*

I am nae poet, in a sense,
But just a rhymmer, like, by chance,
And hae to learning nae pretence,
Yet what the matter?

Epistle to John Lapraik (April 1, 1785).

Gie me ae spark o' Nature's fire,
That's a' the learning I desire;
Then, though I trudge through dub † an' mire
At plough or cart,
My Muse, though hamely in attire,
May touch the heart. *Ib.*

For thus the royal mandate ran,
When first the human race began,
"The social, friendly, honest man,
Whate'er he be,
'Tis he fulfils great Nature's plan,
And none but he!"

Second Epistle to Lapraik (April 21, 1785).

O Nature! a' thy shows an' forms
To feeling, pensive hearts hae charms!
Whether the summer kindly warms,
Wi' life and light,

Or winter howls, in gusty storms,
The lang dark night!

Epistle to William Simpson (May, 1785).

God knows, I'm no the thing I should be,
Nor am I even the thing I could be,

* Coofs = fools; "to wair't" = to spend it.

† Dub = pool.

47^a

But twenty times I rather would be
 An atheist clean,
 Than under gospel colours hid be,
 Just for a screen.

Epistle to the Rev. John M^c Math.

An honest man may like a glass,
 An honest man may like a lass,
 But mean revenge, and malice fause,
 He'll still disdain. *Ib.*

Then top and maintop crowd the sail,
 Heave Care owre side!
 And large, before Enjoyment's gale,
 Let's tak' the tide.

Epistle to James Smith.

An' fareweel, dear deluding woman,
 The joy of joys! * *Ib.*

O Life! how pleasant in thy morning,
 Young Fancy's rays the hills adorning!
 Cold-pausing Caution's lesson scorning,
 We frisk away,
 Like schoolboys, at the expected warning,
 To joy and play. *Ib.*

Perhaps it may turn out a sang,
 Perhaps turn out a sermon.

Epistle to a young Friend (May, 1786.)

I waive the quantum o' the sin,
 The hazard o' concealing;
 But och! it hardens a' within,
 And petifies the feeling! *Ib.*

The fear o' hell's a hangman's whip
 To haud the wretch in order;
 But where ye feel your honour grip,
 Let that aye be your border. *Ib.*

An atheist-laugh's a poor exchange
 For Deity offended. *Ib.*

In ploughman phrase, "God send you speed,"
 Still daily to grow wiser;
 And may ye better reck the rede
 Than ever did th' adviser! *Ib.*

I'll grunt a real Gospel-groan.
Epistle to James Tait.

Lord send you aye as weel's I want ye,
 And then ye'll do!
Epistle to Dr. Blacklock (1789.)

But why should ae man better fare,
 And a' men brithers? *Ib.*

And let us mind, faint heart ne'er wan
 A lady fair;
 Wha does the utmost that he can,
 Will whiles do mair. *Ib.*

To make a happy fire-side clime
 To weans and wife;
 That's the true pathos and sublime
 Of human life. *Ib.*

But cautious Queensberry left the war,
 The unmannered dust might soil his star;
 Besides, he hated bleeding.

Second Epistle to Robert Graham (1790.)

* "O thou delicious, damned, dear destructive woman."—*Congreve: The Old Bachelor*, iii. 2 (1693).

47^b

Critics!—appalled I venture on the name,
 Those cut-throat bandits in the paths of fame.
Third Epistle to Robert Graham.

O Dulness! portion of the truly blest!
 Calm sheltered haven of eternal rest!
 Thy sons ne'er madden in the fierce extremes
 Of Fortune's polar frost, or torrid beams. *Ib.*

Fled, like the sun eclipsed as noon appears,
 And left us darkling in a world of tears. *Ib.*

The friend of man, to vice alone a foe.
Epitaph on his Father.

But what his common sense came short,
 He ekèd out wi' law, man.
In the Court of Session, Edinburgh.

An idiot race, to honour lost;
 Who know them best despise them most.
Lines on Stirling Castle.

True it is, she had one failing—
 Had a woman ever less?
**Lines under the picture of the
 celebrated Miss Burns.**

That there is falsehood in his looks,
 I must and will deny;
 They say their master is a knave—
 And sure they do not lie.
The Parson's Looks.

Some hae meat, and canna eat,
 And some wad eat that want it;
 But we hae meat, and we can eat,
 And sae the Lord be thankit.
The Selkirk Grace.*

If there's another world, he lives in bliss,
 If there is none, he made the best of this.
On a Friend.

But gie me a canny hour at e'en,
 My arms about my dearie, O,
 And warl'y cares, and warl'y men,
 May a' gae tapsalteerie, O.
Green grow the rashes, O.

The wisest man the warl' e'er saw,
 He dearly loved the lassies, O. *Ib.*

Auld Nature swears the lovely dears
 Her noblest work she classes, O;
 Her prentice han' she tried on man,
 An' then she made the lasses, O.† *Ib.*

A man may drink and no be drunk;
 A man may fight and no be slain;
 A man may kiss a bonnie lass,
 An' aye be welcome back again.

There was a lass.

I hae a wife o' my ain. **I hae a wife.**

* The "Selkirk Grace," though generally attributed to Burns, is a version of an older anonymous rhyme. In the MSS. of Dr. Plume, of Maldon, Essex, in a handwriting of about 1650, it appears thus:

Some have meat but cannot eat;
 Some could eat but have no meat;
 We have meat and can all eat;
 Blest, therefore, be God for our meat.

† Man was made when Nature was but an apprentice, but woman when she was a skilful mistress of her art.—*Cupid's Whirligig (Play)*, 1607.

- I hae naething to lend—
I'll borrow from naeboddy. *Ib.* Ae fond kiss and then we sever.*
Farewell to Nancy.
- If naeboddy care for me,
I'll care for naeboddy. *Ib.* But to see her was to love her,
Love but her, and love for ever. *Ib.*
- Should auld acquaintance be forgot,
And never brought to min' ?
Auld Lang Syne.*
We'll tak a cup o' kindness yet
For auld lang syne ! *Ib.*
- And here's a hand, my trusty fiere,
And gies a haud [hold] o' thine. *Ib.* To see her is to love her,
And love but her for ever,
For Nature made her what she is,
And ne'er made sic anither !
Bonnie Lesley.
- We are na fou, we're no that fou,
But just a drappie in our ee.
O, Willie brewed a Peck o' Maut.
Still o'er these scenes my memory wakes,
And fondly broods with miser care !
Time but the impression stronger makes,
As streams their channels deeper wear.
To Mary in Heaven.
- John Anderson, my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonny brow was brent [smooth].
John Anderson.
- John Anderson, my jo, John,
We clamb the hill thegither,
And mony a canty day, John,
We've had wi' ane anither ;
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my jo.† *Ib.*
- Let not woman e'er complain,
Fickle man is apt to rove ;
Look abroad through nature's range,
Nature's mighty law is change.
Let not woman e'er complain.
- My heart's in the Highlands, my heart is
not here,
My heart's in the Highlands, a-chasing the
deer ;
Chasing the wild deer, and following the
roe—
My heart's in the Highlands, wherever I go.
My Heart's in the Highlands.
- There's lang-tochered Nancy maist fetters his
fancy,—
But the laddie's dear sel' he lo'es dearest
of a'.
There's a Youth in this City.

* The earliest known version of "Auld Lang Syne" (attributed to Francis Sempill or to Sir Robert Ayton, but without authority) is in James Watson's *Choice Collection of Scots Poems* (1711), Part 3 :
Should old acquaintance be forgot, and never thought upon ?

The flames of love extinguished, and freely past and gone ?

A ballad, "The True Scotsman's Lament for the Loss of the Rights of their Ancient Kingdom," dated March 6, 1707 (Roxburghe Collection), has the refrain :
"Why will ye not again reflect on old long sine ?"
"An Excellent New Song" which begins : "O Caledon ! O Caledon ! how wretched is thy fate !" dated March, 1707 (Roxburghe Collection) is stated to be "To the Tune of Old Long Syne."

† Jo = sweetheart, dear.

It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause,
And bide by the buff and the blue.†
Here's a Health to them that's Awa'.

* "One kiss more, and so farewell."—*The Loyal Garland*, 1686. Song 22.

† Paraphrase of Ayton, see p. 7a.

† 'Tis good to be merry and wise,
'Tis good to be honest and true,
'Tis good to be off wi' the auld love,
Before one is on wi' the new.

Old *Scotish Song*. (See Miscellaneous, "Waifs and Strays.") Gabriel Harvey's *Commonplace Book* (c. 1600) has : "The bravest mixtue in the world, to be merry and wise."

She's left the guid fellow and ta'en the
chur^{ch}. Meg o' the Mill.

The miller he hecht her a heart leal and
loving;
The laird did address her wi' matter mair
moving
A fine-pacing horse, wi' a clear-chainèd
bridle,
A whip by her side, and a bonnie side-saddle.
Ib.

Though poor in gear, we're rich in love.
The Sodger's Return.

As in the bosom o' the stream,
The moonbeam dwells at dewy e'en,
So trembling, pure, was tender love
Within the breast o' bonnie Jean.
Bonnie Jean.

Now what could artless Jeanie do?
She had nae will to say him na:
At length she blushed a sweet consent,
And love was aye between them twa. *Ib.*

Oh, whistle, and I'll come to you, my lad,
Oh, whistle, and I'll come to you, my lad:
Though father and mither and a' should gae
mad,
Oh, whistle, and I'll come to you, my lad.
Oh, whistle, and I'll come to you.

Yet look as ye were na lookin' at me. *Ib.*

Scots, wha hae wi' Wallace bled,
Scots, wham Bruce has aften led.
Bruce's Address to his Army
at Bannockburn.

Now's the day, and now's the hour;
See the front o' battle lour;
See approach proud Edward's power—
Chains and slavery. *Ib.*

Liberty's in every blow!—
Let us do or die! *Ib.*

My love is like a red, red rose,
That's newly sprung in June.
A Red, Red Rose.

Thine is the self-approving glow
Of conscious honour's part. To Chloris.

The rank is but the guinea stamp;
The man's the gowd for a' that! *
Is there for Honest Poverty?

A man's a man for a' that! *Ib.*

A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith he maunna fa' that! *Ib.*

For a' that, and a' that,
It's comin' yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that. *Ib.*

The sweetest flower that decked the mead,
Now trodden like the vilest weed;
Let simple maid the lesson read,
The weird may be her ain, jo.

Oh, Lassie, art thou sleeping yet?

* See Wycherley, "I weigh the man," etc.

But we'll hae ane frae 'mang oursels,
A man we ken, and a' that.

Heron Election Ballad.

Be Britain still to Britain true,
Amang oursels united;
For never but by British hands
Maun British wrangs be righted!
The Dumfries Volunteers.

Oh, gie me the lass that has acres o' charms,
Oh, gie me the lass wi' the weel-stockit
farms. Hey for a Lass wi' a Tocher.

Then hey for a lass wi' a tocher,
The nice yellow guineas for me! *Ib.*

'Tis sweeter for thee despairing,
Than aught in the world beside—Jessy.
A Health to ane I lo'e dear.

Glory is the sodger's prize,
The sodger's wealth is honour.
When wild War's deadly Blast.

Here awa, there awa, wandering-Willie,
Here awa, there awa, haud awa hame;
Come to my bosom, my ain only dearie,
Tell me thou bring'st me my Willie the
same. Wandering Willie.*

BURTON, Robert (1577-1640)

When I build castles in the air,
Void of sorrow, void of fear.
Anatomy of Melancholy (1621).
The Author's Abstract of Melancholy.

All my joys to this are folly;
Nought so sweet as melancholy. *Ib.*

Whate'er is lovely or divine.† *Ib.*

There is no greater cause of melancholy
than idleness; "no better cure than business,"
as Rhasis holds.

Democritus to the Reader.

He that goes to law (as the proverb is)
holds a wolf by the ears. *Ib.*

That which is a law to-day is none to-
morrow. *Ib.*

Industry is a loadstone to draw all good
things. *Ib.*

All poets are mad. *Ib.*

The greatest enemy to man is man.
Part 1, sec. 1, mem. 1, 1.

Of seasons of the year the autumn is the
most melancholy. Part 1, sec. 1, mem. 3, 2.

I am of Beroaldus's opinion, "Such digres-
sions do mightily delight and refresh a weary
reader." Part 1, sec. 2, mem. 3, 1.

Poverty is the muses' patrimony.
Part 1, sec. 2, mem. 3, 15.

* "Wandering Willie" is founded on the old Scotch
song, "Ilka thing pleases while Willie's at hame."
—Herd: *Collection of Scottish Songs*, 1769 and 1772.
† Sometimes misquoted, "Whate'er is lovely is
divine."

Set not thy foot to make the blind to fall;
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongue's
bitter gall;
Neither rejoice thou in the fall of other.*
Part 1, sec. 2, mem. 4, 5.

One was never married, and that's his
hell; another is, and that's his plague.
Part 1, sec. 2, mem. 4, 7.

Let those love now who never loved before,
And those who always loved now love the
more.†
Part 3, sec. 2, mem. 5, 5.

Sickness and sorrows come and go, but a
superstitious soul hath no rest.
Part 3, sec. 4, mem. 1, 3.

If there be a hell upon earth it is to be
found in a melancholy man's heart.
Part 1, sec. 4, mem. 1.

We ought not to be so rash and rigorous
in our censures as some are; charity will
judge and hope the best. God be merciful
unto us all!
Part 1, sec. 4, mem. 1.

Temperance is a bridle of gold.
Part 2, sec. 2, mem. 1, 2.

A tyrant is the best sacrifice to Jupiter, as
the ancients held.
Part 2, sec. 3, mem. 1, 1.

Of vanities and fopperies, to brag of
gentility is the greatest.
Part 2, sec. 3, mem. 2.

Hope and patience are two sovereign
remedies for all, the surest reposals, the
softest cushions to lean on in adversity.
Part 2, sec. 3, mem. 3.

What is a ship but a prison?
Part 2, sec. 3, mem. 4.

Mine haven's found; fortune and hope
adieu.

Mock others now, for I have done with you.‡
Part 2, sec. 3, mem. 6.

Tobacco, divine, rare, superexcellent to-
bacco, which goes far beyond all the pana-
ceas, potable gold, and philosopher's stones, a
sovereign remedy to all diseases. . . . but as
it is commonly abused by most men, which
take it as tinkers do ale, 'tis a plague, a
mischief, a violent purger of goods, lands,
health, hellish, devilish and damned tobacco,
the ruin and overthrow of body and soul.
Part 2, sec. 4, mem. 2, 2.

Nothing wins a man sooner than a good
turn.
Part 3, sec. 1, mem. 2, 1.

Idleness overthrows all.
Part 3, sec. 2, mem. 2, 1.

Man's best possession is a loving wife.§
Part 3, sec. 2, mem. 5, 5.

* A note states that this is from "Pybrae in his
Quadrant 37."

† Tr. of "Pervigilium Veneris," an ancient poem of
unknown authorship.

‡ Tr. of lines "Inveni portum," etc., ascribed by
Burton to Prudentius. He adds that they are on the
tomb of a Christian soldier, Fr. Puccius the Florentine,
in Rome.

§ Tr. of Euripides.

BUTLER, Henry Montagu, D.D.,
Dean of Gloucester (1833-1918)

Build for the future; let thy children say
"His mind was finely toned and firmly
set";

But look around thee, nor be slow to pay
The present debt.

The "vision and the faculty divine"
Come not by dreaming; he whose eye is clear
To read the present, reads the future sign,
The truest seer.

BUTLER, Frances Anne (née Kemble)
(1809-1893)

Youth with swift feet walks onward in the
way;

The land of joy lies all before his eyes;
Age, stumbling, lingers slowly day by day,
Still looking back, for it behind him lies.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win!

Lines to the Young Gentlemen
leaving Lenox Academy.

BUTLER, Joseph, D.C.L., Bishop
of Durham (1692-1752)

Virtue must be the happiness, and vice
the misery, of every creature.
Analogy of Religion (1736). Introduction.

That which is the foundation of all our hopes
and of all our fears; all our hopes and fears
which are of any consideration: I mean a
Future Life. *Ib.*

But to us, probability is the very guide of
life. *Ib.*

Things and actions are what they are,
and the consequences of them will be what
they will be; why then should we wish to be
deceived? **Sermons. 7.**

BUTLER, Samuel (1612-1680)

When civil dudgeon first grew high,
And men fell out, they knew not why.
Hudibras (1663). Part 1, c. 1.

And pulpit, drum ecclesiastic,
Was beat with fist instead of a stick. *Ib.*

Great on the bench, great in the saddle. *Ib.*

Which made some take him for a tool
That knaves do work with, called a Fool.
Ib.

We grant although he had much wit,
He was very shy of using it. *Ib.*

Besides, 'tis known he could speak Greek
As naturally as pigs squeak. *Ib.*

He could distinguish and divide
A hair 'twixt south and south-west side;
On either which he would dispute,
Confute, change hands, and still confute. *Ib.*

He'd run in debt by disputation,
And pay by ratiocination. *Ib.*

For rhetoric he could not ope
His mouth but out there flew a trope. *Ib.*

A Babylonish dialect
Which learned pedants much affect. *Ib.*

For he by geometric scale
Could take the size of pots of ale,
And wisely tell what hour o' th' day
The clock does strike by algebra. *Ib.*

For every why he had a wherefore. *Ib.*

He knew what's what, and that's as high
As metaphysic wit can fly. *Ib.*

Such as take lodgings in a head
That's to be let unfurnished. *Ib.*

Such as do build their faith upon
The holy text of pike and gun. *Ib.*

And still be doing, never done;
As if Religion were intended
For nothing else but to be mended. *Ib.*

Compound for sins they are inclined to
By damning those they have no mind to. *Ib.*

As if hypocrisy and nonsense
Had got th' advowson of his conscience. *Ib.*

The trenchant blade, Toledo trusty,
For want of fighting was grown rusty,
And ate into itself for lack
Of somebody to hew and hack. *Ib.*

For rhyme the rudder is of verses,
With which, like ships, they steer their
courses. *Ib.*

A deep occult philosopher. *Ib.*

A controversy that affords
Actions for arguments, not words. *Ib.*

Honour is like a widow, won
With brisk attempt and putting on. *Ib.*

Success, the mark no mortal wit,
Or surest hand, can always hit. *Ib.*

A skilful leech is better far
Than half a hundred men of war. *Canto 2.*

So justice, while she winks at crimes,
Stumbles on innocence sometimes. *Ib.*

Ay me! What perils do environ
The man that meddles with cold iron. *Canto 3.*

She had a thousand jadish tricks,
Worse than a mule that flings and kicks. *Ib.*

'Twas a strange riddle of a lady. *Ib.*

Valour's a mouse-trap, wit a gin,
Which women oft are taken in. *Ib.*

Fear is an ague, that forsakes
And haunts, by fits, those whom it takes. *Ib.*

In all the trade of war no feat
Is nobler than a brave retreat:
For those that run away and fly
Take place at least o' the enemy. *Ib.*

And, though thou'rt of a different Church,
I will not leave thee in the lurch. *Ib.*

He that is down can fall no lower.* *Ib.*

* See Bunyan, "He that is down needs fear no fall."

Quoth she, I told thee what would come
Of all thy vapouring, base scum. *Ib.*

He that is valiant and dares fight
Though drubbed, can lose no honour by't. *Ib.*

For truth is precious and divine,
Too rich a pearl for carnal swine. *Ib.*

Synods are mystical Bear-gardens. *Ib.*

Cleric before and Lay behind;
A lawless linsey-woolsey brother,
Half of one order, half another. *Ib.*

A sheep without, a wolf within. *Ib.*

Learning, that cobweb of the brain,
Profane, erroneous, and vain. *Ib.*

But those that write in verse still make
The one verse for the other's sake.

Part 2 (1664), canto 1.

Such great achievements cannot fail
To cast salt on a woman's tail. *Ib.*

The fairest mark is easiest hit. *Ib.*

I cannot love where I'm beloved. *Ib.*

Love is a boy, by poets styled;
Then spare the rod, and spoil the child. *Ib.*

For what is worth in anything
But so much money as 'twill bring? *Ib.*

And, like a lobster boiled, the morn
From black to red began to turn. *Pt. 2, Canto 2.*

Which (were there nothing to forbid it)
Is impious, because they did it. *Ib.*

Oaths are but words, and words but wind. *Ib.*

For breaking of an oath and lying,
Is but a kind of self-denying.
A saint-like virtue; and from hence
Some have broke oaths by Providence. *Ib.*

Quoth Ralpho, Honour's but a word
To swear by only in a Lord. *Ib.*

Quoth he, That man is sure to lose
That fouls his hands with dirty foes;
For where no honour's to be gained
'Tis thrown away in being maintained. *Ib.*

Doubtless the pleasure is as great
Of being cheated, as to cheat;
As lookers-on feel most delight
That least perceive a juggler's sleight,
And still the less they understand,
The more they admire his sleight of hand. *Pt. 2, Canto 3*

Quoth he, In all my past adventures
I ne'er was set so on the tenters. *Ib.*

'Twas a most notorious flam. *Ib.*

There's but the twinkling of a star
Between a man of peace and war. *Ib.*

Madam, I do, as is my duty,
Honour the shadow of your shoe-tie. *Part 3, canto 1.*

For still the longer we contend
We are but further off the end. *Ib.*

Still amorous, and fond, and billing,
Like Philip and Mary on a shilling. *Ib.*

For 'tis in vain to think or guess
At women by appearances. *Ib.*

Women, you know, do seldom fail
To make the stoutest men turn tail. *Ib.*

What makes all doctrines plain and clear?—
About two hundred pounds a year. *Ib.*

Nick Machiavel had ne'er a trick,
(Though he gave his name to our Old Nick). *Ib.*

Discords make the sweetest airs.* *Ib.*

So those who play a game of state,
And only cavil in debate,
Although there's nothing lost nor won,
The public business is undone. *Pt. 3, Canto 2.*

True as the dial to the sun,
Although it be not shined upon. *Ib.*

The quacks of government (who sate
At th' unregarded helm of State). *Ib.*

And obstinacy's ne'er so stiff
As when 'tis in a wrong belief. *Ib.*

That neither have the hearts to stay,
Nor wit enough to run away. *Ib.*

Our last and best defence, despair;
Despair, by which the gallantest feats
Have been achieved in greatest straits. *Ib.*

For Zeal's a dreadful termagant,
That teaches Saints to tear and rant. *Ib.*

For if it be but half-denied,
'Tis half as good as justified. *Ib.*

The world is naturally averse
To all the truth it sees or hears,
But swallows nonsense, and a lie
With greediness and gluttony. *Ib.*

All countries are a wise man's home,
And so are governments to some. *Ib.*

For True and Faithful's sure to lose
Which way soever the game goes. *Ib.*

For those that fly may fight again,
Which he can never do that's slain. *Pt. 3, Canto 3.*

He that complies against his will,
Is of his own opinion still. *Ib.*

For Justice, though she's painted blind,
Is to the weaker side inclined. *Ib.*

And Sleep, Death's brother, yet a friend to life,
Gave wearied Nature a restorative.
Repatees between Cat and Puss.

Yet as no barbarousness beside
Is half so barbarous as pride.
Satire on the Weakness of Man.

Our pains are real things, but all
Our pleasures but fantastical. *Ib.*

For things said false, and never meant,
Do oft prove true by accident. *Ib.*

So men, who one extravagance would shun,
Into the contrary extreme have run.
Satire on Age of Charles II.

Affects all books of past and modern ages,
But reads no further than their title-pages.
Satire—Human Learning.

There's nothing so absurd, or vain,
Or barbarous, or inhumane,
But if it lay the least pretence
To piety and godliness,
Or tender-hearted conscience,
And zeal for gospel-truths profess,
Does sacred instantly commence.
On a Hypocritical Nonconformist. St. 1.

For trouts are tickled best in muddy water. *Ib., St. 4.*

For while he holds that nothing is so damned
And shameful, as to be ashamed. *Ib., St. 5.*

For daring nonsense seldom fails to hit,
Like scattered shot, and pass with some for wit.
On Modern Critics.

Made every day he had to live
To his last minute a preparative.
To the Memory of Duval.

The devil was the first o' th' name
From whom the race of rebels came.
Miscellaneous Thoughts.

The soberest saints are more stiff-necked
Than th' hottest-headed of the wicked. *Ib.*

The souls of women are so small,
That some believe they've none at all, *Ib.*

Opinion governs all mankind,
Like the blind's leading of the blind. *Ib.*

The law can 'ake an open purse in court,
While it condemns a less delinquent for 't. *Ib.*

Old laws have not been suffered to be pointed,
To leave the sense at large the more disjointed,
And furnish lawyers, with the greater ease,
To turn and wind them any way they please. *Ib.*

All his perfections were so rare,
The wit of man could not declare
Which single virtue, or which grace
Above the rest had any place. *Ib.*

A convert's but a fly that turns about,
After his head's cut off, to find it out. *Ib.*

BYROM, John (1692-1763)

God bless the king, I mean the faith's defender;
God bless—no harm in blessing—the pre-
tender;
Who that pretender is, and who is king,—
God bless us all,—that's quite another thing.
As published in his "Miscellaneous Poems" (1773).

* Dischord ofte in music makes the sweeter lay.—
Spenser: Faerie Queene, 3, 2, 15.

Take time enough : all other graces
Will soon fill up their proper places.*
Advice to Preach Slow.

Strange all this difference should be
'Twixt Tweedledum and Tweedledee.†
On the Feuds between Handel
and Bononcini.

Bone and Skin, two millers thin,
Would starve us all, or near it;
But be it known to Skin and Bone
That Flesh and Blood can't bear it.
Epigram on Two Monopolists.

Bright passages that strike your mind,
And which perhaps you may have reason
To think of at another season.

Miscellaneous Poems.
(Published 1773.)

Christians awake, salute the happy morn
Whereon the Saviour of the world was born.
Hymn for Christmas Day.

BYRON, Henry J. (1834-1884)

I'm going to "go it" a bit before I settle
down. I have gone it a *bit* already, and I'm
going to "go it" a bit more.
Our Boys (1874). Comedy. Act i.

Life's too short for chess. Ib.

He's up to these grand games, but one of
these days I'll loore him on to skittles, and
astonish him. Act ii.

What I have said, Charles Middlewick, 's
my ultipomatum. Ib.

BYRON, Lord (George Gordon Noel)
(1788-1824)

Nor florid prose, nor honied lies of rhyme,
Can blazon evil deeds, or consecrate a crime.
Childe Harold (1812). Canto 1, st. 3.

Had sighed to many, though he loved but
one. St. 5.

If ancient tales say true, nor wrong those
holy men. St. 7.

Maidens, like moths, are ever caught by
glare,
And Mammon wins his way where seraphs
might despair. St. 9.

Whose large blue eyes, fair locks, and snowy
hands
Might shake the saintship of an anchorite.
St. 11.

* See Walker: "Learn to read slow."

† Also attributed to Swift and Pope.

Some say that Seignior Bononchini,
Compared to Handel's a meer Ninny;
Others aver, to him, that Handel
Is scarcely fit to hold a candle.
Strange! that such high Disputes should be
'Twixt Tweedledum and Tweedledee.

Published in this form in *The London Journal*,
June 5, 1725, with the heading "The Contest. By the
Author of the celebrated Pastoral, My Time, O ye
Muses, was happily spent!" See *Notes and Queries*,
20 Ser. 2, 7; 8, 47; and 11, 426.

Adieu, adieu! my native shore
Fades o'er the waters blue. St. 13.

My native land—good-night! Ib.

In Biscay's sleepless bay. St. 14.

A nation swoln with ignorance and pride,
Who lick yet loathe the hand that waves
the sword. St. 16.

The tender azure of the unruffled deep.
St. 19.

In hope to merit Heaven by making earth a
Hell. St. 20.

And Policy regained what arms had lost.
St. 25.

Woe to the conquering not the conquered host.
Ib.

Oh, lovely Spain! renowned romantic land.
St. 35.

By heaven! it is a splendid sight to see
(For one who hath no friend, no brother
there). St. 40.

There shall they rot—Ambition's honoured
fools. St. 42.

Ah, monarchs! could ye taste the mirth ye
mar,
Not in the toils of Glory would ye fret;
The hoarse dull drum would sleep, and man
be happy yet. St. 47.

Ah, Vice! how soft are thy voluptuous ways!
St. 66.

Full from the fount of Joy's delicious springs,*
Some bitter o'er the flowers its bubbling
venom flings. St. 82.

Still he beheld, nor mingled with the throng
But viewed them not with misanthropic hate.
St. 84.

Nay smile not at my sullen brow. Ib.

Here all were noble, save Nobility. St. 85.

War, war is still the cry, "War even to the
knife!"† St. 86.

While Glory crowns so many a meaner crest!
What hadst thou done to sink so peacefully
to rest? St. 91.

The dome of Thought, the palace of the Soul.
Canto 2, st. 6.

Yet if, as holiest men have deemed, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee.
St. 8.

The land of war and crimes.‡ St. 16.

Ah! happy years! once more who would
not be a boy? St. 23.

* From Lucretius: "Medio de fonte leporum," etc.

† In 1808 Palafox, Governor of Saragoza, was
called upon to surrender the city, which was besieged
by the French. His laconic reply was: "War at the
point of the knife."

‡ Spain.

None are so desolate but something dear,
 Dearer than self, possesses or possessed
 A thought, and claims the homage of a tear.
St. 24.

But 'midst the crowd, the hum, the shock
 of men. *St. 26.*

The joys and sorrows sailors find,
 Cooped in their wingèd sea-girt citadel.
St. 28.

Not much he kens, I ween, of woman's breast,
 Who thinks that wanton thing is won by sighs.
St. 34.

Do proper homage to thine idol's eyes.
 But not too humbly, or she will despise
 Thee and thy suit. *Ib.*

'Tis an old lesson; Time approves it true,
 And those who know it best, deplore it
 most;

When all is won that all desire to woo,
 The paltry prize is hardly worth the cost.
St. 35.

Dear Nature is the kindest mother still,
 Though always changing, in her aspect mild.
St. 37.

That pride to pampered priesthood dear.
St. 44.

What mark is so fair as the breast of a foe?
St. 72.

Fair Greece! Sad relic of departed worth!
 Immortal, though no more; though fallen,
 great! *St. 73.*

Hereditary bondsmen! know ye not
 Who would be free, themselves must strike
 the blow? *St. 76.*

A thousand years scarce serve to form a state;
 An hour may lay it in the dust, and when
 Can man its shattered splendour renovate?
St. 84.

Land of lost gods and godlike men.* *St. 85.*

Art, Glory, Freedom fail, but Nature still
 is fair. *St. 87.*

Where'er we tread 'tis haunted, holy ground.
St. 88.

Age shakes Athena's tower, but spares grey
 Marathon. *Ib.*

How Selfish sorrow ponders on the past
 And clings to thoughts now better far
 removed! *St. 96.*

Ada, sole daughter of my house and heart.
Canto 3 (1816), st. 1.

Once more upon the waters! yet once more!
 And the waves bound beneath me as a steed
 That knows his rider. *St. 2.*

Still must I on, for I am as a weed,
 Flung from the rock, on Ocean's foam, to sail
 Where'er the surge may sweep, the tempest's
 breath prevail. *Ib.*

* Greece.

Years steal

Fire from the mind, as vigour from the limb;
 And life's enchanted cup but sparkles near
 the brim. *St. 8.*

There was a sound of revelry by night,
 And Belgium's capital had gathered then
 Her Beauty and her Chivalry, and bright
 The lamps shone o'er fair women and brave
 men;

A thousand hearts beat happily; and when
 Music arose with its voluptuous swell,
 Soft eyes looked love to eyes which spake again,
 And all went merry as a marriage bell;
 But hush! hark! a deep sound strikes like
 a rising knell! *St. 21.*

Did ye not hear it?—No, 'twas but the wind,
 Or the car rattling o'er the stony street;
 On with the dance; let joy be unconfined;
 No sleep till morn, when Youth and
 Pleasure meet
 To chase the glowing hours with flying feet.
St. 22.

And there was mounting in hot haste.
St. 25.

Or whispering, with white lips—"The foe!
 They come! They come!" *Ib.*

The unreturning brave. *St. 27.*

Battle's magnificently stern array. *St. 28.*

Rider and horse—friend, foe—in one red
 burial blent. *Ib.*

Bright names will hallow song. *St. 29.*

The tree will wither long before it fall.
St. 32.

And thus the heart will break, yet brokenly
 live on. *Ib.*

'Tis but a worthless world 'o win or lose.
St. 40.

But quiet to quick bosoms is a hell. *St. 42.*

He who surpasses or subdues mankind
 Must look down on the hate of those below.
St. 45.

Majestic Rhine. *St. 46.*

A blending of all beauties; streams and dells,
 Fruit, foliage, crag, wood, cornfield, moun-
 tain, vine,
 And chiefless castles, breathing stern farewells,
Ib.

All tenantless, save to the crannying wind.
St. 47.

The castled crag of Drachenfels.
 Frowns o'er the wide and winding Rhine.
St. 55.

Brief, brave, and glorious was his young
 career. *St. 57.*

He had kept
 The whiteness of his soul, and thus men o'er
 him wept. *Ib.*

The Alps,
 The palaces of Nature. *St. 62.*

55a

But these are deeds that should not pass
away,
And names that must not wither. *St. 67.*

But there are wanderers o'er Eternity
Whose bark drives on and on, and anchored
ne'er shall be. *St. 70.*

By the blue rushing of the arrowy Rhone,
St. 71.

I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling, but the hum
Of human cities, torture. *St. 72.*

What deep wounds ever closed without a
scar? *St. 84.*

This quiet sail is as a noiseless wing.
To waft me from distraction. *St. 85.*

On the ear
Drops the light drip of the suspended oar.
St. 86.

In solitude, where we are *least* alone. *St. 90.*

The morn is up again, the dewy morn,
With breath all incense, and with cheek all
bloom. *St. 98.*

The march of our existence. *Ib.*

Mortals, who sought and found, by dangerous
roads,
A path to perpetuity of fame. *St. 105.*

Sapping a solemn creed with solemn sneer.
St. 107.

Fame is the thirst of youth,—but I am not
So young as to regard men's frown or smile.
St. 112.

I have not loved the world, nor the world me;
I have not flattered its rank breath, nor
bowed
To its idolatries a patient knee. *St. 113.*

I stood
Among them but not of them. *Ib.*

I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand.
Canto 4 (1818), 1.

Where Venice sat in state, throned on her
hundred isles. *Ib.*

Meantime I seek no sympathies, nor need;
The thorns which I have reaped are of the tree
I planted,—they have torn me,—and I bleed;
I should have known what fruit would spring
from such a seed. *St. 10.*

There are some feelings time cannot benumb.
St. 19.

If from society we learn to live,
'Tis solitude should teach us how to die.
St. 33.

The Ariosto of the North,* *St. 40.*

Italia! oh Italia! thou who hast
The fatal gift of beauty. *St. 42.*

* Sir Walter Scott.

55b

Let these describe the undescribable. *St. 53.*

The starry Galileo, with his woes. *St. 54.*

The poetry of speech. *St. 58.*

The hell of waters! where they howl and hiss,
And boil in endless torture. *St. 69.*

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe.*
St. 79.

Yet, Freedom! yet thy banner, torn, but
flying,
Streams like the thunder-storm *against* the
wind. *St. 98.*

Heaven gives its favourites—early death.
St. 102.

Man!
Thou pendulum betwixt a smile and tear.
St. 109.

The nympholepsy of some fond despair.
St. 115.

Thou wert a beautiful thought, and softly
bodied forth. *Ib.*

Oh Time! the beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—
Time! the corrector where our judgments err.
St. 130.

Time, the avenger! *Ib.*

But I have lived, and have not lived in vain:
My mind may lose its force, my blood its fire,
And my frame perish even in conquering
pain;
But there is that within me which shall tire
Torture and Time, and breathe when I expire;
Something unearthly, which they deem not of.
St. 137.

I see before me the Gladiator lie;
He leans upon his hand—his manly brow
Consents to death, but conquers agony.
St. 140.

The arena swims around him—he is gone,
Ere ceased the inhuman shout which hailed
the wretch who won. *Ib.*

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He recked not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butchered to make a Roman holiday.
St. 141.

A ruin—yet what ruin! from its mass
Walls, palaces, half-cities, have been reared.
St. 143.

Heroes have trod this spot—'tis on their dust
ye tread. *St. 144.*

While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls—the World. *St. 145.*

* Rome.

The Lord of the unerring bow,
The God of life, and poesy, and light.*

St. 161.

Could not the grave forget thee, and lay low
Some less majestic, less beloved head?

St. 168.

So young, so fair,
Good without effort, great without a foe.

St. 172.

Oh! that the Desert were my dwelling-place,
With one fair Spirit for my minister.

St. 177.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar;
I love not man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all
conceal.

St. 178.

Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore.

St. 179.

He sinks into thy depths with bubbling groan,
Without a grave, unknelled, unconfined, and
unknown.

Ib.

Time writes no wrinkle on thine azure brow;
Such as creation's dawn beheld, thou rollest
now.†

St. 182.

Thou glorious mirror, where the Almighty's
form
Glasses itself in tempests.

St. 183.

Dark, heaving;—boundless, endless, and
sublime—
The image of Eternity.

Ib.

What is writ is writ,—

Would it were worthier! but I am not now
That which I have been.

St. 185.

Farewell! a word that must be, and hath
been,
A sound which makes us linger;—yet—
farewell!

St. 186.

Clime of the unforgotten brave.‡

The Giaour (1813). l. 103.

Shrine of the mighty! can it be,
That this is all remains of thee?

l. 106.

For Freedom's battle, once begun,
Bequeathed by bleeding Sire to Son,
Though baffled oft, is ever won.

l. 123.

The graves of those that cannot die.

l. 140.

Though like a demon of the night
He passed, and vanished from my sight.

l. 202.

* Apollo.

† La mer reparait telle qu'elle fut au premier jour
de la création —Mme. de Staël: *Corinne* (1807).

‡ Greece.

And every woe a tear can claim,
Except an erring sister's shame.

l. 420.

The keenest pangs the wretched find

Are rapture to the dreary void,
The leafless desert of the mind,
The waste of feelings unemployed.

l. 956.

Better to sink beneath the shock
Than moulder piecemeal on the rock.

l. 968.

Love will find its way

Through paths where wolves would fear to
prey.

l. 1047.

The cold in clime are cold in blood,
Their love can scarce deserve the name.

l. 1098.

I die—but first I have possessed,
And come what may, I have been blessed.

l. 1113.

She was a form of life and light,
That seen, became a part of sight,
And rose where'er I turned my eye,
The Morning-star of memory.

l. 1126.

Know ye the land where the cypress and
myrtle

Are emblems of deeds that are done in
their clime,

Where the rage of the vulture, the love of
the turtle,

Now melt into sorrow, now madden to
crime?*

Bride of Abydos (1813). Canto 1, st. 1.

Where the virgins are soft as the roses they
twine,

And all, save the spirit of man, is divine.

Ib.

Who hath not proved how feebly words essay
To fix one spark of Beauty's heavenly ray?

St. 6.

His changing cheek, his sinking heart confess
The might—the majesty of Loveliness.

Ib.

The light of love, the purity of grace,
The mind, the Music breathing from her face.

Ib.

Affection chained her to that heart;
Ambition tore the links apart.

Ib.

The blind old man of Scio's rocky isle.†

Canto 2, st. 2.

Be thou the rainbow to the storms of life!
The evening beam that smiles the clouds away,
And tints to-morrow with prophetic ray.

St. 20.

Mark where his carnage and his conquests
cease!

He makes a solitude, and calls it—peace.‡

Ib.

Hark! to the hurried question of Despair:
"Where is my child?"—An echo answers—
"Where"§

St. 27.

* Turkey.

† Homer.

‡ "Solitudinem faciunt; pacem appellant."—
Tacitus: Agricola, c. 30. (They make a solitude;
they call it peace.)

§ "I came to the place of my birth and cried:
'The friends of my youth, where are they?'—and
an echo answered, 'Where are they?'"—From an
Arabic MS.—Note to *Rogers' Pleasures of Memory*,
Part 1 (1792).

O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as
free,
Far as the breeze can bear, the billows foam,
Survey our empire, and behold our home!

The Corsair (1814). *Canto 1, st. 1.*

Oh, who can tell, save he whose heart hath
tried,
And danced in triumph o'er the waters wide,
The exulting sense—the pulse's maddening
play,
That thrills the wanderer of that trackless
way? *Ib.*

She walks the waters like a thing of life,
And seems to dare the elements to strife. *St. 3.*

Oh! are they safe? we ask not of success. *St. 5.*

Still sways their souls with that commanding
art
That dazzles, leads, yet chills the vulgar heart. *St. 8.*

The power of thought—the magic of the Mind. *Ib.*

Such hath it been—shall be—beneath the sun—
The many still must labour for the one. *Ib.*

Robust, but not Herculean—to the sight.
No giant frame sets forth his common height;
Yet, in the whole, who paused to look again
Saw more than marks the crowd of vulgar
men. *St. 9.*

He had the skill, when Cunning's gaze would
seek

To probe his heart and watch his changing
check,

At once the observer's purpose to espy,
And on himself roll back the scrutiny. *Ib.*

There was a laughing devil in his sneer. *Ib.*

And when his frown of hatred darkly fell,
Hope withering fled—and Mercy sighed
farewell. *Ib.*

The only pang my bosom dare not brave
Must be to find forgetfulness in thine. *St. 14.*

Thus ever fade my fairy dreams of bliss. *Ib.*

Farewell!

For in that word—that fatal word—howe'er
We promise—hope—believe—there breathes
despair. *St. 15.*

His was the lofty port, the distant mien,
That seems to shun the sight—and awes if
seen. *St. 16.*

The weak alone repent. *Canto 2, st. 10.*

Oh! too convincing—dangerously dear—
In woman's eye the unanswerable tear!
St. 15.

What lost a world, and bade a hero fly?
The timid tear in Cleopatra's eye. *Ib.*

She for him had given
Her all on earth, and more than all in Heaven.
Canto 3, st. 17.

His heart was formed for softness—warped
to wrong;
Betrayed too early, and beguiled too long. *St. 23.*

He left a Corsair's name to other times,
Linked with one virtue and a thousand crimes. *St. 24.*

Left by his sire, too young such loss to know,
Lord of himself;—that heritage of woe.
Lara (1814). *Canto 1, st. 2.*

Whate'er he be, 'twas not what he had been. *St. 5.*

And that sarcastic levity of tongue,
The stinging of a heart the world hath stung. *Ib.*

And oft, in sudden mood, for many a day,
From all communion he would start away. *St. 9.*

And flowers the fairest that may feast the bee. *St. 10.*

In him, inexplicably mixed, appeared
Much to be loved, much hated, sought, and
feared. *St. 17.*

He stood a stranger in this breathing world. *St. 18.*

His madness was not of the head, but heart. *Ib.*

None knew, nor how, nor why, but he en-
twined
Himself perforce around the hearer's mind. *St. 19.*

This is no time nor fitting place to mar
The mirthful meeting with a wordy war. *St. 23.*

The courteous host, and all-approving guest. *St. 29.*

Now rose the unleavened hatred of his heart. *Canto 2, st. 4.*

And dye conjecture with a darker hue. *St. 6.*

E'en if he failed, he still delayed his fall. *St. 9.*

The hand that kindles cannot quench the
flame. *St. 11.*

That panting thirst which scorches in the
breath
Of those that die the soldier's fiery death. *St. 16.*

The cannon's breath
Wings the far hissing globe of death.
The Siege of Corinth (1816). *St. 2.*

He ruled them—man may rule the worst,
By ever daring to be first. *St. 12.*

In vain from side to side he throws
His form, in courtship of repose. *St. 13.*

But his heart was swollen, and turned aside,
By deep, interminable pride. *St. 21.*

Fiercely stand, or fighting fall. *St. 25.*

It is the hour when lovers' vows
Seem sweet in every whispered word.
Parisina (1816). *St. 1.*

He could not slay a thing so fair. *St. 7.*

My life must linger on alone. *St. 12.*

Thou gav'st, and may'st resume my breath,
A gift for which I thank thee not. *St. 13.*

Yet in my lineaments they trace
Some features of my father's face. *Ib.*

It was a thing to see, not hear. *St. 14.*

He is near his mortal goal. *St. 15.*

He died as erring man should die,
Without display, without parade;
Meekly had he bowed and prayed,
As not disdaining priestly aid,
Nor desperate of all hope on high. *St. 17.*

And o'er that fair, broad brow were wrought
The intersected lines of thought. *St. 20.*

My hair is grey, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears.
The Prisoner of Chillon (1816). *St. 1.*

Oh, God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood—
I've seen it rushing forth in blood,
I've seen it on the breaking ocean
Strive with a swollen, convulsive motion. *St. 8.*

He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender—kind,
And grieved for those he left behind;
With all the while a cheek whose bloom
Was a mockery of the tomb,
Whose tints as gently sunk away
As a departing rainbow's ray—
An eye of most transparent light,
That almost made the dungeon bright,
And not a word of murmur—not
A groan o'er his untimely lot. *Ib.*

Regained my freedom with a sigh. *St. 14.*

She was not old, nor young, nor at the years
Which certain people call a "*certain age*,"
Which yet the most uncertain age appears.
Beppo (1818). *St. 22.*

Laura was blooming still, had made the best
Of time, and time returned the compliment. *St. 23.*

A pretty woman is a welcome guest. *Ib.*

For most men (till by losing rendered sager)
Will back their own opinions with a wager. *St. 27.*

Soprano, basso, even the contra-alto
Wished him five fathom under the Rialto. *St. 32.*

In short, he was a perfect cavaliero,
And to his very valet seemed a hero. *St. 33.*

His heart was one of those which most enamour
us,
Wax to receive, and marble to retain. *St. 34.*

Besides, they always smell of bread and butter. *St. 39.*

I love the language, that soft bastard Latin,
Which melts like kisses from a female
mouth,
And sounds as if it should be writ on satin,
With syllables which breathe of the sweet
South. *St. 44.*

Heart on her lips and soul within her eyes,
Soft as her clime and sunny as her skies. *St. 45.*

I like a parliamentary debate,
Particularly when it's not too late. *St. 47.*

I like the weather, when it's not too rainy,
That is, I like two months of every year. *St. 48.*

Teasing with blame, excruciating with praise. *St. 74.*

One hates an author that's *all author*, fellows
In foolscap uniform turned up with ink. *St. 75.*

Oh, Mirth and Innocence! Oh, Milk and
Water!
Ye happy mixtures of more happy days. *St. 80.*

For danger levels man and brute,
And all are fellows in their need.
Mazeppa (1819). *St. 3.*

Who listens once will listen twice. *St. 6.*

For time at last sets all things even—
And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong. *St. 10.*

Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.
The Island (1823). *Canto 1, st. 6.*

The prayers of Abel linked to deeds of Cain.
Canto 2, st. 4.

To form a nation's glory or its grief. *St. 9.*

More happy, if less wise. *St. 11.*

Sublime tobacco! which from east to west
Cheers the tar's labour or the Turk man's rest. *St. 19.*

Divine in hookas, glorious in a pipe,
When tipped with amber, mellow, rich, and
ripe;
Like other charmers, wooing the caress,
More dazzlingly when daring in full dress.
Yet thy true lovers more admire by far
Thy naked beauties—give me a cigar! *Ib.*

But yet *what* minutes! Moments like to these
Rend men's lives into immortalities.
Canto 3, st. 4.

My slumbers, if I slumber, are not sleep,
But a continuance of enduring thought.

Manfred (Written 1816-7). *Act i. 1.*

But grief should be the instructor of the wise :
Sorrow is knowledge. *Ib.*

The tree of knowledge is not that of life. *Ib.*

Mont Blanc is the monarch of mountains ;

They crowned him long ago

On a throne of rocks, in a robe of clouds,
With a diadem of snow. *Ib.*

But we, who name ourselves its sovereigns, we,
Half dust, half deity, alike unfit
To sink or soar. *Act i. 2.*

But I can act even what I most abhor,
And champion human fears. *Act ii. 2.*

The city lies sleeping. *Act ii. 3.*

As far as is compatible with clay,
Which clogs the ethereal essence. *Act ii. 4.*

There is no future pang

Can deal that justice on the self-condemn'd
He deals on his own soul. *Act iii. 1.*

For he

Must serve who fain would sway—and soothe
—and sue—

And watch all time—and pry into all place—
And be a living lie—who would become
A mighty thing amongst the mean. *Ib.*

Old man ! 'tis not so difficult to die.
Act iii. 4.

You have deeply ventured ;

But all must do so who would greatly win.
Marino Faliero (1821). *Act i. 2.*

But try the Cæsar, or the Catiline,
By the true touchstone of desert—success. *Ib.*

The vile are only vain ; the great are proud.
Act ii. 1.

They never fail who die

In a great cause. *Act ii. 2.*

Nought, save sleep,

Which will not be commanded. *Act iv. 1.*

The many-twinkling feet so small and sylph-
like,

Suggesting the more perfect symmetry
Of the fair forms which terminate so well. *Ib.*

To me the scorner's words were as the wind
Unto the rock. *Act v. 1.*

Insects

Have made the lion mad ere now ; a shaft
I' the heel o'erthrew the bravest of the brave. *Ib.*

Great is their love who love in sin and fear.
Heaven and Earth (1824). *Part 1, 1.*

Walk darkling to their doom. *Part 1, 3.*

For blindness is the firstborn of excess. *Ib.*

If not unmoved, yet undismayed. *Ib.*

What are the rank tongues
Of this vile herd, grown insolent with feeding,
That I should prize their noisy praise, or
dread

Their noisome clamour ?
Sardanapalus (1821). *Act i. 2.*

Yet what is

Death, so it be glorious ? 'Tis a sunset.
Act ii. 1.

Self-defence is a virtue,

Sole bulwark of all right. *Ib.*

And femininely meaneth furiously,
Because all passions in excess are female.
Act iii. 1.

I am the very slave of circumstance
And impulse—borne away with every breath !
Act iv. 1.

So much for monuments that have forgotten
Their very record ! *Act v. 1.*

Because all earth, except his native land,
To him is one wide prison, and each breath
Of foreign air he draws seems a slow poison,
Consuming but not killing.

The Two Foscari (1821). *Act i. 1.*

So we are slaves,

The greatest as the meanest—nothing rests
Upon our will. *Act ii. 1.*

And when we think we lead we most are led.
Ib.

He who loves not his country, can love
nothing. *Act iii. 1.*

He who bows not to him has bowed to me.
Cain (1821). *Act i. 1.*

My counsel is a kind one ; for 'tis even
Given chiefly at my own expense : 'tis true,
'Twill not be followed, so there's little lost.
Act ii., 2.

But for your petty, picking, downright
thievery,
We scorn it as we do board-wages.

Werner (1823). *Act ii. 1.*

Then wherefore should we sigh and whine,
With groundless jealousy repine,
With silly whims and fancies frantic
Merely to make our love romantic ?

Hours of Idleness (1807). *To a Lady.*

Though women are angels, yet wedlock's the
devil. *To Eliza.*

Limping Decorum lingers far behind.
Answer to some Elegant Verses.

I will not descend to a world I despise.
To Rev. J. T. Becher.

Their glory illumines the gloom of the grave.
Ib.

I have tasted the sweets and the bitters of
love. *Ib.*

Friendship is love without his wings.*
L'Amitié.

* Translation of French proverb.

I'll publish, right or wrong.
Fools are my theme, let satire be my song.
English Bards and Scotch Reviewers (1808).
l. 5.

'Tis pleasant sure to see one's name in print;
A book's a book, although there's nothing
in 't.
l. 51.

A man must serve his time to every trade
Save censure—critics all are ready made.
l. 63.

With just enough of learning to misquote.
l. 66.

As soon
Seek roses in December—ice in June;
Hope constancy in wind, or corn in chaff;
Believe a woman or an epitaph,
Or any other thing that's false, before
You trust in critics, who themselves are sore.
l. 75.

Let such forego the poet's sacred name,
Who rack their brains for lucre, not for fame.
l. 177.

Perverts the Prophets, and purloins the
Psalms.
l. 326.

Oh, Amos Cottle! Phœbus! what a name,
To fill the speaking trump of future fame!
l. 399.

The petrifications of a plodding brain. l. 416.
And beer undrawn, and beards unmown,
display
Your holy reverence for the Sabbath-day.
l. 636.

Oh! what a noble heart was here undone,
When Science' self destroyed her favourite
son!
l. 820.

'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee
low:
So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his
heart;
Keen were his pangs, but keener far to feel,
He nursed the pinion which impelled the steel;
While the same plumage which had warmed
his nest
Drank the last life-drop of his bleeding
breast.*

That mighty master of unmeaning rhyme.†
l. 879.

I too can hunt a poetaster down. l. 1089.

Poets and painters, as all artists know,
May shoot a little with a lengthened bow.

Hints from Horace. l. 15.

Or lend fresh interest to a twice-told tale.
l. 184.

* Æschylus (*Myrmidones*) quotes as an old Libyan saying, that an eagle struck with an arrow, saw the winged portions of it and said: "I am killed with feathers from my own wing."
† Erasmus Darwin.

Plays make mankind no better, and no worse.
l. 370.

A land of meanness, sophistry, and lust.*
The Curse of Minerva (1815).

Muse of the many-twinkling feet, whose
charms
Are now extended up from legs to arms.
The Waltz (1821).

The young hussar,
The whiskered votary of waltz and war. *Ib.*
Ambition's less than littleness.

Ode to Bonaparte (1814). *St.* 2.

The Assyrian came down like a wolf on the
fold,
And his cohorts were gleaming in purple and
gold.
Destruction of Sennacherib.

Fare thee well! and if for ever,
Still for ever, fare thee well.
Fare thee well.

Born in the garret, in the kitchen bred,
Promoted thence to deck her mistress' head!
A Sketch.

My sister! my sweet sister! if a name
Dearer and purer were, it should be thine.
Epistle to Augusta.

It is not in the storm, nor in the strife
We feel benumbed, and wish to be no more,
But in the after-silence on the shore,
When all is lost, except a little life.

On hearing Lady Byron was ill.
When all of Genius which can perish dies.
Monody—Death of Sheridan.

And Folly loves the martyrdom of Fame. *Ib.*
Sighing that Nature formed but one such man,
And broke the die—in moulding Sheridan.†
Ib.

And both were young and one was beautiful.
The Dream. *St.* 2.

She was his life,
The ocean to the river of his thoughts,
Which terminated all. *St.* 2.

A change came o'er the spirit of my dream.
St. 5.

His face,
The tablet of unutterable thoughts. *St.* 6.

Saint Peter sat by the celestial gate:
His keys were rusty, and the lock was dull.
Vision of Judgment (1822). *St.* 1.

Except that household virtue, most un-
common,
Of constancy to a bad, ugly woman. *St.* 12.

* Scotland.
† L'on peut dire sans hyperbole, que la nature, après l'avoir fait en cassa la moule.—*La Vie de Scaramouche*, 12mo, 1690, p. 107.
Non è un sì bello in tante altre persone, Natura li fece, e poi roppa la stampa.
—*Ariosto: Orlando Furioso* (pub. 1532), c. 10, 84.
The mould is lost wherein was made
This, a *per se* of all.
—Alexander Montgomery.

I loved my country and I hated him. *St. 83.*
The "good old times"—all times when old
are good.

The Age of Bronze (1823). *St. 1.*

Whose game was empires, and whose stakes
were thrones?
Whose table earth—whose dice were human
bones? *St. 3.*

For what were all these country patriots born?
To hunt, and vote, and raise the price of
corn? *St. 14.*

The grand agrarian alchemy, light rent. *Ib.*

Year after year they voted cent. per cent.,
Blood, sweat, and tear-wrung millions—why?
for rent! *Ib.*

No; down with everything and up with rent!
Their good, ill, health, wealth, joy, or dis-
content,
Being, end, aim, religion—rent, rent, rent. *Ib.*

I only know we loved in vain—
I only feel—Farewell!—Farewell!
Farewell, if ever Fondest Prayer.

The fault was Nature's fault, not thine,
Which made thee fickle as thou art.
To a Youthful Friend.

When we two parted
In silence and tears,
Half broken-hearted
To sever for years.

When we two parted.

But the poor dog, in life the firmest friend,
The first to welcome, foremost to defend!
Inscription on a Newfoundland Dog.

And wilt thou weep when I am low?
And wilt thou weep?

Nor be, what man should ever be,
The friend of Beauty in distress?
To Florence.

Maid of Athens, ere we part,
Give, oh, give me back my heart!
Or, since that has left my breast,
Keep it now, and take the rest!

Maid of Athens.

By love's alternate joy and woe. *Ib.*

And know, whatever thou hast been,
'Tis something better not to be.
Euthanasia.

The silence of that dreamless sleep
I envy now too much to weep.
And thou art dead.

There's not a joy the world can give like that
it takes away.
Stanzas for Music (March, 1815).

And Freedom hallows with her tread
The silent cities of the dead.
On the Star of "The Legion of Honour."

I had a dream which was not all a dream.
Darkness.

The comet of a season.

Churchill's Grave (1816).

The Glory and the Nothing of a Name. *Ib.*

All that the proud can feel of pain.
Prometheus (1816).

The ruling principle of Hate,
Which for its pleasure doth create
The things it may annihilate. *Ib.*

Thy Godlike crime was to be kind,
To render with thy precepts less
The sum of human wretchedness. *Ib.*

My boat is on the shore
And my bark is on the sea.
To Thos. Moore (1817).

Here's a sigh to those who love me,
And a smile to those who hate;
And whatever sky's above me,
Here's a heart for every fate. *Ib.*

So, we'll go no more a-roving
So late into the night.
So, we'll go no more.

For the sword outwears its sheath,
And the soul wears out the breast. *Ib.*

The world is a bundle of hay,
Mankind are the asses who pull;
Each tugs it a different way,
And the greatest of all is John Bull.
Epigram.

I am ashes where once I was fire.
To Lady Blessington.

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!
**On this day I complete my Thirty-Sixth
Birthday. (Jan. 22, 1824).**

I wish he would explain his explanation.
Don Juan. Canto 1 (1819), Dedication 2.

Complaint of present days
Is not the certain path to future praise. *Ib. 8.*

My way is to begin with the beginning.
Canto 1, St. 7.

In virtues nothing earthly could surpass her,
Save thine "incomparable oil," Macassar!
St. 17.

'Tis pity learned virgins ever wed
With persons of no sort of education.
St. 22.

But—Oh! ye lords of ladies intellectual,
Inform us truly, have they not henpecked
you all? *Ib.*

Dead scandals form good subjects for dis-
section. *St. 31.*

The languages, especially the dead,
The sciences, and most of all the abstruse,
The arts, at least all such as could be said
To be the most remote from common use,
In all these she was much and deeply read.
St. 40.

Possessed an air and grace by no means
common :
Her stature tall—I hate a dumpy woman. *St. 61.*

Stolen glances, sweeter for the theft. *St. 74.*

Christians have burnt each other, quite
persuaded
That all the Apostles would have done as
they did. *St. 83.*

When people say, "I've told you *fifty* times,"
They mean to scold, and very often do ;
When poets say, "I've written *fifty* rhymes,"
They make you dread that they'll recite
them too. *St. 108.*

A little while she strove, and much repented,
And whispering "I will ne'er consent"—
consented. *St. 117.*

'Tis sweet to hear the honest watch-dog's
bark
Bay deep-mouthed welcome, as we draw
near home ;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we
come. *St. 123.*

Sweet is revenge—especially to women. *St. 124.*

The schoolboy spot

We ne'er forget, though there we are forgot. *St. 130.*

Pleasure's a sin, and sometimes sin's a
pleasure. *St. 133.*

Man's love is of man's life a thing apart,
'Tis woman's whole existence. *St. 194.*

So shakes the needle, and so stands the pole,
As vibrates my fond heart to my fixed soul !
St. 196.

Their favour in an author's cap's a feather. *St. 199.*

In my hot youth—when George the Third
was king. *St. 212.*

So for a good old-gentlemanly vice,
I think I must take up with avarice. *St. 216.*

What is the end of Fame ? 'tis but to fill
A certain portion of uncertain paper. *St. 218.*

Well—well, the world must turn upon its
axis,
And all mankind turn with it, heads or
tails,
And live and die, make love and pay our
taxes,
And as the veering wind shifts, shift our
sails. *Canto 2 (1816), st. 4.*

The best of remedies is a beef-steak
Against sea-sickness. *St. 13.*

I'd weep—but mine is not a weeping Muse,
And such light griefs are not a thing to
die on ;
Young men should travel, if but to amuse
Themselves. *St. 16.*

There's nought, no doubt, so much the spirit
calms
As rum and true religion. *St. 34.*

But he, poor fellow, had a wife and children—
Two things for dying people quite bewildering. *St. 43.*

'Twas twilight, and the sunless day went
down
Over the waste of waters ; like a veil. *St. 49.*

A solitary shriek, the bubbling cry
Of some strong swimmer in his agony. *St. 53.*

If this be true, indeed,
Some Christians have a comfortable creed. *St. 86.*

Then he himself sunk down all dumb and
shivering,
And gave no sign of life, save his limbs
quivering. *St. 90.*

He could, perhaps, have passed the Helles-
pont,
As once (a feat on which ourselves we prided)
Leander, Mr. Ekenhead, and I did. *St. 105.*

For sleep is awful. *St. 143.*

And her voice was the warble of a bird,
So soft, so sweet, so delicately clear.
The sort of sound we echo with a tear,
Without knowing why—an overpowering tone,
Whence Melody descends as from a throne. *St. 151.*

They smile so when one's right, and when
one's wrong
They smile still more. *St. 164.*

All who joy would win
Must share it—Happiness was born a twin. *St. 172.*

Let us have wine and women, mirth and
laughter,
Sermons and soda-water the day after. *St. 178.*

Man being reasonable, must get drunk ;
The best of life is but intoxication. *St. 179.*

A long, long kiss, a kiss of youth, and love. *St. 186.*

Alas ! they are so young, so beautiful. *St. 192.*

So loving and so lovely. *St. 193.*

Alas ! the love of women ! It is known
To be a lovely and a fearful thing. *St. 199.*

And their revenge is as the tiger's spring,
Deadly, and quick, and crushing. *Id.*

In her first passion woman loves her lover,
In all the others all she loves is love.*
Canto 3 (1821), st. 3.

Yet 'tis "so nominated in the bond,"
That both are tied till one shall have expired. *St. 7.*

* Tr. of La Rochefoucauld, *Maxim* 471.

63a

What singular emotions fill
 their bosoms who have been induced to roam.
St. 21.

reading that climax of all human ills,
 the inflammation of his weekly bills. *St. 35.*
 pleasure (whene'er she sings at least)'s a siren,
 that lures, to flay alive, the young beginner.
St. 36.

He was the mildest mannered man
 That ever scuttled ship or cut a throat;
 With such true breeding of a gentleman,
 You never could divine his real thought.
St. 41.

He was a man of strange temperament,
 Of mild demeanour, though of savage mood.
St. 53.

Meant
 or something better, if not wholly good. *Ib.*
 a good friend, but bad acquaintance.
St. 54.

Just as old age is creeping on apace,
 And clouds come o'er the sunset of our day.
St. 59.

Though sages may pour out their wisdom's
 treasure,
 There is no sterner moralist than Pleasure.
St. 65.

But Shakespeare also says, 'tis very silly
 To gild refined gold, or paint the lily."
St. 76.

He was a man who had seen many changes,
 And always changed as true as any needle.
St. 80.

He lied with such a fervour of intention—
 there was no doubt he earned his laureate
 pension. *Ib.*

Agree to a short armistice with truth.
St. 83.

The isles of Greece, the isles of Greece!
 Where burning Sappho loved and sung,
 Where grew the arts of war and peace—
 Where Delos rose, and Phœbus sprung!
 Eternal summer gilds them yet,
 But all, except their sun, is set. *St. 86.*

The mountains look on Marathon,
 And Marathon looks on the sea. *Ib.*

But words are things, and a small drop of
 ink,
 Falling like dew, upon a thought, pro-
 duces

that which makes thousands, perhaps mil-
 lions, think. *St. 83.*

Milton's the prince of poets—so we say;
 A little heavy, but no less divine. *St. 91.*

Ave Maria! 'tis the hour of prayer!
 Ave Maria! 'tis the hour of love! *St. 103.*

Nothing so difficult as a beginning
 In poesy, unless perhaps the end.

Canto 4, st. 1.
 Imagination droops her pinion. *St. 3.*

63b

And if I laugh at any mortal thing,
 'Tis that I may not weep. *St. 4.*

The precious porcelain of human clay.
St. 11.

"Whom the gods love die young," was said
 of yore. *St. 12.*

High and inscrutable the old man stood,
 Calm in his voice, and calm within his eye.
St. 39.

It has a strange quick jar upon the ear,
 That cocking of a pistol. *St. 41.*

The world is full of strange vicissitudes.
St. 51.

And all because a lady fell in love. *Ib.*

A fair and sinless child of sin. *St. 70.*

Thus lived—thus died she; never more on
 her
 Shall sorrow light, or shame. *St. 71.*

For soon or late Love is his own avenger.
St. 73.

In fact he had no singing education,
 An ignorant, noteless, timeless, tuneless
 fellow. *St. 87.*

Those two hated with a hate
 Found only on the stage. *St. 93.*

"Arcades ambo," *id est*—blackguards both.
Ib.

I've stood upon Achilles' tomb,
 And heard Troy doubted; time will doubt of
 Rome. *St. 101.*

"Oh! darkly, deeply, beautifully blue,"
 As someone somewhere sings about the sky.
St. 110.

When amatory poets sing their loves
 In liquid lines mellifuously bland,
 And pair their rhymes as Venus yokes her
 doves. *Canto 5 (1821), st. 1.*

Used to it, no doubt, as eels are to be flayed.
St. 7.

Men are the sport of circumstances; when
 The circumstances seem the sport of men.
St. 17.

The trump and bugle till he spake were dumb,
 And now nought left him but the muffled
 drum. *St. 36.*

That all-softening, overpowering knell,
 The tocsin of the soul—the dinner-bell.
St. 49.

I won't describe; description is my forte,
 But every fool describes in these bright
 days. *St. 52.*

A moral (like all morals) melancholy.
St. 63.

Wealth had done wonders—taste not much.
St. 94.

And I must say, I ne'er could see the very
 Great happiness of the "Nil Admirari."
St. 100.

The women pardoned all except her face.
St. 113.

Why don't they knead two virtuous souls for
life
Into that moral centaur, man and wife?
St. 158.

There is a tide in the affairs of women
Which, taken at the flood, leads—God
knows where. Canto 6 (1823), st. 2.

Heroic, stoic Cato, the sententious,
Who lent his lady to his friend Hortensius.
St. 7.

My wish is quite as wide, but not so bad,

That womankind had but one rosy mouth,
To kiss them all at once from North to South.
St. 27.

Her talents were of the more silent class.
St. 49.

A lady of a "certain age," which means
Certainly aged. St. 69.

A "strange coincidence," to use a phrase
By which such things are settled now-a-days.*
St. 88.

We live and die,
But which is best, you know no more than I.
Canto 7 (1823), st. 4.

Newton, that proverb of the mind. St. 5.

Renown's all hit or miss;
There's fortune even in fame, we must allow.
St. 33.

He made no answer; but he took the city.†
St. 53.

The drying up a single tear has more
Of honest fame, than shedding seas of gore.
Canto 8 (1823), st. 3.

A thing of impulse and a child of song.
St. 24.

Rushed where the thickest fire announced
most foes. St. 32.

I think I hear a little bird, that sings
The people by-and-by will be the stronger.
St. 50.

Without, or with, offence to friends or foes,
I sketch your world exactly as it goes.
St. 89.

War's a brain-spattering, windpipe-slitting
art,
Unless her cause by right be sanctified.
Canto 9 (1823), st. 4.

You've supped full of flattery;
They say you like it too—'tis no great wonder.
St. 5.

Never had mortal man such opportunity,
Except Napoleon, or abused it more. St. 9.

* This had reference to the expression of one of Queen Caroline's advocates in the House of Lords, who spoke of circumstances in her association with Bergami as "odd instances of strange coincidence."
† Suwaroff.

The consequence is, being of no party,
I shall offend all parties. St. 26.

Though modest, on his unembarrassed brow
Nature had written "gentleman." He said
Little, but to the purpose; and his manner
Flung hovering graces o'er him like a banner.
St. 83.

My bosom underwent a glorious glow,
And my internal spirit cut a caper.
Canto 10 (1823), st. 3.

Sovereigns may sway materials, but not
matter,
And wrinkles, the d—d democrats, won't
flatter. St. 24.

But, as I said,
I won't philosophise, and will be read. St. 28.

Oh, for a forty-parson power to chant
Thy praise, Hypocrisy! * St. 34.

Eight and forty manors . . .
Were their reward for following Billy's
banners. St. 36.

This is the way physicians mend or end us,†
Secundum artem: but although we sneer
In health, when ill, we call them to attend us,
Without the least propensity to jeer.
St. 42.

But she was lucky, and luck's all. Your
queens
Are generally prosperous in reigning. St. 47.

That water-land of Dutchmen and of ditches.
St. 63.

And when I think upon a pot of beer.
St. 77.

Alas! how deeply painful is all payment!
St. 79.

Kill a man's family, and he may brook it,
But keep your hands out of his breeches
pocket! Ib.

When Bishop Berkeley ‡ said "there was no
matter,"
And proved it—'twas no matter what he
said. Canto 11 (1823), st. 1.

But Tom's no more—and so no more of Tem.
St. 20.

And, after all, what is a lie? 'Tis but
The truth in masquerade. St. 37.

* Sydney Smith used the phrase, "a twelve-parson power of conversation."

† "There will be nothing else spoken about . . . till this is either ended or mended."—Scott: *Heart of Midlothian* (1818), ch. 3.

‡ Bishop of Cloyne, who wrote: "All the choir of heaven and furniture of earth—in a word, all those bodies which compose the mighty frame of the world—have not any subsistence without a mind."—*Principles of Human Knowledge*. In a note by Dr. Hawkesworth to Swift's letters, published 1769, he says: "Berkeley, in the early part of his life, wrote a dissertation against the existence of material beings and external objects, with such subtlety that Whiston acknowledged himself unable to confute it."

'Tis strange the mind, that very fiery particle,
Should let itself be snuffed out by an article.
St. 60.

Where are those martyred saints, the Five per
Cents ?
And where—oh, where the devil are the
Rents ?
St. 77.

Nought's permanent among the human race,
Except the Whigs *not* getting into place.
St. 82.

I may stand alone,
But would not change my free thoughts for a
throne.
St. 90.

Of all the barbarous middle ages, that
Which is most barbarous, is the middle age
Of man, it is—I really scarce know what ;
But when we hover between fool and sage.
Canto 12 (1823), st. 1.

Yes ! ready money is Aladdin's lamp. St. 12.

Well, if I don't succeed, I *have* succeeded,
And that's enough. St. 17.

And hold up to the sun my little taper.*
St. 21.

Thou art in London—in that pleasant place,
Where every kind of mischief's daily brewing.
St. 23.

But now I'm going to be immoral ; now
I mean to show things really as they are,
Not as they ought to be. St. 40.

As that abominable tittle-tattle,
Which is the cud eschewed by human cattle.
St. 43.

For 'tis a low, newspaper, humdrum, lawsuit
Country. St. 65.

And if, in fact, she takes to a "grande pas-
sion,"
It is a very serious thing indeed. St. 77.

With fascination in his very bow. St. 84.

A finished gentleman from top to toe. *Ib.*

And beauteous even where beauties most
abound. Canto 13 (1823), st. 2.

Of all tales 'tis the saddest—and more sad,
Because it makes us smile.† St. 9.

Cervantes smiled Spain's chivalry away.
St. 11.

Cool, and quite English, imperturbable.
St. 74.

I hate to hunt down a tired metaphor. St. 36.

The English winter—ending in July,
To recommence in August. St. 42.

And Lord Augustus Fitz Plantagenet,
Good at all things, but better at a bet.
St. 87.

* Thus commentators each dark passage shun,
And hold their faithful candles to the sun.
—Young.

See also Crabbe :

"Oh, rather give me commentators plain."

† Don Quixote.

B.Q.

Society is now one polished horde,
Formed of two mighty tribes, the *Bored* and
Bored. St. 95.

The earth has nothing like a she epistle.
St. 105.

And angling too, that solitary vice,
Whatever Izaak Walton sings or says :
The quaint, old, cruel coxcomb, in his gullet
Should have a hook, and a small trout to
pull it. St. 106.

Death, so called, is a thing which makes men
weep,
And yet a third of life is passed in sleep.
Canto 14 (1824), st. 3.

In play, there are two pleasures for your
choosing—
The one is winning, and the other losing.
St. 12.

Men for their sins
Have shaving too entailed upon their chins.
St. 23.

I for one venerate a petticoat. St. 26.
So that his horse, or charger, hunter, hack,
Knew that he had a rider on his back.
St. 32.

Of all the horrid, hideous sounds of woe,
Sadder than owl-songs or the midnight
blast,
Is that portentous phrase, "I told you so."
St. 50.

That Adam, called "the happiest of men."
St. 55.

Good but rarely came from good advice.
St. 66.

'Tis strange, but true ; for truth is always
strange ;
Stranger than fiction. St. 101.

There's music in the singing of a reed ;
There's music in the gushing of a rill ;
There's music in all things, if men had ears ;
Their earth is but an echo of the spheres.
Canto 15 (1824), st. 5.

The devil hath not in all his quiver's choice
An arrow for the heart like a sweet voice.
St. 13.

How little do we know that which we are !
How less what we may be ! The eternal
surge

Of time and tide rolls on and bears afar
Our bubbles. St. 99.

As Juan mused on mutability,
Or on his mistress—terms synonymous.
St. 20.

Her gracious, graceful, graceless Grace.
Canto 16 (1824), st. 49.

Tithes, which sure are Discord's torches.
St. 60.

As nothing can confound
A wise man more than laughter from a dunce.
St. 88.

The love of higher things and better days ;
The unbounded hope, and heavenly ignorance
Of what is called the world, and the world's ways. *St. 108.*

As he (Lord Byron) himself briefly described it in his memoranda : " I awoke one morning and found myself famous."—Moore's *Life of Byron* (referring to the instantaneous success of *Childe Harold*, published 1812).

I would not exchange the prayer of the deceased [Mrs. Sheppard] in my behalf for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head.
Ib. Letter 469. To Mr. Sheppard. (Dec. 8, 1821.)

CALVERLEY, Chas. Stuart (1831–1884)

When the gloaming is, I never made the ghost of an endeavour
To discover—but whatever were the hour it would be sweet.

Fly Leaves. In the Gloaming.

I asked him where he lived—a stare
Was all I got in answer,
As on he trudged ; I rightly judged
The stare said, " Where I can, sir,"

Wanderers.

Life is with such all beer and skittles ;
They are not difficult to please
About their victuals. *Contentment.*

Meaning, however, is no great matter.
Lovers, and a Reflection.

CAMBRIDGE, Richard Owen (1717–1802)

What is the worth of anything
But for the happiness 'twill bring ? *
Learning. l. 23.

CAMPBELL, Thomas (1777–1844)

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

Pleasures of Hope (1799). *Part 1.*

All, all forsook the friendless, guilty mind,
But Hope, the charmer, lingered still behind.
Ib.

For Beauty's tears are lovelier than her smile.
Ib.

Thy fame, thy worth, thy filial love at last,
Shall soothe his aching heart for all the past.
Ib.

And learn the future by the past of man. *Ib.*

And, as the slave departs, the man returns
Ib.

" Oh ! Heaven ! " he cried, " My bleeding country save ! " *Ib.*

Hope, for a season, bade the world farewell,
And Freedom shrieked—as Kosciusko fell !
Ib.

And rival all but Shakespeare's name below.
Ib.

Dominions of the Sun.* *Ib.*

And, in the march of nations, led the van.
Ib.

Who hath not owned, with rapture-smitten frame,

The power of grace, the magic of a name ?
Part 2.

There be, whose loveless wisdom never failed,
In self-adoring pride securely mailed. *Ib.*

Without the smile from partial beauty won,
Oh ! what were man ?—a world without a sun.
Ib.

The world was sad ; the garden was a wild !
And man, the hermit, sighed—till woman smiled !
Ib.

While memory watches o'er the sad review
Of joys that faded like the morning dew. *Ib.*

Remote from busy life's bewildered way. *Ib.*

When genial morn appears,
Like pensive Beauty smiling in her tears. *Ib.*

And muse on Nature with a poet's eye. *Ib.*

The still sweet fall of music far away. *Ib.*

Since first he called her his before the holy man. *Ib.*

What millions died that Cæsar might be great !
Ib.

Every sphere
That gems the starry girdle of the year. *Ib.*

Melt and dispel, ye spectre-doubts that roll
Cimmerian darkness on the parting soul !
Ib.

One hopeless dark idolater of Chance. *Ib.*

To-night and silence link for evermore. *Ib.*

Lights of the world and demi-gods of Fame.
Ib.

Oh ! star-eyed Science, hast thou wandered there,
To waft us home the message of despair ?
Ib.

Truth ever lovely—since the world began,
The foe of tyrants, and the friend of man.
Ib.

But sad as angels for the good man's sin,
Weep to record, and blush to give it in ! †
Ib.

Mild be the doom of Heaven—as thou wert mild.
Ib.

Cease, every joy, to glimmer on my mind,
But leave, oh ! leave the light of Hope behind !
What though my winged hours of bliss have been,
Like angel-visits, few and far between. ‡ *Ib.*

* India.

† See Sterne, (*Tristram Shandy*).

‡ Cf. Blair and John Norris.

* See Butler, " For what is worth in anything ? "

Can Fancy's fairy hands no veil create
To hide the sad realities of fate ? *Ib.*

Congenial spirits part to meet again. *Ib.*

But she was journeying to the land of souls.
Gertrude of Wyoming (1809). *Part 1, st. 19.*

A soul that pity touched, but never shook.
St. 23.

A stoic of the woods—a man without a tear.
Ib.

Then forth uprose that lone way-faring man.
St. 27.

Those eyes, affectionate and glad,
That seemed to love whate'er they looked
upon. *Part 3, st. 4.*

Gay lilled fields of France. *St. 15.*

The torrent's smoothness, ere it dash below.
Part 3, st. 5.

When Transatlantic Liberty arose. *St. 6.*

For then
The bowstring of my spirit was not slack.
St. 14.

To whom nor relative nor blood remains,
No !—not a kindred drop that runs in human
veins. *St. 17.*

'Twas sung how they were lovely in their
lives,
And in their deaths had not divided been.
St. 33.

She was the rainbow to thy sight,
Thy sun—thy heaven—of lost delight.
St. 36.

To-morrow let us do or die ! *St. 37.*

He bids me dry the last, the first,
The only tears that ever burst
From Outalissi's soul. *St. 39.*

The night, to him, that had no morrow.
O'Connor's Child. *9.*

Another's sword has laid him low,
Another's and another's ;
And every hand that dealt the blow—
Ah me ! it was a brother's ! *10.*

Her fingers witched the chords they passed
along,
And her lips seemed to kiss the soul in song.
Theodric (1824). *Ib.*

Eclipsed by brighter orbs in glory's sky. *Ib.*

Her women fair ; her men robust for toil,
Her vigorous souls, high-cultured as her soil ;
Her towns, where civic independence flings
The gauntlet down to senates, courts, and
Kings.* *Ib.*

That, like Heaven's image in the smiling
brook,
Celestial peace was pictured in her look. *Ib.*

A wildly sweet unworldliness of thought. *Ib.*

And, when his first suspicions dimly stole,
Rebuked them back like phantoms from his
soul. *Ib.*

The dignity of womanhood. *Ib.*

That mighty truth—how happy are the good !
Ib.

And long she pined—for broken hearts die
slow. *Ib.*

Without was Nature's elemental din. *Ib.*

It was not strange ; for in the human breast
Two master passions cannot co-exist. *Ib.*

He felt as if he ne'er should cease to feel
A wretch live-broken on misfortune's wheel.
Ib.

The ocean has her ebbings—so has grief. *Ib.*

Words that will solace him while life endures.
Ib.

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.
Lochiel's Warning.

With his back to the field, and his feet to
the foe !
And leaving in battle no blot on his name,
Look proudly to Heaven from the death-bed
of fame ! *Ib.*

There was silence deep as death ;
And the boldest held his breath—
For a time. **Battle of the Baltic** (1801). *2.*

Ye are brothers ! ye are men !
And we conquer but to save—
So peace, instead of death, let us bring. *5.*

Let us think of them that sleep,
Full many a fathom deep,
By thy wild and stormy steep,
Elsinore ! *7.*

Soft sigh the winds of Heaven o'er their
grave ! *8.*

Ye mariners of England !
That guard our native seas ;
Whose flag has braved a thousand years,
The battle and the breeze !
Ye Mariners of England (1801). *Ib.*

While the battle rages loud and long,
And the stormy winds do blow, *1.*

Britannia needs no bulwark,
No towers along the steep,
Her march is o'er the mountain waves, -
Her home is on the deep. *3.*

The meteor flag of England
Shall yet terrific burn ;
Till danger's troubled night depart,
And the star of peace return. *1.*

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud Philosophy
To teach me what thou art.
To the Rainbow.

* England.

And ships were drifting from the dead
To shores where all was dumb!

The Last Man.

And Painting, mute and motionless,
Steals but a glance of time.

Stanzas to J. P. Kemble (1817).

Alas, the moral brings a tear!

'Tis all a transient hour below;
And we that would detain thee here,
Ourselves as fleetly go!

Ib.

Half our daylight faith's a fable;
Sleep disports with shadows too.

A Dream.

More compassionate than woman,
Lordly more than man.

Ib.

There is a victory in dying well
For Freedom—and ye have not died in vain.

**Stanzas to the Memory of
the Spanish Patriots.**

The patriot's blood's the seed of Freedom's
tree.

Ib.

Her soil has felt the foot-prints, and her clime
Been winnowed by the wings of Liberty.*

Ib.

Glory to them that die in this great cause!

Ib.

Long trains of ill may pass unheeded, dumb,
But vengeance is behind, and justice is to
come.

Ib.

To feel the step-dame buffetings of fate.

On the Grave of a Suicide.

'Twas the hour when rites unholy
Called each Paynim voice to prayer.

The Turkish Lady.

And dim was that eye, once expressively
beaming,
That melted in love, and that kindled in war.

The Wounded Hussar.

On Linden, when the sun was low,
All bloodless lay the untrodden snow,
And dark as winter was the flow
Of Iser, rolling rapidly.

Hohenlinden.

The combat deepens. On, ye brave,
Who rush to glory, or the grave!
Wave, Munich! all thy banners wave,
And charge with all thy chivalry.

Ib.

The all-in-all of life—Content.

To a Lady on Receiving a Seal.

A fresh and fair old man.

The Ritter Bann.

One moment may with bliss repay
Unnumbered hours of pain.

Ib.

Oh, how hard it is to find
The one just suited to our mind.

Song. "Oh, how Hard!"

There came to the beach a poor Exile of
Erin.

Exile of Erin (1801).

He sang the bold anthem of Erin-go-bragh.*

Ib.

And the sentinel stars set their watch in the
sky.

The Soldier's Dream (1801).

In life's morning march, when my bosom was
young.

Ib.

But sorrow returned with the dawning of
morn,
And the voice in my dreaming ear melted
away.

Ib.

To bear is to conquer our fate.

Lines on Visiting Argyleshire.

Beauty's witching sway

Is now to me a star that's fallen—a dream
that's passed away.

Farewell to Love.

Life's joy for a moment lingers,
And death seems in that word—farewell.

Song. "Withdraw not yet those lips."

The spot where love's first links were wound,
That ne'er are riven,

Is hallowed down to earth's profound,
And up to Heaven!

Hallowed Ground.

For time makes all but true love old.

Ib.

To live in hearts we leave behind

Is not to die.

Ib.

What can alone ennoble fight?

A noble cause!

Ib.

Its roof star-pictured Nature's ceiling,
Where trancing the rapt spirit's feeling,
And God Himself to man revealing,

The harmonious spheres

Make music, though unheard their pealing
By mortal ears.

Ib.

Absence! Is not the heart torn by it

From more than light, or life, or breath?

'Tis Lethe's gloom, but not its quiet,

The pain without the peace of death.

Absence.

She, like the eagle, will renew her age.†

On Poland.

Well can ye mouth fair Freedom's classic line,
And talk of Constitutions o'er your wine.

Ib.

But all your vows to break the tyrant's yoke
Expire in Bacchanalian song and smoke.

Ib.

For body-killing tyrants cannot kill
The public soul—the hereditary will,
That downward as from sire to son it goes,
By shifting bosoms more intensely grows.

Ib.

Humanely glorious! Men will weep for him
When many a guilty martial fame is dim.

**Lines in a Blank Leaf
of La Perouse's Voyages.**

Yet what is all that fires a hero's scorn
Of death?—the hope to live in hearts unborn.

Ib.

* Spain.

* "Ireland for ever."

† Poland.

CAMPBELL—CANNING

69a

With Freedom's lion-banner
Britannia rules the waves.

Ode to the Germans.

Drink ye to her that each loves best,
And if you nurse a flame
That's told but to her mutual breast,
We will not ask her name.

Drink ye to Her.

Our land, the first garden of Liberty's tree—
It has been and yet shall be, the land of the
free.

Song of the Greeks.

Strike home, and the world shall revere us
As heroes descended from heroes. *Ib.*

It was indeed her own true knight.

Adelgitha.

When daisies and buttercups gladdened my
sight,
Like treasures of silver and gold.

Field Flowers.

Till toll grows cheaper than the trodden weed,
And man competes with man, like foe with
foe.

Lines on revisiting a Scottish River.

And in the scowl of Heaven, each face
Grew dark as they were speaking.

Lord Ullin's Daughter.

I'll meet the raging of the skies,
But not an angry father. *Ib.*

The waters wild went o'er his child
And he was left lamenting. *Ib.*

And rustic life and poverty
Grow beautiful beneath his touch.

Ode to the Memory of Burns.

With love that scorns the lapse of time,
And ties that stretch beyond the deep. *Ib.*

Peace to the mighty dead !

**Lines to Commemorate the Day
of Victory in Egypt.**

The Scots are steadfast—not their clime.

The Pilgrim of Glencoe.

Whilst doubts assailed him o'er and o'er again,
If men were made for kings, or kings for men. *Ib.*

Ghost, kelpie, wraith,
And all the trumpery of vulgar faith. *Ib.*

The deed is just ;
And if I say it must be done—it must. *Ib.*

And long petitions spoil the cause they plead. *Ib.*

The lordly, lovely Rhine.

The Child and the Hind.

Better be courted and jilted
Than never be courted at all.

The Jilted Nymph.

And so she flirted, like a true
Good woman, till we bade adieu.

Lines on my new child sweetheart.

Yes, my soul sentimentally craves
British beer.

Epistle from Algiers.

69b

O Death ! if there be quiet in thy arms,

And I must cease—gently, O, gently come
To me ! and let my soul learn no alarms,

But strike me, ere a shriek can echo, dumb,
Senseless, and breathless.

Lines written in Sickness.

CAMPION, Thomas (1567-1620)

There is a garden in her face,
Where roses and white lilies grow.

Cherry Ripe.

All our pride is but a jest,
None are worst and none are best.
Grief and hope and joy and fear
Play their Pageants everywhere :
Vain opinion all doth sway,
And the world is but a play.

Whether Men do Laugh or Weep.

Soul is the Man.

Are you what your fair looks express ?

Never weather-beaten sail more willing bent
to shore ;
Never tired pilgrim's limbs affected slumber
more.

Never Weather-beaten Sail.

Though Devotion needs not Art,
Sometime of the poor the rich may borrow.

Tune thy Music to thy Heart.

Father and Mother
Ask reverence ; a brother, only love.
Fortune and Glory.

CANNING, George (1770-1827)

I called the New World into existence to
redress the balance of the Old.

The King's Message, Dec. 12, 1826.

Black's not so black ; nor white so *very* white.
New Morality.

Give me the avowed, the erect, the manly
foe ;

Bold I can meet—perhaps may turn his blow ;
But of all plagues, good Heaven, thy wrath
can send,

Save, save, oh ! save me from the Candid
Friend ! *Ib.*

In matters of commerce, the fault of the
Dutch

Is offering too little and asking too much.*

**Despatch in cipher to the English Ambassador
in Holland, January 31, 1826.**

Story ! God bless you ! I have none to tell,
Sir.

**The Friend of Humanity and
the Knife Grinder.**

I give thee sixpence ! I will see thee
damned first. *Ib.*

When our perils are past, shall our gratitude
sleep ?

No,—here's to the pilot that weathered the
storm.

The Pilot (Pitt).

* Usually quoted : " Is giving too little and asking too much." The above, however, is the original form.

CAPEN—CARLYLE

^{70a}
CAPEN, [Rev.] Joseph (19th Cent.)
 Yet at the resurrection we shall see
 A fair edition, and of matchless worth,
 Free from erratas, new in heaven set forth.
*Lines upon Mr. John Foster.**

CAREW, Thomas (1595-1645 ?)

He that loves a rosy cheek,
 Or a coral lip admires,
 Or from star-like eyes doth seek
 Fuel to maintain his fires,
 As Old Time makes these decay,
 So his flames must waste away.

Disdain returned.

I have learned thy arts and now,
 Can disdain as much as thou. *Ib.*

Then fly betimes, for only they
 Conquer Love, that run away.
Song. Conquest by Flight.

The purest soul that e'er was sent
 Into a clayey tenement.
Epitaphs. On the Lady Mary Villiers.

And here the precious dust is laid,
 Whose purely tempered clay was made
 So fine that it the guest betrayed.
 Else the soul grew so fast within,
 It broke the outward shell of sin,
 And so was hatched a cherubin.
On Maria Wentworth.

Good to the poor, to kindred dear,
 To servants kind, to friendship clear,
 To nothing but herself severe. *Ib.*

CAREY, Alice (1820-1871)
 For the human heart is the mirror
 Of the things that are near and far;
 Like the wave that reflects in its bosom
 The flower and the distant star.
The Time to be.

CAREY, Henry (c. 1693-1743)
 Of all the girls that are so smart
 There's none like pretty Sally;
 She is the darling of my heart,
 And she lives in our alley.
 There's ne'er a lady in the land
 That's half so sweet as Sally.

Of all the days that's in the week,
 I dearly love but one day;
 And that's the day that comes betwixt
 A Saturday and Monday. *Ib.*

His cogitative faculties immersed
 In cogibundity of cogitation.
Chrononhotonthologos (1734). *Act i. 1.*

Let the singing singers,
 With vocal voices, most vociferous,
 In sweet vociferation, out-vociferise
 Ev'n sound itself. *Ib.*

Go call a coach, and let a coach be called;
 And let the man that calls it be the caller;

* This idea is borrowed from Rev. B. Woodbridge, chaplain to Charles II (q.v.). (See also Benj. Franklin's "Epitaph on Himself.")

^{70b}
 And in his calling let him nothing call,
 But coach! coach! coach! Oh, for a coach,
 ye Gods! *Act ii. 4.*

Ha! Dead! Impossible! It cannot be!
 I'd not believe it though himself should swear
 it. *Ib.*

Genteel in personage,
 Conduct, and equipage;
 Noble by heritage,
 Generous and free.

The Contrivances (1715). *Act i. 2.*

What a monstrous tail our cat hath got!
Dragon of Wantley. Act ii. 1.

God save our gracious king,
 Long live our noble king,
 God save the king. *God Save the King.*
*Said to have been first sung by Carey, as his
 own composition, in 1740.**

I envy no mortal, though ever so great,
 Nor scorn I a wretch for his lowly estate;
 But what I abhor and esteem as a curse
 Is poorness of Spirit, not poorness of Purse.
General Reply to the Libelling Gentry.

CARLYLE, THOMAS (1795-1881.)

The Public is an old woman. Let her
 maunder and mumble. *Journal* (1835).

The beginning of all is to have done with
 Falsity; to eschew Falsity as Death Eternal.
Ib. June 23, 1870.

It is now almost my sole rule of life to clear
 myself of cant and formulas, as of poisonous
 Nessus shirts.

Letter to his Wife. Nov. 2, 1835.

No speech ever uttered or utterable is worth
 comparison with silence. *Lectures* (1838).

A man cannot make a pair of shoes rightly
 unless he do it in a devout manner.

Letter to T. Erskine. Oct. 22, 1842.

I do not hate him near as much as I fear I
 ought to do.

*Remark in reference to the Bishop
 of Oxford. (Froude's "Life.")*

Sally.

A spectre moving in a world of spectres.
Description of himself.

A poor Ritualist; almost spectral kind of
 phantasm of a man.

Letter in reference to W. E. Gladstone.
March 23, 1873.

How inferior for seeing with, is your
 brightest train of fireworks to the humblest
 farthing candle! *Diderot.*

* The words and music of "God Save the King" appear in the *Gentleman's Magazine*, Oct. 1745. John Bull (1563?-1628), composer, singer, and organist, who became organist at Antwerp Cathedral in 1617, is also credited with composition of the words and music. James Oswald, Scotsman, who settled in London in 1742 and became chamber composer to George III has also claims to the authorship.

The life of man, says our friend Herr Sauerteig, the life even of the meanest man, it were good to remember, is a Poem.

Count Cagliostro. *Flight First.*

Utter Pasquils, mere ribald libels on Humanity: these too, however, are at times worth reading. *Ib.*

Misery of any kind is not the cause of Immorality, but the effect thereof.

Flight Last.

The foul sluggard's comfort: "It will last my time." *Ib.*

"A judicious man," says he [the "crabbed satirist"] "looks at Statistics, not to get knowledge but to save himself from having ignorance foisted on him."

Chartism (1839). *Ch. 2. Statistics.*

In epochs when cash payment has become the sole nexus of man to man. *Ib.*

Liquid Madness sold at tenpence the quartern.

Ch. 4. Finest Peasantry in the World.

Surely, of all "rights of man," this right of the ignorant man to be guided by the wiser, to be, gently or forcibly, held in the true course by him is the indisputablest.

Ch. 6. Laissez-faire.

It is not a lucky word this same impossible: no good comes of those that have it so often in their mouth. *Ch. 10. Impossible.*

Evil, once manfully fronted, ceases to be evil. *Ib.*

- There is an endless merit in a man's knowing when to have done. *Francia. (1843).*

Thou wretched Fraction, wilt thou be the ninth part even of a tailor? *Ib.*

What we might call, by way of eminence, the *dismal science*. [Used in reference to Political Economy and "Social Science."]

The Nigger Question. (1849).

Talk that does not end in any kind of action is better suppressed altogether.

Inaugural Address at Edinburgh. (1866).

It is the first of all problems for a man to find out what kind of work he is to do in this universe. *Ib.*

Work is the grand cure of all the maladies and miseries that ever beset mankind. *Ib.*

I never heard tell of any clever man that came of entirely stupid people. *Ib.*

Maidservants, I hear people complaining, are getting instructed in the "ologies." *Ib.*

The glory of a workman, still more of a master-workman, that he does his work well, ought to be his most precious possession; like the "honour of a soldier," dearer to him than life. *Shooting Niagara, 7. (1867).*

The great law of culture is: Let each become all that he was created capable of being.

J. P. F. Richter. (1827).

A well-written life is almost as rare as a well-spent one. *Ib.*

It is dangerous to begin with denial, and fatal to end with it.

State of German Literature.

The three great elements of modern civilisation, gunpowder, printing, and the Protestant religion. *Ib.*

To the vulgar eye, few things are wonderful that are not distant. *Burns.*

The "Golden calf of self-love." *Ib.*

His religion, at best, is an anxious wish; like that of Rabelais, "a great Perhaps."* *Ib.*

The words of Milton are true in all things, and were never truer than in this: "He who would write heroic poems must make his whole life a heroic poem."† *Ib.*

Would that every Johnson in the world had his veridical Boswell, or leash of Boswells. *Voltaire.*

He does not, like Bolingbroke, patronise Providence. *Ib.*

Schelling, we have been informed, gives account of Fichte to the following effect: "The Philosophy of Fichte was like lightning; it appeared only for a moment, but it kindled a fire which will burn for ever." *Novalis.*

It is the instinct of understanding to contradict reason. *Ib.*

(*Jacobi the elder, as quoted by Carlyle.*)

The poorest day that passes over us is the conflux of two eternities; it is made up of currents that issue from the remotest Past, and flow onwards to the remotest Future.

Signs of the Times (1829).

It is the Age of Machinery, in every outward and inward sense of that word. *Ib.*

A machine for converting the heathen. (*Applied to the Bible Society.*) *Ib.*

In these days, more emphatically than ever, "to live, signifies to unite with a party or to make one." *Ib.*

One of their [Continental] philosophers has lately discovered that "as the liver secretes bile, so does the brain secrete thought," which astonishing discovery Dr. Cabanis . . . has pushed into his minutest developments. . . . Thought, he is inclined to hold, is still secreted by the brain; but then, poetry and religion (and it is really worth knowing) are "a product of the smaller intestines." *Ib.*

To both parties it [Government] is emphatically a machine: to the discontented a "taxing machine," to the contented a "machine for securing property." *Ib.*

* "The grand Perhaps."—*Browning; Bishop Blougram's Apology.*

† This is a paraphrase of Milton.

The true Church of England, at this moment, lies in the Editors of its newspapers. These preach to the people daily, weekly.

Ib.

History is the essence of innumerable biographies.

On History (1830).

Poetry which has been defined as the harmonious unison of man with nature.

Early German Literature.

The healthy know not of their health, but only the sick: this is the Physician's Aphorism.

Characteristics (1831).

But on the whole, "genius is ever a secret to itself."

Ib.

Self-contemplation is infallibly the symptom of disease, be it or be it not the cure.

Ib.

The barrenest of all mortals is the sentimentalist.

Ib.

Time for him had merged itself into eternity; he was, as we say, no more.

Ib.

There is a greatest Fool, as superlative in every kind; and the most Foolish man in the Earth is now indubitably living and breathing, and did this morning or lately eat breakfast.

Article on Biography (1832).

There is a Stupidest of London men, actually resident, with bed and board of some kind, in London.

Ib.

Fiction, while the feigner of it knows that he is feigning, partakes more than we suspect, of the nature of lying.

Ib.

A loving heart is the beginning of all knowledge.

Ib.

Speak not at all, in any wise, till you have somewhat to speak.

Ib.

History after all is the true poetry.

Boswell's Life of Johnson (1832).

That unspeakable shocblack-seraph Army of Authors.

Ib.

In a world which exists by the balance of Antagonisms, the respective merit of the Conservator or the Innovator must ever remain debatable.

Ib.

All reform except a moral one will prove unavailing.

Article on Corn Law Rhymes (1832).

For ours is a most fictile world, and man is the most fingent plastic of creatures.

The French Revolution (1837).

Part 1, Book 2, ch. 2.

The sixth insatiable sense [vanity].

Ib.

Is not Sentimentalism twin-sister to Cant, if not one and the same with it?

Ch. 7.

Is not every meanest day the confluence of two eternities.

Book 6, ch. 1.

History, a distillation of Rumour.

Book 7, ch. 5.

Liberty to send your fifty-thousandth part of a new tongue-fencer into the National Debating Club.

Part 2, Book 1, ch. 4.

Great is Journalism. Is not every able Editor a Ruler of the World, being a persuader of it?

Ib.

Till Cant cease, nothing else can begin.

Book 3, ch. 7.

The sea-green Incorruptible [Robespierre].

Part 3, Book 3, ch. 1.

All battle is well said to be Misunderstanding.

Ib., ch. 2.

What a man *kens* he *cans*.

Ib., ch. 4.

My whinstone house my castle is,

I have my own four walls.

My own Four Walls.

The best worship, however, is stout working.

Letter to his Wife (1831).

The crash of the whole solar and stellar systems could only kill you once.

Letter to John Carlyle (1831).

A Burns is infinitely better educated than a Byron.

Note Book. *Nov. 2, 1831.*

Giving a name, indeed, is a poetic art; all poetry, if we go to that with it, is but a giving of names.

Journal. *May 18, 1832.*

Precious is man to man.

July 26, 1834.

Thus, it has been said, does society naturally divide itself into four classes:—noblemen, gentlemen, gignen and men.

Essay on Samuel Johnson.

Shakespeare says, we are creatures that look before and after, the more surprising that we do not look round a little and see what is passing under our very eyes.

Sartor Resartus (1833-4). *Book 1, ch. 1.*

Examine Language; what, if you except some few primitive elements (of natural sound), what is it all but Metaphors, recognised as such, or no longer recognised?

Ch. 11.

What you see, yet cannot see over, is as good as infinite.

Book 2, ch. 1.

The world is an old woman, and mistakes any gilt farthing for a gold coin; whereby, being often cheated, she will thenceforth trust nothing but the common copper.

Ch. 4.

Sarcasm I now see to be, in general, the language of the devil.

Ib.

Do the duty that lies nearest thee, which thou knowest to be a duty! The second duty will already become clearer.

Ch. 9.

Speech is of time, silence is of eternity.

Book 3, ch. 3.

That monstrous tuberosity of civilised life, the capital of England.

Ch. 6.

73^a

Brothers, I am sorry I have got no Morri-
son's Pill for curing the maladies of Society.
Past and Present (1843). *Book 1, ch. 4.*

Midas-eared Mammonism, double-barrelled
Dilettantism, and their thousand adjuncts
and corollaries, are *not* the Law by which
God Almighty has appointed this His universe
to go. *Ch. 6.*

Thou and I, my friend, can, in the most
flunky world, make, each of us, *one* non-
flunky, one hero, if we like; that will be
two heroes to begin with. *Ib.*

In general, the more completely cased
with formulas a man may be, the safer,
happier is it for him. *Book 2, ch. 17.*

All work, even cotton-spinning, is noble.
Book 3, ch. 4.

The English are a dumb people. *Ch. 5.*

Of all the nations in the world, at present
the English are the stupidest in speech, the
wisest in action. *Ib.*

Every noble crown is, and on earth will
forever be, a crown of thorns. *Ch. 8.*

Blessed is he who has found his work;
let him ask no other blessedness. *Ch. 11.*

The "wages" of every noble work do yet
lie in Heaven or else nowhere. *Ch. 12.*

The notion that a man's liberty consists
in giving his vote at election-hustings, and
saying, "Behold, now, I too have my
twenty-thousandth part of a Talker in our
National Palaver." *Ch. 13.*

Man everywhere is the born enemy of lies.
Heroes and Hero Worship (1841). *Lect. 1.*

Quackery gives birth to nothing; gives
death to all things. *Ib.*

Worship is transcendent wonder. *Ib.*

The Hero can be a Poet, Prophet, King,
Priest or what you will, according to the
kind of world he finds himself born into.
Lect. 3.

Poetry, therefore, we will call *Musical
Thought*. *Ib.*

The sincere alone can recognise sincerity.
Lect. 6.

I hope we English will long maintain our
grand talent pour le silence. *Ib.*

Three million paupers . . . these are but
items in the sad ledger of despair.

Latter Day Pamphlets (1850).
No. 1. The Present Time.

Little other than a *red-tape* talking-
machine and unhappy bag of parliamentary
eloquence. *Ib.*

Respectable Professors of the Dismal
Science. *Ib.*

Indiscriminate mashing up of right and
wrong into a patent treacle.

No. 2. Model Prisons.

73^b

A healthy hatred of scoundrels. *Ib.*
The world's busybody.

No. 3. Downing Street.

That domestic Irish Giant, named of
Despair. *Ib.*

Idlers, game preservers and mere human
clothes-horses. *Ib.*

The trade of owning land.
No. 4. The New Downing Street.

Beautiful talk is by no means the most
pressing want in Parliament.

No. 5. Stump Orator.

Nature admits no lie. *Ib.*

Is not the *Times* newspaper an open
Forum, open as never Forum was before,
where all mortals vent their opinion, state
their grievance. *No. 6. Parliaments.*

A Parliament speaking through reporters
to Buncombe and the twenty-seven millions,
mostly fools. *Ib.*

The talent of lying in a way that cannot be
laid hold of. *No. 7. Hudson's Statue.*

The fine arts once divorcing themselves
from *truth*, are quite certain to fall mad, if
they do not die. *No. 8. Jesuitism.*

Truth, fact, is the life of all things;
falsity, "fiction," or whatever it may call
itself, is certain to be the death. *Ib.*

All history . . . is an inarticulate Bible.*
Ib.

Without oblivion there is no remembrance
possible. **Cromwell's Letters and Speeches.**
Introduction.

He that works and *does* some Poem, not
he that merely *says* one, is worthy of the
name of Poet. *Ib.*

Blessed are the valiant that have lived in
the Lord. *Vol. 5, part 10.*

Genius, which means the transcendent
capacity of taking trouble, first of all.†
Frederick the Great (1858-65). *Book 4, ch. 3.*

Money, which is of very uncertain value,
and sometimes has no value at all and even
less. *Ib.*

If they could forget for a moment the
correggiosity of Correggio‡ and the learned
babble of the sale-room and varnishing
Auctioneer. *Ib.*

The true Sovereign is the Wise Man.
On the Death of Goethe.

* "All history is a Bible—a thing stated in words
by me more than once."—Quoted in Froude's *Early
Life of Carlyle* (g.v.) as part of a "loose sheet of
rejected MS."

† See *French Quotations*, Buffon (1707-1788), "La
génie n'est autre chose qu'une grande aptitude à la
patience." Also *Proverbs*, "Genius is patience."

‡ See *Sterne: Tristram Shandy*; and *Aug. Birrell: Obiter Dicta*.

A man without a purpose is soon down at zero. Better to have a bad purpose than no purpose at all.

Remark. To J. Churton Collins (as recorded by him).

CARNEY, Julia (née Fletcher) (Boston, U.S.) (fl. 1850)

Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land.

So the little minutes, humble though they be,
Make the mighty ages of eternity.

Little Things (1845).

Little deeds of kindness, little words of love,
Help to make earth happy, like the heaven above.

CARROLL, Lewis (see Rev. C. L. Dodgson)

CARY, Rev. Henry Francis (1772-1844)

All hope abandon, ye who enter here.

Dante. (Translation. 1812.)
Hell. Canto 3, l. 9.

Here must thou all distrust behind thee leave.

This miserable fate

Suffer the wretched souls of those who lived
Without or praise or blame.

Him all admire, all pay him reverence due
(Aristotle).

Canto 4, l. 130.

No greater grief than to remember days
Of joy, when misery is at hand.*

Canto 5, l. 118.

In its leaves that day

We read no more.

l. 134.

Leaving behind them horrible dispraise.

Canto 8, l. 50.

Fraud, that in every conscience leaves a sting.

Canto 11, l. 55.

"If thou," he answered, "follow but thy star,

Thou canst not miss at last a glorious haven."

Canto 15, l. 55.

He listens to good purpose who takes note.

l. 100.

Ever to that truth,

Which but the semblance of a falsehood wears,
A man, if possible, should bar his lip.

Canto 16, l. 147.

Here pity most doth show herself alive,
When she is dead.

Canto 20, l. 26.

For not on downy plumes, nor under shade
Of canopy reposing, fame is won.

Canto 24, l. 46.

* See Chaucer: "For of Fortunis sharp adversite," etc. The original idea is from Boethius, *De Consolatione Philosophiae*: "In all adversity the most unhappy sort of misfortune is to have been happy."—Book 2, Prose 4.

To fair request

Silent performance maketh best return.

l. 74.

Ye were not formed to live the life of brutes,
But virtue to pursue, and knowledge high.

Canto 26, l. 116.

No power can the impenitent absolve.

Canto 27, l. 114.

To hear

Such wrangling is a joy for vulgar minds.

Canto 30, l. 145.

Ill manners were best courtesy to him.

Canto 33, l. 148.

Seek not the wherefore, race of human kind.

Purgatory. Canto 3, l. 35.

For who knows most, him loss of time most grieves.

l. 77.

Be as a tower, that, firmly set,
Shakes not its top for any blast that blows.
He in whose bosom thought on thought
shoots out,

Still of his aim is wide.

Canto 5, l. 14.

Rarely into the branches of the tree

Doth human worth mount up.

Canto 7, l. 122.

The vesper bell from far

That seems to mourn for the expiring day.*

Canto 8, l. 6.

Enter, but this warning hear:

He forth again departs who looks behind.

Canto 9, l. 124.

Thy mind, reverting still to things of earth,
Strikes darkness from true light.

Canto 15, l. 62.

The church of Rome,

Mixing two governments that ill assort,
Hath missed her footing, fallen into the mire,
And there herself and burden much defiled.

Canto 16, l. 129.

All indistinctly apprehend a bliss,

On which the soul may rest; the hearts of all
Yearn after it.

Canto 17, l. 124.

Perchance my too much questioning offends.

Canto 18, l. 6.

Amaze

(Not long the inmate of a noble heart).

Canto 26, l. 65.

Things that do almost mock the grasp of thought.

Canto 29, l. 41.

The more of kindly strength is in the soil,
So much doth evil seed and lack of culture
Mar it the more, and make it run to wildness.

Canto 36, l. 119.

Of divers voices is sweet music made:

So in our life the different degrees

Render sweet harmony among these wheels.

Paradise. Canto 6, l. 127.

* See Gray's *Elegy* (1751): "The curfew tolls the knell of parting day."

75a

Much I muse,
How bitter can spring up, when sweet is sown.
Canto 8, l. 99.

Affection bends the judgment to her ply.
Canto 13, l. 115.

Mind cannot follow it, nor words express
Her infinite sweetness. *Canto 14, l. 75.*

O mortal men! be wary how ye judge!
Canto 20, l. 125.

The sword of heaven is not in haste to smite,
Nor yet doth linger. *Canto 22, l. 16.*

One universal smile it seemed of all things;
Joy past compare. *Canto 27, l. 6.*

Each the known track of sage philosophy
Deserts, and has a byway of his own:
So much the restless eagerness to shine,
And love of singularity, prevail.
Canto 29, l. 89.

Farewell, dear friend, that smile, that harm-
less mirth,
No more shall gladden our domestic hearth.
Epitaph on Charles Lamb.

CASWELL, Rev. Edward (1814-1878)
Days and moments quickly flying
Blend the living with the dead;
Soon shall you and I be lying
Each within our narrow bed. **Hymn.**

CAWTHORN, James (1719-1761)
Education makes the man.
Birth and Education of Genius.

**CECIL, Robert A. T., Third Marquis
of Salisbury (see Salisbury)**

**CENTLIVRE, Susannah (née Freeman)
(1667-1723)**

Impair my vigour! **The Beau's Duel** (1702).
*Act i. (etc.). (The favourite exclamation
of Sir William Mode.)*

Friendship's a noble name, 'tis love refined.
The Stolen Heiress (1704). *Act ii. 2.*

'Tis the defect of age to rail at the pleasures
of youth.
The Basset Table (1706. *2nd Ed.*) *Act i.*

'Tis better never to be named than to be
ill spoken of. *Ib. Act i.*

Liberty is the idol of the English, under
whose banner all the nation lists.

The Wonder (1714). *Act i. 1.*

A poor fool indeed is a very scandalous thing.
Ib.

I value not the world a button. *Ib.*

I am of Ben's mind, madam; resolve to be
merry though the ship were sinking.

The Artifice (printed 1723). *Act v.*

'Tis my opinion every man cheats in his
way, and he is only honest who is not dis-
covered. *Ib. Act v.*

75b

The real Simon Pure.
Bold Stroke for a Wife (1718). *Act v. 1.*

CHALMERS, P. R. (20th Cent.)
"I find," said 'e, "things very much as 'ow
I've always found,
For mostly they goes up and down or else
goes round and round."

Roundabouts and Swings.

CHALMERS, Thos. (1780-1847).
The public! why, the public's nothing
better than a great baby.* **Letter.**

CHAPMAN, George (1559?-1634).
Sole friend to worth,
And patroness of all good spirits, Confidence.
The Widow's Tears (1612), *i. 1.*
Ignorance is the mother of admiration.
Ib., ii. 4.

A good man happy is a common good.
Revenge of Bussy d'Ambois (1613). *iv. 1.*
(also v. 1.)

He would believe, since he would be believed;
Your noblest natures are most credulous. *Ib.*

Who breaks no law is subject to no king.
Ib.

Danger, the spur of all great minds.
Ib. v. 1.

An Englishman,
Being flattered, is a lamb; threatened, a
lion. **Alphonsus** (printed 1654). *Act i.*

Flatterers look like friends, as wolves like
dogs. **Byron's Conspiracy** (1608). *iii. 1.*

How blind is Pride! What eagles we are
still

In matters that belong to other men!
What beetles in our own!

All Fools (1605). *iv. 1.*

Fortune, the great commandress of the world,
Hath divers ways to advance her followers.
To some she gives honour without deserving,
To other some, deserving without honour.
Ib. v. 1.

'Tis leap year, lady, and therefore very
good to enter a courtier.†
Bussy d'Ambois (1607), *i. 1.*

Young men think old men fools; but old
men
Know young men fools. *v. 1.*

* In *Sesame and Lilies* (sec. 1, 40) Ruskin quotes
this: "The public is just a great baby."

† In 1288 it was enacted in Scotland "that during
the rein of hir maist blissit Megeste" [Margaret,
"Maid of Norway," nominally Queen of Scotland,
1285 to 1290], for each year known as Leap Year
each maiden lady of both high and low estate shall have
liberty to "bespeke the man she likes." And if the
man refuses he is to be mulct in the sum of "ane
pundis or less, as his estait may be"—unless he can
show that he was already betrothed to another woman.
A similar law was passed in France a few years later,
and the custom was also legalized in Genoa and
Florence in the 15th cent. (*See Encyclop. Brit., Vol. 16,*
330.)

76a

Mirth makes the banquet sweet.

Blind Beggar of Alexandria (1598).

None ever loved but at first sight they loved.*

Ib.†

It becomes noblemen to do nothing well.

The Gentleman Usher (1606), i. 1.

For eyes can speak and eyes can understand.

Ib., ii. 1.

How strong an influence works in well-placed words.

Ib., iv. 1.

'Tis boldness, boldness, does the deed in the Court.

Monsieur d'Olive (1606), iii. 1.

Tell him he shall have forty crowns. Promise, promise; want for no promising.

Ib.

They're only truly great who are truly good.

Revenge for Honour (printed 1654).

Act v.

He that shuns trifles must shun the world.

Hero and Leander! Epistle Dedicatory.

Gentle and noble are their tempers framed, That can be quickened with perfumes and sounds.

Ovid's Banquet of Sense (1595).

Too much desire to please pleasure divorces.

Ib.

O Incredulity! the wit of fools, That slovenly will split on all things fair; The coward's castle, and the sluggard's cradle.

De Gulana (1596), l. 86.

Remember thine own verse: "Should heaven turn hell

For deeds well done, I would do ever well."

The Tears of Peace (1609).

Inductio. (Homer to Chapman.)

And let a scholar all Earth's volumes carry, He will be but a walking dictionary.

Ib., l. 270.

Wretched estate of men by fortune blest, That being ever idle never rest.

Ib., l. 341.

God hath made none (that all might be) contented.

Ib. 370.

And left so free mine ears, That I might hear the music of the spheres, And all the angels singing out of heaven.

Ib. Conclusio.

Ill may a sad mind forge a merry face; Nor hath constrained laughter any grace.

Hero and Leander (1598). Continuation

of Marlowe's Poem.) Sestiad 5, 57.

Love's special lesson is to please the eye.

Ib., 159.

CHARLES I., King of England

(1600-1649).

Never make a defence or apology before you be accused.

Letter to Lord Wentworth.

* Marlowe, adapted.

76b

CHATTERTON, Thos. (1752-1770)

We are Goddesses stewardest all, nought of our owne we bare.

Excelente Balade of Charitle.

Now death as welcome to me comes

As e'er the month of May.

Bristowe Tragedy.

Full of this maxim, often heard in trade, Friendship with none but equals should be made.

Fragment.

Seek Honour first, and Pleasure lies behind.

The Tournament, 23.

Wouldst thou ken Nature in her better part,

Go search the cots and lodges of the hind.

Eclogue, 3, 1.

CHAUCER, Geoffrey (1340?-1400)

And smale fowles maken melodye.

Canterbury Tales. Prologue, 9.

Than longen folk to goon on pilgrimages. 12.

He lovèd chivalrye,

Trouthe and honour, fredom and curteisye. 45.

And though that he were worthy he was wys, And of his port as meke as is a mayde. 69.

He was a verray parfit gentil knight. 72.

He was as fresh as is the month of May. 92.

Full wel she song the service divyne, Entuned in hir nose ful semely; And Frensh she spak ful faire and fetisly, After the scole of Stratford atte Bowe, For Frensh of Paris was to hir unknowe. 122.

Ful swetely herde he confessioun, And plesaunt was his absolucioun. 221.

He knew the tavernes wel in every toun. 240.

He was the beste beggere in his hous. 252.

A Clerk ther was of Oxenford also. 285.

For him was lever* have, at his beddes heed, Twenty bokes, clad in blak or reed, Of Aristotle, and his philosophye, Than robes riche, or fithele, or gay sautrye,† But al be that he was a philosopre, Yet hadde he but litel gold in cofre. 293.

And gladly wolde he lerne, and gladly teche. 308.

Nowher so bisy a man as he ther n'as, And yet he semed bisier than he was. 321.

For he was Epicurus owen sone. 336.

Wel semed ech of hem a fair burgeys, To sitten in a yeldhalle, on a deys [dais]. 369.

A Coke [cook] they hadde with hem for the nones

To boille the chiknes with the mary-bones.‡ 379.

* Liefer, rather.

† A musical stringed instrument—psaltery.

‡ Marrow-bones.

CHAUCER

77a

And certainly, he was a good felawe. 395.
His studie was but litel on the Bible. 438.
For golde in phisik is a cordial;
Therefore he lovede gold in special. 443.
Wyd was his parisshe, and houses fer asonder. 491.

This noble ensample to his sheep he yaf
[gave]
That first he wroghte, and afterward he
taughte. 496.
But Cristes lore, and his apostles twelve
He taughte, but first he folwed it himselve. 527.

And yet he hadde a thombe of gold, pardee.* 563.
That hadde a fyr-reed cherubynnes face. 624.

Who-so shall telle a tale after a man,
He moot reherce, as ny as ever he can,
Everich a word, if it be in his charge,
Al speke he never so rudeliche and large;
Or elles he moot telle his tale untrewe,
Or feyne thing, or finde wordes newe. 731.

A fairer burgeys is ther noon in Chepe. 754.
Let every felawe telle his tale aboute.
The Knightes Tale. 32.

For May wol have no slogardy a-night.
The sesoun priketh every gentil herte. 184.
The bisy larke, messenger of day. 633.

For pitee renneth sone in gentil herte.† 903.
The god of love, a ! *benedicite*,
How mighty and how greet a lord is he ! 927.
The smyler with the knyf under the cloke. 1141.

Up roos the sonne, and up roos Emelye. 1415.
Som tyme an ende ther is of every dede. 1778.

Then it is wisdom, as it thinketh me,
To maken vertue of necessite.‡ 2197.
Than is it best, as for a worthy fame,
To dyen when that he is best of name. 2197.

Men sholde wedden after hir § estaat,
For youthe and elde is often at debaat.
The Milleres Tale. 43.

Yet in our asschen olde is fyr-y-reke.||
The Reeves Prologue. 28.

77b

Sey forth thy tale, and tarie nat the tyme. 51.

The gretteste clerkes been noght the wysest
men. *The Reeves Tale.* 134.

So was hir Ioly whistle wel y-wet.* 235.

For los of catel may recovered be,
But los of tyme shendeth us, quod he.
The Man of Law's Prologue. *Introd.* 27.

If thou be poure, thy brother hateth thee,
And all thy freendes fleen fro thee, alas!
Man of Law's Prologue. 22.

She is mirour of alle curteisye.
Tale of the Man of Lawe. 68.

O sodeyn wo, that ever art successour
To worldly blisse ! 323.

She was so diligent, withouten slouth
To serve and plesen everich in that place,
That all hir loven that loken on hir face. 432.

And swich [such] a blisse is ther bitwix hem
two
That, save the joye that lasteth evermo,
Ther is non lyk, that any creature
Hath seyn or shal, whyl that the world may
dure. 977.

But litel whyl it lasteth, I yow hete,
Joye of this world, for tyme wol nat abyde;
Fro day to night it changeth as the tyde. 1034.

For half so boldely can ther no man
Swere and lyen as a womman can.
Wife of Bath's Prologue. 227.

Deceite, weping, spinning, God hath yive
[given]
To wommen kindlye, whyl they may live.† 401.

That in his owene grece I made him frye. 487.

Forbode us thing, and that desyren we. 519.

And for to see, and eek for to be seye.‡ 552.

I hate him that my vices telleth me. 662.

This is a long preamble of a tale. 831.

As thikke as motes in the sonne-beem.
Tale of the Wyf of Bath. 12.

A man shal winne us best with flaterye. 76.
Loke who that is most vertuous alway,
Privee and apert,§ and most entendeth|| ay,
To do the gentil dedes that he can,
And take him for the grettest gentil man. 257.

* "Every honest miller has a thumb of gold."—
Old Proverb.
† Chaucer's favourite line. Repeated in *The Mar-
chantes Tale*, 742; *Squieres Tale*, 471; *Legend of Good
Women*, 503.
‡ That I made vertue of necessite
And toke it well, sin that it muste be.
Verses 10907-8. *The Squieres Tale.*
§ Their. || Raked together.

* Had she oones wett hyr Whystyll, she couth
syng full clere
Hyр pater noster.
Towneley Plays (c. 1388) No. 13, l. 103.
† "Fallere, flere, nere, dedit deus in muliere."—
Medieval proverb.
‡ See Ovid, *Ars Amat.*, 1, 99. "Spectatum veniunt,"
etc.
§ In private and in public.
|| Attendeth.

78a
 He is gentil that doth gentil dedis. 314.
 I holde him riche, al hadde he nat a sherte. 330.
 In companye we wol have no debaat.
Friar's Prologue. 24.
 The carl spake oo [one] thing, but he thoughte
 another. *The Freres Tale.* 270.
 Who-so wol preye, he moot faste and be clene,
 And fatte his soule, and make his body lene.
The Somnours Tale. 171.
 To a povre man men sholde hise vyces telle,
 But nat to a lord, thogh he sholde go to helle. 369.
 Ther as myn herte is set, ther wol I wyve.
The Clerkes Tale. 117.
 But natheles his purpos heeld he stille
 As lordes doon, whan they wol han hir wille. 524.
 This flour of wyfly pacience. 863.
 Ther can no man in humblesse [meekness] him
 acquite
 As womman can, no can ben half so trewe
 As wommen been. 880.
 O stormay peple, unsad* and ever untrewē,
 And undiscreet, and chaunging as a vane,
 Delyting ever in rumbel† that is newe,
 For lyk the mone ay wexe ye and wane! 939.
 We wedded men live in sorwe and care.
The Merchant's Prologue. 16.
 Yiftes [gifts] of fortune,
 That passen as a shadwe upon a wal.
The Marchantes Tale. 70.
 But I wot best wher wringeth me my sho. 309.
 Have me excused if I speke amis;
 My wil is good; and lo, my tale is this.
The Squire's Prologue. 7.
 That I made vertu of necessitee,
 And took it wel, sin that it moste be.
The Squieres Tale. 585.
 Therfor bihoveth him a ful long spoon
 That shal ete with a feend. 594.
 Fy on possessioun,
 But-if a man be vertuous with-al.
Words of the Franklin. 14.
 Love wol nat be constreyned by maistrie;
 Whan maistrie comth, the god of love anon
 Beteth hise winges, and farewel, he is gon!
The Frankeleyns Tale. 36.
 Which May had peynted with his-softē
 shoures
 This gardin ful of leves and of floures. 180.
 Trouthe is the hyeste thing that man may
 kepe. 751.
 A thief of venisoun, that hath forlaft [left off]
 His likerousnesse, and al his olde craft,
 Can kepe a forest best of any man.
The Phisiciens Tale. 83.

§ Unstable.

† Rumour.

78b
 Forsaketh sinne, er [before] sinne yow forsake. 286.
 Of avaryce and of swiche cursednesse
 Is al my preching, for to make hem free
 To yeve their pens,* and namely unto me.
The Pardoner's Prologue. 72.
 Therfor my theme is yet, and ever was,
Radix malorum est cupiditas.
 Thus can I preche agayn[st] that same vyce
 Which that I use, and that is avaryce. 97.
 For though myself be a ful vicious man,
 A moral tale yet I yow telle can. 131.
 For dronkennesse is verray sepulture
 Of mannes wit, and his discrecioun.
The Pardoners Tale. 230.
 And lightly, as it comth, so wol we spende. 453.
 I smelle a loller [lollard] in the wind, quod he.
The Shipman's Prologue. 11.
 He wolden sowen some difficultee,
 Or springen cokkel† in our clene corne. 20.
 Passen as dooth a shadwe up-on the wal.
The Shipmannes Tale. 9.
 And of his owene thought he wex al reed. 111.
 Ye knowe it wel y-nogh
 Of chapmen, that hir [their] moneye is hir
 plogh. 287.
 Mordre wol out, certein, it wol nat faille.
The Prioresses Tale. 124.
 He hasteth wel that wysely can abyde.
The Tale of Melibeus, Sec. 13.
 (See *Troilus*, i. 956.)
 What is bettre than wisdom? Womman.
 And what is bettre than a good womman?
 No-thing. *Sec. 15.*
 Ful wys is he that can himselven knowe.
The Monkes Tale. 149.
 Mordre wol out, that see we day by day.
The Nonne Preestes Tale. 232.
 And on a Friday fil [fell] al this meschaunce. 521.
 But al thing, which that shyneth as the gold
 Nis nat gold, as that I have herd it told.†
Chanouns Yemannes Tale. 409.
 Tak any brid, and put it in a cage,
 And do all thyn entente and thy corage §
 To fostre it tendrely with mete and drinke,
 Of alle deyntees that thou canst bithinke,
 And keep it al so clenly as thou may;
 Although his cage of gold be never so gay,

* To make them liberal in giving their pence.

† The *Lolium* or darnel, a weed which grows amongst corn.Which nowē is come for to dwelle
 To sowē cockel with the corne.Gower: *Conf. Amantis*, Bk. 5 (of Lollards).
 † "Non tenes aurum totum quod splendet ut
 aurum."—*Parabolæ* of Alanus de Insulis (1294).

§ Desire and inclination.

Yet hath this brid, by twenty thousand fold,
Lever in a forest, that is rude and cold,
Gon ete wormes and swich wrecchednesse.*

The Maunciples Tale. 59.

My sone, leep wel thy tonge, and keep thy
freend. 215.

The first vertu, sone, if thou wolt lere [learn]
Is to restreynne and kepe wel thy tonge. 228.

And ofte tyme swich cursinge wrongfully
retorneth agayn to him that curseth, as a
brid that retorneth agayn to his owene nest.
The Persones Tale. Sec. 41.

For ever it was, and ever it shal bifale,
That Love is he that alle thing may binde.

Troilus and Criseyde.† *Bk. 1, 236.*

The wyse seyth, Wo him that is allone,
For, and he falle, he hath noon help to ryse. 694.

For it is sayd man maketh ofte a yerde [rod]
With which the maker is himselfe y-beten. 740.

But now of hope the calendes biginne. 470.

Bk. 2, 8.

May, that moder is of monthes glade. 50.

Ib., 50.

Till crowes feet be growe under your yē [eye]. 403.

Ib., 403.

Of harmes two, the lesse is for to chese. 470.

And be ye wys, as ye ben fair to see,
Wel in the ring than is the ruby set. 584.

Ib., 584.

He which that no-thing under-taketh,
No-thing ne acheveth. 807.

Ib., 807.

And we shal speke of thee som-what, I trowe,
Whan thou art goon, to do thyne eres glowe. 1021.

Ib., 1021.

Wyse clerkes, that ben dede,
Han ever yet proverbed to us yonge,
That "firste vertu is to kepe the tonge."
Book 3, v. 292.

Book 3, v. 292.

Avauntour [a boaster] and a lyere, al is on[e]. 309.

Ib., 309.

It is nought good a sleping hound to wake. 764.

Ib., 764.

Not swiche sorwful sykes [sighs] as men make
For wo, or elles whan that folk ben syke [sick],
But esy sykes, swiche as been to lyke. 1361.

For of Fortunes sharpe adversitee,
The worst kinde of infortune is this,
A man to have ben in prosperitee,
And it remembren, whan it passéd is. 1625.

Oon ere-it herde, at the other out it wente. 434.

Book 4, 434.

* Borrowed from Bœthius.

† *Troilus and Criseyde* is mainly a translation of Boccaccio's *Pilostrato*.

A wonder last but nyne night never in toune.* 588.

Wommen ben wyse in short avysement. 936.

For tyme y-lost may not recovered be. 1283.

Men may the wyse at-renne [out-run], and not
at-rede [surpass in counsel]. 1456.

I have herd seyde, eek tymes twyfes twelve,
"He is a fool that wol for-yete [forget]
him-selve." *Bk. 5, 97.*

Humblest of herte, hyest of reverence,
Benigne flour, coroune of vertues alle (Pity).
The Complaynte unto Pite [Pity]. 57.

For what he may not gete, that wolde he have.
Anelida and Arcite.† 203.

The lyf so short, the craft so long to lerne,
Th' assay so hard, so sharp the conquering.
The Parlement of Foules. 1.

For out of old feldes, as men seith,
Cometh al this newe corn fro yere to yere;
And out of olde bokes, in good feith,
Cometh all this newe science that men lere. 22.

Ib., 22.

The day gan failen, and the derke night,
That reveth bestes from hir businesse,
Berafte me my book for lakke of light. 85.

Ib., 85.

The bilder ook, and eek the hardy asshe;
The piler [serving as a prop] elm. . . .
The sayling firr [used for masts in sailing
ships]. 176.

Nature, the vicaire of the almyghty Lorde.† 379.

For time y-lost, this knowen ye,
By no way may recovered be.
Hous of Fame. *Book 3, 167.*

And sight and wept, and said no more.
Chaucer's Dream.§ 931.

And there I made my testament,
And wist my selfe not what I ment, 1167.

From a window richly point
With lives of many divers seint. 1847.

That, of all the floures in the mede,
Than love I most these floures whyte and
rede,
Swiche as men callen daysies in our toun.
Legend of Good Women. *Prologue, 41.*

* Cf. Livy, Bk. 1, 31: "Romanis quoque ab eodem prodigio novendiale sacrum publice susceptum est." (Also on account of that wonderful event a nine days' solemn feast was celebrated by the Romans.)

† *Chaucer's Dream*, more correctly entitled *The Isle of Ladies*, is erroneously attributed to Chaucer, but is included here for convenience.

‡ Stated by Chaucer to be translated from the Latin of Statius, "and after him Corinne."

§ Borrowed from *Alan de Lisle (de Insulis) De planctu Naturæ*: "Natura, Dei gratia mundanæ civitatis vicaria procuratrix."

CHERRY—CHESTERFIELD

80a

That well by reson men it calle may
The dayesye, or elles the eye of day.
The emperice and flour of floures all,
I pray to God that faire mot she fall,
And all that loven floures, for hir sake. 183.
And she was fair, as is the rose in May.

Legend of Cleopatra, 34.

Anoon her herte hath pitee of his wo,
And with that pitee love com in also.
Legend of Dido. 155.

O sely womman, ful of innocence,
Ful of pitee, of trouthe, and conscience,
What maked yow to men to trusten so? 331.

Thou sly devourer, and confusion
Of gentil-women, tender creatures.
Legend of Hyppisyle and Medea. 2.

And of thy tonge the infinit graciousnesse. 308.

Dred God, do law, love trouthe and worthinesse,
And wed thy folk agein to stedfastnesse.*
Lak of Stedfastnesse.

And eek be war to sporne ageyn an al.
Truth. Balade de bon Conseyl.

The amiable Fortune deceyvethe folk; the
contrarie Fortune techeth.
Boethius. Book 2, metre 8.

CHERRY, Andrew (1762-1812)

Till next day,
There she lay,
In the Bay of Biscay, O!

The Bay of Biscay, O!

CHESTERFIELD, Earl of (Philip Dormer Stanhope, 2nd Earl) (1694-1773)

The dews of the evening most carefully shun,
Those tears of the sky for the loss of the sun.
Advice to a Lady in Autumn.

Be wiser than other people if you can,
but do not tell them so.

Letter to his Son. Nov. 19, 1745.

Whatever is worth doing at all is worth
doing well. *Ib. March 10, 1746.*

An injury is much sooner forgotten than
an insult.† *Ib. Oct. 9, 1746.*

Virtue and learning, like gold, have their
intrinsic value; but if they are not polished
they certainly lose a great deal of their
lustre; and even polished brass will pass
upon more people than rough gold.

Ib. 1747.

Courts and camps are the only places to
learn the world in. *Ib. Oct. 2, 1747.*

I knew once a very covetous, sordid
fellow,‡ who used to say, "Take care of the

* This is from "L'envoy to King Richard"(II).

† Also found in a Letter to his Godson, Dec. 4, 1765.

‡ Attributed to Mr. Lowndes, Secretary to the Treasury in reigns of William III, Queen Anne, and George I. See "Letter to his Son," Feb. 5, 1750.

80b

pence, for the pounds will take care of
themselves." *Ib. Nov. 6, 1747.*

Advice is seldom welcome; and those
who want it the most, always like it the
least. *Ib. Jan. 29, 1748.*

Sacrifice to the Graces.*
Ib. March 9, 1748.

Idleness is only the refuge of weak minds.
Ib. July 20, 1749.

Style is the dress of thoughts.
Ib. Nov. 24, 1749.

Despatch is the soul of business.†
Ib. Feb. 5, 1750.

Never put off till to-morrow, what you
can do to-day. *Ib. Feb. 5, 1750.*

It is commonly said, and more particularly
of Lord Shaftesbury, that ridicule is
the best test of truth. *Ib. Feb. 6, 1752.*

Every woman is infallibly to be gained
by every sort of flattery; and every man by
one sort or another. *Ib. March 16, 1752.*

False English, bad pronunciation, old
sayings and common proverbs; which are so
many proofs of having kept bad and low
company.
Advice to his Son.

Above all things endeavour to keep company
with people above you. *Ib.*

Never seem wiser or more learned than your
company. *Ib.*

In scandal as in robbery, the receiver is
always thought as bad as the thief. *Ib.*

To my mind there is nothing so illiberal and
so ill-bred as audible laughter. *Ib.*

A man of fashion never has recourse to
proverbs and vulgar aphorisms. *Ib.*

Never walk fast in the streets, which is a
mark of vulgarity . . . though it may be
tolerable in a tradesman. *Ib.*

Colonel Chartres . . . was once heard to
say that although he would not give one
farthing for virtue, he would give ten thousand
pounds for a character; because he should
get a hundred thousand pounds by it. *Ib.*

Lord Trawley and I have been dead these
two years, but we don't choose to have it
known.

*Saying ascribed to Lord Chesterfield
(Boswell).*

Unlike my subject now shall be my song;
It shan't be witty, and it shan't be long.

*Impromptu. On Sir Thos. Robinson,
of Rokeby.*

He shrunk into insignificancy and an
earldom.
Character of Pulteney.

* Translated from the Greek (Diogenes Laertius).
See "Miscellaneous."

† See Addison: "There is nothing more requisite
in business than despatch."

CHESTERTON—CHURCHILL

81a

The picture placed the busts between,
Adds to the thought much strength;
Wisdom and wit are little seen,
But folly's at full length.*

On Richard Nash's picture, between the busts of Newton and Pope, at Bath.

CHESTERTON, Gilbert Keith (b. 1874)

To be in the weakest camp is to be in the strongest school. *Heretics.*

Truths turn into dogmas the moment they are disputed. *Ib.*

Literature and fiction are two entirely different things. Literature is a luxury; fiction is a necessity.

The Defendant (1901). A Defence of Penny Dreadfuls.

All slang is metaphor, and all metaphor is poetry. *Ib. A Defence of Slang.*

The subtle man is immeasurably easier to understand than the natural man.

Robert Browning. Ch. 1.

The noble temptation to see too much in everything. *Ib.*

To disparage scenery as quite flat is of course like disparaging a swan as quite white, or an Italian sky as quite blue. *Ib., ch. 6.*

The misanthropic idea, as in Byron, is not a truth, but it is one of the immortal lies. As long as humanity lasts it can be hated. *Uses of Diversity. 1920.*

CHILLINGWORTH, Rev. William (1602-1644)

Publicans and sinners on the one side; Scribes and Pharisees on the other.

Sermon at Oxford at the beginning of the Civil War.

CHURCHILL, Rev. Charles (1731-1764)

And they will best succeed, who best can pay:

Those who would gain the votes of British tribes,

Must add to force of merit, force of bribes.

The Rosciad (1761). 16.

He sickened at all triumphs but his own. *64.*

Genius is of no country. *207.*

He mouths a sentence as curs mouth a bone. *322.*

Strange to relate, but wonderfully true,
That even shadows have their shadows too! *411.*

One leg, as if suspicious of his brother,
Desirous seems to run away from t'other. *439.*

So much they talked, so very little said. *550.*

His voice in one dull, deep, unvaried sound,
Seems to break forth from caverns underground. *567.*

81b

And prudent Dulness marked him for a mayor. *596.*

Could it be worth thy wondrous waste of pains

To publish to the world thy lack of brains? *599.*

Thy greatest praise had been to live unknown. *602.*

Fortune makes Folly her peculiar care. *604.*

But, spite of all the criticising elves,
Those who would make us feel, must feel themselves. *962.*

Where he falls 'short, 'tis Nature's fault alone;

Where he succeeds, the merit's all his own. *1023.*

The best things carried to excess are wrong. *1039.*

The gods—a kindness I with thanks must pay—

Have formed me of a coarser kind of clay. *1065.*

Fewest faults with greatest beauties joined. *1084.*

Greatly his foes he dreads, but more his friends;

He hurts me most who lavishly commends. *The Apology (1761). 19.*

Dull, superstitious readers they deceive,
Who pin their easy faith on critic's sleeve,
And knowing nothing, everything believe. *99.*

Who, to patch up his fame, or fill his purse,
Still pilfers wretched plans and makes them worse;

Like gipsies, lest the stolen brat be known,
Defacing first, then claiming for his own. *233.*

Misfortunes, like the owl, avoid the light;
The sons of Care are always sons of Night. *Night (1762). 17.*

The surest road to health, say what they will,
Is never to suppose we shall be ill.

Most of those evils we poor mortals know
From doctors and imagination flow. *69.*

What is't to us if taxes rise or fall?
Thanks to our fortune, we pay none at all. *264.*

Keep up appearances; there lies the test;
The world will give thee credit for the rest.
Outward be fair, however foul within;
Sin, if thou wilt, but then in secret sin. *311.*

Who often, but without success, have prayed
For apt alliteration's artful aid.

The Prophecy of Famine (1763). 86.

A heart to pity and a hand to bless. *178.*

If they, directed by Paul's holy pen,
Become discreetly all things to all men,
That all men may become all things to them,
Envy may hate, but Justice can't condemn. *211.*

* Also ascribed to Jane Brereton.

Where webs were spread of more than common
size,
And half-starved spiders preyed on half-
starved flies. 327.

And solid learning never falls
Without the verge of College walls.

The Ghost (1762-3). *Bk. 1, 83.*

England, a happy land we know,
Where follies naturally grow. *Ib., 112.*

Fame
Is nothing but an empty name. *Ib., 230.*

For one rogue still suspects another,
Well knowing, by unerring rules,
Knaves starve not in the land of fools.
Book 2, 293.

Newspaper wits, and sonneteers,
Gentlemen bards and rhyming peers. *Ib., 513.*

And adepts in the speaking trade
Keep a cough by them ready made. *Ib., 545.*

Who* wit with jealous eye surveys,
And sickens at another's praise. *Ib., 663.*

Just to the windward of the law.
Book 3, 56.

Or if, once in a thousand years,
A perfect character appears. *Ib., 207.*

The man who weds the sacred muse
Disdains all mercenary views. *Ib., 909.*

Satire is always virtue's friend. *Ib., 936.*

Within the brain's most secret cells
A certain Lord Chief Justice dwells
Of sovereign power, whom one and all,
With common voice, we Reason call.
Book 4, 125.

Few have reason, most have eyes. *Ib., 186.*

The little merit man can plead
In doing well, dependeth still
Upon his power of doing ill. *Ib., 244.*

A threadbare jester's threadbare jest.
Ib., 529.

What could be done? Where force hath
failed,
Policy often hath prevailed. *Ib., 1202.*

'Tis good in every case, you know,
To have two strings unto our bow.
Ib., 1282.

A joke's a very serious thing. *Ib., 1373.*

Bankruptcy, full of ease and health,
And wallowing in well-saved wealth.
Ib., 1648.

The only difference, after all their rout,
Is that the one is *in*, the other *out*.

The Conference (1763). 165.

By whatever name we call
The ruling tyrant, Self is all in all. *Ib., 177.*

Sleep over books, and leave mankind un-
known. **The Author** (1763). 1. 20.

When satire flies abroad on falsehood's wing,
Short is her life, and impotent her sting;
But, when to truth allied, the wound she
gives
Sinks deep, and to remotest ages lives. *l. 217.*

Men the most infamous are fond of fame,
And those who fear not guilt, yet start at
shame. *l. 233.*

Bred to the church, and for the gown decreed,
Ere it was known that I should learn to read. *l. 342.*

Ah me! what mighty perils wait
The man who meddles with a State.
The Duellist (1764). *Book 3, 1.*

Little do such men know the toil, the pains,
The daily, nightly racking of the brains,
To range the thoughts, the matter to digest,
To cull fit phrases, and reject the rest.
Gotham (1764). *Book 2, 11.*

Nor waste their sweetness in the desert air.
Ib., 19.

Morality was held a standing jest,
And faith a necessary fraud at best. *Ib., 595.*

The villager, born humbly and bred hard,
Content his wealth, and poverty his guard,

His means but scanty, and his wants but few,
Labour his business and his pleasure too,
Enjoys more comforts, in a single hour,
Than ages give the wretch condemned to
power. *Book 3, 117.*

In full, fair tide, let information flow,
That evil is half-cured whose cause we know.
Ib., 652.

They damn those authors whom they never
read. **The Candidate** (1764). 1. 58.

Life to the last enjoyed, here Churchill lies.
Ib., 153.

Be England what she will,
With all her faults she is my country still.*
The Farewell (1764). 1. 27.

'Tis mighty easy, o'er a glass of wine,
On vain refinements vainly to refine,
To laugh at poverty in plenty's reign,
To boast of apathy when out of pain. 47.

'Tis want of courage not to be content. 70.

It can't be nature, for it is not sense. 200.

Who loves his country cannot hate mankind.
300.

The proud will sooner lose than ask their way.
380.

With the persuasive language of a tear.
The Times (1764). 308.

Talk not of custom, 'tis the coward's plea.
Independence (1764).

* Johnson (Pomposo).

* See Cowper: "England, with all thy faults."

83a

Our real wants in a small compass lie. *Ib.*
 I on my journey all alone proceed.

The Journey.

Thy danger chiefly lies in acting well;
 No crime's so great as daring to excel.
Epistle to William Hogarth (1763). l. 51.

By different methods different men excel,
 But where is he who can do all things well?
l. 573.

With curious art the brain, too finely wrought,
 Preys on herself, and is destroyed by thought.
l. 655.

CIBBER, Colley (1671-1757)

Or wallow naked in December's snow,
 By bare remembrance of the summer's heat.
Richard III. (as altered by Cibber), Act i. 1.

And thus the soldier, armed with resolution,
 Told his soft tale, and was a thriving wooer.
Ib., Act ii. 1.

Poverty, the reward of honest fools.
Act ii. 2.

Now, by St. Paul, the work goes bravely on.
Act iii. 1.

The aspiring youth that fired the Ephesian
 dome
 Outlives in fame the pious fool that raised it.
Ib.

Off with his head! so much for Buckingham!
Act iv. 3.

Hence, babbling dreams! you threaten here
 in vain.
 Conscience, avaunt! Richard's himself again!
 Hark! the shrill trumpet sounds, to horse!
 away!

My soul's in arms, and eager for the fray.
Act v. 3.

A weak invention of the enemy.* *Ib.*

Perched on the eagle's towering wing
 The lowly linnet loves to sing.

Birthday Ode.

Who fears t' offend takes the first step to
 please. *Love in a Riddle. Act i.*

A halter made of silk's a halter still.
Act ii. 1.

Ambition is the only power that combats
 love. *Cæsar in Egypt. Act i.*

Oh! how many torments be in the small
 circle of a wedding-ring!

The Double Gallant. Act i. 2.

Our hours in love have wings; in absence,
 crutches. *Xerxes. Act iv. 3.*

Tea, thou soft, thou sober, sage and
 venerable liquid!

The Lady's Last Stake. Act i. 1.

* This is founded upon a proverbial expression. Shakespeare has "a thing devised of the enemy." Rabelais: *Pantagruel*, iii. xi (1533), has "inventé par le calomnieux ennemy."

83b

No prince fares like him; he breaks his
 fast with Aristotle, dines with Tully, drinks
 tea at Helicon, sups with Seneca.

Love makes the Man. Act i. 1.

Dumb's a sly dog. *Act iv. 1.*

In all the necessities of life there is not a
 greater plague than servants.

She Would and She Would Not. Act i. 1.

Love's the weightier business of mankind.
Ib.

CLARENDON, Earl of (see Hyde)**CLARK, Willis Gaylord (1810-1841)**

Oh, there are moments for us here, when
 seeing

Life's inequalities, and woe, and care,
 The burdens laid upon our mortal being
 Seem heavier than the human heart can
 bear. *A Song of May.*

CLEMENS, Samuel Langhorne (Mark Twain) (1835-1910)

If there was two birds sitting on a fence,
 he would bet you which one would fly first.

The Celebrated Jumping Frog (1867).

I don't see no p'int about that frog that's
 any better'n any other frog. *Ib.*

This poor little one-horse town.

The Undertaker's Story.

We should have shone at a wake, but not
 at anything more festive.

The Innocents Abroad (1869). Ch. 2.

We all like to see people sea-sick when we
 are not ourselves. *Ch. 3.*

They spell it Vinci and pronounce it
 Vinchy; foreigners always spell better than
 they pronounce. *Ch. 19.*

I do not want Michael Angelo for breakfast
 —for luncheon—for dinner—for tea—for
 supper—for between meals. *Ib.*

Lump the whole thing! Say that the
 Creator made Italy from designs by Michael
 Angelo! *Ib.*

Guides cannot master the subtleties of the
 American joke. *Ib.*

Conductor, when you receive a fare,
 Punch in the presence of the passenjare.

A blue trip slip for an eight-cent fare,

A buff trip slip for a six-cent fare,

A pink trip slip for a three-cent fare,

Punch in the presence of the passenjare!

Chorus. Punch, brothers! punch with care!

Punch in the presence of the passen-
 jare! *Punch, Brothers, Punch.*

Miraculously ignorant.

*The Innocents at Home.**Ch. 1. Instances of Sudden Wealth.*

Are you going to hang him anyhow—and
 try him afterwards?

Ch. 5. Capt. Blakely's Views of Justice.

You've done yourselves proud. *Ib.*

A disorderly Chinaman is rare, and a lazy one does not exist.

Ch. 9. Chinese in Virginia City.

Every man that had any respect for himself would have got drunk, as was the custom of the country on all occasions of public moment.

Ch. 10. An Incident of Mount Davidson.

They sharpened my teeth till I could have shaved with them. . . . I found, afterward, that only strangers eat tamarinds—but they only eat them once.

Ch. 18. Honolulu.

I had to swallow suddenly, or my heart would have got out.

Ch. 33. Lecturing.

Be virtuous and you will be eccentric.

Mental Photographs.

I tried him with mild jokes; then with severe ones.

A Deception.

Soap and education are not as sudden as a massacre, but they are more deadly in the long run.

The Facts concerning the Recent Resignation.

He was a very inferior farmer when he first begun, . . . and he is now fast rising from affluence to poverty.

Rev. Henry Ward Beecher's Farm.

Barring that natural expression of villainy which we all have, the man looked honest enough.

A Mysterious Visit.

I sent down to the rum mill on the corner and hired an artist by the week to sit up nights and curse that stranger.

Ib.

They inwardly resolved that so long as they remained in the business their piracies should not again be sullied with the crime of stealing.

The Adventures of Tom Sawyer (1875).

Ch. 13.

He found out a new thing—namely, that to promise not to do a thing is the surest way in the world to make a body want to go and do that very thing.

Ch. 22.

This little book fed me in a very hungry place.

A Tramp Abroad (1880).

Ch. 1.

The Cross of the Legion of Honour has been conferred upon me. However, few escape that distinction.

Ch. 8.

The very "marks" on the bottom of a piece of rare crockery are able to throw me into a gibbering ecstasy.

Ch. 20.

For a male person *bric-à-brac* hunting is about as robust a business as making doli-clothes.

Ib.

I am content to be a *bric-à-bracker* and a Keramiker.

Ib.

Some of his words were not Sunday-school words.

Ib.

Some of those old American words *do* have a kind of a bully swing to them.

Ib.

There was things which he stretched, but mainly he told the truth.

The Adventures of Huckleberry Finn (1884).

Ch. 1.

The statements was interesting, but tough.

Ch. 17.

Trouble has brung these grey hairs and this premature balditude.

Ch. 19.

All kings is mostly rapscallions.

Ch. 23.

Hain't we got all the fools in town on our side? And ain't that a big enough majority in any town?

Ch. 26.

There's plenty of boys that will come hankering and gruvvelling around when you've got an apple, and beg the core off you; but when *they've* got one, and you beg for the core, and remind them how you give them a core one time, they make a mouth at you, and say thank you 'most to death, but there ain't a-going to be no core.

Tom Sawyer Abroad.

Ch. 1.

There ain't no way to find out why a snorer can't hear himself snore.

Ch. 10.

There was worlds of reputation in it, but no money.

A Yankee at the Court of King Arthur.

Ch. 9.

Those transparent swindles—transmissible nobility and kingship.

Ch. 28.

He had only one vanity; he thought he could give advice better than any other person.

The Man that Corrupted Hadleyburg (1900).

Ch. 1.

He was probably fond of them, but he was always able to conceal it. [*Referring to Thomas Carlyle and Americans.*]

My First Lie.

An experienced, industrious, ambitious, and often quite picturesque liar.

My Military Campaign.

I always hire a cheap man . . . and let him break in the pipe for me.

Interview.

The Idler, 1892.

Get your facts first, and then you can distort 'em as much as you please.

Ib.

CLEVELAND, Stephen Grover (1837-1908)

Party honesty is party expediency.

Statement to a Journalist, Sept. 19, 1889.

Though the people support the government the government should not support the people.

Speech on Texas Seed Bill.

(Feb. 16, 1887.)

CLOUGH, Arthur Hugh (1819-1861)

What we all love is good touched up with evil—

Religion's self must have a spice of devil.

Dipsychus. Part 1, sc. 3.

Thou shalt not kill ; but need'st not strive
Officiously to keep alive.

The Latest Decalogue.

Grace is given of God, but knowledge is
bought in the market.

The Bothie of Tober-na-Vuolich (1848). 4.

A world where nothing is had for nothing.
Ib., 8.

All the incongruous things of past incompatible
ages

Seem to be treasured up here * to make fools
of present and future.

Amours de Voyage (1849). *Canto 1.*

What voice did on my spirit fall,
Peschiera, when thy bridge I crossed ?

" 'Tis better to have fought and lost,
Than never to have fought at all."†

Peschiera.

That out of sight is out of mind
Is true of most we leave behind.

Songs of Absence.

COBBETT, William (1766-1835)

Free yourselves from the slavery of tea
and coffee and other slop-kettle.

Advice to Young Men. 1. *To a Youth.*

To be poor and independent is very nearly
an impossibility. 2. *To a Young Man.*

Public credit means the contracting of
debts which a nation never can pay. *Ib.*

CODRINGTON, Christopher (1668-
1710)

Thou hast no faults, or I no faults can spy ;
Thou art all beauty, or all blindness I.

Lines to Garth, on his "Dispensary" (1696).

COKE, Sir Edward (1552-1634)

When a great, learned man (who is long
in making) dieth, much learning dieth with
him.

**The Institutes. A Commentary
upon Littleton.** *Preface.*

The gladsome light of jurisprudence.

First Institute.

The law, which is the perfection of reason.
Ib.

How long soever it hath continued, if it be
against reason, it is of no force in law.

Ib. *Sec. 80.*

Time has made this question without
question. *Third Institute. Sec. 302.*

Certainty is the mother of Quietness and
Repose ; and Incertainty the cause of
variance and contentions. *Ib.*

A man's house is his castle. *Ib.*

As for a Drunkard, who is *voluntarius*
dæmon, he hath (as hath been said) no

* Rome.

† These two lines are repeated at the end of the
poem, and in a sequel to it, "Alteram partem," also
dated 1849. The lines in Tennyson's *In Memoriam*
(*q.v.*) were published in 1850.

privilege thereby, but what hurt or ill so
ever he doeth, his drunkenness doth aggravate
it. *Ib.*

The house of everyone is to him as his castle
and fortress. **Semayne's Case.** 5 *Rep.* 91.

They (corporations) cannot commit treason
nor be outlawed nor excommunicate, for
they have no souls.

Case of Sutton's Hospital. 10 *Rep.* 32.

COLERIDGE, Hartley (1796-1849)

And laughter oft is but an art
To drown the outcry of the heart.

Address to Gold Fishes.

Her very frowns are fairer far
Than smiles of other maidens are. *Ib.*

And the thronged river toiling to the main.*
The Thames.

COLERIDGE, Samuel Taylor (1772-
1834)

O what a wonder seems the fear of death,
Seeing how gladly we all sink to sleep!

Monody on the Death of Chatterton.

Pain after pain, and woe succeeding woe—
Is my heart destined for another blow?

**Lines, on receiving an account that his
Sister's death was inevitable.**

Ere sin could blight or sorrow fade,
Death came with friendly care ;
The opening bud to Heaven conveyed,
And bade it blossom there.

Epitaph on an Infant.

Friend to the friendless, to the sick man
health,
With generous joy he viewed his modest
wealth.

Lines written at the King's Arms, Ross.

Thou rising sun, thou blue rejoicing sky,
Yea, everything that is and will be free !
Bear witness for me, wheresoever ye be,
With what deep worship I have still adored
The spirit of divinest Liberty.

France : An Ode (*Feb.*, 1797). 1.

Forth from his dark and lonely hiding-place
(Portentous sight !) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue fringed lids, and holds them
close,
And hooting at the glorious sun in Heaven,
Cries out, "Where is it ?"

Fears in Solitude.

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.

Love.

* Su la marina, dove 'l Po discende,
Per aver pace co' seguaci sui.—*Tasso.*

(To the sea where the Po descends for rest with his
tributaries.) In Coleridge's sonnet, as originally
printed in *The London Magazine*, the line was, "And
the thronged river sweeping to the main."

'Tis sweet to him, who all the week
Through city crowds must push his way,
To stroll alone through fields and woods,
And hallow thus the Sabbath-day.

Home-Sick.

But the lark is so brimful of gladness and love,
The green fields below him, the blue sky above,
That he sings, and he sings; and for ever
sings he—

"I love my Love, and my Love loves me!"

Answer to a Child's Question.

This world has angels all too few,
And heaven is overflowing.

To a Young Lady.

Thou, most awful Form!
Risest from forth thy silent sea of pines.*

**Hymn before Sunrise, in
the Vale of Chamouni.**

Earth, with her thousand voices, praises God.
Ib.

No wish profaned my overwhelmed heart.
Blest hour! it was a luxury,—to be!

**Reflections on having left a
place of Retirement.**

'Tis true that, passionate for ancient truths,
And honouring with religious love the great
Of elder times, he hated to excess,
With an unquiet and intolerant scorn,
The hollow puppets of a hollow age,
Ever idolatrous, and changing ever
Its worthless idols, learning, power and time.

A Tombless Epitaph.

In nature there is nothing melancholy.

The Nightingale.

A mother is a mother still,
The holiest thing alive.

The Three Graves.

We ne'er can be
Made happy by compulsion. *Ib.*

Ah! could I be once more a careless child!

Sonnet to the River Otter.

So for the mother's sake the child was dear,
And dearer was the mother for the child!

*Sonnet to a Friend who asked how I felt when
the nurse first presented my Infant to me.*

Joy rises in me like a summer's morn.

Christmas Carol. 8.

Never, believe me,
Appear the Immortals,
Never alone.

Visit of the Gods. (Imit. from Schiller.)

To meet, to know, to love—and then to part,
Is the sad tale of many a human heart.

Couplet written in a volume of Poems.

Through caverns measureless to man
Down to a sunless sea. **Kubla Khan (1797).**

By thy long grey beard and glittering eye,
Now wherefore stopp'st thou me?

Rime of the Ancient Mariner (1797), Pt. 1.

He holds him with his glittering eye. *Ib.*

The bride hath paced into the hall,
Red as a rose is she. *Ib.*

And ice, mast-high, came floating by
As green as emerald. *Ib.*

We were the first that ever burst
Into that silent sea. *Part 2.*

As idle as a painted ship
Upon a painted ocean. *Ib.*

Water, water, everywhere,
Nor any drop to drink. *Ib.*

Alone, alone, all, all alone,
Alone on a wide, wide sea! *Part 4.*

Oh Sleep! it is a gentle thing,
Beloved from pole to pole! *Part 5.*

A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune. *Ib.*

Like one, that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows, a frightful fiend
Doth close behind him tread. *Part 6.*

And I with sobs did pray—
O let me be awake, my God!
Or let me sleep away. *Ib.*

He loves to talk with mariners
That come from a far countree. *Part 7.*

So lonely 'twas that God himself
Scarce seem'd there to be. *Ib.*

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God, who loveth us,
He made and loveth all. *Ib.*

He went like one that hath been stunned
And is of a sense forlorn:
A sadder and a wiser man,
He rose the morrow morn. *Ib.*

And the Spring comes slowly up this way.
Christabel. Part 1.

Carved with figures strange and sweet,
All made out of the carver's brain. *Ib.*

A sight to dream of, not to tell! *Ib.*

But this she knows, in joys and woes,
That saints will aid if men will call;
For the blue sky bends over all!
Conclusion to Part 1.

Each matin bell, the Baron saith,
Knells us back to a world of death. *Part 2.*

Her face, oh! call it fair, not pale. *Ib.*

For she belike hath drunken deep
Of all the blessedness of sleep. *Ib.*

Alas! they had been friends in youth:
But whispering tongues can poison truth;

* Mont Blanc,

And constancy lives in realms above ;
And life is thorny ; and youth is vain ;
And to be wroth with one we love
Doth work like madness in the brain. *Ib.*

They stood aloof, the scars remaining,
Like cliffs which had been rent asunder ;
A dreary sea now flows between. *Ib.*

Perhaps 'tis pretty to force together
Thoughts so all unlike each other.
Conclusion to Part 2.

The Knight's bones are dust,
And his good sword rust ;—
His soul is with the saints, I trust.
The Knight's Tomb.

Old friends burn dim, like lamps in noisome
air ;
Love them for what they are ; nor love
them less,
Because to thee they are not what they were.
Duty surviving Self-Love.

This tale's a fragment from the life of dreams.
Phantom or Fact ?

Flowers are lovely ; Love is flower-like ;
Friendship is a sheltering tree ;
O ! the joys, that came down shower-like,
Of Friendship, Love, and Liberty,
Ere I was old. **Youth and Age.**

Like some poor nigh-related guest,
That may not rudely be dismissed ;
He hath out-stayed his welcome while,
And tells the jest without the smile. *Ib.*

My eyes make pictures, when they are shut.
A Day Dream.

And backward and forward he switched his
long tail
As a gentleman switches his cane.

The Devil's Thoughts.* *St. 1.*

His jacket was red and his breeches were
blue,
And there was a hole where the tail came
through. *St. 3.*

He saw a Lawyer killing a viper
On a dunghill hard by his own stable ;
And the Devil smiled, for it put him in mind
Of Cain and his brother Abel. *St. 4.*

He saw a cottage with a double coachhouse,
A cottage of gentility ;
And the Devil did grin, for his darling sin
Is pride that apes humility. *St. 6.*

Down the river did glide, with wind and
with tide,
A pig with vast celerity ;
And the Devil looked wise as he saw how
the while
It cut its own throat. "There !" quoth he,
with a smile,
"Goes England's commercial prosperity."
St. 8.

* Jointly composed by Coleridge and Southey
(cf. Southey).

As he went through Cold-Bath Fields he saw
A solitary cell ;
And the Devil was pleased, for it gave him a
hint

For improving his prisons in Hell. *Ib.*
And leered like a love-sick pigeon. *St. 13.*

To know, to esteem, to love,—and then to
part,
Makes up life's tale to many a feeling heart.
On taking leave of —, 1817 (see p. 86a).

Your poem must eternal be,
Dear Sir ! it cannot fail !
For 'tis incomprehensible,
And without head or tail.
To the Author of the Ancient Mariner.

Trochee trips from long to short.
Metrical Feet.

Iambics march from short to long ;—
With a leap and a bound the swift Anapæsts
throng. *Ib.*

Strongly it bears us along in swelling and
limitless billows,
Nothing before and nothing behind but the
sky and ocean.

The Homeric Hexameter.*

In the hexameter rises the fountain's silvery
column ;
In the pentameter aye falling in melody back.
Ovidian Elegiac Metre.*

But Heaven that brings out good from evil,
And loves to disappoint the Devil.
Job's Luck.

It sounds like stories from the land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains.

Complaint.

Greatness and goodness are not means, but
ends !
Hath he not always treasures, always friends,
The good great man ?—three treasures, love
and light,
And calm thoughts, regular as infant's breath,
And three firm friends, more sure than day
and night—
Himself, his Maker, and the angel Death. *Ib.*

Then melts the bubble into idle air,
And wishing without hope I restlessly despair.
Blossoming of the Solitary Date-Tree. 4.

Or, listening to the tide, with closed sight,
Be that blind bard, who on the Chian strand,
By those deep sounds possessed with inward
light,
Beheld the Iliad and the Odyssey
Rise to the swelling of the voiceful sea.
Fancy in Nubibus.

In Köln, a town of monks and bones,
And pavements fanged with murderous stones,
And rags, and hags, and hideous wenches ;
I counted two and seventy stenches,
All well defined, and several stinks !
Ye Nymphs that reign o'er sewers and sinks,

* These are translated from Schiller.

The river Rhine, it is well known,
Doth wash your city of Cologne;
But tell me, Nymphs! what power divine
Shall henceforth wash the river Rhine?

Cologne.

The victim of a useless constancy.

Remorse. *Act i. 2.*

He was his Maker's image undefaced.

Act ii. 1.

Nature had made him for some other planet,
And pressed his soul into a human shape
By accident or malice. In this world
He found no fit companion.

Act iv. 1.

I stood in unimaginable trance,
And agony that cannot be remembered.

Act iv. 3.

Thou art the framer of my nobler being;
Nor does there live one virtue in my soul,
One honourable hope, but calls thee father.

Zapolya (1817). *Part 1, 1.*

A sovereign's ear ill brooks a subject's
questioning.

Ib.

The bad man's courage still prepares the way
For its own outwitting.

Ib.

Conscience, good my lord,
Is but the pulse of reason.

Ib.

Oh we are querulous creatures! Little less
Than all things can suffice to make us happy;
And little more than nothing is enough
To discontent us.

Part 2, Act i. 1.

All her commands were gracious, sweet
requests.

How could it be then, but that her requests
Must need have sounded to me as commands?

Ib.

I feel and seek the light I cannot see.

Ib.

Adieu! adieu!

Love's dreams prove seldom true.

Act ii. 1.

None love their country, but who love their
home.

Act iv. 3.

Worked himself, step by step, through each
preference,

From the ranks upwards. And verily, it gives
A precedent of hope, a spur of action

To the whole corps, if once in their remem-
brance

An old, deserving soldier makes his way.

Piccolomini (1799). (*1st part of Wallenstein.*
Translated from Schiller.)

Act i. 1.

"Dash! and through with it!"—That's the
better watchword.

Act i. 2.

Men's words are ever bolder than their deeds.

Act i. 3.

Heaven never meant him for that passive
thing

That can be struck and hammered out to suit
Another's taste and fancy. He'll not dance
To every tune of every minister.

It goes against his nature—he can't do it.

Act i. 4.

My son! the road the human being travels,
That, on which BLESSING comes and goes,
doth follow

The river's course, the valley's playful wind-
ings,

Curves round the cornfield and the hill of
vines,

Honouring the holy bounds of property!

And thus secure, though late, leads to its end.

Ib.

Where he plunges in,

He makes a whirlpool, and all stream down
to it.

Act ii. 1.

For fable is Love's world, his home, his
birthplace;

Delightedly dwells he 'mong fays and talis-
mans,

And spirits; and delightedly believes

Divinities, being himself divine.

The intelligible forms of ancient poets,

The fair humanities of old religion,

The power, the beauty, and the majesty,

That had their haunts in dale, or piny
mountain,

Or forest by slow stream, or pebbly spring,
Or chasms, and wat'ry depths; all these have
vanished,

They live no longer in the faith of reason;
But still the heart doth need a language, still

Doth the old instinct bring back the old
names.

Act ii. 4.

My way must be straight on. True with
the tongue,

False with the heart—I may not, cannot be.

Act iii. 3.

Power on an ancient consecrated throne,

Strong in possession, founded in old custom;

Power by a thousand tough and stringy roots

Fixed to the people's pious nursery-faith.

Act iv. 4.

Time consecrates;

And what is grey with age becomes religion.

Ib.

The doing evil to avoid an evil

Cannot be good.

Act iv. 6.

Not one of those men who in words are
valiant,

And when it comes to action skulk away.

Act v. 4.

It stung me to the quick that birth and title
Should have more weight than merit has in

th' army.

Act v. 5.

Example does the whole. Whoever is
foremost

Still leads the herd. An imitative creature
Is man.

The Death of Wallenstein (1860). *Act i. 4.*

On a divine law divination rests.

Act i. 9.

O think not of his errors now; remember

His greatness, his munificence, think on all

The lovely features of his character,

On all the noble exploits of his life,

And let them, like an angel's arm, unseen,

Arrest the lifted sword.

Act iii. 8.

Be noble-minded!

Our own heart, and not other men's opinions,
Forms our true honour. *Act iii. 9.*

I shall grieve down this blow, of that I'm
conscious:

What does not man grieve down? *Ib.*

Clothing the palpable and familiar
With golden exhalations of the dawn. *Ib.*

So often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow. *Ib.*

Summer has set in with its usual severity.*

Letter to C. Lamb (1826).

From whatever place I write, you will
expect that part of my "Travels" will consist
of excursions in my own mind.

Satyrane's Letters (pub. 1817). No. 2 (1798).

Every reform, however necessary, will by
weak minds be carried to an excess which will
itself need reforming.

Biographia Literaria (1815-16). Ch. 1.

Praises of the unworthy are felt by ardent
minds as robberies of the deserving.

Ib., ch. 3.

As long as there are readers to be delighted
with calumny, there will be found reviewers
to calumniate. *Ib.*

He [Burke] was a scientific statesman;
and therefore a seer. For every principle
contains in itself the germs of a prophecy.

Ib., ch. 10.

I have seen gross intolerance shown in
support of toleration. *Ib.*

It was a favourite remark of the late
Mr. Whitbread's that no man does anything
from a single motive. *Ib., ch. 11.*

Until you understand a writer's ignorance,
presume yourself ignorant of his understand-
ing. *Ib., ch. 12.*

It is neither possible nor necessary for all
men, nor for many, to be philosophers. *Ib.*

Our "myriad-minded Shakespeare"—a
phrase which I have borrowed from a Greek
monk, who applies it to a patriarch of Con-
stantinople. *Ib., ch. 15.*

No man was ever yet a great poet without
being at the same time a profound philosopher. *Ib.*

You abuse snuff! Perhaps it is the final
cause of the human nose.

Table Talk. Jan. 4, 1823.

A rogue is a roundabout fool. *Ib.*

* Cf. Byron's *Vision of Judgment* (1822): "If that the summer is not too severe." A note to this passage says: "An allusion to Horace Walpole's expression in a letter, 'The summer has set in with its usual severity.' But Charles Lamb in a letter to Bernard Barton (May 16, 1826) wrote: 'Coleridge, writing to me a week or two since, began his note, 'Summer has set in with its usual severity.'"

A man of maxims only is like a Cyclops
with one eye, and that eye placed in the
back of his head. *June 24, 1827.*

Prose = words in their best order; poetry
= the best words in the best order.

July 12, 1827.

Good and bad men are each less so than
they seem. *April 19, 1830.*

My mind is in a state of philosophical
doubt. *April 30, 1830.*

You may depend upon it, the more oath-
taking, the more lying generally among the
people. *May 25, 1830.*

In politics, what begins in fear usually ends
in folly. *Oct. 5, 1830.*

The three ends which a statesman ought
to propose to himself in the government of
a nation, are—1. Security to possessors;
2. Facility to acquirers; and 3. Hope to all.
June 25, 1831.

Spire-steeple which . . . point as with
silent finger to the sky and stars.*

The Friend (1809). No. 14.

COLLINS, John Churton (1848-1908)

The secret of success in life is known only to
those who have not succeeded.

Maxims and Reflections. No. 40.

To ask advice is in nine cases out of ten to
tout for flattery. *Ib. No. 59.*

If men were as unselfish as women, women
would very soon become more selfish than
men. *Ib. No. 90.*

We are no more responsible for the evil
thoughts that pass through our minds than
a scarecrow for the birds which fly over the
seedplot he has to guard. The sole responsi-
bility in each case is to prevent them from
settling. *Ib. III.*

Suicide is the worst form of murder, because
it leaves no opportunity for repentance. *280.*

COLLINS, Mortimer (1827-1876)

There was an Ape in the days that were earlier;
Centuries passed and his hair became curlier;
Centuries more gave a thumb to his wrist,—
Then he was Man,—and a Positivist.

The British Birds. St. 5.

O to bring back the great Homeric time,
The simple manners and the deeds sublime:
When the wise Wanderer, often foiled by Fate,
Through the long furrow drave the plough-
share straight.

Letter to B. Disraeli, M.P. (1869).

Life and the universe show spontaneity;
Down with ridiculous notions of Deity!

Churches and creeds are lost in the mists;
Truth must be sought with the Positivists.

The Positivists.

* See Wordsworth: "Spires whose silent finger,"
etc., p. 402a.

90a
Is it for work? There comes no fool to bore
us.
Midnight intoxicates the human swine;
I, pen in hand, with all the gods for chorus,
Write then my clearest thought, my noblest
line.

Midnight is mine.

Midnight is Mine.

A man whose youth has no follies, will in
his maturity have no power.

Thoughts in my Garden. 2, 108.

Most men of unusual power have peculiarities
which the vulgar folk cannot understand;
whence there rises round them a rank growth
of myth. *Ib.* 2, 287.

The true way to render age vigorous is to
prolong the youth of the mind.

Village Comedy. 1, 56.

COLLINS, William (1721-1759)

How sleep the brave, who sink to rest,
By all their country's wishes blest!

Ode (1746).

By Fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honour comes, a pilgrim grey,
To bless the turf that wraps their clay,
And Freedom shall awhile repair,
To dwell a weeping hermit there! *Ib.*

When Music, heavenly maid, was young,
While yet in early Greece she sung,
The Passions oft, to hear her shell,
Thronged around her magic cell.

The Passions.

A solemn, strange and mingled air;
'Twas sad by fits, by starts 'twas wild. *Ib.*

And Hope enchanted smiled, and waved her
golden hair. *Ib.*

In notes by distance made more sweet. *Ib.*

In hollow murmurs died away. *Ib.*

O Music, sphere-descended maid,
Friend of pleasure, wisdom's aid. *Ib.*

Let not dank Will mislead you to the heath,
Dancing in mirky night, o'er fen and lake.

Ode. Popular Superstitions.

In yonder grave a Druid lies.

Ode. Death of Mr. Thomson (1749).

Too nicely Jonson knew the critic's part;
Nature in him was almost lost in Art.

To Sir T. Hanmer.

Well may your hearts believe the truths I
tell,

'Tis virtue makes the bliss, where'er we dwell.
Eclogue. 1, 5.

COLMAN, George (senior) (1732-1794)

A fool's paradise is better than a wiseacre's
purgatory.

The Deuce is in him. Act i. 1.

90b
COLMAN, George (junior) (1762-1836)

Like two single gentlemen rolled into one.

Lodgings for Single Gentlemen.

When ill, indeed,
E'en dismissing the doctor don't always
succeed. *Ib.*

I have henceforward the privilege of adding
to my name the honourable title of A double S.
[Dr. Pangloss].

Heir-at-Law (1797), i. 1.

Oh, London is a fine town,

A very famous city,
Where all the streets are paved with gold,
And all the maidens pretty. *Ib.*, i. 2.

But gentleman is written legibly on his brow.
Ib., iii. 1.

"Mammon leads me on"—Milton—Hem!
[Dr. Pangloss]. *Ib.*, iii. 2.

On their own merits modest men are dumb.
Ib. Epilogue.

And what's impossible can't be,
And never, never comes to pass.
Maid of the Moor.

Three stories high, long, dull, and old,
As great lords' stories often are. *Ib.*

When taken
To be well shaken. Newcastle Apothecary.

O Miss Bailey;
Unfortunate Miss Bailey!

Love laughs at Locksmiths.

Act ii. Song.

The world is good in the lump.
Torrent. Act i. 2.

My father was an eminent button-maker
at Birmingham, . . . but I had a soul
above buttons.

Sylvester Daggerwood. Act i. 1.

I owe you one.

The Poor Gentleman. Act i. 2.

All argument will vanish before one touch
of nature. *Ib.*, v. 1.

A rich man's superfluities are often a poor
man's redemption.

Who wants a Guinea? Act i. 1.

His heart runs away with his head. *Ib.*

What a recreation it is to be in love! It
sets the heart aching so delicately, there's
no taking a wink of sleep for the pleasure of
the pain. The Mountaineers (1793). Act i. 1.

COLTON, Chas. Caleb (1780?-1832)

When independence of principle consists
in having no principle on which to depend.

Lacon. Vol. 1. Preface.

Mal-information is more hopeless than
non-information. *Ib.* Reflections. No. 1.

The cottage is sure to suffer for every
error of the court, the cabinet, or the camp.
No. 5.

COLTON—CONGREVE

91a

An upright minister asks, *what* recommends
a man; a corrupt minister, *who*. No. 9.

Were we as eloquent as angels yet we
should please some men, some women, and
some children, much more by listening, than
by talking. No. 13.

Men will wrangle for religion; write for it;
fight for it; die for it; anything but—live
for it. No. 25.

None are so fond of secrets as those who do
not mean to keep them. No. 40.

The excesses of our youth are drafts upon
our old age, payable with interest about
thirty years after date. No. 76.

Bigotry murders Religion, to frighten fools
with her ghost. No. 101.

When you have nothing to say, say nothing.
No. 183.

We ask advice, but we mean approbation.
No. 190.

Imitation is the sincerest of flattery.
No. 217.

It is always safe to learn, even from our
enemies; seldom safe to venture to instruct,
even our friends. No. 286.

Examinations are formidable even to the
best prepared, for the greatest fool may ask
more than the wisest man can answer.
No. 322.

Applause is the spur of noble minds, the
end and aim of weak ones. No. 324.

If you would be known, and not know,
vegetate in a village; if you would know, and
not be known, live in a city. No. 334.

Man is an embodied paradox, a bundle of
contradictions. No. 408.

Subtract from many modern poets all that
may be found in Shakespeare, and trash
will remain. No. 568.

The debt which cancels all others.
Vol. 2, No. 49.

To look back to antiquity is one thing; to
go back to it is another. No. 148.

Calumny always makes the calumniator
worse, but the calumniated—never. No. 172.

COLTON, Rev. Walter (1797-1851)

He might have soared, a miracle of mind,
Above the doubts that dim our mental
sphere,

And poured from thence, as music on the
wind,

Those prophet tones, which men had turned
to hear,

As if an angel's harp had sung of bliss
In some bright world beyond the tears of this.

Byron.

91b

COMBE, William (1741-1823)

An uninforming piece of wood;
Like other guides, as some folks say;
Who neither lead, nor tell the way.

Dr. Syntax in Search of the Picturesque.
(1809-11). Canto 2.

Whoe'er from Nature takes a view,
Must copy and improve it too. *Ib.*

Be good, and leave the rest to Heaven.
Canto 7.

Along the varying road of life,
In calm content, in toil or strife,
At morn or noon, by night or day,
As time conducts him on his way,
How oft doth man, by care oppressed,
Find in an Inn a place of rest.* Canto 9.

There's nothing picturesque in beef.
Canto 14.

Up hill, our course is rather slow;
Down hill, how merrily we go;
But when 'tis neither up nor down,
It is a middling pace I own. Canto 22.

The Poet, to the end of time,
Breathes in his works and lives in rhyme;
But, when the Actor sinks to rest,
And the turf lies upon his breast,
A poor traditionary fame
Is all that's left to grace his name.
Canto 24.

But wheresoe'er I'm doomed to roam,
I still shall say—that home is home.
Canto 26.

That man, I trow, is doubly curst,
Who of the best doth make the worst;
And he I'm sure is doubly blest,
Who of the worst can make the best:
To sit and sorrow and complain,
Is adding folly to our pain. *Ib.*

But still a pun I do detest,
'Tis such a paltry, humbug jest;
They who've least wit can make them best.
Ib.

For the child's gone that never came.
Dr. Syntax in Search of Consolation (1812).
Canto 1.

CONGREVE, William (1670-1729)

You read of but one wise man, and a l
that he knew was that he knew nothing.

The Old Bachelor (1693). Act i. 1.

One of love's April fools. *Ib.*

I find we are growing serious, and then we
are in great danger of being dull.† *Ib., ii. 2.*

Even silence may be eloquent in love. *Ib.*

We never are but by ourselves betrayed.
Ib., iii. 1.

* See Shenstone. "Dr. Syntax" was published in
1809-11; Shenstone's poem in 1737-1742.

† See Addison: "The Drummer" (1715). "The
Old Bachelor" was produced in 1693.

Hang art, madam! and trust to nature
for dissembling. *Ib., iii. 2.*

Sharper: Thus grief still treads upon the
heels of pleasure;

Married in haste, we may repent at leisure.

Setter: Some by experience find those words
misplaced;

At leisure married, they repent in haste.
Ib., v. 3.

What rugged ways attend the noon of life!
Our sun declines, and with what anxious
strife,

What pain, we tug that galling load, a wife!
Ib., v. 5.

Retired to tea and scandal, according to
their ancient custom.

The Double Dealer (1694), *i. 1.*

There is nothing more unbecoming a man
of quality than to laugh. *Ib., i. 2.*

One minute gives invention to destroy
What to rebuild will a whole age employ.
Ib., i. 3.

Why should I disparage my parts by think-
ing what to say? None but dull rogues
think. *Ib., iv. 2.*

If I can find that Cerberus a sop, I shall
be at rest for one day.

Love for Love (1695). *Act i. 1.*

Thou liar of the first magnitude!
Ib., ii. 1.

Valentine: The two greatest monsters in
the world are a man and a woman.

Sir Sampson Legend: Why my opinion is
that those two monsters, joined together,
make a yet greater, that's a man and his
wife. *Ib., iv. 2.*

A branch of one of your antediluvian
families; fellows that the flood could not
wash away. *Ib., v. 1.*

The miracle to-day is that we find
A lover true: not that a woman's kind.
Ib., v. 2.

Say what you will, 'tis better to be left,
than never to have been loved.

The Way of the World (1700). *Act ii. 1.*

Love's but a frailty of the mind,
When 'tis not with ambition joined.
Ib., iii. 3.

If there's delight in love, 'tis when I see
That heart, which others bleed for, bleed for
me. *Ib.*

The wise too jealous are, fools too secure. *Ib.*

I nauseate walking; 'tis a country diversion;
I loathe the country. *Ib., iv. 2.*

To drink is a Christian diversion,
Unknown to the Turk or the Persian.
Ib., iv. 2.

Wilful will do't, that's the word. *Ib., iv. 2.*

Music hath charms to soothe a savage breast,
To soften rocks, or bend a knotted oak.*

The Mourning Bride (1697). *Act i. 1.*

By magic numbers and persuasive sound.
Ib.

How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads
To bear aloft its arched and pondrous roof,
By its own weight made steadfast and im-
moveable,

Looking tranquillity!
Ib., ii. 1.

Let me hear

Thy voice—my own affrights me with its
echoes. *Ib.*

Who calls that wretched thing that was
Alphonso? *Ib., ii. 2.*

Given thee back

To earth, to light and life, to love and me.
Ib.

For what are riches, empire, power,
But larger means to gratify the will? *Ib.*

Thou canst not mean so poorly as thou talk'st.
Ib.

Life without love is load; and time stands
still:

What we refuse to him, to death we give,
And then, then only, when we love, we
live. *Ib.*

Error lives

Ere reason can be born. Reason, the power
To guess at right and wrong, the twinkling
lamp

Of wandering life, that winks and wakes by
turns,
Fooling the follower, betwixt shade and
shining. *Ib., iii. 1.*

My soul is up in arms, ready to charge,
And bear amidst the foe, with conquering
troops. *Ib.*

O wouldst thou be less killing, soft, and kind.
Ib., iii. 1.

What do the damned endure, but to despair?
Ib.

Heaven has no rage like love to hatred
turned,
Nor hell a fury like a woman scorned.
Ib., iii. 2.

Reproach cuts deeper than the keenest sword,
And cleaves my heart. *Ib., iv. 1.*

O fate of fools! officious in contriving;
In executing puzzled, lame and lost.
Ib., v. 1.

Hover a moment, yet, thou gentle spirit,
Soul of my love, and I will join thy flight. *Ib.*

Is he then dead?

What, dead at last! quite, quite, for ever
dead! *Ib.*

* Often misquoted: "Music hath charms to soothe the savage beast." James Bramston in his *Man of Taste* (1733) quoted the line, and added: "And therefore proper at a Sheriff's feast." See also Prior: "Music's force can tame the furious beast."

93a

For blessings ever wait on virtuous deeds ;
And though a late a sure reward succeeds. *Ib.*

Whom she refuses she treats still
With so much sweet behaviour
That her refusal, through her skill,
Looks almost like a favour.
Quoted in House of Commons by Mr. F. E. Smith (Lord Birkenhead) (as from Congreve) with allusion to Mr. Asquith.

Invention flags, his brain grows muddy,
And black despair succeeds brown study.
An Impossible Thing.

Careless she is with artful care,
Affecting to seem unaffected.* **Amoret.**

Defer not till to-morrow to be wise ;
To-morrow's sun to thee may never rise.
Letter to Cobham.

But British forces are unused to fear.
Ode to the King.

The good received, the giver is forgot.
To Lord Halifax. l. 39.

CONRAD, Joseph (b. 1857)

Proverbs are art—cheap art. As a general
rule they are not true; unless indeed they
happen to be mere platitudes.

Gaspar Ruiz. Ch. 5.

As to honour—you know—it's a very fine
medieval inheritance, which women never get
hold of. It wasn't theirs.

Chance. Ch. 2.

CONSTABLE, Henry (1562-1613)

The pen wherewith thou dost so heavenly
sing,
Made of a quill from an angel's wing.†
Sonnet.

CONSTABLE, Rev. Thomas

Hail, old October, bright and chill,
First freedman from the summer sun !
Spice high the bowl, and drink your fill !
Thank heaven, at last the summer's done.
Old October.

But what on earth does Shakespeare mean
By "winter of our discontent" ?

COOK, Eliza (1818-1889)

'Tis well to give honour and glory to Age,
With its lessons of wisdom and truth ;
Yet who would not go back to the fanciful
page,
And the fairy tale read but in youth ?
Stanzas. l. 1.

Why should we strive, with cynic frown,
To knock their fairy castles down ?
Oh ! dear to Memory are those Hours.

* See Alfred Austin : "What wins us is her careless
care." p. 66.
† See Wordsworth : "The feather, whence the pen,"
etc. p. 398b.

93b

I love it—I love it, and who shall dare
To chide me for loving that old Arm-chair ?
The Old Arm-Chair (1837).

Though language forms the preacher,
'Tis "good works" make the man.
Good Works.

Spring, Spring, beautiful Spring. **Spring.**

There's a flag that waves o'er every sea,
No matter when or where.
The Englishman.

A glorious charter, deny it who can,
Is breathed in the words, "I'm an English-
man." *Ib.*

Better build schoolrooms for "the boy,"
Than cells and gibbets for "the man."
A Song for the Ragged Schools.

Hunger is bitter, but the worst
Of human pangs, the most accursed
Of Want's fell scorpions, is Thirst.
Melala (c. 1840).

COOKE, Edmund Vance (b. 1866)

The North, the South, the West, the East,
No one the most, and none the least,
But each with its own heart and mind,
Each of its own distinctive kind.

Each for All.

COOKE, Joshua (17th Century)

How wise are they that are but fools in love !
How a man may choose a good Wife.*
Act i. 1.

Where there is strife 'twixt man and wife,
'tis hell ;
And mutual love may be compared to heaven.
Ib.

No beauty's like the beauty of the mind.
Act v. 3.

COOPER, John Gilbert (1723-1769)

And when with envy Time transported
Shall think to rob us of our joys ;
You'll in your girls again be courted,
And I'll go wooing in my boys.
Song to his Wife.

CORBET, Richard, Bishop of Oxford and Norwich (1582-1635)

Let authors write for glory and reward,
Truth is well paid when she is sung and
heard. **Elegy on Lord William Howard.**
Conclusion.

St. Paul hath fought with beasts at Ephesus,
and I at Windsor.

To Lord Mordant.
(In reference to "Court-wits" and other
antagonists at the Court.)

When too much zeal doth fire devotion,
Love is not love, but superstition. **R. C.**

* Authorship attributed to Joshua Cooke, who
may be identical with the author of "The City Gallant,"
described in *Nat. Dict. Biog.* as "Jo. Cooke," his Chris-
tian name being uncertain.

COTTON, Nathaniel (1705-1788)

The world has nothing to bestow ;
From our own selves our joys must flow,
And that dear hut—our home.

The Fireside.

Yet still we hug the dear deceit.

Visions in Verse. Content.

He who at fifty is a fool
Is far too stubborn grown for school.

Slander.

How great his theft who robs himself !

Pleasure.

For what is form, or what is face,
But the soul's index, or its case ?

Ib.

Who games, is felon of his wealth,
His time, his liberty, his health.

*Ib.***COWLEY, Abraham (1618-1667)**

It is a hard and nice thing for a man to
write of himself. It grates his own heart to
say anything of disparagement, and the
reader's ears to hear anything of praise from
him.

Of Myself.

This only grant me, that my means may lie
Too low for envy, for contempt too high.*

Ode. c. 9.

Acquaintance I would have, but when't
depends

Not on the number, but the choice of friends.

Ib.

For he that runs it well twice runs his race.

Ib., 11.

Charmed with the foolish whistlings of a
name.†

Of Agriculture.

The monster London.

Of Solitude.

Let but thy wicked men from out thee go,
And all the fools that crowd thee so,

Even thou who dost thy millions boast,
A village less than Islington wilt grow,
A solitude almost.

Ib.

God the first garden made, and the first city
Cain.

The Garden.

Begin, be bold, and venture to be wise,
He who defers this work from day to day,
Does on a river's bank expecting stay,
Till the whole stream, which stopped him,
should be gone,

That runs, and as it runs, for ever will run
on.‡

Danger of Procrastination.

What shall I do to be for ever known,
And make the age to come my own ?

The Motto.

Come, my best friends, my books, and lead
me on.

Ib.

His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the
right.§

On the Death of Mr. Crashaw.

* Translation of Horace.

† Translation of Virgil, *Georg.*, Book 2.‡ Translation of Horace, 1 *Ep.*, 2, 4.§ Cf. Pope, *Essay on Man*, p. 349b.

Just as a bird, that flies about
And beats itself against the cage,
Finding at last no passage out,
It sits and sings, and so o'ercomes its rage.

Friendship in Absence.**Why**

Should every creature drink but I ?

Why, man of morals, tell me why.

Anacreontiques. No. 2. Drinking.

A mighty pain to love it is,
And 'tis a pain that pain to miss ;
But, of all pains, the greatest pain
It is to love, but love in vain.

No. 7. Gold.

When I myself am nothing but a name.

**Ode upon occasion of a Copy of Verses
of my Lord Broghill's.**

Nothing so soon the drooping spirits can
raise
As praises from the men whom all men
praise.

Ib.

Lukewarmness I account a sin,
As great in love as in religion.

The Mistress.—Love Verses. The Request.

The world's a scene of changes ; and to be
Constant, in Nature were inconstancy.

Inconstancy

Well then ; I now do plainly see
This busy world and I shall ne'er agree ;
The very honey of all earthly joy
Does of all meats the soonest cloy ;

And they, methinks, deserve my pity,
Who for it can endure the stings,

The crowd, the buzz, and murmurs
Of this great hive, the city.

The Wish.

May I a small house and large garden have !
And a few friends, and many books, both
true.

Ib.

Words that weep and tears that speak.

The Prophet.

If things then from their end we happy call,
'Tis Hope is the most hopeless thing of all.

Against Hope.

Hope ! of all ills that men endure,
The only cheap and universal cure !

For Hope.

Th' adorning thee with so much art
Is but a barbarous skill ;
'Tis like the poisoning of a dart
Too apt before to kill.

The Waiting-maid.

Nor can the snow, which now cold Age does
shed
Upon thy reverend head,
Quench or allay the noble fires within.

Pindaric Odes. To Mr. Hobbes.

To things immortal, Time can do no wrong,
And that which never is to die, for ever must
be young.

Ib.

Life is an incurable disease.

Truth is truest poesy.

To Dr. Scarborough.
Davidels. Book 1, l. 41.

Nothing is there to come, and nothing past,
But an eternal now does always last.

Book 1, l. 361.

Sometimes he thinks that Heaven the vision
sent,

And ordered all the pageants as they went;
Sometimes, that only 'twas wild Fancy's play,
The loose and scattered relics of the day.

Book 2, l. 789.

His way once chose, he forward thrust out-
right,

Nor stepped aside for dangers or delight.

Book 4, l. 361.

Who lets slip Fortune, her shall never find;
Occasion, once passed by, is bald behind.

Pyramus and Thisbe. St. 15.

Fame, like man, will grow white as it grows
old.

*Quoted by Dr. Johnson, in
"Lives of the Poets."*

COWLEY, Hannah (née Parkhouse)
(1743-1809)

Five minutes—Zounds! I have been five
minutes too late all my lifetime [Saville].

The Belle's Stratagem (1782). Act i. 1.

Vanity, like murder, will out. Act i. 4.

What is woman? Only one of Nature's
agreeable blunders.

Who's the Dupe? Act ii. 2.

COWPER, William (1731-1800)

William was once a bashful youth;

His modesty was such,
That one might say (to say the truth),
He rather had too much.

Of Himself.

But some a different notion had,

And at each other winking,
Observed that though he little said,

He paid it off with thinking. *Ib.*

No dancing bear was so genteel

Or half so *dégagé*. *Ib.*

Oh, then indulge thy grief, nor fear to tell

The gentle source from whence thy sorrows
flow;

Nor think it weakness, when we love to feel;
Nor think it weakness what we feel to show.

To Delia. On her endeavouring to con-
ceal her grief at Parting.

Hope, like the short-lived ray that gleams
awhile, . . .

Cheers e'en the face of misery to a smile.

Despair at his separation.

Absence from whom we love is worse than
death,

And frustrate hope severer than despair. *Ib.*

Who early loves, though young, is wise—

Who old, though grey, a fool.

Upon a Venerable Rival.

That subject for an angel's song,
The hero, and the saint.

On reading "Sir Charles Grandison."

There goes the parson—O illustrious spark!
And there, scarce less illustrious, goes the clerk.

On Observing Some Names of Little Note.

What peaceful hours I once enjoyed!

How sweet their memory still!

But they have left an aching void,

The world can never fill.

Olney Hymns (1779). No. 1.

And Satan trembles when he sees

The weakest saint upon his knees. *No. 29*

God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm. *No. 68.*

Ye fearful saints, fresh courage take,

The clouds ye so much dread

Are big with mercy, and shall break

In blessings on your head.* *Ib.*

Behind a frowning providence

He hides a smiling face. *Ib.*

The bud may have a bitter taste,

But sweet will be the flower. *Ib.*

Blind unbelief is sure to err,

And scan his work in vain. *Ib.*

Musical as the chime of tinkling rills,

Weak to perform, though mighty to pretend.

The Progress of Error (c. 1782). l. 14.

The clear harangue, and cold as it is clear,

Falls soporific on the listless ear. *l. 19.*

From thoughtless youth to ruminating age.

l. 24.

And pleasure brings as surely in her train

Remorse, and Sorrow, and vindictive Pain.

l. 43.

Even Bacchanalian Madness has its charms.

l. 56.

Unmiss'd but by his dogs and by his groom.

l. 95.

Oh laugh or mourn with me, the rueful jest,

A cassocked huntsman, and a fiddling priest!

l. 110.

Himself a wanderer from the narrow way,

His silly sheep, what wonder if they stray?

l. 118.

O Italy!—thy sabbaths will be soon

Our sabbaths. *l. 152.*

Folly and Innocence are so alike,

The difference, though essential, fails to strike.

l. 203.

Remorse, the fatal egg by Pleasure laid.

l. 239.

First wish to be imposed on, and then are.

l. 290.

Our most important are our earliest years.

l. 353.

* See Villiers Duke of Buckingham, p. 370a.

How many a dunce that has been sent to
 roam,
 Excels a dunce that has been left at home !
l. 414.

While learning, once the man's exclusive
 pride,
 Seems verging fast towards the female side.
l. 428.

And of all arts sagacious dupes invent,
 To cheat themselves and gain the world's
 assent,
 The worst is—Scripture warped from its
 intent.
l. 434.

None but an author knows an author's cares,
 Or Fancy's fondness for the child she bears.
l. 515.

Your blunderer is as sturdy as a rock. *l. 538.*

He has no hearing on the prudent side.
l. 548.

Secure of nothing but to lose the race.
l. 562

Faults in the life breed errors in the brain.
l. 563.

What is a righteousness that men devise,
 What, but a sordid bargain for the skies ?
Truth. *l. 75.*

Humility may clothe an English dean.
l. 118.

She might be young, some forty years ago.
l. 132.

A growing dread of vengeance at his heels.
l. 259.

He has no hope who never had a fear.
l. 299.

The Scripture was his jest-book. *l. 308.*

Just knows, and knows no more, her Bible
 true,
 A truth the brilliant Frenchman never knew.
l. 328.

To them the sounding jargon of the schools
 Seems what it is—a cap and bells for fools.
l. 368.

You told me, I remember, glory built
 On selfish principles, is shame and guilt.
Table Talk. *l. 1.*

If monarchy consists in such base things
 Sighing, I say again, I pity kings !
l. 138.

Flippant fluency of tongue. *l. 146.*

Admirals, extolled for standing still,
 Or doing nothing with a deal of skill. *l. 191.*

Firm friends to peace, to pleasure, and good
 pay.
l. 194.

Liberal in all things else, yet Nature here
 With stern severity deals out the year.
l. 207.

Earth shakes beneath them, and heaven roars
 above ;

But nothing scares them from the course they
 love.
l. 459.

Mean you to prophesy, or but to preach ?
l. 478.

Feels himself spent, and fumbles for his
 brains.
l. 536.

As if an eagle flew aloft, and then—
 Stooped from its highest pitch to pounce a
 wren.
l. 551.

Religion, harsh, intolerant, austere,
 Parent of manners, like herself, severe.
l. 611.

That constellation set, the world in vain
 Must hope to look upon their like again.
l. 659.

Oaths, used as playthings or convenient tools.
Expostulation. *l. 37.*

And trident-bearing queen of the wide seas.
l. 275.

Where Obstinacy takes his sturdy stand,
 To disconcert what Policy has planned ;
 Where Policy is busied all night long
 In setting right what Faction has set wrong.
l. 298.

War lays a burden on the reeling state.
l. 306.

Kiss the book's outside, who ne'er look
 within.
l. 389.

The man that dares traduce, because he can
 With safety to himself, is not a man. *l. 432.*

In such a cause they could not dare to fear.
l. 621.

What dotage will not Vanity maintain ?
 What web too weak to catch a modern brain ?
l. 628.

Or serves the champion in forensic war
 To flourish and parade with at the bar.
l. 664.

I know the warning song is sung in vain,
 That few will hear and fewer heed the strain.
l. 724.

The poor, inured to drudgery and distress,
 Act without aim, think little, and feel less,
 And nowhere, but in feigned Arcadian scenes,
 Taste happiness, or know what pleasure
 means.
Hope. *l. 7.*

The rich grow poor, the poor become purse-
 proud.
l. 18.

Pleasure is labour too, and tires as much.
l. 20.

And just when evening turns the blue vault
 grey,
 To spend two hours in dressing for the day.
l. 81.

Serves merely as a soil for discontent
 To thrive in.
l. 99.

While conversation, an exhausted stock,
 Grows drowsy as the clicking of a clock.
l. 105.

Men deal with life as children with their play,
Who first misuse, then cast their toys away.
l. 129.

Man is the genuine offspring of revolt.
l. 183.

His weekly drawl
Though short, too long.
l. 201.

Emulous always of the nearest place
To any throne, except the throne of grace.
l. 240.

The centre of a thousand trades.
l. 248.

Each man's belief is right in his own eyes.
l. 285.

The wrong was his who wrongfully com-
plained.
l. 323.

My creed is, he is safe that does his best,
And death's a doom sufficient for the rest.
l. 397.

A hand as liberal as the light of day.
l. 410.

And differing judgments serve but to declare,
That Truth lies somewhere, if we knew but
where.
l. 425.

The sacred book no longer suffers wrong,
Bound in the fetters of an unknown tongue,
But speaks with plainness art could never
mend,
What simplest minds can soonest comprehend.
l. 450.

And he that stole has learned to steal no
more.
l. 525.

A knave when tried on honesty's plain rule,
And when by that of reason a mere fool.
l. 568.

Assailed by scandal and the tongue of strife,
His only answer was a blameless life.
l. 578.

Blush, Calumny ! and write upon his tomb,
If honest eulogy can spare thee room.
l. 590.

No blinder bigot, I maintain it still,
Than he who must have pleasure, come what
will.
l. 595.

Art thrives most
Where commerce has enriched the busy coast.
Charity. *l. 114.*

Grief is itself a medicine.
l. 159.

He found it inconvenient to be poor.
l. 189.

Some men make gain a fountain, whence
proceeds
A stream of liberal and heroic deeds.
l. 244.

But let insolvent innocence go free;
l. 289.

Verse, like the laurel, its immortal meed,
Should be the guerdon of a noble deed.
l. 292.

All truth is precious, if not all divine.
l. 331.

Flavia, most tender of her own good name,
Is rather careless of her sister's fame.
l. 453.

A teacher should be sparing of his smile.
l. 490.

No skill in swordsmanship, however just,
Can be secure against a madman's thrust.
l. 509.

When scandal has new minted an old lie,
Or taxed invention for a fresh supply,
'Tis called a satire.
l. 513.

Pelting each other for the public good.
l. 623.

Spare the poet for his subject's sake.
l. 636.

Conversation in its better part,
May be esteemed a gift, and not an art.
Conversation. *l. 3.*

Words learned by rote, a parrot may rehearse,
But talking is not always to converse.
l. 7.

Oaths terminate, as Paul observes, all strife ;
Some men have surely then a peaceful life !
l. 55.

Asseveration blustering in your face
Makes contradiction such a hopeless case.
l. 59.

Though syllogisms hang not on my tongue,
I am not surely always in the wrong ;
'Tis hard if all is false that I advance,
A fool must now and then be right by chance.
l. 93.

A noisy man is always in the right.
l. 114.

Dubius is such a scrupulous good man.
l. 119.

He would not with a peremptory tone
Assert the nose upon his face his own.
l. 121.

His sole opinion, whatso'er befall,
Centering at last in having none at all.
l. 133.

Where men of judgment creep and feel their
way,
The positive pronounce without dismay.
l. 145.

The proud are always most provoked by pride.
l. 160.

A moral, sensible, and well-bred man
Will not affront me, and no other can.
l. 193.

" Can this be true ? " an arch observer cries ;
" Yes " (rather moved), " I saw it with these
eyes."
" Sir ! I believe it on that ground alone ;
I could not, had I seen it with my own."
l. 231.

A tale should be judicious, clear, succinct,
The language plain, and incidents well linked ;
Tell not as new what everybody knows,
And, new or old, still hasten to a close.
l. 235.

Pernicious weed ! whose scent the fair annoys,
Unfriendly to society's chief joys,
Thy worst effect is banishing for hours
The sex whose presence civilises ours.
l. 251.

I cannot talk with civet in the room,
A fine puss gentleman that's all perfume;
The sight's enough—no need to smell a beau.
l. 283.

The solemn fop, significant and budge;
A fool with judges, amongst fools a judge.
l. 299.

His wit invites you by his looks to come,
But when you knock it never is at home.
l. 303.

Some men employ their health, an ugly trick,
In making known how oft they have been
sick.
l. 311.

Thus always teasing others, always teased,
His only pleasure is—to be displeased.
l. 345.

Our wasted oil unprofitably burns,
Like hidden lamps in old sepulchral urns.
l. 357.

And finds a changing clime a happy source
Of wise reflection and well-timed discourse.
l. 387.

The visit paid, with ecstasy we come,
As from a seven years' transportation, home.
l. 399.

And though the fox he follows may be tamed,
A mere fox-follower never is reclaimed.
l. 409.

Whose only fit companion is his horse.
l. 412.

Oh, to the club, the scene of savage joys,
The school of coarse good-fellowship and noise.
l. 421.

Fashion, leader of a chattering train,
Whom man, for his own hurt, permits to
reign.
l. 457.

No—marble and recording brass decay,
And, like the graver's memory, pass away.
l. 551.

It moves me more perhaps than folly ought.
l. 625.

And useless as a candle in a skull.
l. 785.

A poet does not work by square or line.
l. 794.

Though such continual zigzags in a book,*
Such drunken reelings, have an awkward look.
l. 866.

To find the medium asks some share of wit,
And therefore 'tis a mark fools never hit.
l. 884.

Hackneyed in business, wearied at that oar,
Which thousands, once fast chained to, quit
no more.
Retirement. l. 1.

And having lived a trifler, die a man.
l. 14.

In the last scene of such a senseless play.
l. 32.

Custom's idiot sway.
l. 49.

A mind released
From anxious thoughts how wealth may be
increased.
l. 139.

The lover too shuns business.
l. 219.

The disencumbered Atlas of the state.
l. 394.

The good we never miss we rarely prize.
l. 406.

Some pleasures live a month and some a year,
But short the date of all we gather here.
l. 459.

Nature indeed looks prettily in rhyme.
l. 567.

He likes the country, but in truth must own,
Most likes it when he studies it in town.
l. 573.

Peers are not always generous as well-bred.
l. 597.

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.
l. 623.

A life of ease a difficult pursuit.
l. 634.

An idler is a watch that wants both hands;
As useless if it goes as when it stands.
l. 681.

Chase
A panting syllable through time and space.
l. 691.

Till authors hear at length one general cry,
Tickle and entertain us, or we die!
l. 707.

Beggars invention and makes fancy tame.
l. 709.

I praise the Frenchman; * his remark was
shrewd,—

"How sweet, how passing sweet is solitude!
But grant me still a friend in my retreat,
Whom I may whisper—Solitude is sweet."
l. 739.

O'erjoyed was he to find,
That though on pleasure she was bent,
She had a frugal mind.
History of John Gilpin (c. 1782). *St.* 8.

And all agog
To dash through thick and thin.
St. 10.

His horse, who never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more.
St. 24.

Just like unto a trundling mop,
Or a wild goose at play.
St. 35.

A wig that flowed behind,
A hat not much the worse for wear,
Each comely in its kind.
St. 46.

Now let us sing long live the King,
And Gilpin, long live he;
And when he next doth ride abroad,
May I be there to see.
St. 63.

* Digressions.

* La Bruyère; also attributed to Jean Guez de Balzac (1594–1654).

COWPER

99a

United yet divided, twain at once;
So sit two kings of Brentford on one throne.

The Task (1783). *The Sofa*. l. 77.

So slow

The growth of what is excellent, so hard
To attain perfection in this nether world. l. 83.

From pangs arthritic that infest the toe
Of libertine excess. l. 105.

Far-fetched and little worth. l. 243.

Toils much to earn a monumental pile,
That may record the mischiefs he hath done. l. 276.

Like a coy maiden, Ease, when courted most,
Farthest retires. l. 409.

But imitative strokes can do no more
Than please the eye. l. 426.

The earth was made so various, that the mind
Of desultory man, studious of change,
And pleased with novelty, might be indulged. l. 506.

In cities vice is hidden with most ease,
Or seen with least reproach. l. 689.

Where has commerce such a mart,
So rich, so thronged, so drained, and so
supplied

As London, opulent, enlarged, and still
Increasing London? l. 719.

God made the country, and man made the
town.* l. 749.

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade!
The Time Piece. l. 1.

My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is
filled. l. 5.

Mountains interposed,
Make enemies of nations, who had else
Like kindred drops been mingled into one. l. 17.

I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned. l. 29.

Slaves cannot breathe in England; if their
lungs
Receive our air, that moment they are free;
They touch our country, and their shackles
fall. l. 40.

England, with all thy faults, I love thee still,
My country! † l. 206.

Though thy clime
Be fickle, and thy year, most part deformed
With dripping rains, or withered by a frost,

99b

I would not yet exchange thy sullen skies,
And fields without a flower, for warmer
France,
With all her vines. l. 209.

In the name of soldiership and sense. l. 225.

Presume to lay their hand upon the ark
Of her magnificent and awful cause. l. 231.

Praise enough
To fill the ambition of a private man,
That Chatham's language was his mother-
tongue. l. 235.

The nose of nice nobility. l. 259.

We justly boast
At least superior jockeyship, and claim
The honours of the turf as all our own. l. 275.

There is a pleasure in poetic pains,
Which only poets know. l. 285.

Reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene. l. 411.

Heard at conventicle, where worthy men,
Misled by custom, strain celestial themes
Through the pressed nostril. l. 437.

Whoe'er was edified, themselves were not. l. 444.

Oh spare your idol! think him human still;
Charms he may have, but he has frailties too;
Dote not too much, nor spoil what ye admire. l. 496.

How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully, preached! l. 539.

Variety's the very spice of life,
That gives it all its flavour. l. 606.

She that asks
Her dear five hundred friends. l. 652.

A graduated dunce. l. 749.

And he was competent whose purse was so. l. 752.

A man of letters, and of manners too. l. 792.

Crack the satiric thong. *The Garden*. l. 26.

Domestic happiness, thou only bliss
Of Paradise that has survived the Fall! l. 41.

Where pleasure is adored,
That reeling goddess with the zoneless waist
And wandering eyes, still leaning on the arm
Of Novelty, her fickle frail support. l. 51.

Dream after dream ensues,
And still they dream that they shall still
succeed,
And still are disappointed. l. 127.

Some write a narrative of wars, and feats
Of heroes little known, and call the rant
A history. l. 139.

* Borrowed from Varro (B.C. 118-B.C. 29): "Nec mirum, quod divina natura dedit agros, ars humana ædificavit urbes."

† See Churchill: "Be England what she will," p. 82b.

COWPER

100a

And charge
His mind with meanings that he never had. *l. 143.*
Great contest follows, and much learned dust. *l. 161.*
Eternity for bubbles proves at last
A senseless bargain. *l. 175.*
From reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up! *l. 183.*
God never meant that man should scale the
heavens
By strides of human wisdom. *l. 221.*
Full often too
Our wayward intellect, the more we learn
Of nature, overlooks her Author more. *l. 235.*
The only amaranthine flower on earth
Is virtue. *l. 268.*
How various his employments, whom the
world
Calls idle. *l. 352.*
Studious of laborious ease. *l. 361.*
Experience, slow preceptress, teaching oft
The way to glory by miscarriage foul. *l. 505.*
Who loves a garden, loves a greenhouse too. *l. 566.*
Oh thou,* resort and mart of all the earth,
Chequered with all complexions of mankind,
And spotted with all crimes; in which I see
Much that I love, and more that I admire,
And all that I abhor; thou freckled fair,
That pleases and yet shocks me. *l. 835.*
I burn to set the imprisoned wranglers free,
And give them voice and utterance once again.
The Winter Evening. l. 34.
Now stir the fire and close the shutters fast. *l. 36.*
The cups
That cheer but not inebriate.† *l. 39.*
This folio of four pages, happy work!
Which not even critics criticise.‡ *l. 50.*
And Katerfelto, with his hair on end,
At his own wonders, wondering for his bread. *l. 86.*
'Tis pleasant through the loopholes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd. *l. 88.*
O Winter! ruler of the inverted year. *l. 120.*
I crown thee king of intimate delights,
Fireside enjoyments, homeborn happiness. *l. 139.*

100b

The slope of faces from the floor to the roof,
(As if one master spring controlled them all),
Relaxed into a universal grin. *l. 202.*
With spots quadrangular of diamond form,
Ensanguined hearts, clubs typical of strife,
And spades, the emblem of untimely graves. *l. 217.*
Parlour twilight; such a gloom
Suits well the thoughtful or unthinking mind. *l. 278.*
A whiff
Of stale debauch. *l. 469.*
Gloriously drunk. *l. 510.*
And Sidney, warbler of poetic prose. *l. 516.*
Increase of power begets increase of wealth. *l. 580.*
Foppery atones
For folly, gallantry for every vice. *l. 639.*
The Frenchman's darling [Mignonette]. *l. 765.*
But war's a game, which, were their subjects
wise,
Kings would not play at.
The Winter Morning Walk. l. 187.
In every heart
Are sown the sparks that kindle fiery war. *l. 205.*
And the first smith was the first murderer's
son. *l. 219.*
Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observance for its use. *l. 299.*
The beggarly last doit. *l. 321.*
We love
The king who loves the law. *l. 336.*
I would not be a king to be beloved
Causeless, and daubed with undiscerning
praise. *l. 364.*
As dreadful as the Manichean god,*
Adored through fear, strong only to destroy. *l. 449.*
But the age of virtuous politics is past. *l. 498.*
Patriots are grown too shrewd to be sincere,
And we too wise to trust them. *l. 500.*
His ambition is to sink,
To reach a depth profounder still, and still
Profounder, in the fathomless abyss
Of folly. *l. 597.*
He foresees
The fatal issue to his health, fame, peace,
Fortune and dignity. *l. 605.*
What none can prove a forgery may be true;
What none but bad men wish exploded, must. *l. 617.*
Remorse begets reform. *l. 623.*

* London.

† "Cups which cheer but not inebriate." Bishop Berkeley's *Siris*, par. 217. (See *Notes and Queries*, 2nd series, No. 25, p. 490.)

‡ Newspaper.

* The Power of Evil.

COWPER

101a

And with poetic trappings grace thy prose.
l. 684.

They lived unknown
Till Persecution dragged them into fame
And chased them up to heaven. l. 729.
He is the freeman whom the truth makes free.
l. 738.

There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased
With melting airs or martial, brisk or grave.
Some chord in unison with what we hear
Is touched within us, and the heart replies.
The Winter Walk at Noon. l. 1.

How soft the music of those village bells
Falling at intervals upon the ear
In cadence sweet! l. 6.

But not to understand a treasure's worth
Till time has stolen away the slighted good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.
l. 50.

Here the heart
May give a useful lesson to the head,
And learning wiser grow without his books.
Knowledge and wisdom, far from being one,
Have oft-times no connexion. l. 85.

Knowledge is proud that he has learned so
much;
Wisdom is humble that he knows no more.
l. 96.

Some, to the fascination of a name
Surrender judgment hoodwinked. Some the
style
Infatuates, and through labyrinths and wilds
Of error leads them, by a tune entranced.
l. 101.

Nature is but a name for an effect
Whose cause is God. l. 224.

Noblest of the train
That wait on man, the flight-performing
horse. l. 425.

I would not enter on my list of friends,
(Though graced with polished manners and
fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
l. 560.

Commemoration mad; content to hear
(Oh wonderful effect of music's power!)
Messiah's eulogy, for Handel's sake. l. 635.

Sweet is the harp of prophecy; too sweet
Not to be wrong'd by a mere mortal touch.
l. 747.

Worms wind themselves into our sweetest
flowers. l. 831.

All pastors are alike
To wandering sheep, resolved to follow none.
l. 890.

The wildest scorner of his Maker's laws
Finds in a sober moment time to pause.
Tirocinium. l. 55.

101b

Truths that the learn'd pursue with eager
thought
Are not important always as dear-bought.
l. 73.

Shine by the side of every path we tread,
With such a lustre he that runs may read.*
l. 79.

In early days the Conscience has in most
A quickness which in later life is lost. l. 109.
'Twere well with most if books that could
engage
Their childhood, pleased them at a riper age.
l. 147.

Would you your son should be a sot or
dunce,
Lascivious, headstrong, or all these at once;
That in good time, the stripling's finished
taste
For loose expense and fashionable waste,
Should prove your ruin, and his own at last,
Train him in public with a mob of boys.
l. 201.

To follow foolish precedents, and wink
With both our eyes, is easier than to think.
l. 255.

Small skill in Latin, and still less in Greek,
Is more than adequate to all I seek.† l. 385.
The parson knows enough who knows a
Duke. l. 403.

As a priest,
A piece of mere church-furniture at best.
l. 424.

Few boys are born with talents that excel,
But all are capable of living well. l. 509.
A man of letters, manners, morals, parts.
l. 673.

Tenants of life's middle state,
Securely placed between the small and great,
Whose character, yet undebauched, retains
Two-thirds of all the virtue that remains.
l. 807.

Designed by Nature wise, but self-made fools.
l. 837.

Reasoning at every step he treads,
Man yet mistakes his way,
Whilst meaner things, whom instinct leads,
Are rarely known to stray. *The Doves.*

Then shifting his side (as a lawyer knows
how). *Report of an Adjudged Case.*

Profusion apes the noble part
Of liberality of heart,
And dulness of discretion.
Friendship. St. 1.

Religion should extinguish strife,
And make a calm of human life;
But friends that chance to differ
On points which God has left at large,
How fiercely will they meet and charge!
No combatants are stiffer. *St. 23.*

* See Habakkuk ii, 2.

† In allusion to Ben Jonson's line: "And though
thou hadst small Latin and less Greek."

COWPER—CRABBE

102a:

The man that hails you Tom or Jack,
And proves by thumps upon your back
How he esteems your merit,
Is such a friend, that one had need
Be very much his friend indeed
To pardon or to bear it.

St. 29.

Toll for the brave!

The brave that are no more!
All sunk beneath the wave,
Fast by their native shore!

Loss of the Royal George (Sept., 1782).

Choose not alone a proper mate,
But proper time to marry.

Pairing-time Anticipated.

I am monarch of all I survey,
My right there is none to dispute.

Verses. *Alex. Selkirk.*

O solitude! where are the charms
That sages have seen in thy face? *1b.*

Never hear the sweet music of speech. *1b.*

Society, friendship, and love
Divinely bestowed upon man. *1b.*

But the sound of the church-going bell
These valleys and rocks never heard. *1b.*

An honest man, close-buttoned to the chin,
Broad-cloth without, and a warm soul
within. **Epistle to Jos. Hill.**

Forced from home and all its pleasures.

The Negro's Complaint.

He blamed and protested, but joined in the
plan;

He shared in the plunder, but pitied the
man. **Pity for Poor Africans.**

In sooth the sorrow of such days

Is not to be expressed,
When he that takes and he that pays
Are both alike distressed.

The Yearly Distress. *St. 5.*

A kick that scarce would move a horse,
May kill a sound divine. *St. 16.*

His head alone remained to tell
The cruel death he died.

The Death of a Bullfinch.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.

Epistle to a Protestant Lady.

Beware of desperate steps. The darkest day,
Live till to-morrow, will have passed away.

The Needless Alarm.

Oh that those lips had language! Life has
passed

With me but roughly since I heard thee last.
On the Receipt of my Mother's Picture. *l. 1.*

Blest be the art that can immortalise. *l. 8.*

A long, long sigh, and wept a last adieu!
l. 30.

Not scorned in heaven, though little noticed
here. *l. 73.*

102b

I should ill requite thee to constrain
Thy unbound spirit into bonds again. *l. 86.*

Me, howling blasts drive devious, tempest-
tossed,
Sails ripped, seams opening wide, and
compass lost. *l. 102.*

The son of parents passed into the skies. *l. 111.*

For 'tis a truth well known to most,
That whatsoever thing is lost,
We seek it, ere it come to light,
In every cranny but the right.

The Retired Cat.

The base insulting foe.

Trans. Psalm 137.

He sees that this great roundabout
The world, with all its motley rout,
Church, army, physick, law.

The Jackdaw.

But strive to be a man before your mother.
Motto to Connoisseur. *No. 3.*

A worm is in the bud of youth
And at the root of age.
**Stanzas subjoined to the Yearly Bill of
Mortality, 1787.**

And the tear that is wiped with a little address,
May be followed perhaps by a smile.
The Rose.

But misery still delights to trace
Its semblance in another's case.

The Castaway.

Alas, how prone are human-kind to blame
The Powers of Heaven!

Odyssey. *l. 35.*

Shout not! Be still! Unholy is the voice
Of loud thanksgiving over slaughtered men.
1b., 22, 414.

So perish all who shall like him offend!
Ilad. *l. 12.*

COX, Geo. Valentine (1786-1875)

With culture spoil what else would flourish
wild,

And rock the cradle till they bruise the child.
Black Gowns and Red Coats.

CRABBE, Rev. Geo. (1754-1832)

That all men would be cowards, if they dare,
Some men have had the courage to declare.*
Tales of the Hall. *l. 1.*

Soiled by rude hands, who cut and come
again. *7, 26.*

Beauties are tyrants, and if they can reign,
They have no feeling for their subject's
pain. **The Patron.**

Better to love amiss than nothing to have
loved.† **The Struggles of Conscience.**

* See Rochester: "For all men would be cowards
if they durst," p. 264a.

† See references to similar passages under A. H.
CLOW-H.

CRABBE—CRASHAW

103a

Whose most tender mercy is neglect.
The Village (1783). *Book 1.*

I sought the simple life that Nature yields. *Ib.*

These are the tombs of such as cannot die.
The Library (1781).

Fashion, though Folly's child, and guide of fools,
 Rules e'en the wisest, and in learning rules. *Ib.*

Against her foes Religion well defends
 Her sacred truths, but often fears her friends. *Ib.*

But most she fears the controversial pen,
 The holy strife of disputatious men. *Ib.*

The more of these Instructors [Newspapers]
 a man reads, the less he will infallibly understand.

The Newspaper (1785). *To the Reader.*

So idle dreams, the journals of the night,
 Are right and wrong by turns, and mingle
 wrong with right.

The Newspaper (1784).

A master-passion is the love of news. *Ib.*

Oh! rather give me commentators plain,
 Who with no deep researches vex the brain;
 Who from the dark and doubtful love to
 run,

And hold their glimmering tapers to the sun.
The Parish Register (1807). *Part 1. Baptisms.*

Our Farmers round, well pleased with constant gain,
 Like other farmers, flourish and complain. *Ib.*

Pride lives with all; strange names our rustics give
 To helpless infants, that their own may live. *Ib.*

Had that calm look which seemed to all assent,
 And that complacent speech which nothing meant. *Ib.*

A sly old fish, too cunning for the hook.
Part 2. Marriages.

I preach for ever; but I preach in vain. *Ib.*
 Courteous though coy, and gentle though retired. *Ib.*

How strange that men,
 Who guide the plough, should fail to guide the pen. *Ib.*

His delight
 Was all in books; to read them or to write;
 Women and men he strove alike to shun,
 And hurried homeward when his tasks were done. *Part 3. Burials.*

A people still, whose common ties are gone;
 Who, mixed with every race, are lost in none.
The Borough (1810). *Letter 4.*

In this fool's paradise he drank delight. *Ib., 12.*

103b

When youth is fallen, there's hope the young may rise,
 But fallen age for ever hopeless lies. *Ib., 21.*

Books cannot always please, however good;
 Minds are not ever craving for their food. *Ib., 24.*

In idle wishes fools supinely stay;
 Be there a will, and wisdom finds a way.
Birth of Flattery.

Who often reads will sometimes wish to write.
Edward Shore.

Love has a thousand varied notes to move
 The human heart. **The Frank Courtship.**

Presumption or meanness are both too often
 the only articles to be found in a preface.
Preface to Inebriety, a Poem (c. 1772).

CRAIGIE, Pearl Mary Teresa (née Richards), "John Oliver Hobbes"
 (1867-1906).

Women may be whole oceans deeper than we are, but they are also a whole paradise better. She may have got us out of Eden, but as a compensation she makes the earth very pleasant.
The Ambassador (1898). *Act iii.*

CRAIK, Dinah Maria (née Mulock)
 (1826-1887)

Say not that she did well or ill,
 Only, "She did her best." **Poems** (1852).

Two hands upon the breast,
 And labour's done;
 Two pale feet crossed in rest,
 The race is won.
Poem founded on the Russian Proverb,
 "Two hands upon the breast and labour is past."

CRANCH, Christopher Pearse (1813-1892)

Thought is deeper than all speech;
 Feeling deeper than all thought;
 Souls to souls can never teach
 What unto themselves was taught.
Stanzas.

CRASHAW, Richard, B.D. (c. 1613-1649)

Why, 'tis a point of faith. Whate'er it be,
 I'm sure it is no point of charity.
On a Treatise of Charity.

What force cannot effect, fraud shall devise.
Sospetto d'Herode.

It is an armoury of light;
 Let constant use but keep it bright,
 You'll find it yields
 To holy hands and humble hearts,
 More swords and shields
 Than sin hath snares, or hell hath darts.
On a Prayer Book.

Nothing speaks our grief so well
 As to speak nothing.*
Upon the Death of a Gentleman.

* Great griefs are silent."—*Prov.*

CREECH—CROMWELL

104a

Sad mortality may hide
In his ashes all her pride,
With this inscription o'er his head :—
All hope of never dying here lies dead.

Another (on the death of Mr. Herrys).

A happy soul, that all the way
To heaven hath a summer day.

In Praise of Lessius's Rule of Health.

And, when life's sweet fable ends,
Soul and body part like friends :—
No quarrels, murmurs, no delay ;
A kiss, a sigh, and so away.

Ib.

The modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can,—
"Here lies a truly honest man!"

Epitaph on Mr. Ashton.

Whoe'er she be,
That not impossible she,
That shall command my heart and me :
Where'er she lie,
Locked up from mortal eye,
In shady leaves of destiny.

Wishes to his supposed Mistress.

Life that dares send
A challenge to his end,
And when it comes, say, Welcome, friend !

Ib.

Sydneian showers
Of sweet discourse, whose powers
Can crown old winter's head with flowers.

Ib.

The conscious water saw its God, and
blushed.* **Epigrammata Sacra.** *l.* 96.

He giveth oft who gives what's oft refused.†
l. 103.

Heaven's great artillery.
The Flaming Heart. *l.* 56.

Love's great artillery. **Prayer.** *l.* 18.

Mighty Love's artillery.
The Wounds of the Lord Jesus. *l.* 2.

Weeping is the ease of woe.
St. Mary Magdalene. *l.* 13.

CREECH, Thomas, B.D. (1659-1700)
Long time men lay oppressed with slavish
fear ;
Religion's tyranny did domineer.

Tr. of Lucretius. *l.* 63.

At length a mighty one of Greece [Epicurus]
began

To assert the natural liberty of man,
By senseless terrors and vain fancies led
To slavery. Straight the conquered phan-
toms fled. *Ib., l.* 67.

His vigorous and active mind was hurled
Beyond the flaming limits of this world
Into the mighty space, and there did see
How things begin, what can, what cannot be.
Ib., l. 75.

* Translation of Latin epigram by Crashaw on
John 2.—"Nympha pudica Deum vidit, et erubuit."
† Translation of "Sæpe dedit quisquis sæpe negata
dedit."

104b

But above all 'tis pleasantest to get
The top of high philosophy, and sit
On the calm, peaceful, flourishing head of it.
2, 6.

Then, like a thankful guest,
Rise cheerfully from life's abundant feast
And with a quiet mind go take thy rest.
3, 952.

Our life must once have end ; in vain we fly
From following Fate ; e'en now, e'en now, we
die. *3, 1081.*

Not to admire, is all the art I know ;
To make men happy, and to keep them so.*
Translation. *Horace 1, Ep. 6, 1.*

CROLY, George (1780-1860)

Nature's first great title—mind.
Pericles and Aspasia. (*Published 1830.*)

**CREWE-MILNES, Robert Offley Ash-
burton, Earl of Crewe (b. 1858)**

And so his blameless years rolled by,
To-day the double of to-morrow ;
No wish to smile, no need to sigh,
No heart for mirth, no time for sorrow.
Stray Verses (1889-90). *The Bookworm.*

The joyous Paradise of Fools
Has space to spare for young and old.
Ib. Fool's Paradise.

Perhaps those simple souls might teach
Lessons as high as we could set them,
And if they're striving heaven to reach
Their own strange road,—by all means let
them ! *Ib. Easter in Florence.*

CROMWELL, Oliver (1599-1658)

Subtlety may deceive you ; integrity never
will.

Letters. *To Robert Barnard, Jan. 1642.*
A few honest men are better than numbers.
To Sir W. Spring and Maurice Barrow,
Sept., 1643.

I had rather have a plain, russet-coated
Captain, that knows what he fights for, and
loves what he knows, than that which you
call a Gentleman and is nothing else. I
honour a Gentleman that is so indeed. *Ib.*

I beseech you, in the bowels of Christ, think
it possible you may be mistaken.
*To the General Assembly of the Church of
Scotland. Aug. 3, 1650.*

Vain men will speak well of him that does
ill.
To Richard Mayor, July, 1651.

Necessity hath no law. Feigned necessi-
ties, imaginary necessities, are the greatest
cozenage men can put upon the Providence
of God, and make pretences to break known
rules by.

Speeches. *To Parliament, Sept. 12, 1654.*

* Quoted by Byron, in *Don Juan*, canto 5, st. 100,
with the parenthetical lines :
"Plain truth, dear Murray, needs no flowers of speech,
So take it in the very words of Cræch."

105a

I am not a man scrupulous about words
or names or such things. *Ib.*, April 13, 1657.

Paint me as I am. If you leave out the
scars and wrinkles, I will not pay you a
shilling. **Remark to the Painter, Lely.**

CROSS, Marian, née Evans (see
George Eliot)

CROWNE, John (c. 1650–1703)

Wherever I go, the world cries "that's a
gentleman, my life on't a gentleman!" and
when y've said a gentleman, you have said
all. **Sir Courtly Nice** (1685).

Men of quality are above wit. *Ib.*

Poor love is lost in men's capacious minds,*
In ours, it fills up all the room it finds.

Thyestes (1681).

Glory and empire are to female blood
More tempting dangerous rivals than a god.

The Destruction of Jerusalem.

Part 1, Act iii. 2.

There is no hiding from lovers' eyes.
Act iv. 1.

CULPEPER, Nicholas (1616–1654)

Would you have a settled head,
You must early go to bed;
I tell you, and I tell 't again,
You must be in bed at ten.

As quoted by Swift in a Letter to Stella.
Jan. 19, 1710–1.

CUMBERLAND, Richard (1732–1811)

Of all bad things by which mankind are
cursed,

Their own bad tempers surely are the worst.
Menander.

Extremes of fortune are true wisdom's test.
And he's of men most wise who bears them
best. **Philemon.**

CUNNINGHAM, Allan (1784–1842)

A wet sheet and a flowing sea,
A wind that follows fast,
And fills the white and rustling sail,
And bends the gallant mast.

A Wet Sheet and a Flowing Sea (1825).

The hollow oak our palace is.
Our heritage the sea. *Ib.*

When looks were fond and words were few.
Poet's Bridal-day Song.

CUNNINGHAM, John (1729–1773)

The bloom of a rose passes quickly away,
And the pride of a Butterfly dies in a day.
The Rose and the Butterfly.

So various is the human mind;
Such are the frailties of mankind!
What at a distance charmed our eyes,
Upon attainment, droops, and dies.

Hymen.

* "Man's love is of man's life a thing apart"
(*Don Juan*, canto 1, st. 194).

105b

DANIEL, Samuel (1562–1619)

Minions too great argue a King too weak.

The History of the Civil War.

Book 1, st. 38.

When better choices are not to be had,
We needs must take the seeming best of
bad. *Book 2, st. 24.*

Might,
That makes a title where there is no right.
St. 36.

The thing possessed is not the thing it
seems. *St. 104.*

Who reproves the lame must go upright.
Book 3, st. 10.

The bounds once overgone that hold men in,
They never stay; but on from bad to worse.
Wrongs do not leave off there where they
begin,
But still beget new mischiefs in their course.
Book 4, st. 10.

He hath nothing done that doth not all.
St. 14.

Devotion, mother of obedience.
Book 6, st. 33.

The stars that have most glory have no
rest.* *St. 104.*

And all the fair examples of renown
Out of distress and misery are grown.
On the Earl of Southampton.

Sweet, silent rhetoric of persuading eyes,
Dumb eloquence, whose power doth move
the blood
More than the words or wisdom of the wise.
Complaint of Rosamond. *St. 19.*

Jewels, orators of Love. *St. 52.*

Shame leaves us by degrees. *St. 64.*

Unless above himself he can
Erect himself, how poor a thing is man.†
**To the Lady Margaret, Countess of
Cumberland.** *St. 12.*

Sacred on earth; designed a saint above!
Sonnets to Delia. *No. 6.*

The fairest flower that ever saw the light.
No. 37.

And sport, sweet maid, in season of these
years,
And learn to gather flowers before they
wither. *No. 48.*

* See Bacon, p. 10b.

† This is from a classical source. Montaigne
(*Essays*, 1580, Bk. 2, ch. 12, *ad fin.*) has the following
as from a "pagan writer": "Oh! what a vile and
abject thing," says he, "is man unless he can erect
himself above humanity." Here is a *bon mot* and a
useful desire, but equally absurd. For to make the
handful bigger than the hand, the armful bigger than
the arm, and to hope to stride further than the stretch
of our legs, is impossible and monstrous. . . . He may
lift himself if God lend him His hand of special grace;
he may lift himself . . . by means wholly celestial.
It is for our Christian religion, and not for his Stoic
virtue, to pretend to this divine and miraculous
metamorphosis."

DARLING—DAVIDSON

106a

Care-charmer Sleep, son of the sable Night,
Brother to Death, in silent darkness born.*

Ib.

Custom, that is before all law ; Nature, that
is above all art. A Defence of Rhyme.

And you shall find the greatest enemy
A man can have is his prosperity.
Philotas—Tragedy. *Dedication, l. 13.*

But years hath done this wrong,
To make me write too much, and live too
long. *Ib., l. 106.*

Folly in youth is sin, in age 'tis madness.
The Tragedy of Cleopatra (1594). *Act iii. 2.*

For 'tis some ease our sorrows to reveal,
If they to whom we shall impart our woes,
Seem but to feel a part of what we feel,
And meet us with a sigh, but at the close.
Act iv. 1.

Princes in this case
Do hate the traitor, though they love the
treason.† *Ib.*

The absent danger greater still appears ;
Less fears he who is near the thing he fears.
Ib.

Pity is sworn servant unto love ;
And thus be sure, wherever it begin
To make the way, it lets the master in.
The Queen's Arcadia—Comedy, iii. 1.

Ah ! 'tis the silent rhetoric of a look,
That works the league betwixt the states of
hearts. *Ib., v. 2.*

DARLING, Sir Charles John, Judge
(b. 1849)

Men would be great criminals did they need
as many laws as they make.

Scintillæ Juris.

To sacrifice one's honour to one's party is
so unselfish an act that our most generous
statesmen have not hesitated to do it. *Ib.*

Reforms are less to be dreaded than revolutions,
for they cause less reaction. *Ib.*

Public wrongs are but popular rights in
embryo. *Ib.*

Admissions are mostly made by those who
do not know their importance. *Ib.*

To convince a poor voter by the common
argument of promised reforms is merely to
corrupt him with hope. *Ib.*

If a man stay away from his wife for seven
years, the law presumes the separation to
have killed him ; yet, according to our daily
experience, it might well prolong his life. *Ib.*

DARWIN, Erasmus, M.B. (1731-1802)

Soon shall thy arm, unconquered steam,
afar
Drag the slow barge, or drive the rapid car ;

* See Fletcher : " Care-charming sleep," p. 137b.

† " Though I love the treason, I hate the traitor."
—S. Pepys : *Diary*, March 7, 1667.

106b

Or on wide waving wings expanded bear
The flying chariot through the field of air.
The Botanic Garden (1792). *Pt. 1, l. 298.*

The angel Pity shuns the walks of War.
Part 2, 3, 298.

He who allows oppression shares the crime.
Part 2, 3, 458.

He treads unemulous of fame or wealth,
Profuse of toil, and prodigal of health.
Philanthropy of Mr. Howard.

D'AVENANT, Sir Wm. (1606-1668)
The lark now leaves his watery nest,
And climbing, shakes his dewy wings.
The Lark now Leaves.

Awake, awake, the morn will never rise
Till she can dress her beauty at your eyes.
Ib.

Be not with honour's gilded baits beguiled,
Nor think ambition wise because 'tis brave.
Gondibert (1651). *Book 1, canto 5, st. 75.*

The assembled souls of all that men held
wise. *Book 2, canto 5, st. 37.*

Since knowledge is but sorrow's spy,
It is not safe to know. **The Just Italian, v. 1.**

Custom, that unwritten law,
By which the people keep even kings in awe.
Circe. ii. 3.

My lodging is on the cold ground,
And very hard is my fare.
Rivals (performed 1664).*

DAVIDSON, John (1857-1909)

Mere by-blows are the world and we,
And time, within eternity,
A sheer anachronism.
Queen Elizabeth's Day.

Know that relentless strife
Remains, by sea and land,
The holiest law of life. **War Song.**

From fear in every guise,
From sloth, from love of pelf,
By war's great sacrifice
The world redeems itself. *Ib.*

For both were bigots—fateful souls that
plague the gentle world.
A Woman and her Son.

The sun is bright on heaven's brow,
The world's fresh blood runs fleet ;
Time is as young as ever now,
Nature as fresh and sweet.
A Ballad of Euthanasia.

He cursed the canting moralist,
Who measures right and wrong.
A Ballad of a Poet Born.

* This play is said to have been re-cast by John
Gay, but the statement is doubtful.

DAVIES—DEFOE

107a

And the shamed listeners knew the spell
That still enchants the years,
When the world's commonplaces fell
In music on their ears. 1b.

Night and day! night and day!
Sound the song the hours rehearse!
Work and play! work and play!
The order of the universe. Piper, play.

He kissed the ground her feet did kiss.
A New Ballad of Tannhäuser.

But now that refuge of despair* is shut,
For other lives have twined themselves with
mine. Lammas (1896).

DAVIES, Sir John (1569-1626)

And yet, alas! when all our lamps are
burned,

Our bodies wasted, and our spirits spent,
When we have all the learned volumes
turned,

Which yields men's wits both help and
ornament,

What can we know or what can we discern?
Nosce teipsum (1599). Introduction.
Sec. 1, st. 14.

Skill comes so slow, and life so fast doth fly,
We learn so little and forget so much. St. 19.

If aught can teach us aught, Affliction's
looks,
(Making us pry into ourselves so near),
Teach us to know ourselves, beyond all
books,
Or all the learned schools that ever were. St. 38.

For if we chance to fix our thoughts else-
where,
Though our eyes open be, we cannot see. Sec. 2, st. 15.

Nor can a man of passions judge aright,
Except his mind be from all passions free. Sec. 4, st. 18.

For Nature in man's heart her laws doth
pen. Sec. 26, st. 2.

Although they say, "Come, let us eat and
drink;
Our life is but a spark, which quickly
dies":

Though thus they say, they know not what
to think;
But in their minds ten thousand doubts
arise. Sec. 30, st. 4.

For who did ever yet, in honour, wealth,
Or pleasure of the sense, contentment find? St. 50.

If then all souls, both good and bad do teach
With general voice, that souls can never die;
'Tis not man's flattering gloss, but Nature's
speech,
Which, like God's oracles, can never lie. St. 81.

* Suicide.

107b

For how can that be false, which every
tongue
Of every mortal man affirms for true?
Sec. 32, st. 55.

Wit to persuade and beauty to delight.
Orchestra (1596). St. 5.

Why should your fellowship a trouble be,
Since man's chief pleasure is society?
St. 32.

Behold the world, how it is whirlèd round,
And for it is so whirl'd is namèd so. St. 34.

Dancing, the child of Music and of Love.
St. 96.

Adding once more the music of the tongue
To the sweet speech of her alluring eyes.
St. 97.

Wedlock, indeed, hath oft compared been
To public feasts, where meet a public rout;
Where they that are without would fain go in,
And they that are within would fain go
out.* Contention betwixt a Wife.

DAVIES, Scrope Berdmore (1783-1852)

Babylon in all its desolation is a sight not
so awful as that of the human mind in ruins.
Letter. To Thomas Raikes, May 25, 1835.

DAVISON, Francis (1575-1619?)

Where Desire doth bear the sway,
The heart must rule, the head obey.
Desire's Government.

Some ease it is hid sorrows to declare.
Sonnet 5. A Complaint.

A beggar's life is for a king.
Song (c. 1613).

DAVISON, Walter (1581-1608?)

Love most concealed doth most itself dis-
cover. Sonnet 14.

DECATUR, Stephen (1779-1820)

Our country! In her intercourse with
foreign nations may she always be in the
right; but our country, right or wrong.†
Toast. April, 1816.

DEFOE, Daniel (1659?-1731)

The grand contention's plainly to be seen,
To get some men put out, and some put in.
The True-Born Englishman (1701).
Introduction.

Wherever God erects a house of prayer,
The Devil always builds a chapel there;
And 'twill be found, upon examination,
The latter has the largest congregation.‡
Part 1, l. 1.

* See Montaigne ("French Quotations").

† "I hope to find my country in the right; however, I will stand by her, right or wrong."—J. J. Crittenden, of Kentucky.

‡ An old proverb. See under "Proverbs"; "No sooner is a temple built to God."

Drunk'ness, the darling favourite of hell.
l. 51.

That vain, ill-natured thing, an Englishman.
l. 133.

That heterogeneous thing, an Englishman.
l. 280.

Wealth, howsoever got, in England makes
Lords of mechanics, gentlemen of rakes ;
Antiquity and birth are needless here ;
'Tis impudence and money makes a peer.
l. 360.

Great families of yesterday we show,
And lords, whose parents were the Lord knows
who.
l. 374.

No panegyric needs their praise record ;
An Englishman ne'er wants his own good
word.
Part 2, l. 152.

Restraint from ill is freedom to the wise ;
But Englishmen do all restraint despise.
l. 206.

For Englishmen are ne'er contented long.
l. 244.

And of all plagues with which mankind are
curst,
Ecclesiastic tyranny's the worst.
l. 299.

When kings the sword of justice first lay
down,
They are no kings, though they possess the
crown ;
Titles are shadows, crowns are empty things :
The good of subjects is the end of kings.
l. 313.

For justice is the end of government. l. 368.
But English gratitude is always such
To hate the hand which doth oblige too
much.
l. 409.

Wise men affirm it is the English way
Never to grumble till they come to pay.
Ib., *Britannia*, l. 84.

The best of men cannot suspend their fate ;
The good die early, and the bad die late.
Character of the late Dr. S. Annesley.

We loved the doctrine for the teacher's
sake.
Ib.

Nature has left this tincture in the blood,
That all men would be tyrants if they could.
The Kentish Petition (1701). *Addenda*.
l. 11.

The art of war, which I take to be the
highest perfection of human knowledge.
The History of Projects (1697). *Introduction*.

Self-destruction is the effect of cowardice
in the highest extreme.
Of Projectors.

Women, in my observation, have little or
no difference in them, but as they are or are
not distinguished by education.

Of Academies.

I do not prescribe fire and faggot, but as
Scipio said of Carthage, Delenda est Carthago.
The Shortest Way with the Dissenters (1702).

Moses was a merciful, meek man, and yet
with what fury did he run through the camp,
and cut the throats of three-and-thirty
thousand of his dear Israelites that were
fallen into idolatry.
Ib.

Alas the Church of England ! What with
Popery on one hand, and schismatics on the
other, how has she been crucified between
two thieves !
Ib.

These [the lawyers] are the mountebanks of
State,
Who by the sleight of tongues can crimes
create.

A Hymn to the Pillory (1703).

For crime is all the shame of punishment.
Ib.

Tell them the men that placed him here
Are friends unto the times ;
But at a loss to find his guilt,
They can't commit his crimes.
Ib.

Necessity makes an honest man a knave.
Robinson Crusoe (1719). *Serious Reflections*.

In trouble to be troubled
Is to have your trouble doubled.
Robinson Crusoe. *The Farther Adventures*.
(1719.)

A true-bred merchant is the best gentle-
man in the nation.
Ib.

DEKKER, Thomas (1570 ?-1641 ?)

A wise man poor
Is like a sacred book that's never read.
Old Unfortunatus (1600), i. 1.

Age is like love, it cannot be hid.
Ib., ii. 1.

Brave shoemakers, all gentlemen of the
gentle craft.

The Shoemaker's Holiday (1600), iii. 1.

By the lord of Ludgate it's a fine life to be
Lord Mayor ; it's a stirring life, a fine life,
a velvet life, a careful life.
Ib., v. 2.

Golden slumbers kiss your eyes,
Smiles awake you when you rise.

The Comedy of Patient Grissil.*

To add to golden numbers golden numbers.
Ib.

Honest labour bears a lovely face.
Ib.

Funeral grief loathes words.

The Honest Whore (1604). Pt. 1, Act i. 1.

O what a heaven is love ! O what a hell !
Ib.

The best of men
That e'er wore earth about him, was a
sufferer ;
A soft, meek, patient, humble, tranquil
spirit,
The first true gentleman that ever breathed.
Ib., i. 1.

* Written jointly by Thomas Dekker, Henry Chettle
and William Houghton. The lines quoted are attri-
buted to Dekker

DENHAM—DE · QUINCEY

109a

That great fishpond, the sea. *Ib., i. 2.*
Were there no women, men might live like
gods. *Ib., Pt. 2, iii. 1.*

There's no music when a woman is in the
concert. *Ib., iv. 3.*

To drink healths is to drink sickness. *Ib.*

A patient man's a pattern for a king.
Part 2, ad fin.

DENHAM, Sir John (1615-1669)

But wealth is crime enough to him that's
poor. *Cooper's Hill (1642). l. 122.*

O could I flow like thee,* and make thy
stream

My great example, as it is my theme!
Though deep, yet clear; though gentle, yet
not dull;

Strong without rage, without o'erflowing
full. *l. 189.*

Variety, which all the rest endears. *l. 223.*

Happy when both to the same centre move,
When Kings give liberty, and subjects love.
l. 333.

Thus Kings, by grasping more than they
could hold,

First made their subjects by oppression bold;
And popular sway, by forcing Kings to give
More than was fit for subjects to receive,
Ran to the same extremes; and one excess
Made both, by striving to be greater, less.
l. 343.

Such was his force of eloquence, to make
The hearers more concerned than he that
spake;

Each seemed to act the part he came to see,
And none was more a looker-on than he.

*On the Earl of Strafford's
Trial and Death. l. 11.*

Forbidden wares sell twice as dear.
Natura Naturata. l. 16.

To him no author was unknown,
Yet what he wrote was all his own.
On Mr. Abraham Cowley's Death. l. 29.

Horace's wit and Virgil's state
He did not steal, but emulate;
And when he would like them appear,
Their garb, but not their clothes, did wear.
l. 35.

For all those pretty knacks you compose,
Alas, what are they but poems in prose?

*To the Five Members of the Hon.
House of Commons. l. 41.*

But whither am I strayed? I need not raise
Trophies to thee from other men's dispraise.
On Mr. John Fletcher's Works. l. 19.

109b

But yet beware of councils when too full;
Number makes long disputes.
Of Prudence. l. 59.*

Debate destroys despatch. *l. 63.*

Books should to one of these four ends
conduce,
For wisdom, piety, delight, or use. *l. 83.*

And what a trifle is a moment's breath,
Laid in the scale with everlasting death!
l. 139.

When any great design thou dost intend,
Think on the means, the manner, and the
end. *l. 186.*

When justice on offenders is not done,
Law, government, and commerce are o'er-
thrown. *Of Justice.* l. 85.*

Darkness our guide, Despair our leader was,†
Essay on Virgil's Æneids.

Nor ought a genius less than his that writ
Attempt translation.

To Sir Richard Fanshawe. l. 9.

For never any man was yet so old
But hoped his life one winter more might
hold. *Of Old Age. Part 1, l. 136.*

But age is froward, uneasy, scrutinous,
Hard to be pleased, and parsimonious.
Part 3, l. 235.

Our nature here is not unlike our wine;
Some sorts, when old, continue brisk and
fine. *l. 245.*

Hence from an inn, not from my home
I pass. *Part 4, l. 233.*

Actions of the last age are like almanacs
of the last year. *The Sophy (1642).*

Fear and Guilt

Are the same things, and when our actions
are not,

Our fears are, crimes. *Ib.*

Uncertain ways unsafest are,
And doubt a greater mischief than despair. *Ib.*

Why should we

Anticipate our sorrows? 'Tis like those
That die for fear of death. *Ib.*

DENMAN, Thomas, Lord Denman (1779-1854)

A delusion, a mockery, and a snare.
O'Connell v. The Queen.

The mere repetition of the *Cantilena* of the
lawyers cannot make it law. *Ib.*

DE QUINCEY, Thos. (1785-1859)

Set up as a theatrical scarecrow for super-
stitious terrors.

*Confessions of an English Opium Eater.
Preface to the Original Edition, 1822.*

* The Thames.

† These are from the Italian of Manconi.
† See Dryden: "Night was our friend," etc.

The memory strengthens as you lay burdens
upon it, and becomes trustworthy as you
trust it. *Part 1.*

Better to stand ten thousand sneers than
one abiding pang, such as time could not
abolish, of bitter self-reproach. *Ib.*

Thou hast the keys of Paradise, O just,
subtle, and mighty opium! *Part 2.*

An Iliad of woes. *Ib.*

I feel assured there is no such thing as
ultimate forgetting; traces once impressed
upon the memory are indestructible. *Part 3.*

Books, we are told, propose to instruct or
to amuse. Indeed! . . . The true anti-
thesis to knowledge, in this case, is not
pleasure but power. All that is literature
seeks to communicate power: all that is not
literature, to communicate knowledge.

*Letters to a Young Man. No. 3. (De
Quincey adds that he is indebted for this
distinction to "many years' conversation
with Mr. Wordsworth.")*

The public is a bad guesser.
Essays. Protestantism.

Friends are as dangerous as enemies.
Schlosser's Literary History.

DE VERE, Aubrey Thomas (1814-
1902)

Of old, between two nations was great war:
Its cause no mortal knew; nor when
began;

Therefore they combated so much the more,
The sire his sword bequeathing to his son.

The Infant Bridal (c. 1855). Part 1, c. 1.

The time is coming, it will soon be come,
When those who dare not fight
For God, or for the right,
Shall fight for peace. *Liberalism.*

DE VERE, Edward, 17th Earl of
Oxford (1550-1604)

What cunning can express
The favour of her face?

What Cunning can express?

If women could be fair and yet not fond.
Woman's Changeableness.

Now at heaven's gates she claps her wings,
The morn not waking till she sings.*

Song of Trico. (Of the lark.)

DIBDIN, Charles (1745-1814)

For they say there's a Providence sits up
aloft
To keep watch for the life of poor Jack.

Poor Jack.

There's a sweet little cherub that sits up
aloft,
To keep watch for the life of poor Jack. *Ib.*

* Cf. Shakespeare, "Hark, hark, the lark at heaven's
gate sings," p. 3004; also D'Avenant, "Awake, awake,
the morn will never rise," p. 1066.

What argufies snivelling and piping your
eye? *Ib.*

And fancy paints the muffled drum,
And plaintive fife,
And the loud volley o'er the grave,
That sounds sad requiems to the brave.
Farewell and Return.

Then trust me there's nothing like drinking
So pleasant on this side the grave;
It keeps the unhappy from thinking,
And makes e'en the valiant more brave.
Nothing like Grog.

Then farewell, my trim-built wherry!
Oars, and coat, and badge, farewell!
Poor Tom.

If, my hearty, you'd not like a lubber
appear,
You must very well know how to hand, reef,
and steer. *Sounding the Bowl.*

'Tis grog, only grog,
Is his rudder, his compass, his cable, his log;
The sailor's sheet anchor is grog.
The Sailor's Sheet Anchor.

And did you not hear of a jolly young
waterman,
Who at Blackfriars Bridge used for to ply?
He feathered his oars with such skill and
dexterity
Winning each heart and delighting each
eye. *The Jolly Young Waterman (1774).*

As he rowed along thinking of nothing at all.
Ib.

What argufies pride and ambition?
Soon or late death will take us in tow:
Each bullet has got its commission,
And when our time's come we must go.
Each Bullet has its Commission.

His form was of the manliest beauty,
His heart was kind and soft,
Faithful, below, he did his duty;
But now he's gone aloft.
Tom Bowling. (From "The Oddities," 1788.)

For though his body's under hatches,
His soul has gone aloft.* *Ib.*

In every mess I find a friend,
In every port a wife.†
Jack in his Element.

For a soldier I listed, to grow great in fame,
And be shot at for sixpence a day.
Charity.

But 'tis always the way on't; one scarce finds
a brother
Fond as pitch, honest, hearty, and true to
the core,
But by battle, or storm, or some damned
thing or other,
He's popped off the hooks and we ne'er see
him more!
Grieving's a Folly.

* Inscribed on Charles Dibdin's gravestone, in the
cemetery of St. James, Camden Town. The song was
written on the occasion of the death of the poet's
brother, for many years master of a merchant vessel.
† See Gay, p. 1426.

DIBDIN—DICKENS

111a

For if bold tars are Fortune's sport,
Still are they Fortune's care.

The Blind Sailor.

And the sign of a true-hearted sailor
Is to give and to take a good joke.

Jack at the Windlass.

Misfortune ever claimed the pity of the
brave.

The Veterans.

Mayhap you have heard that as dear as
their lives

All true-hearted tars love their ships and
their wives.

The Nancy.

But they that han't pity, why I pity them.

True Courage.

I your angels don't like,—I love women.

Nature and Nancy.

But the standing toast that pleased the most
Was, "The wind that blows, the ship that
goes,

And the lass that loves a sailor!"

The Standing Toast.

*From the Comic Opera, "The Round
Robin." (Produced June 21, 1811.)*

Did you ever hear of Captain Wattle?

He was all for love and a little for the bottle.

Captain Wattle and Miss Roe.

DIBDIN, Thos. John (1771-1841)

O, it's a snug little island!

A right little, tight little island!

Search the globe round, none can be found

So happy as this little island.

The Snug Little Island (1797).

Then a very great war-man, called Billy the
Norman,

Cried, D—n it, I never liked my land;

It would be much more handy to leave this
Normandy

And live on yon beautiful island.

Ib.

DICKENS, Charles (1812-1870)

Grief never mended no broken bones, and,
as good people's very scarce, what I says is,
make the most on 'em.*

Sketches by Boz. Gin-Shops.

A smattering of everything, and a know-
ledge of nothing. (*Minerva House.*)

Sentiment.

If the Parks be "the lungs of London"
we wonder what Greenwich Fair is—a
periodical breaking out, we suppose—a sort
of spring rash.

Greenwich Fair.

He had used the word in its Pickwickian
sense . . . he had merely considered him a
humbug in a Pickwickian point of view.

Pickwick Papers (1836). Ch. 1.

Great men are seldom over scrupulous in
the arrangement of their attire.

Ch. 2.

Half-a-crown in the bill, if you look at
the waiter.

Ib.

111b

Kent, sir—everybody knows Kent—
apples, cherries, b'ys, and women.

Ib.

Did it ever strike you on such a morning
as this, that drowning would be happiness
and peace?

Ch. 5.

Oh, a dainty plant is the Ivy green,

That creepeth o'er ruins old.

Ch. 6.

"It wasn't the wine," murmured Mr.
Snodgrass, in a broken voice. "It was the
salmon."

Ch. 8.

"I wants to make your flesh creep,"
replied the boy.

Ib.

"It is always best on these occasions to
do what the mob do."—"But suppose there
are two mobs?" suggested Mr. Snodgrass.—
"Shout with the largest," replied Mr. Pick-
wick.

Ch. 13.

Proud o' the title, as the Living Skel-
lington said ven they showed him.

Ch. 15.

I shall be a gen'l'm'n myself one of these
days, perhaps, with a pipe in my mouth,
and a summer-house in the back garden.

Ch. 16.

Blest if I don't think he's got a main in
his head, as is always turned on.

Ib.

Battledore and shuttlecock's a wery good
game, when you a'n't the shuttlecock and
two lawyers the battledores, in which case
it gets too excitin' to be pleasant.

Ch. 20.

Mr. Weller's knowledge of London was
extensive and peculiar.

Ib.

The wictim o' connubiality.

Ib.

Called me wessel, Sammy—a wessel of
wrath.

Ch. 22.

"It's a wery remarkable circumstance,
sir," said Sam, "that poverty and oysters
always seem to go together."

Ib.

"Wery good power o' suction, Sammy,"
said Mr. Weller the elder. . . . "You'd ha'
made an uncommon fine oyster, Sammy, if
you'd been born in that station o' life."

Ch. 23.

It's over, and can't be helped, and that's
one consolation, as they always says in Turkey.

Ib.

"Dumb as a drum with a hole in it, sir,"
replied Sam.

Ch. 25.

Wery glad to see you, indeed, and hope
our acquaintance may be a long 'un, as the
gen'l'm'n said to the fi' pun' note.

Ib.

Our noble society for providing the infant
negroes in the West Indies with flannel
waistcoats and moral pocket-handkerchiefs.

Ch. 27.

Wen you're a married man, Samivel,
you'll understand a good many things as
you don't understand now; but vether it's
worth while goin' through so much to learn

* See English proverb: "Good people are scarce."

so little, as the charity boy said ven he got to the end of the alphabet, is a matter o' taste. *Ch. 28.*

"Eccentricities of genius, Sam," said Mr. Pickwick. *Ch. 30.*

A double glass o' the invariable. *Ch. 33.*

Poetry's unnat'ral; no man ever talked poetry 'cept a beadle on boxin' day, or Warren's blackin' or Rowland's oil, or some o' them low fellows. *Ib.*

"That's rayther a sudden pull up, ain't it, Sammy?" inquired Mr. Weller.

"Not a bit on it," said Sam; "she'll vish there was more, and that's the great art o' letter writin'." *Ib.*

If your governor don't prove a alleybi, he'll be what the Italians call reg'larly flummoxed. *Ib.*

She's a-swellin' wisibly before my wery eyes. *Ib.*

It's my opinion, sir, that this meeting is drunk. (*Stiggins.*) *Ib.*

Mr. Phunky, blushing into the very whites of his eyes, tried to look as if he didn't know that everybody was gazing at him: a thing which no man ever succeeded in doing yet, or, in all reasonable probability, ever will. *Ch. 34.*

A Being, erect upon two legs, and bearing all the outward semblance of a man, and not of a monster. *Ib.*

Chops and Tomata Sauce. Yours, Pickwick. Chops! Gracious heavens! and Tomata Sauce! Gentlemen, is the happiness of a sensitive and confiding female to be trifled away by such shallow artifices as these? *Ib.*

"Do you spell it with a 'V' or a 'W'?" inquired the judge.

"That depends upon the taste and fancy of the speller, my Lord," replied Sam. *Ib.*

"Put it down a we, my Lord, put it down a we." *Ib.*

"Little to do; and plenty to get, I suppose?" said Sergeant Buzfuz, with jocularly.

"Oh, quite enough to get, sir, as the soldier said ven they ordered him three hundred and fifty lashes," replied Sam.

"You must not tell us what the soldier, or any other man, said, sir," interposed the judge; "it's not evidence." *Ib.*

"Yes, I have a pair of eyes," replied Sam, "and that's just it. If they was a pair of patent double million magnifyin' gas microscopes of hextra power, p'raps I might be able to see through a flight o' stairs and a deal door; but being only eyes, you see, my vision's limited." *Ib.*

Oh Sammy, Sammy, vy worn't there a alleybi? *Ib.*

A friendly swarry, consisting of a boiled leg of mutton with the usual trimmings.* *Ch. 37.*

"You disliked the killbeate taste, perhaps?"

"I don't know much about that 'ere," said Sam, "I thought they'd a wery strong flavour o' warm flat-irons."

"That is the killbeate, Mr. Weller," observed Mr. John Smauker, contemptuously. *Ib.*

We know, Mr. Weller—we, who are men of the world—that a good uniform must work its way with the women, sooner or later. *Ib.*

Anythin' for a quiet life, as the man said wen he took the sivation at the lighthouse. *Ib.*

But Dick put a couple of balls in his nob, And perwailed on him to stop.

(*Sam Weller's Song.*) *Ch. 43.*

Vich is your partickler wanity? Vich wanity do you like the flavour on best? *Ch. 45.*

"Never see . . . a dead post-boy, did you?" inquired Sam. . . . "No," rejoined Bob, "I never did." "No!" rejoined Sam triumphantly. "Nor never vill; and there's another thing that no man never see, and that's a dead donkey." *Ch. 51.*

Oliver Twist has asked for more.

Oliver Twist (1837-9). *Ch. 2.*

Known by the sobriquet of "The Artful Dodger." *Ch. 8.*

There is a passion for hunting something deeply implanted in the human breast. *Ch. 10.*

I only know two sorts of boys. Mealy boys and beef-faced boys. *Ch. 14.*

A beadle! a parish beadle, or I'll eat my head! *Ch. 17.*

There, that'll do; don't yer be too affectionate, in case I'm cross with yer. *Ch. 42.*

I wouldn't abase myself by descending to hold no conversation with him. *Ch. 43.*

"If the law supposes that," said Mr. Bumble . . . "the law is a ass—a idiot." *Ch. 51.*

He [Mr. Squeers] had but one eye, and the popular prejudice runs in favour of two.

Nicholas Nickleby (1838-9). *Ch. 4.*

Subdue your appetites, my dears, and you've conquered human natur'. *Ch. 5.*

There are only two styles of portrait painting, the serious and the smirk. (*Miss La Creevey.*) *Ch. 10.*

* There are wholesale eaters who can devour a leg of mutton and trimmings at a sitting.—*Thomas Hood*; *Review of "Arthur Coningsby"* (1838).

113a

Oh! they're too beautiful to live, much too beautiful. (*Mrs. Kenwigs.*) *Ch. 14.*

One mask of brooses both blue and green. *Ch. 15.*

I pity his ignorance and despise him. (*Fanny Squeers.*) *Ib.*

Language was not powerful enough to describe the infant phenomenon. *Ch. 23.*

"I hope you have preserved the unities, sir?" said Mr. Curdle. *Ch. 24.*

Away with him to the deepest dungeon beneath the castle moat. *Ch. 29.*

A demd damp, moist, unpleasant body. *Ch. 34.*

Every baby born into the world is a finer one than the last. *Ch. 36.*

Pasthry thot aggravates a mon 'stead of pacifying him. (*John Browdie.*) *Ch. 42.*

My life is one demd horrid grind! (*Mr. Mantalini.*) *Ch. 64.*

He has gone to the demnition bow-wows. *Ib.*

"I con-sider," said Mr. Weller, "that the rail is unconstitutional and an inwaser o' privileges."

Master Humphrey's Clock (1840-1).
Further Particulars of Master Humphrey's Visitor.

Is the old min agreeable? (*Dick Swiveller.*)
The Old Curiosity Shop (1840-1). *Ch. 2.*

What is the odds so long as the fire of souls is kindled at the taper of conviviality, and the wing of friendship never moults a feather? (*Dick Swiveller.*) *Ib.*

Codlin's the friend, not Short. *Ch. 19.*

If there were no bad people, there would be no good lawyers. *Ch. 56.*

It was a maxim with Foxey—our revered father, gentlemen—"Always suspect everybody." (*Sampson Brass.*) *Ch. 66.*

Rather a tough customer in argeyment, Joe, if anybody was to try and tackle him.

Barnaby Rudge (1841). *Ch. 1.*

Something will come of this. I hope it mayn't be human gore. (*Simon Tappertit.*) *Ch. 4.*

"He's got his eyes on me!" cried Stag. "I feel 'em, though I can't see 'em. Take 'em off, noble captain. Remove 'em, for they pierce like gimlets."* *Ch. 8.*

"There are strings," said Mr. Tappertit, "... in the human heart that had better not be wibrated." *Ch. 22.*

Oh gracious, why wasn't I born old and ugly? (*Miss Miggs.*) *Ch. 70.*

113b

Ha, ha, ha! See the hangman, when it comes home to him! *Ch. 76.*

The Lord No Zoo.

Martin Chuzzlewit (1843). *Ch. 1.*

Some credit in being jolly. (*Mark Tapley.*) *Ch. 5.*

Captain's biscuits (which are always a moist and jovial sort of viand). *Ib.*

A highly geological home-made cake. *Ib.*

"Let us be merry," said Mr. Pecksniff. Here he took a captain's biscuit. *Ib.*

With affection beaming in one eye and calculation out of the other. *Ch. 8.*

"Don't repine, my friends," said Mr. Pecksniff, tenderly. "Do not weep for me. It is chronic." *Ch. 9.*

Let us be moral. Let us contemplate existence. (*Mr. Pecksniff.*) *Ch. 10.*

Here's the rule for bargains: "Do other men, for they would do you." That's the true business precept. (*Jonas Chuzzlewit.*) *Ch. 11.*

A most remarkably long-headed, flowing-bearded, and patriarchal proverb. *Ch. 13.*

Run a moist pen slick through everything, and start afresh. *Ch. 17.*

"Mrs. Harris," I says, "leave the bottle on the chimley-piece, and don't ask me to take none, but let me put my lips to it when I am so disposed." (*Mrs. Gamp.*) *Ch. 19.*

Some people . . . may be Rooshans, and others may be Prooshans; they are born so, and will please themselves. Them which is of other natures thinks different. (*Mrs. Gamp.*) *Ib.*

Therefore I *do* require it, which I makes confession, to be brought reg'lar and drawed mild. (*Mrs. Gamp.*) *Ch. 25.*

"She's the sort of woman now," said Mould, . . . "one would almost feel disposed to bury for nothing, and do it neatly, too!" *Ib.*

He'd make a lovely corpse. *Ib.*

"Sairey," said Mrs. Harris, "sech is life. Vich likewise is the hend of all things. (*Mrs. Gamp.*) *Ch. 29.*

Our backs is easy ris. We must be cracked-up, or they rises, and we snarls. . . . You'd better crack us up, you had! *Ch. 33.*

Oh, Sairey, Sairey, little do we know what lays before us. (*Mrs. Harris.*) *Ch. 40.*

"Bother Mrs. Harris!" said Betsy Prig. . . . "I don't believe there's no sich a person!" *Ch. 49.*

The words she spoke of Mrs. Harris, lambs could not forgive . . . nor worms forget. *Ib.*

* Your een are like gimlets—augres.—*John Wilson: Noctes Ambrosianæ (Eltrick Shepherd), Dec. 1828.*

114a

Secret, and self-contained, and solitary as an oyster. *A Christmas Carol* (1843). *Stave 1.*

In came Mrs. Fezziwig, one vast substantial smile. *Stave 2.*

Oh, let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations.

The Chimes (1844). *2nd Quarter.*

Let us have no meandering.

David Copperfield (1849-50). *Ch. 1.*

"I am a lone lorn creetur," were Mrs. Gummidge's words, . . . "and everythink goes contrairy with me." *Ch. 3.*

"I feel it more than other people," said Mrs. Gummidge. *Ib.*

She's been thinking of the old 'un. *Ib.*

Barkis is willin'. *Ch. 5.*

I live on broken wittles—and I sleep on the coals. *Ib.*

"When a man says he's willing," said Mr. Barkis, . . . "it's as much as to say, that man's a-waitin' for a answer." *Ch. 8.*

"In case anything turned up," which was his [Mr. Micawber's] favourite expression. *Ch. 11.*

I never will desert Mr. Micawber. (*Mrs. Micawber.*) *Ch. 12.*

Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pound ought and six, result misery. (*Mr. Micawber.*) *Ib.*

Mr. Dick had been for upwards of ten years endeavouring to keep King Charles the First out of the Memorial; but he had been constantly getting into it, and was there now. *Ch. 15.*

We are so very 'umble. (*Uriah Heep.*) *Ch. 17.*

'Orses and dorgs is some men's fancy. They're wittles and drink to me. *Ch. 19.*

I only ask for information. (*Miss Rosa Dartle.*) *Ch. 20.*

"It was as true," said Mr. Barkis, . . . "as taxes is. And nothing's truer than them." *Ch. 21.*

What a world of gammon and spinnage it is, though, ain't it? (*Miss Mowcher.*) *Ch. 22.*

"Oh, surely! surely!" said Mr. Spenlow. . . . "I should be happy myself to propose two months, . . . but I have a partner, Mr. Jorkins." *Ch. 23.*

"People can't die, along the coast," said Mr. Peggotty, "except when the tide's pretty nigh out. They can't be born, unless it's

114b

pretty nigh in—not properly born, till flood. He's a-going out with the tide."* *Ch. 30.*

But I forgive you. . . . I do, and you can't help yourself. (*Uriah Heep.*) *Ch. 42.*

I am sufficiently behind the scenes to know the worth of political life. I am quite an infidel about it, and shall never be converted. *Ch. 43.*

I'm Gormed!—and I can't say no fairer than that! (*Mr. Peggotty.*) *Ch. 63.*

This is a London particular . . . a fog, miss. *Bleak House* (1852-3). *Ch. 3.*

"Not to put too fine a point upon it"—a favourite apology for plain-speaking with Mr. Snagsby. *Ch. 11.*

He was wery good to me, he wos. (*Jo.*) *Ib.*

"My friends," says he, "I remember a duty unfulfilled yesterday. It is right that I should be chastened in some penalty." (*Chadband.*) *Ch. 19.*

The Chadband style of oratory is widely received and much admired. *Ch. 19.*

Jobling, there *are* chords in the human mind. (*Guppy.*) *Ch. 20.*

"It is," says Chadband, "the ray of rays, the sun of suns, the moon of moons, the star of stars. It is the light of Terewth." *Ch. 25.*

It's my old girl that advises. She has the head. But I never own to it before her. Discipline must be maintained. (*Mr. Bagnet.*) *Ch. 27.*

It is a melancholy truth, that even great men have their poor relations. *Ch. 28.*

Never have a mission, my dear child. (*Mr. Jellyby.*) *Ch. 30.*

It was not the custom in England to confer titles on men distinguished by peaceful services, however good and great; unless occasionally, when they consisted of the accumulation of some very large amount of money. *Ch. 35.*

We all draw a little and compose a little, and none of us have any idea of time or money. (*Mr. Skimpole.*) *Ch. 43.*

Hasn't a doubt—zample—far better hang wrong fler than no fler. (*The "debilitated cousin."*) *Ch. 53.*

"You don't happen to know why they killed the pig, do you?" retorts Mr. Bucket. . . . "Why, they killed him . . . on account of his having so much cheek." *Ch. 53.*

* "Pliny hath an odd and remarkable Passage concerning the Death of Men and Animals upon the Recess or Ebb of the Sea."—Sir Thos. Browne's *Letter to a Friend* (c. 1650), sec. 7. Compare also Shakespeare (*Henry V*, ii. 3), "A parted even just before twelve and one, even at the turning of the tide."

DIGBY—DILLON

115a

Why then we should drop into poetry.
(*Silas Wegg.*)

Our Mutual Friend (1864-5). *Book 1,*
Ch. 5.

Meaty jelly, too, especially when a little salt, which is the case when there's ham, is mellerling to the organ. *Ib.*

Mr. Podsnap settled that whatever he put behind him he put out of existence. . . . Mr. Podsnap had even acquired a peculiar flourish of his right arm in often clearing the world of its most difficult problems, by sweeping them behind him. (*Podsnappery.*)
Ch. 11.

The question [with Mr. Podsnap] was, would it bring a blush into the cheek of the young person? *Ib.*

I know their tricks and their manners.
Book 2, ch. 1.

O Mrs. Higden, Mrs. Higden, you was a woman and a mother, and a mangler in a million million. *Ch. 9.*

The dodgerest of all the dodgers. *Ch. 13.*

Demon—with the highest respect for you—behold your work! (*Mr. G. Sampson.*)
Book 4, ch. 5.

Now what I want is, Facts. Facts alone are wanted in life.

Hard Times (1854). *Book 1, ch. 1.*

He's tough, ma'am, tough is J. B. Tough and de-vilish sly.*

Dombey and Son (1848). *Book 1, ch. 7.*

When found, make a note of. (*Captain Cuttle.*) *Ch. 15.*

If he's a change, give me a constancy. *Ch. 18.*

Train up a fig-tree in the way it should go, and when you are old sit under the shade of it. *Ch. 19.*

Cows are my passion. *Ch. 21.*

The bearings of this observation lays in the application on it. *Ch. 23.*

I may not be Meethosalem, but I am not a child in arms. *Ch. 44.*

If you could see my legs when I take my boots off, you'd form some idea of what unrequited affection is. *Ch. 48.*

Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving—HOW NOT TO DO IT.

Little Dorrit (1855-7). *Part 1, ch. 10.*

Look here. Upon my soul you mustn't come into the place saying you want to know, you know. *Ib.*

I hate a fool. (*Mr. F.'s Aunt.*) *Ch. 13.*

115b

Take a little time—count five and twenty, Tattycoram. *Ch. 14.*

In company with several other old ladies of both sexes. *Ch. 17.*

A person who can't pay gets another person who can't pay to guarantee that he can pay. Like a person with two wooden legs getting another person with two wooden legs to guarantee that he has got two natural legs. It don't make either of them able to do a walking match. *Ch. 23.*

Father is rather vulgar, my dear. The word Papa, besides, gives a pretty form to the lips. Papa, potatoes, poultry, prunes and prism are all very good words for the lips; especially prunes and prism.*

Part 2, ch. 5.

That's a Blazing strange answer.
A Tale of Two Cities (1859). *Book 1, ch. 2.*

I pass my whole time, miss, in turning an immense pecuniary Mangle. *Ch. 4.*

The earth and the fulness thereof are mine, saith Monseigneur. *Book 2, ch. 7.*

Keeping our hearts warm and our heads cool, we clergy need do nothing emphatically. (*The Dean.*)

Mystery of Edwin Drood (1870). *Ch. 16.*

DIGBY, Kenelm (1800-1880)

Men take more pains to lose themselves than would be requisite to keep them in the right road.
The Broad Stone of Honour.
Godefridus, 10.

DILLON, Wentworth, Earl of Roscommon (1633?-1685)

Serene and clear, harmonious Horace flows,
With sweetness not to be expressed in prose.
Essay on Translated Verse. *l. 41.*

But who did ever, in French authors, see
The comprehensive English energy? *l. 51.*

Remember Milo's end,
Wedged in that timber which he strove to rend. *l. 37.*

Choose an author as you choose a friend. *l. 96.*

Immodest words admit of no defence,
For want of decency is want of sense. *l. 118.*

Yet be not blindly guided by the throng;
The multitude is always in the wrong. *l. 183.*

But what a thoughtless animal is man!
(How very active in his own trepan!) *l. 252.*

True poets are the guardians of the state. *l. 356.*

* "At this every lady drew up her mouth as if going to pronounce the letter P."—Letter from Oliver Goldsmith to Robt. Bryanton, Sept., 1753.

DISRAELI

116a

My God, my Father, and my Friend,
Do not forsake me in the end.

On the Day of Judgment.*

DISRAELI, Benjamin, Earl of Beaconsfield (1804-1881)

The microcosm of a public school.

Vivian Grey (1826). Book 1, ch. 2.

I hate definitions. Book 2, ch. 6.

Experience is the child of Thought, and
Thought is the child of Action. We cannot
learn men from books. Book 5, ch. 1.

Variety is the mother of enjoyment. Ch. 4.

There is moderation even in excess. Book 6, ch. 1.

Man is not the creature of circumstances.
Circumstances are the creatures of men. Ch. 7.

His hump was subdued into a Grecian
bend. Book 8, ch. 1.

"The age of chivalry is past,"† said Miss
Dacre. "Bores have succeeded to dragons."
The Young Duke (1831). Book 2, ch. 5.

A canter is the cure for every evil.‡ Ch. 11.

Eloquence is the child of Knowledge. Book 5, ch. 6.

The lawyer has spoiled the statesman [of
Brougham]. 1b.

A man may speak very well in the House
of Commons, and fail very completely in the
House of Lords. There are two distinct
styles requisite; I intend in the course of
my career, if I have time, to give a specimen
of both. Ch. 7.

Child of Nature, learn to unlearn.
Contarini Fleming (1832). Part 1, ch. 1.

I grew intoxicated with my own eloquence. Ch. 7.

Nature is more powerful than education;§
time will develop everything. Ch. 13.

With words we govern men. Ch. 21.

The practice of politics in the East may be
defined by one word—dissimulation. Part 5, ch. 10.

They revenged themselves on tyranny by
destroying civilisation. Ch. 12.

We cannot eat the fruit while the tree is
in blossom. Alroy (1833). Ch. 4.

No dinner goes off well without him
[Apollo]. (*Jupiter.*)

Ixion in Heaven (1833). Part 1, 1.

116b

The fruit of my tree of knowledge is plucked,
and it is this, "Adventures are to the Adven-
turous." Written in the Album of Minerva,
by Ixion in Heaven. Part 2, 2.

Thought is often bolder than speech. Part 2, 3.

They [the Furies] mean well; their feelings
are strong, but their hearts are in the right
place. (*Pluto.*)

The Infernal Marriage (1834). Part 1, 1.

"I make it a rule only to believe what I
understand," replied Proserpine. Part 1, 4.

For the Elysians the sun seems always to
have just set. Part 4, 2.

In politics experiments mean revolutions.

Popanilla (1828). Ch. 4. Note (dated 1828).

I suppose, to use our national motto, *some-
thing will turn up*. [Motto of Vraibleusia]. Ch. 7.

"I rather like bad wine," said Mr. Mount-
chesney; "one gets so bored with good wine."
Sybil (1845). Book 1, ch. 1.

To do nothing and get something formed
a boy's ideal of a manly career. Ch. 5.

To be conscious that you are ignorant is a
great step to knowledge. 1b.

As property has its duties as well as its
rights, rank has its bores as well as its
pleasures.* Book 2, ch. 11.

Tobacco is the tomb of love. (*Egremont.*) Ch. 16.

Little things affect little minds. Book 3, ch. 2.

We all of us live too much in a circle. Ch. 7.

I was told that the Privileged and the
People formed Two Nations. Book 4, ch. 8.

There is no wisdom like frankness. Ch. 9.

A public man of light and leading.† Book 5, ch. 1.

Feeble deeds are vainer far than words. Ch. 3.

"Frank and explicit"—that is the right
line to take when you wish to conceal your
own mind and to confuse the minds of others.
(*The Gentleman in Downing Street.*) Book 6, ch. 1.

The Youth of a Nation are the trustees of
Posterity. Ch. 13.

Debt is the prolific mother of folly and of
crime.

Henrietta Temple (1837). Book 2, ch. 1.

* "Property has its duties as well as its rights."—
*Phrase used by Thos. Drummond, Under Secretary for
Ireland, in an open letter to Tipperary Landlords
(1838). The words are engraved on the pedestal of
Drummond's statue in the City Hall, Dublin.*
† See Burke.

* Translation of "*Dies Ira.*"

† See Burke.

‡ See Praed.

§ "La Nature a toujours été en eux plus forte que
l'éducation."—*Voltaire: Life of Molière.*

The magic of first love is our ignorance
that it can ever end. *Book 4, ch. 1.*

Nature has given us two ears but only one
mouth. *Ch. 24.*

Tadpole and Taper were great friends.
Neither of them ever despaired of the Com-
monwealth.

Coningsby (1846). *Book 1, ch. 1.*

England is unrivalled for two things—
sporting and politics. *Book 2, ch. 1.*

No Government can be long secure without
a formidable Opposition. *Ib.*

A Government of statesmen or of clerks?
Of Humbug or of Humdrum? *Ch. 4.*

Adventures are to the adventurous.
(*Sidonia.*) *Book 3, ch. 1.*

Almost everything that is great has been
done by youth. (*Sidonia.*) *Ib.*

Youth is a blunder; Manhood is a struggle;
old age a regret. (*Sidonia.*) *Ib.*

You may think there are greater things
than war. I do not; I worship the Lord
of Hosts. (*Sidonia.*) *Ib.*

Nurture your mind with great thoughts.
To believe in the heroic makes heroes.
(*Sidonia.*) *Ib.*

It seems to me a barren thing this Con-
servatism—an unhappy cross-breed, the mule
of politics that engenders nothing. (*Eustace
Lyle.*) *Ch. 5.*

I have ever been of opinion that revolutions
are not to be evaded. (*Sidonia.*)
Book 4, ch. 11.

The depository of power is always un-
popular. (*Sidonia.*) *Ch. 13.*

Man is only truly great when he acts
from the passions. (*Sidonia.*) *Ib.*

The only useless life is woman's. (*Princess
Lucretia.*) *Ch. 15.*

The frigid theories of a generalising age.
Book 9, ch. 7.

Nothing like mamma's darling for upsetting
a coach. **Tancred** (1847). *Book 1, Ch. 3.*

Feminine vanity; that divine gift which
makes woman charming. *Book 2, ch. 8.*

Guaned her mind by reading French
novels. *Ch. 9.*

That fatal drollery called a representative
government. *Ch. 13.*

A majority is always the best repartee.
Ch. 14.

He was fresh, and full of faith that "some-
thing would turn up."

Book 3, ch. 6.

Silence is the mother of Truth.
Book 4, ch. 4.

Men moralise among ruins.
Book 5, ch. 5.

London is a modern Babylon. *Ib.*

The divine right of kings may have been
a plea for feeble tyrants, but the divine
right of government is the keystone of human
progress, and without it governments sink
into police, and a nation is degraded into a
mob.

Lothair. *General Preface* (1870).

London is a roost for every bird. *Ch. 11.*

"They say primroses make a capital
salad," said Lord A. Jerome. "Barbarian!"
exclaimed Lady St. Jerome. *Ch. 13.*

The world is wearied of statesmen, whom
democracy has degraded into politicians.
Ch. 17.

"The present interests me more than the
past," said the lady, "and the future more
than the present." (*Theodora Campian.*)
Ch. 24.

The feeling of satiety, almost inseparable
from large possessions, is a surer cause of
misery than ungratified desires. (*Theodora
Campian.*) *Ch. 25.*

London—a nation, not a city. *Ch. 27.*

The gondola of London [a hansom].*
Ch. 27.

When a man fell into his anecdote it
was a sign for him to retire from the world.†
Ch. 29.

The morning air is so refreshing when one
has lost one's money. *Ib.*

I have always thought that every woman
should marry, and no man. (*Hugo Bohun.*)
Ch. 30.

I would not answer for myself if I could
find an affectionate family, with good shooting
and first-rate claret. (*Hugo Bohun.*) *Ib.*

The blunders of youth are preferable to
the triumphs of manhood, or the success of
old age. *Ch. 31.*

You know who the critics are? The men
who have failed in literature and art. *Ch. 35.*

"There are amusing people who do not
interest," said the Monsignore, "and interest-
ing people who do not amuse." *Ch. 41.*

* This is perhaps derived from *May Fair*, a satire
published in 1827.

† "There beauty half her glory veils,
In cabs, those gondolas on wheels."
Mr. H. Schütz Wilson, claimed to have originated
the saying as applied to a hansom in a novel *The Three
Paths* (1859). H. de Balzac in *Physiologie du Mariage*
(1829), wrote of French cabs (fiacres) as "ces gondoles
parisiennes."

† "The world in its anecdote" is a phrase used
by Samuel Rogers and is referred to in the preface to
Isaac D'Israeli's *Curiosities of Literature*. Benjamin
Disraeli also mentioned the phrase in his life of his
father, Isaac D'Israeli.

"My idea of an agreeable person," said Hugo Bohun, "is a person who agrees with me." *Ch. 41.*

"I don't like Bishops; I think there is no use in them; but I have no objection to him personally; I think him an agreeable man; not at all a bore." (*Lord St. Aldegonde.*) *Ch. 47.*

To close this career of plundering and blundering.

Letter: *To Lord Grey de Wilton, October, 1838.*

I will sit down now, but the time will come when you will hear me.

Speeches:—*Maiden Speech in the House of Commons, 1837.*

The Continent will not suffer England to be the workshop of the world.

House of Commons, March 15, 1838.

Free Trade is not a principle; it is an expedient. *April 25, 1843.*

The noble lord (Lord Stanley) is the Rupert of debate.

House of Commons, April, 1844.

The Right Honourable gentleman (Sir Robert Peel) caught the Whigs bathing and walked away with their clothes.

House of Commons, February 28, 1845.

My belief that a Conservative Government is an organised hypocrisy.

Speech against Sir Robert Peel's Government, House of Commons, March 17, 1845.

A precedent embalms a principle.*

House of Commons, February 22, 1848.

The sweet simplicity of the Three per Cents.

House of Commons, February 19, 1850.

England does not love coalitions.

House of Commons, December, 1852.

Batavian grace.†

Speech in the House of Commons referring to Mr. Beresford Hope.

It is much easier to be critical than to be correct.

House of Commons, January 24, 1860.

He thinks posterity a packhorse, always ready to be loaded. *June 3, 1862.*

The characteristic of the present age is a craving credulity.

Speech at Oxford Diocesan Conference, 1864.

The question is this: Is man an ape or an angel? I, my lord, am on the side of the angels. *Ib.*

Ignorance never settles a question.

House of Commons, May 14, 1866.

* Also in *Endymion*, Ch. 9, 1, 162. But Lord Chancellor Stowell seems to have originated the saying. (*See William Scott, Lord Stowell.*)

† "O crassum ingenium! Suspicio fuisse Batavum."—*Erasmus: Naufragium*. [Oh! dense intelligence! I suspect that it was Batavian, i.e. from the Netherlands—otherwise Batavia].

Individuals may form communities, but it is institutions alone that can create a nation. *At Manchester, 1866.*

We have legalised confiscation, we have consecrated sacrilege, we have condoned treason. *House of Commons, 1871.*

I believe that without party Parliamentary Government is impossible.

Manchester, April 3, 1872.

As I sat opposite the Treasury Bench, the Ministers reminded me of those marine landscapes not unusual on the coasts of South America. You behold a range of exhausted volcanoes. *Ib.*

A university should be a place of light, of liberty, and of learning.

House of Commons, March 11, 1873.

One who is a great master of gibes and flouts and jeers.

(*Referring to his colleague, the Marquis of Salisbury.*) *House of Commons, 1874.*

The health of the people is really the foundation upon which all their happiness and all their powers as a State depend.

Speech at Battersea Park, June 22, 1877.

A sophistical rhetorician, inebriated with the exuberance of his own verbosity.

Speech at the Riding School, London, July 27, 1878.

A series of congratulatory regrets. *July 30, 1878. In reference to Lord Hartington's resolution on the Berlin Treaty.*

The hare-brained chatter of irresponsible frivolity. *Speech at Guildhall, London, November 9, 1878.*

One of the greatest of Romans, when asked what were his politics, replied, "Imperium et libertas." That would not make a bad programme for a British Ministry.*

Mansion House, London, November 10, 1879.

D'ISRAELI, Isaac (1766–1848)

The defects of great men are the consolation of the dunces.

Essay on the Literary Character.

He wreathed the rod of criticism with roses. **On Bayle.**

The wisdom of the wise, and the experience of ages, may be preserved by quotations.

Curiosities of Literature (1791).

One may quote till one compiles. *Ib.*

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract. *Ib.*

* This expression is found in *Divi Britannici* by Sir Winston Churchill, 1675, p. 349; "Here the two great interests IMPERIUM ET LIBERTAS, res olim insociabiles (saith Tacitus), began to encounter each other." In Tacitus (*Agricola*, Ch. 3), the expression is "Principatus ac libertas," which are mentioned as "res olim dissociabiles." Cicero has "Libertatem imperiumque" (*Philippica*, 4, 4).

119a

DOBELL, Sydney Thompson (1824-1874)

As grand

And griefless as a rich man's funeral.

A *Musing on a Victory*.

If England's head and heart were one,
Where is that good beneath the sun
Her noble hands should leave undone?

A *Shower in War-time*.

DOBSON, Henry Austin (1840)

The ladies of St. James's!

They're painted to the eyes;

Their white it stays for ever,

Their red it never dies;

But Phyllida, my Phyllida!

Her colour comes and goes;

It trembles to a lily,—

It wavers to a rose.

At the Sign of the Lyre.

Not as ours the books of yore—

Rows of type, and nothing more.

To a *Missal of the Thirteenth Century*.

Time goes, you say? Ah, no!

Alas, Time stays; *we go*. After Ronsard.

DODDRIDGE, Philip, D.D. (1702-1751)

Live while you live, the epicure would say,

And seize the pleasures of the present day;

Live while you live, the sacred preacher cries,

And give to God each moment as it flies.

Lord, in my view let both united be;

I live in pleasure when I live to thee.

*Epigram on his Family Arms.**

DODGSON, Rev. Charles Lutwidge
("Lewis Carroll") (1832-1898)

Do cats eat bats? Do bats eat cats?

Alice in Wonderland (1865). *Ch. 1.*

How cheerfully he seems to grin,

How neatly spreads his claws,

And welcomes little fishes in

With gently smiling jaws!

Ch. 2.

"You are old, Father William," the young
man said,

"And your hair has become very white;

And yet you incessantly stand on your head—

Do you think, at your age, it is right?"

"In my youth," Father William replied to
his son,

"I feared it might injure the brain;

But now that I'm perfectly sure I have none,
Why, I do it again and again."

Ch. 5.

Speak roughly to your little boy,

And beat him when he sneezes;

He only does it to annoy,

Because he knows it teases.

Ch. 6.

For he can thoroughly enjoy

The pepper when he pleases.

Ib.

* The motto attached to the arms was "Dum vivimus vivamus."

119b

"They drew all manner of things—everything that begins with an M——."

"Why with an M?" said Alice.

"Why not?" said the March Hare. *Ch. 7.*

The Queen was in a furious passion, and went stamping about, and shouting "Off with his head!" or "Off with her head," about once in a minute.

Ch. 8.

"Tut, tut, child," said the Duchess. "Everything's got a moral if only you can find it."

Ch. 9.

Take care of the sense, and the sounds will take care of themselves.

Ib.

That's nothing to what I could say if I chose.

Ib.

"That's the reason they're called lessons," the Gryphon remarked; "because they lessen from day to day."

Ib.

"Will you walk a little faster?" said a whiting to a snail,

"There's a porpoise close behind us, and he's treading on my tail."

Ch. 10.

But the snail replied, "Too far, too far!" and gave a look askance—

Said he thanked the whiting kindly, but he would not join the dance.

Ib.

The further off from England the nearer is to France—

Then turn not pale, beloved snail, but come and join the dance.

Ib.

Here one of the guinea-pigs cheered, and was immediately suppressed by the officers of the court.

Ch. 12.

They told me you had been to her,

And mentioned me to him:

She gave me a good character,

But said I could not swim. *Ch. 13.*

'Twas brillig, and the slithy toves

Did gyre and gimble in the wabe;

All mimsy were the borogoves,

And the mome raths outgrabe.

Through the Looking-glass (1871). *Ch. 1.*

He left it dead, and with its head

He went galumphing back.

Ib.

And hast thou slain the Jabberwock?

Come to my arms, my beamish boy!

O frabjous day! Callooh! Callay!

He chortled in his joy.

Ib.

Curtsey while you're thinking what to say. It saves time.

Ch. 2.

Speak in French when you can't think of the English for a thing.

Ib.

But four young Oysters hurried up,

All eager for the treat;

Their coats were brushed, their faces washed,

Their shoes were clean and neat—

And this was odd, because, you know,

They hadn't any feet.

Ch. 3.

And thick and fast they came at last,

And more, and more, and more.

Ib.

120a

"The time has come," the Walrus said,
 "To talk of many things :
 Of shoes—and ships—and sealing-wax—
 Of cabbages—and kings—
 And why the sea is boiling hot—
 And whether pigs have wings."

Ib.

"It seems a shame," the Walrus said,
 "To play them such a trick,
 After we've brought them out so far,
 And made them trot so quick !"
 The Carpenter said nothing but
 "The butter's spread too thick !"

Ib.

"I weep for you," the Walrus said,
 "I deeply sympathise" ;
 With sobs and tears he sorted out
 Those of the largest size,
 Holding his pocket-handkerchief
 Before his streaming eyes.

Ib.

The rule is, jam to-morrow and jam
 yesterday—but never jam to-day.

Ib.

As large as life, and twice as natural.

Ch. 7.

It's my own invention.

Ch. 8.

His intimate friends called him "Candle-ends,"

And his enemies, "Toasted-cheese."

The Hunting of the Snark. *Fit 1.*

DODSLEY, Robert (1703-1764)

One fond kiss before we part,
 Drop a tear and bid adieu.

The Parting Kiss.

Fashions are for fools.

Sir John Cockle at Court (1738). *Act i. 1.*

DONNE, John, D.D. (1572-1631)

Who are a little wise, the best fools be.

The Triple Fool.

She and comparisons are odious.

Elegies. No. 8. *The Comparison*, l. 54.

Love, built on beauty, soon as beauty dies.
 No. III. *The Anagram*, l. 27.

This soul, to whom Luther and Mohammed
 were Prisons of flesh.

Funeral Elegies. *The Progress of the Soul—*
Infinitati Sacrum, August 16, 1601.

Her pure and eloquent blood
 Spoke in her cheeks, and so distinctly wrought,
 That one might almost say, her body thought.
On the Death of Mistress Drury, 1610.
The Second Anniversary, l. 244.

The household bird, with the red stomacher.
Epithalamium. On Frederick Count
Palatine, l. 8.

He was the Word, that spake it ;
 He took the bread and brake it ;
 And what that Word did make it,
 I do believe and take it.

Divine Poems. *The Sacrament.*

DORSET, Earl of (see Thomas Sackville)

120b

DOUDNEY, Sarah (b. c. 1845)

And a proverb haunts my mind,

As a spell is cast ;

"The mill cannot grind

With the water that is past."*

Lesson of the Watermill.

DOUGLAS, Gavin, Bishop of Dunkeld (1474?-1522)

Dame Nature's minstrels.†

Morning in May.

And all small foulis singis on the spray,
 Welcome the lord of light, and lamp of day.

Ib.

DRAKE, Joseph Rodman (1795-1820)

Naught is seen in the vault on high
 But the moon, and the stars, and the cloudless
 sky.

The Culpit Fay. *St. 1.*

Left I for this thy shades, where none intrude,
 To prison wandering thought and mar sweet
 solitude ?

Bronx. *St. 7.*

When Freedom from her mountain height

Unfurled her standard to the air,

She tore the azure robe of night,

And set the stars of glory there.

She mingled with its gorgeous dyes

The milky baldric of the skies,

And striped its pure celestial white,

With streakings of the morning light.

The American Flag (May 29, 1819). *St. 1.*

Flag of the free heart's hope and home !

By angel hands to valour given ;

The stars have lit the welkin dome,

And all thy hues were born in heaven.

For ever float that standard sheet !

Where breathes the foe but falls before us,

With Freedom's soil beneath our feet,

And Freedom's banner streaming o'er us ?

St. 5.

[The concluding four lines are said
 to be by Fitz-Greene Halleck.]

DRAYTON, Michael (1563-1631)

Ill news hath wings, and with the wind doth
 go ;

Comfort's a cripple and comes ever slow.

The Barrons Wars (1603). *Book 2, st. 28.*

He was a man (then boldly dare to say)
 In whose rich soul the virtues well did suit ;
 In whom so mixed the elements all lay
 That none to one could sovereignty impute,
 As all did govern, yet all did obey :
 He of a temper was so absolute
 As that it seemed when Nature him began,
 She meant to show all that might be in man.†

Book 3, st. 40.

The mind is free, whate'er afflict the man ;
 A King's a King, do Fortune what she can.

Book 5, st. 36.

* "Oh seize the instant time; you never will
 With waters once passed by impel the mill."
 —Trench's *Poems*, ed. 1865, p. 303 : "Proverbs,
 Turkish and Persian." There is also a Spanish proverb :
 "Agua pasada no muele molino."

† Birds

‡ Cf. Shakespeare: *Julius Caesar*, Act v. 5.

DRINKWATER—DRUMMOND

121*a*

O Misery! where once thou art possessed,
See but how quickly thou canst alter kind,
And, like a Circe, metamorphosest
The man that hath not a most godlike mind.
Book 6, st. 77.

Thus when we fondly flatter our desires
Our best conceits do prove the greatest liars.
Book 6, st. 94.

Ill did those mighty men to trust thee* with
their story;
That hast forgot their names who reared
thee for their glory.

Poly-olbion (1598–1613). *Song 3, l. 61.*

That shire† which we the heart of England
well may call. *Song 13, l. 3.*

Where from all rude resort he happily doth
dwell. *Song 13, l. 175.*

Care draws on care, woe comforts woe again;
Sorrow breeds sorrow, one grief brings forth
twain.

England's Heroical Epistles.
*Henry Howard, Earl of Surrey, to the
Lady Geraldine. l. 87.*

When Time shall turn those amber locks to
grey,
My verse again shall gild and make them gay.
l. 123.

None but the base in baseness do delight.
Legend of Robert Duke of Normandy.

The subtlest tempter has the smoothest style;
Sirens sing sweetest when they would betray.
Legend of Matilda the Fair.

For that fine madness he did still retain,
Which rightly should possess a poet's brain.
To H. Reynolds. (*Cf. Marlowe.*)

Since there's no help, come let us kiss and
part. **Idea** (1593). *Sonnet 61.*

Shake hands for ever, cancel all our vows,
And when we meet at any time again,
Be it not seen in either of our brows
That we one jot of former love retain. *Ib.*

Saith he, "Yet are you too unkind,
If in your heart you cannot find
To love us now and then."
Pastorals. *Eclogue, 4.*

He made him turn, and stop, and bound,
To gallop, and to trot the round,
He scarce could stand on any ground,
He was so full of mettle.
Nymphidia. *The Court of Fairy. St. 65.*

DRINKWATER, John (b. 1882)

For all their courteous words they are not one,
This Youth and Age, but civil strangers still;
Age with the best of all his seasons done,
Youth with his face towards the upland hill.
Olton Pools (1916). *Dedication.*

Those book-learned fools who miss the world.
Ib. From Generation to Generation.

121*b*

If all the houses looked as though
Some heart were in their stones.
Ib. Holiness.

When you defile the pleasant streams
And the wild bird's abiding place,
You massacre a million dreams
And cast your spittle in God's face.
Ib. To the Defilers.

Knowledge we ask not—knowledge Thou hast
lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed. **A Prayer.**

Yet never ship upon the sea
Bears blessed merchandise for me. **Vigil.**

Yea, though he sang not, he was unto song
A light, a benediction. **The Dead Critic.**

We have the challenge of the mighty line—
God grant us grace to give the countersign.
**Lines for the opening of Birmingham
Repertory Theatre.**

For earth's little secret and innumerable
ways,
For the carol and the colour, Lord, we bring
What things may be of thanks, and that Thou
hast lent our days
Eyes to see and ears to hear and lips to sing.
Morning Thanksgiving.

There are women whose talent it is to serve.
And some are great lovers.
Mary Stuart (1921).

Do you want to enjoy her love, or do you
want to dominate it? *Ib.*

You can't alter facts by filming them over
with dead romances. *Ib.*

[Marlowe] had in him those brave trans-
lunary things that the first poets had.
To Harry Reynolds. *Of Poets and Poetry.*

DRUMMOND, William (1585–1649)

Earth's sweetest joy is but disguised woe.
Song.

Indifferent host to shepherds and to kings,
Sole comforter of minds with grief oppressed.
(Sleep.) **Sonnet.**

He lives who dies to win a lasting name.
Sonnet.

How many troubles are with children born!
Yet he that wants them counts himself forlorn.
Translation of Verses of St. John Scot.

Trust flattering life no more, redeem time
past,
And live each day as if it were thy last.
Flowers of Sin. *Death's Last Will.*

DRUMMOND, Sir William (1770?–1828)

He that will not reason is a bigot; he that
cannot reason is a fool; and he that dares
not reason is a slave. **Preface.**

* Stonehenge.

† Warwickshire.

DRYDEN, John (1631-1700)

'Bove any Greek or Roman name.*

Death of Lord Hastings. l. 76

How shall I then begin, or where conclude,

To draw a fame so truly circular?

Death of Oliver Cromwell (1658) St. 5.

For he was great ere fortune made him so.

St. 6.

Dominion was not his design.

St. 10.

Peace was the prize of all his toil and care.

St. 16.

Treacherous Scotland, to no interest true.

St. 17.

For though some meaner artist's skill were shown,

In mingling colours, or in placing light,

Yet still the fair designment was his own.

St. 24.

His ashes in a peaceful urn shall rest;

His name a great example stands, to show

How strangely high endeavours may be blest,

Where piety and valour jointly go. St. 37.

How easy 'tis, when destiny proves kind,

With full-spread sails to run before the wind.

Astræa Redux (1660). l. 63.

He made all countries where he came his own.

l. 76.

Roused by the lash of his own stubborn tail,

Our lion now will foreign foes assail. l. 117.

Those real bonds false freedom did impose.

l. 152.

We by our sufferings learn to prize our bliss.

l. 210.

With the submitted fasces of the main,

l. 249.

At home the hateful names of parties cease,

And factious souls are wearied into peace.

l. 312.

To one well-born the affront is worse and more,

When he's abused and baffled by a boor.

Satire on the Dutch (1662). St. 1.

Well may they boast themselves an ancient nation,

For they were bred ere manners were in fashion. l. 31.

Crouching at home, and cruel when abroad.

Annus Mirabilis (1666). St. 1.

Trade which, like blood, should circularly flow.

St. 2.

And threatening France, placed like a painted Jove,

Kept idle thunder in his lifted hand.

St. 39.

As one that neither seeks nor shuns a foe.

St. 41.

Never had valour, no not ours, before

Done ought like this upon the land or main,

Where, not to be o'ercome was to do more

Than all the conquests former kings did gain. St. 80.

Women and cowards on the land may lie,

The sea's a tomb that's proper for the brave. St. 101.

Born, Cæsar-like, to write and act great deeds.

St. 175.

Such was the rise of this prodigious fire,

Which, in mean buildings first obscurely bred,

From thence did soon to open streets aspire,

And straight to palaces and temples spread. St. 215.

How dull, and how insensible a beast

Is man, who yet would lord it o'er the rest!

Essay upon Satire (1679).* l. 1.

Satire has always shone among the rest,

And is the boldest way, if not the best,

To tell men freely of their foulest faults;

To laugh at their vain deeds and vainer thoughts. l. 11.

As men aim rightest when they shoot in jest.

l. 20.

Who all that while was thought exceeding wise,

Only for taking pains and telling lies. l. 78.

Learn to write well or not to write at all.

l. 281.

In pious times, ere priestcraft did begin,

Before polygamy was made a sin.

Absalom and Achitophel (1681). Part 1, l. 1.

Whate'er he did, was done with so much ease,

In him alone 'twas natural to please. l. 27.

Plots, true or false, are necessary things,

To raise up commonwealths, and ruin kings. l. 83.

A fiery soul, which, working out its way,

Fretted the pigmy body to decay,

And o'er informed the tenement of clay. l. 156.

A daring pilot in extremity,

Pleased with the danger when the waves ran high. l. 159.

Great wits are sure to madness near allied,

And thin partitions do their bounds divide.† l. 163.

And all to leave what with his toil he won ‡

To that unfeathered two-legged thing, a son. l. 169.

Resolved to ruin or to rule the state. l. 174.

Then, seized with fear, yet still affecting fame,

Usurped a patriot's all-atoning name. l. 178.

* Joint production of Dryden and the Earl of Mulgrave.

† Translation of a Latin proverb.

‡ Cf. Pope: Essay on Man, Ep. 1, 226.

* "Above all Greek, above all Roman fame."—
Pope: Imit. of Horace, Bk. 2, Ep. 1, 26.

Swift of despatch and easy of access. l. 191.
 But wild ambition loves to slide, not stand,
 And fortune's ice prefers to virtue's land.* l. 196.
 For politicians neither love nor hate. l. 223.
 Drawn to the dregs of a democracy. l. 227.
 The people's prayer, the glad diviner's theme,
 The young men's vision, and the old men's dream!† l. 238.
 Than a successive title, long and dark,
 Drawn from the mouldy rolls of Noah's ark.
 What cannot praise effect in mighty minds,
 When flattery soothes, and when ambition blinds? l. 301.
 Desire of greatness is a godlike sin. l. 372.
 All empire is no more than power in trust. l. 411.
 Better one suffer, than a nation grieve. l. 416.
 He meditates revenge who least complains. l. 446.
 And self-defence is nature's eldest law. l. 458.
 Who think too little and who talk too much. l. 534.
 A man so various that he seemed to be
 Not one, but all mankind's epitome:
 Stiff in opinions, always in the wrong,
 Was everything by starts and nothing long;
 But, in the course of one revolving moon,
 Was chemist, fiddler, statesman, and buffoon. l. 545.
 So over violent, or over civil,
 That every man with him was God or Devil. l. 557.
 When two or three were gathered to declaim
 Against the monarch of Jerusalem,
 Shimei was always in the midst of them. l. 601.
 His tribe were God Almighty's gentlemen. l. 645.
 Youth, beauty, graceful action never fail;
 But common interest always will prevail;
 And pity never ceases to be shewn
 To him who makes the people's wrongs his own. l. 723.
 And peace itself is war in masquerade.‡ l. 752.
 For who can be secure of private right,
 If sovereign sway may be dissolved by might?
 Nor is the people's judgment always true:
 The most may err as grossly as the few. l. 779.

Him of the western dome, whose weighty sense
 Flows in fit words and heavenly eloquence. l. 868.
 Never was patriot yet, but was a fool. l. 969.
 But Esau's hands suit ill with Jacob's voice. l. 982.
 From plots and treasons Heaven preserve my years,
 But save me most from my petitioners! l. 985.
 Beware the fury of a patient man.* l. 1005.
 Freedom our pain, and plenty our disease. Part 2, l. 32.
 They first condemn that first advised the ill. l. 183.
 And to talk treason for his daily bread. l. 351.
 Still violent, whatever cause he took,
 But most against the party he forsook;
 For renegadoes, who ne'er turn by halves,
 Are bound in conscience to be double knaves. l. 364.
 This comes of drinking asses' milk and writing. l. 395.
 Made still a kind of blundering melody;
 Spurred boldly on, and dashed through thick and thin,
 Through sense and nonsense, never out nor in;
 Free from all meaning, whether good or bad,
 And, in one word, heroically mad. l. 413.
 For every inch that is not fool is rogue. l. 463.
 Rhyme is the rock on which thou art to wreck. l. 486.
 Our mercy is become our crime. l. 734.
 The text inspires not them, but they the text inspire. The Medal (1682). l. 166.
 None are so busy as the fool and knave. l. 186.
 But treason is not owned when 'tis descried;
 Successful crimes alone are justified. l. 207.
 To live at ease, and not be bound to think. l. 236.
 A conventicle of gloomy, sullen saints. l. 284.
 The surly commons shall respect deny,
 And justle peerage out with property. l. 311.
 For my salvation must its doom receive,
 Not from what others, but what I believe. Religio Laici (1682). l. 304.
 And still the nearer to the spring we go,
 More limpid, more unsoiled, the waters flow. l. 340.

* Under a portrait in Knolles's *History of the Turks*, printed about 1610, are these lines:

"Greatnesse on goodnesse loves to slide, not stand,
 And leaves for Fortune's ice Vertue's firme land."

† Joel 2, 28.

‡ Cf. also Part 2, 268:

"Such subtle covenants shall be made,
 Till peace itself is war in masquerade."

* See "Furor fit laesa."

124a

Such difference is there in an oft-told tale ;
But Truth, by its own sinews, will prevail.
l. 348.

When want of learning kept the laymen low,
And none but priests were authorised to
know ;
When what small knowledge was, in them did
dwell ;
And he a god, who could but read and spell.
l. 372.

Sure there's a lethargy in mighty woe,
Tears stand congeited, and cannot flow ;
And the sad soul retires into her inmost room.
Threnodia Augustalis (1685). St. 1.

Supine amidst our flowing store,
We slept securely, and we dreamt of more.
Ib.

Ill news is winged with fate, and flies apace.
St. 2.

Mute and magnificent without a tear. Ib.

Men met each other with erected look,
The steps were higher than they took ;
Friends to congratulate their friends made
haste ;
And long inveterate foes saluted as they
passed.
St. 4.

Dissembled hate or varnished love. Ib.

Death never won a stake with greater toil.
St. 5.

That peace which made thy prosperous reign
to shine,
That peace thou leavest to thy imperial line,
That peace, oh, happy shade, be ever thine.
St. 9.

Freedom ! which in no other land will thrive—
Freedom ! an English subject's sole preroga-
tive.
St. 10.

The British cannon formidably roars,
While starting from his oozy bed,
The asserted Ocean rears his reverend head,
To view and recognise his ancient lord again ;
And, with a willing hand, restores
The fasces of the main.
St. 16.

For truth has such a face and such a mien,
As to be loved needs only to be seen.
Hind and the Panther (1687).
Part 1. l. 33.

But how can finite grasp infinity ? l. 105.

Reason to rule and mercy to forgive ;
The first is law, the last prerogative. l. 261.
And kind as kings upon their coronation day.
l. 271.

Some souls we see
Grow hard, and stiffen with adversity.
l. 443.

As long as words a different sense will bear,
And each may be his own interpreter,
Our airy faith will no foundation find ;
The word's a weathercock for every wind.
l. 462.

124b

More liberty begets desire of more ;
The hunger still increases with the store.
l. 519.

Who can believe what varies every day,
Nor ever was, nor will be at a stay ?
Part 2, l. 36.

For all have not the gift of martyrdom.
l. 59.

You rule the Scripture, not the Scripture you.
l. 187.

Either be wholly slaves, or wholly free.
l. 285.

No written laws can be so plain, so pure,
But wit may gloss, and malice may obscure.
l. 313.

War seldom enters but where wealth allures.
l. 706.

Much malice mingled with a little wit.
Part 3. l. 1.

For friendship, of itself a holy tie,
Is made more sacred by adversity. l. 47.

For gifts are scorned where givers are despised.
l. 64.

'Tis easier far to flourish than to fight.
l. 202.

For not to ask, is not to be denied. l. 242.

For present joys are more to flesh and blood
Than a dull prospect of a distant good.
l. 364.

By education most have been misled ;
So they believe, because they so were bred.
The priest continues what the nurse began,
And thus the child imposes on the man.
l. 389.

All human things are subject to decay,
And when fate summons, monarchs must
obey.
MacFlecknoe (1682). l. 1.

The rest to some faint meaning make pre-
tence,
But Shadwell never deviates into sense.
l. 19.

And torture one poor word a thousand ways.
l. 208.

As there is music uninformed by art.
Epistles. To Sir R. Howard. l. 1.

A sober prince's government is best. l. 54.
Desert, how known soe'er, is long delayed ;
And then, too, fools and knaves are better
paid.
To Mr. Lee. l. 21.

But how would any sign-post dauber know,
The worth of Titian or of Angelo ? l. 51.

To draw true beauty shows a master hand.
l. 54.

Till barbarous nations, and more barbarous
times,
Debased the majesty of verse to rhymes.
To the Earl of Roscommon. l. 11.

A kind of hobbling prose,
That limped along, and tinkled in the close. *l. 13.*

To show the world that now and then
Great ministers are mortal men.
To Sir Geo. Etheredge. l. 43.

Some very foolish influence rules the pit,
Not always kind to sense, or just to wit.
To Mr. Southerne. l. 3.

Thus all below is strength and all above is
grace. *To Mr. Congreve. l. 19.*

And Tom the second reigns like Tom the first. *l. 48.*

Heaven that but once was prodigal before,
To Shakespeare gave as much; she could not
give him more. *l. 62.*

Be kind to my remains: and O defend,
Against your judgment, your departed friend! *l. 73.*

How blessed is he who leads a country life,
Unvexed with anxious cares, and void of
strife!

Who, studying peace, and shunning civil rage,
Enjoyed his youth, and now enjoys his age:
All who deserve his love he makes his own;
And, to be loved himself, needs only to be
known. *To John Dryden of Chesterton. l. 1.*

Lord of yourself, uncumbered with a wife. *l. 18.*

Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise, for cure, on exercise depend;
God never made his work for man to mend. *l. 92.*

Even victors are by victories undone. *l. 164.*

Patriots in peace, assert the people's right;
With noble stubbornness resisting might. *l. 184.*

Such are thy pieces, imitating life
So near, they almost conquer in the strife.
To Sir G. Kneller. l. 18.

Rome raised not art, but barely kept alive. *l. 44.*

And rhyme began to enervate poetry. *l. 50.*

Like women's anger, impotent and loud. *l. 84.*

Wit will shine
Through the harsh cadence of a rugged line.
Elegies. In Memory of Mr. Oldham, 1683.

Since Heaven's eternal year is thine.
To the Memory of Mrs. Anne Killigrew, 1685.

While yet a young probationer
And candidate of heaven. *Ib.*

Her wit was more than man, her innocence a
child. *St. 4.*

Secure of bread as of returning light.
Eleonora. l. 17.

Want passed for merit at her open door. *l. 32.*
Bounteous, but almost bounteous to a vice. *l. 86.*

So was she soon exhaled, and vanished hence;
As a sweet odour, of a vast expense.
She vanished, we can scarcely say she died.* *l. 303.*

He was exhaled; his great Creator drew
His spirit, as the sun the morning dew.
Death of a Very Young Gentleman. l. 25.

Three poets† in three distant ages born,
Greece, Italy, and England, did adorn;
The first, in loftiness of thought surpassed;
The next in majesty; in both the last.
The force of nature could no further go;
To make a third, she joined the other two.
Under Milton's Picture.

From harmony, from heavenly harmony
This universal frame began:
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in Man.
St. Cecilia's Day, 1687. St. 1.

What passion cannot Music raise and quell? *St. 2.*

The trumpet's loud clangour
Excites us to arms. *St. 3.*

The soft, complaining flute. *St. 4.*

Thou tyrant, tyrant Jealousy,
Thou tyrant of the mind!
Song of Jealousy—"Love Triumphant."

In flower of youth and beauty's pride.
Alexander's Feast (1697). St. 1.

None but the brave deserves the fair. *Ib.*

With ravished ears
The monarch hears,
Assumes the god,
Affects to nod,
And seems to shake the spheres. *St. 2.*

Bacchus ever fair and ever young. *St. 3.*

Sound the trumpets; beat the drums;
Flushed with a purple grace
He shows his honest face:

Now gives the hautboys breath; he comes,
he comes. *Ib.*

Drinking is the soldier's pleasure. *Ib.*

Sweet is pleasure after pain. *Ib.*

Soothed with the sound the king grew vain;
Fought all his battles o'er again;
And thrice he routed all his foes; and thrice
he slew the slain. *St. 4.*

Fallen from his high estate,
And weltering in his blood.
Deserted, at his utmost need,
By those his former bounty fed;
On the bare earth exposed he lies,
With not a friend to close his eyes. *Ib.*

* Cf. Young: *Night Thoughts*, 5, 600.
† Homer, Virgil, Milton (Dryden borrowed the
idea of these lines from the Italian lines addressed to
Milton by Selvaggi).

126a

Revolving in his altered soul
The various turns of chance below. *Ib.*

'Twas but a kindred sound to move,
For pity melts the mind to love.
Softly sweet, in Lydian measures,
Soon he soothed his soul to pleasures.
War, he sung, is toil and trouble;
Honour, but an empty bubble;
Never ending, still beginning,
Fighting still, and still destroying,
If the world be worth thy winning
Think, O think it worth enjoying! *St. 5.*

Sighed and looked, and sighed again. *Ib.*

And like another Helen, fired another Troy. *Ib.*

Could swell the soul to rage, or kindle soft
desire. *Ib.*

He raised a mortal to the skies,
She drew an angel down. *Ib.*

A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.
Secular Masque (1700). l. 40.

There is a mode in plays as well as clothes.
Prologues and Epilogues.
Prologue—Rival Ladies.

But Shakespeare's magic could not copied be;
Within that circle none durst walk but he.
Prologue—The Tempest.

Errors like straws upon the surface flow;
He who would search for pearls, must dive
below. *Prologue—All for Love.*

Poets, like disputants, when reasons fail,
Have one sure refuge left—and that's to rail.
Epilogue—All for Love.

True fops help nature's work, and go to
school
To file and finish God Almighty's fool.
Epilogue—Man of Mode.

When Fortune favours, none but fools will
dally. *Epilogue—The Duke of Guise.*

For heaven be thanked we live in such an age,
When no man dies for love, but on the stage.
Epilogue—Mithridates.

Bold knaves thrive, without one grain of
sense,
But good men starve for want of impudence.
Epilogue—Constantine the Great.

Whate'er the story be, the moral's true.
Prologue—University of Oxford.

He withers at his heart, and looks as wan,
As the pale spectre of a murdered man.
Palamon and Arcite (1699). Book I, l. 528.

For unforeseen, they say, is unprepared.
Book 2, l. 74.

But love's a malady without a cure. *l. 110.*

Fool, not to know that love endures no tie,
And Jove but laughs at lovers' perjury. *l. 148.*

126b

The love of liberty with life is given,
And life itself the inferior gift of Heaven. *l. 291.*

Kings fight for kingdoms, madmen for
applause. *l. 322.*

His passion cast a mist before his sense,
And either made, or magnified the offence. *l. 334.*

The proverb holds, that to be wise and love,
Is hardly granted to the gods above. *l. 364.*

And Antony, who lost the world for love. *l. 607.*

But love the sense of right and wrong con-
founds,
Strong love and proud ambition have no
bounds. *Book 3, l. 808.*

Repentance is but want of power to sin. *l. 813.*

Nor holds this earth a more deserving knight,
For virtue, valour, and for noble blood,
Truth, honour, all that is comprised in good. *l. 823.*

The world's an inn, and death the journey's
end. *l. 888.*

All hosts are of an evil kind.
The Cock and the Fox. l. 264.

Murder may pass unpunished for a time,
But tardy justice will o'ertake the crime. *l. 285.*

For Art may err, but Nature cannot miss. *l. 452.*

So just, so small, yet in so sweet a note,
It seemed the music melted in the throat.
Flower and the Leaf. l. 199.

Nor wanted sweet discourse, the banquet of
the mind. *l. 432.*

Victorious names, who made the world obey;
Who, while they lived, in deeds of arms
excelled,
And after death for deities were held. *l. 518.*

Thus through a woman was the secret known:
Tell us, and in effect you tell the town.
Wife of Bath's Tale. l. 201.

What all your sex desire is Sovereignty. *l. 279.*

The nobleman is he whose noble mind
Is filled with inborn worth, unborrowed from
his kind. *l. 384.*

Then what can birth, or mortal men, bestow?
Since floods no higher than their fountains
flow. *l. 388.*

Do as your great progenitors have done,
And, by their virtues, prove yourself their son. *l. 398.*

And seldom three descents continue good. *l. 403.*

And made almost a sin of abstinence.
Character of a Good Parson. l. 11.

The people's right remains; let those who dare
Dispute their power, when they the judges
are. *l. 121.*

Arms and the man I sing, who, forced by fate,
And haughty Juno's unrelenting hate.

*Translation of Virgil.—The Æneid.
Book 1, 1.*

Night was our friend, our leader was Despair,*
Book 2, 487.

For they can conquer who believe they can.†
Book 5, l. 300.

Proud of his prize, but prouder of his fame.
Book 5, l. 619.

Hunting their sport, and plundering was their
trade;

In arms they ploughed, to battle still prepared:
Their soil was barren and their hearts were
hard. *Book 7, ad fin.*

The more he was with vulgar hate oppressed,
The more his fury boiled within his breast.
(Of Turnus), Book 12, l. 5.

The gates of hell are open night and day;
Smooth the descent, and easy is the way.‡
Book 6, 192.

What god can tell, what numbers can display
The various labours of that fatal day,
What chiefs and champions fell on either side,
In combat slain, or by what deaths they died?
Book 12, l. 711.

Trust not too much to that enchanting face:
Beauty's a charm; but soon the charm will
pass. *Pastoral 2. Alexis.*

Unequal numbers please the gods.
Pastoral 8. Pharmaceutria.

In hell and earth and seas and heaven above,
Love conquers all, and we must yield to Love.
Pastoral 10. Gallus.

In youth alone unhappy mortals live;
But ah! the mighty bliss is fugitive.
Georgics. Book 3.

But since the world with writing is possessed,
I'll versify in spite; and do my best
To make as much waste-paper as the rest.
Translation of Juvenal. Sat. 1, 23.

Look round the habitable world! How few
Know their own good, or knowing it, pursue!
Sat. 10, 1.

Who, like the hindmost chariot-wheels art
curst,
Still to be near, but ne'er to reach the first.
Translation of Persius. Sat. 5, 103.

For not to live at ease is not to live.
Sat. 5, l. 226.

To-morrow do thy worst, for I have lived
to-day. *Translation of Horace.*

Not Heaven itself upon the past has power,
But what has been, has been, and I have had
my hour. *1b.*

Let Fortune empty her whole quiver on me,
I have a soul that, like an ample shield,
Can take in all, and verge enough for more.
Don Sebastian (1690). t. 1.

Art thou a statesman,
And canst not be a hypocrite? Impossible!
Do not distrust thy virtues. *ii. 1.*

I beg no pity for this mouldering clay;
For, if you give it burial, there it takes
Possession of your earth;
If burnt and scattered in the air, the winds
That strow my dust diffuse my royalty,
And spread me o'er your clime: for where
one atom
Of mine shall light, know there Sebastian
reigns. *1b.*

There is a mode in plays as well as clothes.
The Rival Ladies (1664). Prologue.

One of those little prating girls,
Of whom fond parents tell such tedious stories.
i. 1.

His voice is soft as is the upper air,
Or dying lovers' words. *i. 3.*

Where passion rules, how weak does reason
prove! *ii. 1.*

He most is hated when he most is praised.
iii. 1.

I strongly wish for what I faintly hope;
Like the day-dreams of melancholy men,
I think and think on things impossible,
Yet love to wander in that golden maze.
iii. 1.

The poetry of the foot [dancing]. *iii. 1.*

Though hope be dying yet it is not dead.
iv. 1.

And love's the noblest frailty of the mind.
The Indian Emperor (1667). ii. 2.

Repentance is the virtue of weak minds.
iii. 1.

For all the happiness mankind can gain
Is not in pleasure, but in rest from pain.
iv. 1.

That reason of all unreasonable actions [love].
The Assignment (1673). iii. 1.

Love either finds equality or makes it;
Like death, he knows no difference in degrees,
But planes and levels all.

Marriage à la Mode (1673). iii. 1.

The conscience of a people is their power.
The Duke of Guise (1683). i. 1.

Asebia. We never valued right and wrong
But as they serve our cause.

Zelota. Our business was to please the throng,
And court their wild applause.

Asebia. For this we bribed the lawyer's
tongue

And then destroyed the laws.
Albion and Albanus (1685). iii. 1.

* See Denham, "Darkness our guide."

† Possunt quia posse videntur.

‡ Facilis descensus Avernus:

Noctes atque dies patet atri janua Ditis.

Hunting has now an idea of quality joined to it and is become the most important business in the life of a gentleman. Anciently it was quite otherways. M. Fleury has severely remarked that this extravagant passion for hunting is a strong proof of our Gothic extraction, and shows an affinity of humour with the savage Americans.

Preface to the Pastorals [of Virgil].
(Said to be by William Walsh, 1663-1708).

We must beat the iron while it is hot; but we may polish it at leisure.

Dedication of the Æneis.

Valour, destitute of other virtues, cannot render a man worthy of any true esteem. . . . A man may be very valiant, and yet impious and vicious. *Ib.*

A man may be an admirable poet without being an exact chronologer. *Ib.*

Can you pretend to love
And have no pity? Love and that are twins.
Don Sebastian. *iii. 1.*

O the curst fate of all conspiracies!
They move on many springs; if one but fail
The restive machine stops. *iv. 1.*

And sure all marriage in repentance ends;
'Tis good for us to part when we are friends.
Epilogue.

There is a pleasure sure
In being mad, which none but madmen know.
The Spanish Friar (1681). *ii. 1.*

They say everything in the world is good
for something. *iii. 2.*

This hour's the very crisis of your fate,
Your good or ill, your infamy or fame,
And the whole colour of your life depends
On this important now. *iv. 2.*

Presence of mind and courage in distress
Are more than armies to procure success.
Aureng-Zebe (1676). *Act ii.*

But she ne'er loved who durst not venture all.
v. 1.

'Tis hard for kings to steer an equal course,
And they who banish one oft gain a worse.
Tarquin and Tullia.

Fool that I was! upon my eagle wings
I bore this wren, till I was tired with soaring,
And now he mounts above me. *iii. 1.*

Fortune came smiling to my youth and wooed
it,
And purple greatness met my ripened years.
All for Love; or, the World well lost (1678).
i. 1.

The wretched have no friends. *iii. 1.*

His virtues he so mingled with his crimes
As would confound their choice to punish one
And not reward the other. *iii. 1.*

Nature has cast me in so soft a mould,
That but to hear a story feigned for pleasure,

Of some sad lover's death, moistens my eyes
And robs me of my manhood. *iv. 1.*

Men are but children of a larger growth,
Our appetites as apt to change as theirs,
And full as craving too, and full as vain. *Ib.*

And love may be expelled by other love,
As poisons are by poisons. *Ib.*

With how much ease believe we what we wish!
Ib.

Your Cleopatra, Dolabella's Cleopatra, every
man's Cleopatra! * *Ib.*

Welcome, Death!
Thou best of thieves! who, with an easy key,
Dost open life, and, unperceived by us,
Even steal us from ourselves.† *v. 1.*

Kind Death,
To end with pleasure all my miseries,
Shuts up your image in my closing eyes.

Indian Queen (1665). *v. 1.*

When wild in woods the noble savage ran.

The Conquest of Granada (1672).

Part 1, Act i. 1.

For he wants worth who dares not praise a
foe. *ii. 1.*

Thou strong seducer, Opportunity.
Part 2, iv. 3.

Forgiveness to the injured does belong,
But they ne'er pardon who have done the
wrong. *Part 2, Act i. 2.*

And for a winding sheet a wave,
I had, and all the ocean for my grave.
Act ii. 1.

And though he stumbles in a full career,
Yet rashness is a better fault than fear.

Tyrannic Love (1670). *Prologue.*

All delays are dangerous in war. *Act i. 1.*

Keen appetite
And quick digestion wait on you and yours.†

Cleomenes (1692). *iv. 1.*

Virtue in distress and vice in triumph,
Make atheists of mankind. *Ib.*

Justice is blind, he knows nobody.

The Wild Gallant (1669). *v. 1.*

The business of a poor waiting-woman, here
upon earth, is to be scraping up something
against a rainy day, called the day of marriage.

Amphitryon (1691). *i. 2.*

I am devilishly afraid, that's certain; but
. . . I'll sing, that I may seem valiant (*Sosia*).
ii. 1.

I went darkling, and whistling to keep
myself from being afraid (*Sosia*). *iii. 1.*

* Imitated from Shakespeare, "Leonato's Hero,
your Hero, every man's Hero." *Much Ado*, iii, 3.
† *Vide* Pope:

"Years following years steal something every day;
At length they steal us from ourselves away."
—*Ep. 2, Bk. 2, 72.*

† See Shakespeare: "Now good digestion wait on
appetite."

129a

Love reckons hours for months, and days for years;
And every little absence is an age. *Ib.*

I never saw any good that came of telling truth. *Ib.*

I am the true Amphitryon. *v. 1.*

That's the common fate of your Machiavellians; they draw their designs so subtle that their very fineness breaks them.

Sir Martin Mar-All* (1668). *v. 1.*

Just like the harmony of the spheres, that's to be admired and never heard. *v. 1.*

All heiresses are beautiful.

King Arthur (1691). *i. 1.*

War is the trade of kings. *ii. 2.*

And let in knowledge by another sense. *iii. 2.*

Love has a thousand ways to please,
But more to rob us of our ease. *v. 1.*

Thus all things are but altered; nothing dies:
And here and there th' unbodied spirit flies.

Tr. of Ovid. *Metam., xv. 158.*

Here lies my wife: here let her lie!

Now she's at rest, and so am I.
Suggested Epitaph.

DU MAURIER, Geo. Louis Palmella
Busson (1834-1896)

A little trust that when we die
We reap our sowing, and so—Good-bye.
Trilby. (*Inscribed on his Memorial Tablet,*
Hampstead Churchyard.)

DUNBAR, William (Scottish Poet)
(1465?-1530?)

All love is lost but upon God alone.
The Merle and the Nightingale.

Thae termagants, with tag and tatter,
Full loud in Ersch began to chatter,
And roup (croak) like raven and rook;
The devil so deaved (deafened) was with their yell,
That in the deepest pot (pit) of hell
He smorit (smothered) them with smoke.
The Dance of the Seven Deadly Sins.
(*Description of Highlanders in Hell.*)

Be merry, man, and tak not sair in mind
The wavering of this wretchit world of sorrow;
To God be humble, to thy friend be kind,
And with thy neighbours gladly lend and borrow;
His chance to-nicht, it may be thine to-morrow.

No Treasure without Gladness.

* Written in conjunction with Wm. Cavendish, Duke of Newcastle, and founded on Molière's *L'Etourdi*.

B.Q.

129b

DUNNE, Finley Peter (b. 1867)

"The American nation in the Sixth Ward is a fine People," he says. "They love th' eagle," he says, "on the back iv a dollar."

Mr. Dooley in Peace and War.
Oratory on Politics.

'Tis startin a polis foorce, to prevint war.
... How'll they be ar-rmed? What a foolish question. They'll be ar-rmed with love, if coorse. Who'll pay thim? That's a financyal detail that can be arranged later on. What'll happen if wan iv th' rough-necks reaches fr a gun? Don't bother me with thrifles.
Ib. On making a Will (1920).

DWIGHT, Timothy, D.D., LL.D.
(1752-1717)

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.
Columbia (1861). *2.*

DYER, Sir Edward (1540?-1607)

My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords, or grows by kind.
My mind to me a Kingdom is.

I laugh not at another's loss;
I grudge not at another's pain. *Ib.*

DYER, John (1700?-1758)

A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have,
Between the cradle and the grave.
Grongar Hill.

Ever charming, ever new,
When will the landscape tire the view? *Ib.*

There is a kindly mood of melancholy
That wings the soul, and points her to the skies.
The Ruins of Rome. 346.

EDGEWORTH, Maria (1767-1849)

Come when you're called,
And do as you're bid;
Shut the door after you,
And you'll never be chid.
The Contrast (1804). *Ch. 1.*

Business was his [young Mr. Folingsley's] aversion; pleasure was his business. *Ib.*

He [Ulick Rooney] can't write, nor rade writing from his cradle, plase your honour; but he can make his mark equal to another, sir.
Love and Law (1803?). *iii. 1.*

Sir, it was my partner made that bargain, not myself; and I don't hold myself bound by it, for he is the sleeping partner only, and not empowered to act in the way of business [Mr. Mordicai, "a famous London coach-maker"].
The Absentee.

Well, some people talk of morality, and some of religion, but give me a little snug property (*Sir Terence O'Fay*).

The Absentee (1809). *Ch. 2.*

F

And all the young ladies said . . . that to be sure a love-match was the only thing for happiness, where the parties could anyway afford it.

Castle Rackrent (1800).
Continuation of Memoirs.

We drank Sir Condy's good health and the downfall of his enemies till we could stand no longer ourselves. *Ib.*

He (Sir Condy Rackrent) could never,—God bless him again, I say!—bring himself to ask a gentleman for money, despising such conversation himself. *Ib.*

He (Sir Condy) . . . was very ill-used by the Government about a place that was promised him and never given, after his supporting them against his conscience very honourably, and being greatly abused for it, which hurt him greatly, he having the name of a great patriot in the country before. *Ib.*

I've a great fancy to see my own funeral afore I die (*Sir Condy Rackrent*). *Ib.*

"Ay, Sir Condy has been a fool all his days," said he; and there was the last word he spoke, and died. He had but a very poor funeral after all. *Ib.*

Where's the use of telling lies about the things which everybody knows as well as I do? (*Thady Quirk*). *Ib.*

"The earthquake that had the honour to be noticed by the Royal Society."

Essay on Irish Bulls (1802). *Ch. 2.*
(Quoted as the "exquisitely polite expression of a correspondent of the English Royal Society.")

Bishop Wilkins prophesied that the time would come when gentlemen, when they were to go a journey, would call for their wings as regularly as they call for their boots. *Ib.*

Our Irish blunders are never blunders of the heart. *Ib., ch. 4.*

During the late Irish rebellion there was a banker to whom they [the rebels] had a particular dislike. . . . Accordingly they got possession of as many of his bank-notes as they could and made a bonfire of them. *Ib., ch. 7.*

There is one distinguishing peculiarity of the Irish bull—its horns are tipped with brass [*i.e.* with impudence or assurance]. *Ib., ch. 7.*

EDWARDS, Richard (1523 ?–1566)

Use May, while that you may,

For May hath but his time;

When all the fruit is gone, it is

Too late the tree to climb.

May. *From the Paradise of Dainty Devices.*

EDWARDS, Rev. Thomas (1599–1647)

Little sins make room for great, and one brings in all. **Gangrene of Heresy.**

ELIOT, George (Mrs. Marian Cross, (née Evans) (1819–1880)

"So it will go on, worsening and worsening," thought Adam. "There's no slipping up hill again, and no standing still when you've begun to slip down."

Adam Bede (1859). *Ch. 4.*

It's but little good you'll do a-watering the last year's crop. *Ch. 18.*

It's them as take advantage that get advantage i' this world.* *Ch. 32.*

He was like a cock who thought the sun had risen to hear him crow. *Ch. 33.*

We hand folks over to God's mercy, and show none ourselves. *Ch. 42.*

Them as ha' never had a cushion don't miss it. *Ch. 49.*

Iteration, like friction, is likely to generate heat instead of progress.

The Mill on the Floss (1860). *Book 2, ch. 2.*

The law's made to take care of raskills. *Book 3, ch. 4.*

Nothing is so good as it seems beforehand. **Silas Marner** (1861). *Ch. 18.*

In the vain laughter of folly wisdom hears half its applause.

Romola (1862). *Book 1, ch. 12.*

To manage men one ought to have a sharp mind in a velvet sheath. *Ch. 39.*

An ass may bray a good while before he shakes the stars down. *Book 3, ch. 50.*

One must be poor to know the luxury of giving. **Middlemarch** (1871). *Book 2, ch. 17.*

Our deeds still travel with us from afar,
And what we have been makes us what we are.

Heading to ch. 70.

Animals are such agreeable friends—they ask no questions, they pass no criticisms.

Scenes of Clerical Life.

Mr. Gilfil's Love Story.

In every parting there is an image of death. *Amos Barton*

That's a bad sort of eddication as makes folks unreasonable. *Ib.*

He looked at Society from a liberal menagerie point of view.

Daniel Deronda (1874).

Men's men: gentle or simple, they're much of a muchness *Book 4, ch. 31.*

One of the most remarkable phenomena in the history of this scattered people [the Jews], made for ages "a scorn and a hissing" . . . is that they have come out of it (in any estimate which allows for numerical proportion) rivalling the nations of all European countries

* Gabriel Harvey made this annotation in his copy of Foorth's *Synopsis Politica*; "Regula Regularum, to seeke and enforce all possible advantage."

ELLERTON—EMERSON

131a

in healthiness and beauty of physique, in practical ability, in scientific and artistic aptitude, and in some forms of ethical value.

Theophrastus Such (1878). *The Modern Hep! Hep!*

One may prefer fresh eggs, though laid by a fowl of the meanest understanding, but why fresh sermons? *Ib.* *Looking Backward.*

ELLERTON, Edward, D.D. (1770-1851)

Now the labourer's task is o'er;

Now the battle day is past;

Now upon the farther shore

Stands the voyager at last.

Hymn. *Now the labourer's task.*

ELLIOTT, Ebenezer (1781-1849)

What is a Communist? One who has yearnings

For equal division of unequal earnings.

Epigrams.

Life is short and time is swift;

Roses fade and shadows shift.

Ib.

ELLIS, George (pseudonym Sir Gregory Gander) (1745-1815)

Snowy, Flowy, Blowy,

Showery, Flowery, Bowery,

Hoppy, Croppy, Droppy,

Breezy, Sneazy, Freezy.

*The Twelve Months.**

ELTON, Sir Chas. Abraham (1778-1853)

Lo! ill-rejoicing Envy, winged with lies,
Scattering calumnious rumours as she flies.

Hesiod. Works and Days, 1,172.

EMERSON, Ralph Waldo (1803-1882)

I like a church; I like a cowl;

I like a prophet of the soul;

And on my heart monastic aisles

Fall like sweet strains, or pensive smiles:

Yet not for all his faith can see,

Would I that cowl'd churchman be.

The Problem.

Not from a vain or shallow thought

His awful Jove young Phidias brought. *Ib.*

Wrought in a sad sincerity. *Ib.*

He builded better than he knew;

The conscious stone to beauty grew. *Ib.*

Earth proudly wears the Parthenon

As the best gem upon her zone. *Ib.*

The frolic architecture of the snow.

The Snowstorm.

Rhodora! if the sages ask thee why

This charm is wasted on the marsh † and sky,

* According to a writer in the *Athenæum* (Feb 22, 1862), these lines, slightly varied, are in Chambers' *Handbook of Descriptive and Practical Astronomy*, viz. "Winter: wheezy, sneezy, breezy; Spring: Slippery, drippy, nippy; Summer: Showery, flowery bowery; Autumn hoppy, croppy, poppy."

† "Marsh" altered to "earth" in later editions.

131b

Tell them, dear, that if eyes were made for seeing,

Then Beauty is its own excuse for being.

The Rhodora.

Seeing only what is fair,

Sipping only what is sweet,

Thou dost mock at fate and care.

To the Humble Bee.

Good-bye, proud world! I'm going home;

Thou art not my friend; and I'm not thine.

Good-bye.

I'm going to my own hearth-stone. *Ib.*

A spot that is sacred to thought and God. *Ib.*

For what are they all in their high conceit,

When man in the bush with God may meet? *Ib.*

Here once the embattled farmers stood,

And fired the shot heard round the world.

Hymn at Completion of Concord Monument.

Ye cannot unlock your heart,

The key is gone with them;

The silent organ loudest chants

The master's requiem. *Dirge.*

And in their vaunted works of Art,

The master-stroke is still her part. *Nature, 2.*

Go where he will, the wise man is at home,

His hearth the earth, his hall her azure dome.

Wood-Notes, 1,104.

So nigh is grandeur to our dust,

So near is God to man,

When Duty whispers low, "Thou must,"

The youth replies, "I can."

Voluntaries, 3.

He who has a thousand friends has not a friend to spare,

And he who has one enemy will meet him everywhere.

Translations. From Omar Chiam.

Some of your hurts you have cured,

And the sharpest you still have survived;

But what torments of grief you endured

From evils which never arrived.

Quatrains. Borrowing. (From the French.)

The most advanced nations are always those who navigate the most.

Society and Solitude. Civilization.

The planet itself splits his stick. *Ib.*

Hitch your waggon to a star. *Ib.*

Thought is the seed of action. *Art.*

We are like the musician on the lake, whose melody is sweeter than he knows. *Art.*

Nature paints the best part of the picture, carves the best part of the statue, builds the best part of the house, and speaks the best part of the oration. *Ib.*

Raphael paints wisdom, Handel sings it,
Phidias carves it, Shakspeare writes it, Wren
builds it, Columbus sails it, Luther preaches
it, Washington arms it, Watt mechanizes it.

Ib.

We boil at different degrees. *Eloquence.*

One of our statesmen said "The curse of
this country is eloquent men." *Ib.*

Everything is my cousin. *Ib.*

The greatest man in history was the poorest.
Domestic Life.

Poverty consists in feeling poor. *Ib.*

Happy will that house be in which the
relations are formed from character. *Ib.*

Nature works on a method of all for each
and each for all. *Farming.*

Invention breeds invention.
Works and Days.

Can anybody remember when the times
were not hard, and money not scarce? *Ib.*

The greatest meliorator of the world is
selfish, huckstering trade. *Ib.*

Write it on your heart that every day is
the best day in the year. No man has learned
anything rightly until he knows that every
day is Doomsday. *Ib.*

The use of history is to give value to the
present hour and its duty. *Ib.*

Hate at first sight. *Ib.*

Never read any book that is not a year
old. *Books.*

Knowledge is the antidote to fear.
Courage.

They can conquer who believe they can.
Ib.

Our American people cannot be taxed with
slowness in performance, or in praising their
performance. *Success.*

Self-trust is the first secret of success. *Ib.*

The sum of wisdom is, that the time is
never lost that is devoted to work. *Ib.*

'Tis the good reader that makes the good
book. *Ib.*

There was never poet who had not the
heart in the right place. *Ib.*

The surest poison is time. *Old Age.*

Skill to do comes of doing. *Ib.*

America is the country of young men. *Ib.*

There is properly no history, only bio-
graphy.*

Essays (pub. 1830-1840): History.

Whoso would be a man, must be a Non-
conformist. *Self-Reliance.*

To be great is to be misunderstood. *Ib.*

* See Carlyle: *On History*, p. 72a.

Let us never bow and apologise more. *Ib.*

The superstition of Travelling. *Ib.*

Travelling is a fool's paradise. *Ib.*

Every great man is unique. *Ib.*

Society never advances. *Ib.*

The man in the street does not know a star
in the sky.* *Ib.*

Nothing can bring you peace but yourself. *Ib.*

Men are better than their theology.
Compensation.

Blame is safer than praise. *Ib.*

The martyr cannot be dishonoured. *Ib.*

All mankind love a lover. *Ib.*

The statue is then beautiful when it begins
to be incomprehensible. *Ib.*

Thou art to me a delicious torment.
Friendship.

The only reward of virtue is virtue; the
only way to have a friend is to be one. *Ib.*

He that despiseth small things will perish
by little and little.† *Prudence.*

In skating over thin ice our safety is in
our speed. *Ib.*

Begin where we will, we are pretty sure
in a short space to be mumbling our ten
commandments. *Ib.*

Shallow men believe in luck. *Worship.*

Heroism feels and never reasons, and there-
fore is always right. *Heroism.*

Counsel that I once heard given to a young
person, "Always do what you are afraid to
do." *Ib.*

We know better than we do.
The Over-Soul.

We are wiser than we know. *Ib.*

The faith that stands on authority is not
faith. *Ib.*

Under every deep a lower deep opens.†
Circles.

New arts destroy the old. *Ib.*

Beware when the great God lets loose a
thinker on this planet. *Ib.*

The virtues of society are the vices of the
saint. *Ib.*

* "Then will come the question of a Dissolution,
which one side affirms will take place directly, and
the other knowing that the King will not consent
to it—knowing as 'the man in the street' (as we call
him at Newmarket) always does, the greatest secrets
of kings, and being the confidant of their most hidden
thoughts."—*Greville Memoirs*, entry dated March 22,
1830.

† Almost verbatim from Ecclesiasticus 1 (g.v.).

† Deep calleth unto deep.—*Psalms* 42, 7.

133^a

Life is a series of surprises. *Ib.*
 Nothing great was ever achieved without enthusiasm. *Ib.*
 Nothing astonishes men so much as common sense and plain dealing. *Art.*
 Language is fossil poetry. *The Poet.*
 The wise through excess of wisdom is made a fool. *Experience.*
 Nature hates calculators. *Ib.*
 All writing comes by the grace of God, and all doing and having. *Ib.*
 The years teach much which the days never know. *Ib.*
 The individual is always mistaken. *Ib.*
 Those who listened to Lord Chatham felt that there was something finer in the man than anything which he said. *Character.*
 The city is recruited from the country. *Manners.*
 Society . . . being in its nature a convention, it loves what is conventional, or what belongs to coming together. *Ib.*
 We do not quite forgive a giver. *Gifts.*
 The difference between landscape and landscape is small, but there is great difference between the beholders. *Nature.*
 Of the two great parties which, at this hour, almost share the nation between them, I should say that one has the best cause, and the other contains the best men. *Politics.*
 Of all debts men are least willing to pay the taxes. What a satire this on Government! *Ib.*
 Is not every man sometimes a radical in politics? Men are conservative when they are least vigorous, or when they are most luxurious. They are conservatives after dinner. *New England Reformers.*
 Men in all ways are better than they seem. *Ib.*
 The reward of a thing well done is to have done it. *Ib.*
 Life is not so short but that there is always room for courtesy. *Social Aims.*
 Talent alone cannot make a writer. There must be a man behind the book. *Representative Men. Goethe.*
 Every hero becomes a bore at last. *Uses of Great Men.*
 I find the Englishman to be him of all men who stands firmest in his shoes. *English Traits.*
 It is the one base thing, to receive and not to give. *Saying mentioned in Emerson's Life.*

133^b

Glittering generalities! They are blazing ubiquities.
*Remark on someone sneering at the ideas of the Declaration of Independence as "glittering generalities."**
ETHEREGE, Sir George (1635-1694)
 Beyond Hyde Park all is a desert.
The Man of Mode (1676), (Sir Fopling Flutter.)
EVELYN, John (1620-1706)
 A studious decliner of honours and titles.
Diary. Introduction.
 I stepped into Bedlam, where I saw several poor miserable creatures in chains; one of them was mad with making verses.
April 21, 1657.
 For such a child I blesse God, in whose bosom he is! May I and mine become as this little child.
Jan. 27, 1658.
 I saw Hamlet Prince of Denmark played; but now the old plays began to disgust this refined age.
Oct. 26, 1661.
FABER, Frederick William, B.D. (1814-1863)
 The music of the Gospel leads us home.
Hymn—Hark, hark, my soul!
 Rest comes at length, though life be long and dreary;
 The day must dawn, and darkness night be passed. *Ib.*
 Small things are best;
 Grief and unrest
 To rank and wealth are given;
 But little things
 On little wings
 Bear little souls to heaven.
Written in a Little Lady's Album.
FAIRFAX, Edward (d. 1635)
 Each ornament about her seemly lies,
 By curious chance, or careless art composed.
Godfrey of Bullogne (1600).†
 A tinsel veil her amber locks did shroud,
 That strove to cover what it could not hide. *Ib.*
 His sober lips then did he softly part,
 Whence of pure rhetoric whole streams outflow. *Ib.*
FALCONER, William (1732-1769)
 A captive fettered to the oar of gain.
The Shipwreck (1762). Canto 1, 208.
FANE, Violet (see Singleton, Mary M.)
FARQUHAR, Geo. (1678-1707)
 Sir, you shall taste my *anno domini*.
The Beaux Stratagem (1707). Act i. 1.
 * Rufus Choate (1799-1859), in a letter to the Maine Whig Committee, 1856, wrote: "The glittering and sounding generalities of natural right which make up the Declaration of Independence."
 † A translation of Tasso's *Jerusalem Delivered*.

134a

I have fed purely upon ale; I have ate my ale, drank my ale, and I always sleep upon ale. (*Will Boniface*.) *Ib.*

My Lady Bountiful. *Ib.*

Says little, thinks less, and does—nothing at all, faith! *Ib.*

There's no scandal like rags, nor any crime so shameful as poverty. *Ib.*

We have heads to get money, and hearts to spend it. *Ib.*

The tuneful serenade of that wakeful nightingale, his nose. *ii. 1.*

No woman can be a beauty without a fortune. *ii. 2.*

I believe they talked of me, for they laughed consumedly. *iii. 1.*

'Twas for the good of my country that I should be abroad. Anything for the good of one's country—I'm a Roman for that. *iii. 2.*

Captain is a good travelling name and so I take it. *Ib.*

There are secrets in all families. *iii. 3.*

Of a Monday I drive the coach; of a Tuesday I drive the plough; on Wednesday I follow the hounds, a Thursday I dun the tenants; on Friday I go to market; on Saturday I draw warrants; and a Sunday I draw beer. *Ib.*

How a little love and conversation improve a woman! *iv. 2.*

Pride is the life of a woman, and flattery is our daily bread. *Ib.*

Spare all I have, and take my life! *v. 2.*
Cupid is a blind gunner.

Love and a bottle (1699). *i. 1.*

I hate all that don't love me, and slight all that do. (*Lady Lurewell*.)

The Constant Couple (1700). *i. 1.*

Truth is only falsehood well disguised. *iii. 4.*

The third of all things, they say, is very critical. *Ib.*

Our sex still strikes an awe upon the brave, And only cowards dare affront a woman. *v. 1.*

Grant me some wild expressions, Heavens, or I shall burst. . . . Words, words, or I shall burst. (*Lady Lurewell*.) *v. 3.*

Charming women can true converts make, We love the precepts for the teacher's sake.* *Ib.*

She's all sail and no ballast. . . . A fine lady is angry without a cause, and pleased without reason.

Sir Harry Wildair (1701). *i. 1.*

* See Defoe, p. 108a.

134b

You seamen are like your element, always tempestuous. *Ib.*

I am privileged to be very impertinent, being an Oxonian. (*Beau Banter*). *ii. 1.*

Truly, sir, when a man is ruined, 'tis but the duty of a Christian to tell him of it. (*Balderdash*.) The Twin-Rivals (1702). *i. 1.*

I see you have a singing face—a heavy, dull sonata face.*

The Inconstant (1702). *ii. 1.*

Costar: Pray now, what may be that same bed of honour?

Kite: Oh, a mighty large bed; bigger by half than the great bed at Ware—ten thousand people may lie in it together, and never feel one another.

The Recruiting Officer (1706). *i. 1.*

For now he's free to sing and play, Over the hills and far away. *ii. 3.*

'Tis a strange thing, Sam, that among us people can't agree the whole week because they go different ways upon Sundays.

Letter. From Leyden, Oct. 15, 1700.

FERRIAR, John (1764-1815)

The princeps copy, clad in blue and gold. Bibliomania (1809).

Now cheaply bought, for thrice their weight in gold. *Ib.*

How pure the joy when first my hands unfold The small, rare volume, black with tarnished gold. *Ib.*

FIELD, Nathaniel (1587-1633)

He makes a false wife that suspects a true. Amends for Ladies (1618). *i. 1.*

FIELDING, Henry (1707-1754)

Petition me no petitions.

Tragedy of Tragedies: or, Tom Thumb the Great (1730). *i. 2.*

Let other hours be set apart for business, To-day it is our pleasure to be drunk. *Ib.*

When I'm not thanked at all I'm thanked enough. *Ib.*

Thy modesty's a candle to thy merit. *Ib.*

To sun myself in Huncamunca's eyes. *Ib.*

Lo when two dogs are fighting in the streets, With a third dog one of the two dogs meets; With angry teeth he bites him to the bone, And this dog smarts for what that dog has done. *Act i. 6.*

Oh! the roast beef of Old England! And oh! the old English roast beef!

The Roast Beef of Old England.

Love and scandal are the best sweeteners of tea.

Love in Several Masques (1728). *iv. 2.*

* See Fletcher, p. 138a.

135a

To whom nothing is given, of him can nothing be required.

Joseph Andrews (1742). *Book 2, ch. 8.*

I describe not men, but manners; not an individual, but a species. *Book 3, ch. 1.*

They are the affectation of affectation. *Ch. 3.*

Public schools are the nurseries of all vice and immorality. *Ch. 5.*

I defy the wisest man in the world to turn a truly good action into ridicule. *Ch. 6.*

"There is nothing but heathenism to be learned from plays," replied he (Parson Adams). *Ch. 11.*

Some folks rail against other folks because other folks have what some folks would be glad of. *Book 4, ch. 6.*

Such was the power of habit over the minds of these illustrious persons, that Mr. Wild could not keep his hands out of the Count's pockets, though he knew they were empty; nor could the Count abstain from palming a card, though he was well aware that Mr. Wild had no money to pay him.

Jonathan Wild the Great (1743).

Build houses of five hundred by a hundred feet, forgetting that of six by two.

Tom Jones (1749). *Book 2, ch. 8.*

Every physician, almost, hath his favourite disease. *Ch. 9.*

Thwackum was for doing justice, and leaving mercy to Heaven. *Ch. 10.*

The rule of right and the eternal fitness of things. *Book 4, ch. 4.*

A late facetious writer, who told the public that whenever he was dull they might be assured there was a design in it.*

Book 5, ch. 1.

Oh, more than Gothic ignorance!

Book 7, ch. 3.

Philosophy makes us wiser, but Christianity makes us better men. *Book 8, ch. 13.*

His designs were strictly honourable, as the phrase is, that is to rob a lady of her fortune by way of marriage. *Book 11, ch. 4.*

The republic of letters.† *Book 14, ch. 1.*

Composed that monstrous animal, a husband and wife. *Book 15, ch. 9.*

"Tace, madam," answered Murphy, "is Latin for a candle." (*A proverbial expression.*) *Amelia* (1752). *Book 1, ch. 10.*

* See Steele; also Swift: "Where I am not understood," etc.

† Une brochure . . . qui doit faire grand bruit dans la république des lettres.—*Le Sage: Gil Blas* (1715), *Bk. 12, ch. 7.*

‡ Tace is Latin for a candle. "Brandy is Latin for a goose and Tace is Latin for a candle."—Swift's *Polite Conversation* (c. 1731). The saying is much older, and occurs in Dampier's *Voyages* (1686), according to a correspondent of *Notes and Queries* (Dec. 6 1851).

135b

There are moments in life worth purchasing with worlds. *Book 3, ch. 2.*

It hath often been said that it is not death, but dying, which is terrible. *Ch. 4.*

How much richer are you than millions of people who are in want of nothing! *Ch. 11.*

These are called the pious frauds of friendship. *Book 6, ch. 6.*

When widows exclaim loudly against second marriages, I would always lay a wager that the man, if not the wedding-day, is absolutely fixed on. *Ch. 8.*

However few of the other good things of life are thy lot, the best of all things, which is innocence, is always within thy own power. *Book 8, ch. 3.*

One fool at least in every married couple. *Book 9, ch. 4.*

I am not the least versed in the Chreismatic art.* *Ch. 5.*

There is not in the universe a more ridiculous nor a more contemptible animal than a proud clergyman. *Ch. 10.*

FITZGERALD, Edwd. (1809-1883)

You know how little while we have to stay, And, once departed, may return no more. *Rubáiyât of Omar Khayyâm. 4th Ed. (1879). St. 3. (Unaltered from 1st Ed.)*

The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one. *St. 8. (Not in 1st Ed.)*

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow! *St. 12.*

1st Ed. (1859), st. 11:—

Here with a Loaf of Bread beneath the bough,†
A Flask of Wine, A Book of Verse—and Thou
Beside me singing in the Wilderness—
And Wilderness were Paradise enow.

Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum!‡ *St. 13.*

1st Ed. (1859), st. 12:—

Ah, take the cash in hand, and waive the
Rest;
Oh, the brave Music of a distant drum!

The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the Desert's dusty Face,
Lighting a little hour or two—is gone. *St. 16. (Unaltered from 1st Ed.)*

* "The art of getting wealth is so-called by Aristotle in his *Politics*.—Note by Fielding.

† In the 2nd Ed. the first line reads: "Here with a little Bread beneath the Bough."

‡ 2nd Ed.:—

"Ah, take the Cash, and let the Promise go,
Nor heed the music of a distant Drum!"

136a

Think, in this battered Caravanserai,
Whose Portals are alternate Night and Day,
How Sultán after Sultán with his Pomp
Abode his destined Hour, and went his way.
St. 17.

In the 1st Ed., Doorways instead of "Portals"; and the last line, "Abode his Hour or two, and went his way."

For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest,
Have drunk their Cup a Round or two
before,
And one by one crept silently to rest. St. 22.
1st Ed. (1859):—

Lo! some we loved, and loveliest and the best
That Time and Fate of all their Vintage prest
(etc. *The remainder unaltered*).

Myself when young did eagerly frequent
Doctor and Saint, and heard great Argument
About it and about: but evermore
Came out by the same door wherein I went.
St. 27.

*1st and 2nd Eds. the last line reads:—
Came out by the same door as in I went.*

I came like Water, and like Wind I go.
St. 28. (*Unaltered from 1st Ed.*)

Into this Universe, and Why not knowing
Nor Whence, like Water willy-nilly flowing;
And out of it, as Wind along the Waste
I know not *Whither*, willy-nilly blowing.
St. 29. (*Unaltered from 1st Ed.*)

There was the Door to which I found no Key;
There was the Veil through which I might
not see. St. 32.

*1st Ed. (1859):—
There was a door to which I found no Key;
There was a Veil past which I could not see.*

When you and I behind the Veil are past.
St. 47. (*Not in 1st Ed.*)

A Moment's Halt—a momentary taste
Of BEING from the Well amid the waste—
And Lo!—the phantom caravan has
reached

The NOTHING it set out from—Oh, make
haste! St. 48.

1st and 2nd Eds.:—

One Moment in Annihilation's Waste,
One Moment, of the Well of Life to taste—
The Stars are setting and the Caravan
Starts for the Dawn of Nothing—Oh, make
haste!*

Oh threats of Hell and Hopes of Paradise!
One thing at least is certain—*This* life flies;
One thing is certain, and the rest is Lies;
The Flower that once has blown for ever dies.

Strange, is it not? that of the myriads who
Before us passed the door of Darkness through
Not one returns to tell us of the Road,
Which to discover we must travel too.
Sts. 63 and 64. (*Not in 1st Ed.*)

*The last line in the 2nd Ed. being "Draws for the Dawn of Nothing," etc.

136b

The Moving Finger writes; and, having writ,
Moves on: nor all your* Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.
St. 71.

Drink! for you know not whence you came,
nor why;
Drink! for you know not why you go, nor
where. St. 74. (*Not in 1st Ed.*)

O Thou, who Man of baser Earth didst make,
And ev'n with Paradise devise the Snake;†
For all the Sin wherewith the Face of Man
Is blackened—Man's forgiveness give—and
take! St. 81.

"Who is the Potter, pray, and who the
Pot?" St. 87.

In the 1st Ed. this passage is in St. 69:—

And, strange to tell, among that Earthen Lot
Some could articulate, while others not:

And suddenly one more impatient cried—
"Who is the Potter, pray, and who the Pot?"

And much as Wine has played the Infidel,
And robbed me of my Robe of Honour—Well
I wonder often what the Vintners buy
One-half so precious as the stuff they sell.

St. 95. (*Unaltered from 1st Ed., except
that the last line ends: "the Goods
they sell."*)

FLATMAN, Thomas (1637–1688)

Methinks I hear some gentle spirit say,
Be not fearful, come away!‡

A Thought of Death.

Better thou mayest, but worse thou canst
not be
Than in this vale of tears and misery. Ib.

Why so serious, why so grave?
Man of business, why so muddy?
Thyself from chance thou canst not save
With all thy care and study.
Look merrily then, and take thy repose:
For 'tis to no purpose to look so forlorn,
Since the world was as bad before thou wert
born,
And when it will mend who knows? Ib.

FLETCHER, Andrew (of Saltoun)
(1655–1716)

I knew a very wise man so much of Sir
Christopher's [Musgrave's] sentiment that
he believed if a man were permitted to make
all the ballads, he need not care who should
make the laws of a nation.

An account of a Conversation concerning a
Right to Regulation of Governments. 1703.

*"Thy" in 1st Ed.

†In the 1st Ed. (1859) this line reads, "And who, with Eden didst devise the Snake." The stanza in this edition is No. 58. In the 2nd Ed. the last two lines of the Stanza (No. 88 in this edition) read:

"For all the Sin the Face of wretched Man
Is black with—Man's forgiveness give—and take!"
The stanza is not a translation of Omar's text, but an interpolation by Fitzgerald.

‡Cf. Pope; "Hark! they whisper; angels say," etc.

FLETCHER (and BEAUMONT)

137a

FLETCHER, Giles (the younger)
(1588 ?-1623)

But leaning on a thorn her dainty chest,
For fear soft sleep should steal into her breast
Expresses in her song grief not to be expressed.
(*The Nightingale.*)

Christ's Victorie and Triumph (1610).

**FLETCHER, John (1579-1625) and
BEAUMONT, Francis (1584-1616)**

*Quotations from works supposed to be by
Fletcher only are marked (a).*

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still. (a).
Upon an Honest Man's Fortune.

As men
Do walk a mile, women should talk an hour,
After supper. 'Tis their exercise.

Philaster (c. 1609). *Act ii.*

O ye gods, I see that who unrighteously
Holds wealth or state from others, shall be
curst
In that which meaner men are blest withal,
Ages to come shall know no male of him
Left to inherit, and his name shall be
Blotted from earth. *Ib.*

Nature, too unkind,
That made no medicine for a troubled mind!
Act iii.

He shall have chariots easier than air,
That I will have invented; . . . And thyself,
That are the messenger, shalt ride before him
On a horse cut out of an entire diamond,
That shall be made to go with golden wheels,
I know not how yet.

A King and No King (c. 1610). *Act v.*

There is a method in man's wickedness;
It grows up by degrees. *v. 4.*

The man that cries
"Consider," is our foe.
The Scornful Lady (c. 1609). *Act ii.*

There is no other purgatory but a woman.
Act iii.

Thou hast a serious face,
A betting, bargaining, and saving face,
A rich face; pawn it to the usurer. *Ib.*

But when I trust a wild fool, and a woman,
May I lend gratis, and build hospitals. *Ib.*

The bad man's charity (cursing).
The Spanish Curate (1622). *i. 2.*

The fit's upon me now. (a).
Wit without Money (1614). *Act v.*

Let's warm our brains with half-a-dozen
healths,
And then, hang cold discourse; for we'll
speak fireworks. (a)
The Elder Brother (1614). *i. 2.*

137b

He breaks his fast
With Aristotle, dines with Tully, takes
His watering with the Muses, sups with Livy.
Ib.

That place that does contain
My books, the best companions, is to me
A glorious court where hourly I converse
With the old sages and philosophers. *Ib.*

'Tis not to die we fear, but to die poorly,
To fall forgotten, in a multitude. (a)
Humorous Lieutenant (1619). *ii. 2.*

Tell me the cause: I know there is a woman
in't. (a). *iv. 2.*

He that will use all winds, must shift his
sail. (a)

The Faithful Shepherdess (c. 1609). *Act 1.*

The nightingale among the thick-leaved
spring
That sits alone in sorrow, and doth sing
Whole nights away in mourning. (a) *Act v.*

As such a one that ever strives to give
A blessed memory to after-time. (a) *Ib.*

You must not look to be my master, sir,
Nor talk in th' house as though you wore the
breeches.

Rule Wife and have a Wife (1624). *Act ii.*

Captains are casual things. (a) *Ib., iii.*

Every man carries the bundle of his sins
Upon his own back. *Ib., iv.*

Nothing can cover his high fame but Heaven;
No pyramids set off his memories,
But the eternal substance of his greatness;
To which I leave him. (a)

The False One (c. 1620). *ii. 1.*

Some kind of wrongs there are, which flesh
and blood
Cannot endure.

The Little French Lawyer (c. 1620). *i. 1.*

For anything I know, I am an arrant coward.
ii. 2.

Yet when I hold her best, she's but a woman,
As full of frailty as of faith; a poor slight
woman,
And her best thoughts but weak fortifications.
Ib.

I love a dire revenge:
Give me the man that will all others kill,
And last himself. *iv. 1.*

I love you:
I'll cut your throat for your own sake. *Ib.*

I come fairly to kill him honestly. *Ib.*

Care-charming Sleep, thou easer of all woes,*
Brother to Death . . . thou son of Night. (a)

The Tragedy of Valentinian (1616). *v. 2.*

Good me no goods.
The Chances (? 1647). *i. 9.*

* See Daniel: "Care charmer sleep," p. 106a.

A woman's oaths are wafers, break with making. *ii. 1.*

H'has been a dragon in his days. *iii. 1.*

Trust a woman?
I'll trust the devil first; for he dare be
Better than's word sometime. *Ib.*

Concord can never join
Minds so divided. (a) (*with other collaboration*).
Rollo (1637). *Act i. 1.*

And he that will to bed go sober,
Falls with the leaf, still in October. (a) *ii. 3.*

Curse and be cursed! it is the fruit of
cursing. (a) *iii. 1.*

Bad's the best of us. (a) *iv. 2.*

Three merry boys, three merry boys,
And three merry boys are we.
*iii. 2 (Chorus).**

You have the gift of impudence; be thankful;
Every man has not the like talent. I will
study

And it may be revealed to me.
The Wild Goose Chase (*pr.* 1652). *i. 2.*

For 'tis a kind of bilboes to be married. *Ib.*

Come, sing now, sing; for I know you sing
well;

I see you have a singing face.† (a) *ii. 2.*

Strike, now or never! *iv. 1.*

And if thou canst be wise, learn to be good
too. (a)

A Wife for a Month (1624). *Ib.*

The game of death was never played more
nobly. (a) *v. 1.*

We were the twins of friendship. (a) *Ib.*

He loved you well,
And might have lived t'have done his country
service. (a)

The Lover's Progress (1634). *ii. 1.*

The sin
Is in itself excusable; to be taken
Is a crime. (a) *iv. 1.*

The greatest curse brave man can labour
under,
Is the strong witchcraft of a woman's eyes.
(a) *Ib.*

Can any wind blow rough upon a blossom
So fair and tender?

The Pilgrim (*pr.* 1652). *i. 1.*

Hope never leaves a wretched man that seeks
her. (a) The Captain (c. 1612). *ii. 1.*

'Tis virtue, and not birth, that makes us
noble;

Great actions speak great minds, and such
should govern. (a)

The Prophetess. *ii. 3.*

I've touched the height of human happiness,
And here I fix *nil ultra*. (a) *iv. 6.*

* See Walker: "Three merry men be we."

† See Farquhar, p. 134b.

Oh, mediocrity,
Thou priceless jewel, only mean men have,
But cannot value. (a)

Queen of Corinth (c. 1618). *iii. 1.*

Weep no more, nor sigh nor groan,
Sorrow calls no time that's gone:
Violets plucked the sweetest rain
Makes not fresh nor grow again.*

Oh, love will make a dog howl in rhyme. (a)
iv. 1.

I ne'er repented anything yet in my life,
And scorn to begin now. (a) *Ib.*

You put too much wind to your sail; dis-
cretion

And hardy valour are the twins of honour. (a)
Tragedy of Bonduca (c. 1616). *i. 1.*

Give us this day good hearts, good enemies,
Good blows o' both sides. *iii. 1.*

Lie lightly on my ashes, gentle earth.†
iv. 3.

For wicked mirth never true pleasure brings,
But honest minds are pleased with honest
things.

The Knight of the Burning Pestle (c. 1613).
Prologue.

Nose, nose, jolly red nose,
And who gave thee that jolly red nose?
Nutmegs and ginger, cinammon and cloves;
And they gave me this jolly red nose.† *i. 3.*

Plot me no plots. *Act ii.*

To a resolvèd mind, his home is everywhere.
Act v.

Each person is the founder
Of his own fortune, good or bad.

Love's Pilgrimage (*pr.* 1647). *i. 1.*

But oh, man, man, unconstant, careless man,
Oh, subtle man, how many are thy mischiefs!
iii. 2.

Naples, the Paradise of Italy,
As that is of the earth.

The Double Marriage. *Act i.*

But what is past my help is past my care.
Ib.

Though a man be a thief, shall a miller
Call him so? Oh, egregious!

The Maid in the Mill (1623).
(Fletcher and W. Rowley?) *v. 2.*

Of all the paths lead to a woman's love,
Pity's the straightest.

The Knight of Malta (1618). (With
Massinger?) *i. 1.*

* This song is not in the original folio, and has been
rejected as a spurious addition. See "Weep no more,
lady." (*The Friar of Orders Grey*.)

† Cf. Prior's "Ode to the memory of Col. Villiers":
"Light lie the earth"; also Pope's "Elegy in memory
of an unfortunate Lady": "And the green turf lie
lightly on thy breast."

† Also found in Ravenscroft's *Deuteromela*, London,
1609:

"Nose, nose, nose, nose!
And who gave you that jolly red nose?
Sinamont and ginger, nutmegs and cloves,
And that gave me my jolly red nose!"

Art thou not he that asked the master
gunner where thou might'st lie safest? and
he strait answered, Put thy head in that
hole, new bored with a cannon, for it was an
hundred to one, another shot would not hit
there. *ii. 1.*

Hope is a poor salad

To dine and sup with.

The Custom of the Country (1619 or 1620).
(? By Fletcher and Massinger.) *ii. 1.*

Every man must fashion his gait according
To his calling. **Love's Cure** (c. 1623). *i. 2.*

Gross feeders, great sleepers;

Great sleepers, fat bodies;

Fat bodies, lean brains! * *ii. 1.*

Thou wilt scarce be a man before thy mother.
ii. 2.

Thou comedy to men,

Whose serious folly is a butt for all
To shoot their wits at! *iii. 1.*

What's one man's poison, signor,
Is another's meat or drink. *iii. 2.*

A lady's tears are silent orators. *iii. 3.*

The shortest ladies love the longest men. *Ib.*

A woman-friend! He that believes that
weakness

Steers in a stormy night without a compass. (a)
Women Pleased (c. 1620). *ii. 1.*

Fat old women, fat and five and fifty. (a)
iii. 2.

Juletta. Why, slaves, 'tis in our power to
hang ye.

Master. Very likely:

'Tis in our powers then to be hanged and
scorn ye.

The Sea Voyage (1622). *iv. 4.*
(Fletcher and Massinger?)

Victuals and ammunition

And money too, the sinews of the war. (a)†
Fair Maid of the Inn (1626). *Act i.*

A more praternotorious rogue than himself. (a)
Ib. Act iv.

The fool that willingly provokes a woman
Has made himself another evil angel,
And a new hell, to which all other torments
Are but mere pastime.

Cupid's Revenge (1612).
(Possibly with Massinger.) *Act iii.*

Daisies smell-less, yet most quaint,
And sweet thyme true.

Primrose, first-born child of Ver,
Merry spring-time's harbinger.

Two Noble Kinsmen (c. 1613). *i. 1.†*

Not to swim

I' th' lead o' th' current, were almost to
sink. *Ib., i. 2.*

* See Prov., "Fat paunches," etc.

† See Latin, "Nervi belli," etc.

† Shakespeare is believed to have collaborated with
Fletcher in this play. It was printed (1634) as by
John Fletcher and William Shakespeare, but it is
also thought to have been revised by Massinger.

Either I am

The foremost horse in the team, or I am
none. *Ib.*

This world's a city, full of straying streets,
And death's the market place, where each
one meets. *Ib., i. 5.*

The ordinary and over-worn trade of jesting
at lords, and courtiers, and citizens.

The Woman Hater (pr. 1607). *Prologue.*
(Assigned to Beaumont only.)

Endless parting

With all we can call ours, with all our sweet-
ness,

With youth, strength, pleasure, people, time,
nay reason!

For in the silent grave, no conversation,
No joyful tread of friends, no voice of lovers!
No careful father's counsels, nothing's heard,
For nothing is, but all oblivion,
Dust and an endless darkness.

Tragedy of Thierry and Theodoret (1617).
(With Massinger?) *Act iv. 1.*

There's nought in this life sweet,

If men were wise to see 't,

But only melancholy;

Oh, sweetest melancholy! *

The Nice Valour (1625). *iii. 1.*
(Altered by Middleton?)

Nothing's so dainty sweet as lovely melan-
choly. *iii. 1.*

For he that lives retired in mind and spirit
Is still in Paradise. *v. 2.*

Nothing is a misery,
Unless our weakness apprehend it so.

The Honest Man's Fortune (c. 1613).

To die

Is to begin to live.

Four Plays in One (c. 1608).

Calamity

Is man's true touchstone.

Ib., Triumph of Honour (1608—by Beaumont).
Sc. 1.

FLETCHER, Phineas, B.D. (1582-
1650)

His life is neither tossed in boisterous seas
Of troublous world, nor lost in slothful ease.

Happiness of the Shepherd's Life.

Beauty when most unclothed is clothèd best.
Sicelides (1631). *ii. 4.*

Love is like linen, often changed, the sweeter.
iii. 5.

Only in love they happy prove.
Who love what most deserves their love.
iii. 6.

The coward's weapon, poison. *v. 3.*

Faint heart fair lady ne'er could win.

Britain's Ida (1628). *Canto 5, st. 1.*

* See Burton: "Nought so sweet as melancholy,"
(1621).

140a

Who bathes in wordly joys, swims in a world
of fears.

The Purple Island (1633). *Canto 8, st. 7.*

He is as cowardly
That longer fears to live, as he that fears to
die. *Canto 10, st. 8.*

The way to God is by ourselves.
Ib. To the Reader.

Love knows no mean or measure.
Piscatory Eclogues. 3, 22.

Love's tongue is in the eyes. 5, 16.

Sleep's but a short death; death's but a
longer sleep.

Apollyonists. *Canto 1, st. 6.*

FOOTE, Samuel (1720-1777)

Death and dice level all distinctions.
The Minor (1760). i. 1.

Woman, I tell you, is a microcosm: and
rightly to rule her, requires as great talents
as to govern a state.

The Devil upon Two Sticks (1768). i. 1.

FORD, John (c. 1586-c. 1640)

Green indiscretion, flattery of greatness,
Rawness of judgment, wilfulness in folly,
Thoughts vagrant as the wind, and as un-
certain.

Broken Heart (1633). ii. 2.

Glories

Of human greatness are but pleasing dreams,
And shadows soon decaying. iii. 5.

Revenge proves its own executioner. iv. 1.

Flattery

Is monstrous in a true friend.
Lovers' Melancholy. i. 1.

Philosophers dwell in the moon. iii. 3.

We can drink till all look blue.
The Lady's Trial. iv. 2.

FORDYCE, James, D.D. (1720-1796)

Henceforth the majesty of God revere;
Fear Him, and you have nothing else to fear.
To a Gentleman who apologised
for Swearing.

FOX, George (1624-1691)

But the black earthly spirit of the priest
wounded my life. **Account of his Mission.**

FRANKLIN, Benjamin, D.C.L.(Oxon.)
(1706-1790)*

Be in general virtuous, and you will be
happy. **On Early Marriages.**

What are our poets, take them as they fall,
Good, bad, rich, poor, much read, not read
at all?

* The maxims of "Poor Richard" are often merely
current proverbs, but the wording in which Franklin
clothed them has endured, and they are therefore
given as "quotations."

140b

Them and their works in the same class you'll
find—

They are the mere wastepaper of mankind.
Paper.

Here Skugg lies snug
As a bug in a rug. **Letter to Miss G. Shipley.**

Nothing gives an author so much pleasure
as to find his works respectfully quoted by
other learned authors.

Pennsylvania Almanac, 1758.

Dost thou love life? Then do not squander
time, for that is the stuff life is made of.

Ib.

Thinks I, that man has an axe to grind. *Ib.*

Plough deep while sluggards sleep. *Ib.*

What maintains one vice would bring up
two children. *Ib.*

Honesty is the best policy. *Ib.*

Vessels large may venture more,
But little boats should keep near shore. *Ib.*

If you would know the value of money,
go and try to borrow some; for he that goes
a-borrowing goes a-sorrowing. *Ib.*

Experience keeps a dear school, but fools
will learn in no other. *Ib.*

Necessity never made a good bargain. *Ib.*

Never leave that till to-morrow which you
can do to-day. *Ib.*

One to-day is worth two to-morrows. *Ib.*

Three removes are as bad as a fire. *Ib.*

Alas! says I, he has paid dear, very dear,
for his whistle. **The Whistle.**

No nation was ever ruined by trade.
Thoughts on Commercial Subjects.

A man is not completely born until he be
dead. **Letter to Miss E. Hubbard.**

There never was a good war or a bad peace.*
Letter to Quincey. Sept. 11th, 1773.

Yet the work itself shall not be lost, for it
will (as he believed) appear once more in a
new and more beautiful edition, corrected
and amended by THE AUTHOR.†

Epitaph on Himself.

Man is a tool-making animal.
Quoted by Boswell, "Life of Johnson."

FREEMAN, Thomas (b. c. 1591)

I love thee, Cornwall, and will ever,
And hope to see thee once again!
For why?—thine equal knew I never
For honest minds and active men.

Encomion Cornubiæ. (Published 1614.)

* "It hath been said that an unjust peace is to
be preferred before a just war."—S. Butler: *Speeches
in the Rump Parliament.* (Founded on Cicero, *Epist.
ad Att.*, 7, 14.)

† See Woodbridge, "Lines on John Cotton." Also
Rev. J. Capen.

FRERE—GARRICK

141a

FRERE, John Hookham (1769-1846)

A sudden thought strikes me ;—let us swear
an eternal friendship.*

The Rovers (1798). i. 1.

Despair in vain sits brooding over the
putrid eggs of hope. *i. 2.*

An easy-minded soul, and always was.

Tr. of Aristophanes. Frogs, 82.

FROUDE, James Anthony, LL.D.
(1818-1894)

No vehement error can exist in this world
with impunity. *Spinoza.*

The poet is the truest historian. *Homer.*

Wild animals never kill for sport. Man
is the only one to whom the torture and
death of his fellow creatures is amusing in
itself. *Oceana. Passengers' amusements.*

A nation with whom sentiment is nothing
on the way to cease to be a nation at all.

The Premier.

Nations are but enlarged schoolboys.

Exceptional Conditions.

Moderate reformers always hate those who
go beyond them.

Life and Letters of Erasmus. Lecture 20.

FULLER, Rev. Thos. (1608-1661)

The pyramids themselves, doting with age,
have forgotten the names of their founders.

*The Holy and the Profane State (1642).
Of Tombs.*

A common-place book contains many
Notions in Garrison, whence the owner may
draw out an army into the field on competent
warning. *Ib.*

Drawing near her death, she sent most
pious thoughts as harbingers to Heaven ;
and her soul saw a glimpse of happiness
through the chinks of her sickness-broken
body.† *The Life of Monica.*

Learning hath gained most by those books
by which the printers have lost. *Of Books.*

They that marry ancient people, merely
in expectation to bury them, hang themselves,
in hope that one will come and cut the halter.

Of Marriage.

A little skill in antiquity inclines a man to
Popery ; but depth in that study brings him
about again to our religion.†

The True Church Antiquary.

Often the cockloft is empty in those which
Nature hath built many stories high.

Andronicus.

He was one of a lean body and visage, as
if his eager soul, biting for anger at the clog

141b

of his body, desired to fret a passage through
it.* *Life of the Duke of Alva.*

He lives long that lives well.

The Good Child.

He that falls into sin is a man ; that
grieves at it is a saint ; that boasteth of it is
a devil. *Of Self Praising.*

He that will not use the rod on his child
his child shall be used as a rod on him.

The Good Parent.

Many little leaks may sink a ship.

The Good Servant.

Mock not the cobbler for his black thumbs.

Of Jestings.

Oh, 'tis cruelty to beat a cripple with his
own crutches. *Ib.*

Our captain counts the image of God,
nevertheless his image, cut in ebony, as if
done on ivory. *The Good Sea-Captain.*

Women's jars breed men's wars.

The Wise Statesman.

Thus this brook hath conveyed his (Wick-
liffe's) ashes into Avon ; Avon into Severn ;
Severn into the narrow seas ; they into the
main ocean. And thus the ashes of Wickliffe
are the emblem of his doctrine, which now is
dispersed all the world over.

The Church History. Sec. 2, Book 4, par. 53.

[A proverb is] much matter decocted into
few words.† *The History of the Worthies of
England (1655). Ch. 2.*

GALSWORTHY, John (b. 1867)

I don't see the use in drawin' hard and fast
rules. You only have to break 'em.

The Eldest Son (1909). Act i. 2.

I drink the wine of aspiration and the drug
of illusion. Thus I am never dull. (*The
Wine Horn Mountain.*)

The Little Dream, etc. 2.

The Law is what it is—a majestic edifice,
sheltering all of us, each stone of which rests
on another. (*The Judge.*)

Justice (1910). Act ii.

GARRICK, David (1717-1779)

For who are so free as the sons of the waves ?

Hearts of oak are our ships,

Hearts of oak are our men,

We always are ready,

Steady, boys, steady !

We'll fight and we'll conquer again and again.

Hearts of Oak.

We ne'er see our foes but we wish them to stay,
They never see us but they wish us away ;

* See Dryden : " A fiery soul," etc.

† The germ of this saying is to be found in medieval
definitions of the Lord's Prayer as being " wel short
in wordes and wel lang in witte."—*Dan Michel's
Ayenbite of Inwyrt, a translation (1340) of Frère Lorens'
Le Somme des Vices et des Vertus (1279).*

* Probably a burlesque on the following : " Let us
embrace, and from this moment vow an eternal misery
together."—*Olway (1680) : The Orphan, iv. 2.*

† See Waller : " The soul's dark cottage," etc.

† See Bacon : " A little philosophy," etc.

GARTH—GAY

142a

If they run, why, we follow, or run them
ashore,
For if they won't fight us, we cannot do more.

1b.

Corrupted freemen are the worst of slaves.
The Gamesters. Prologue.

Their cause I plead, plead it in heart and
mind;

A fellow-feeling makes one wondrous kind.
Prologue. On Quitting the Stage, 1776.

Let others hail the rising sun:
I bow to that whose course is run.
On the Death of Mr. Henry Pelham, 1754.

The devil's sooner raised than laid.
Prologue. The School for Scandal.

You are of the society of the wits and
railers; . . . the surest sign is, you are an
enemy to marriage, the common butt of
every railer. **The Country Girl.* Act ii. 1.**

GARTH, Sir Samuel (1671-1719)

And farmers fatten most when famine.
reigns. **The Dispensary (1699).**
Canto 2, l. 64.

A barren superfluity of words. *l. 95.*

The patient's ears remorseless he assails;
Murders with jargon where his medicine fails.
l. 96.

Dissensions like small streams are first begun;
Scarce seen they rise, but gather as they run.
Canto 3, l. 184.

To die is landing on some silent shore,
Where billows never break, nor tempests roar:
Ere well we feel the friendly stroke, 'tis o'er.
l. 225.

Whilst others meanly asked whole months to
slay,
I oft dispatched the patient in a day.
Canto iv. l. 58.

Some fell by laudanum, and some by steel,
And death in ambush lay in every pill.
l. 62.

Conquest pursues, where courage leads the
way. *l. 98.*

Harsh words, though pertinent, uncouth
appear;
None please the fancy, who offend the ear.
l. 204.

When honour's lost, 'tis a relief to die;
Death's but a sure retreat from infamy.
Canto 5, l. 321.

Restless Anxiety, forlorn Despair,
And all the faded family of Care.
Canto 6, l. 137.

No Muse is proof against a golden shower.
Claremont. l. 14.

* Founded on the *Country Wife*, by Wycherley
(1671 or 1672), in which play the passage is: "You are
of the society of the wits and railleurs . . . the surest
sign is, since you are an enemy to marriage,—for that,
I hear, you hate as much as business or bad wine."

142b

Hard was their lodging, homely was their
food;
For all their luxury was doing good. *l. 147.*

GASCOIGNE, George (1525 ?-1577)
All men are guests where Hope doth hold the
feast. **The Fruits of War. l. 88.**

And as with guns we kill the crow,
For spoiling our relief,
The devil so must we o'erthrow,
With gunshot of belief. **Good-morrow.**

My bed itself is like the grave,
My sheets the winding sheet,
My clothes the mould which I must have,
To cover me most meet.
The hungry fleas, which frisk so fresh,
To worms I can compare,
Which greedily shall gnaw my flesh
And leave the bones full bare. **Good-night.**

GAY, John (1685-1732)

Now if on Swithin's feast the welkin lours,
And every penthouse streams with hasty
showers,
Twice twenty days shall clouds their fleeces
drain
And wash the pavements with incessant rain.*
Trivia (1716). Book 1, l. 182.

What woman can resist the force of praise?
l. 260.

With thee conversing, I forget the way.†
Book 2, l. 480.

What will not Luxury taste? Earth, sea,
and air,
Are daily ransacked for the bill of fare!
Book 3, l. 199.

Moved by the rhetoric of a silver fee. *l. 318.*

All in the Downs the fleet was moored.
Sweet William's Farewell.

We only part to meet again:
Change, as ye list, ye winds! my heart shall be
The faithful compass that still points to thee.
1b.

They'll tell thee, sailors, when away,
In every port a mistress find.‡ *1b.*

* St. Swithin's day, if thou dost rain,
For forty days it will remain;
St. Swithin's day; if thou be fair,
For forty days 'twill rain nae mair.

Old Adage as to St. Swithin's Day (July 15).
The French have a similar rhyme about St. Médard's
day (June 8) and about the day of SS. Gervais and
Protais (June 19). A Swiss version states that if it
rains on St. Médard's day there will be rain for six
weeks following, unless St. Barnabas (June 11) has
set matters right. In Ben Jonson's *Every Man out
of His Humour* (1599) Sordido, whose chief felicity is
in "reading of almanacks," says: "O here, St.
Swithin's, the 15th day, variable weather, for the most
part rain; good, 'for the most part rain.' Why it
should rain forty days after now, more or less; it
was a rule held afore I was able to hold a plough."
† See Milton: "With thee conversing I forget all
time."

‡ See Charles Dibdin, p. 110b.

"Adieu!" she cries; and waved her lily hand. *Ib.*

Sternhold himself he out-Sternholded.

Verses to be placed under
Sir R. Blackmore's Picture.

What frenzy dictates, jealousy believes.

Dione.

'Tis woman that seduces all mankind;
By her we first were taught the wheedling
arts. *The Beggar's Opera* (1728). *Act i.*

How like a moth, the simple maid
Still plays about the flame! *Ib.*

By keeping men off, you keep them on. *Ib.*

A jealous woman believes everything her
passion suggests. *ii. 2.*

For on the rope that hangs my dear
Depends poor Polly's life. *Ib.*

Pretty Polly, say,
When I was away,
Did your fancy never stray
To some newer lover? *Ib.*

If with me you'd fondly stray
Over the hills and far away. *Ib.*

To cheat a man is nothing; but the woman
must have fine parts, indeed, who cheats a
woman. *ii. 1.*

We retrench the superfluities of mankind
(*Mat-o'-the-Mint*). *Ib.*

The fly that sips treacle is lost in the sweets.
Ib.

Sure men were born to lie, and women
to believe them! *Ib.*

Brother, brother, we are both in the wrong
(*Peacham to Lockit*). *Ib.*

How happy could I be with either,
Were t'other dear charmer away!
But while ye thus tease me together,
To neither a word will I say. *Ib.*

A curse attends that woman's love
Who always would be pleasing. *Ib.*

What then in love can woman do?
If we grow fond they shun us;
And when we fly them, they pursue,
And leave us when they've won us. *Ib.*

One wife is too much for most husbands to
bear,
But two at a time there's no mortal can bear.
Ib.

The charge is prepared, the lawyers are met;
The judges are ranged (a terrible show!).
Ib.

That Jemmy Twitcher (nickname of Lord
Sandwich) should 'peach me, I own surprised
me. *Ib.*

She who has never loved has never lived.
The Captives (1724). *ii. 1.*

O ruddier than the cherry!
O sweeter than the berry!

Acis and Galatea. A Serenata.

Life is a jest, and all things show it;
I thought so once, and now I know it.

My own Epitaph.

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploing,
All on a rock reclined.

The What d'ye Call't (1715). *ii. 8.*

So comes a reck'ning when the banquet's o'er,
The dreadful reck'ning, and men smile no
more. *Ib., ii. 9.*

Praising all alike is praising none.

Epistle to a Lady.

The only present love demands is love.

The Espousal.

His head was silvered o'er with age,
And long experience made him sage.

Fables. Introduction.

Whence is thy learning? Hath thy toil
O'er books consumed the midnight oil? *Ib.*

Learn to condemn all praise betimes;
For flattery's the nurse of crimes.

Part 1, No. 1.

Cowards are cruel, but the brave
Love mercy, and delight to save. *Ib.*

Where yet was ever found a mother
Who'd give her booby for another? *No. 3.*

Of all the plagues that heaven has sent,
A Wasp is most impertinent. *No. 8.*

No author ever spared a brother. *Ib.*

Lest men suspect our tale untrue,
Keep probability in view. *No. 14.*

An open foe may prove a curse,
But a pretended friend is worse. *No. 17.*

In every age and clime, we see
Two of a trade can ne'er agree. *No. 21.*

Is there no hope? the sick man said;
The silent doctor shook his head. *No. 27.*

While there is life, there's hopes, he cried.
Ib.

A lost good name is ne'er retrieved. *No. 29.*

Those who in quarrels interpose,
Must often wipe a bloody nose. *No. 34.*

Away he scours and lays about him,
Resolved no fray should be without him.
No. 34.

Envy is a kind of praise. *No. 44.*

But fools, to talking ever prone,
Are sure to make their follies known. *Ib.*

He makes a foe who makes a jest. *No. 46.*

Friendship, like love, is but a name. *No. 50.*

And, when a lady's in the case,
You know all other things give place. *Ib.*

I know you lawyers can, with ease,
Twist words and meanings as you please.
Part 2, No. 1.

Give me, kind Heaven, a private station,*
A mind serene for contemplation;
Title and profit I resign;
The post of honour shall be mine.
No. 2.

Learning by study must be won,
'Twas ne'er entailed from son to son.
No. 11.

'Tis a gross error, held in schools,
That Fortune always favours fools.
No. 12.

You'll find at last this maxim true,
Fools are the game which knaves pursue. *Ib.*

Their chat on various subjects ran,
But most what each had done for man.
No. 13. (Plutus, Cupid and Time.)

There is no dependence that can be sure,
but a dependence upon one's self.
Letter to Swift, Nov. 9, 1729.

GIBBON, Edward (1737-1794)

The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful.

Decline and Fall of the Roman Empire (1776).
Ch. 2.

Agriculture is the foundation of manufactures; since the productions of nature are the materials of art. *Ib.*

History, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind. *Ch. 3.*

The principles of a free constitution are irrecoverably lost when the legislative power is nominated by the executive. *Ib.*

All taxes must, at last, fall upon agriculture. *Ch. 8.*

Revenge is, profitable, gratitude is expensive. *Ch. 11.*

Amiable weaknesses of human nature. *Ch. 14.*

Corruption, the most infallible symptom of constitutional liberty. *Ch. 21.*

The ecclesiastical writers, who, in the heat of religious faction, are apt to despise the profane virtues of sincerity and moderation. *Ch. 26.*

In every deed of mischief he had a heart to resolve, a head to contrive, and a hand to execute.† *Ch. 48.*

Our sympathy is cold to the relation of distant misery. *Ch. 49.*

The winds and waves are always on the side of the ablest navigators. *Ch. 68.*

All that is human must retrograde if it does not advance. *Ch. 71.*

Crowds without company, and dissipation without pleasure. *Memoir. V. 1, p. 116.*

GIBBONS, Thos., D.D. (1720-1785)

That man may last, but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
When Jesus dwelt.

GIFFORD, Humphrey (c. 1550-1600)

Ye curious carpet knights, that spend the time in sport and play,
Abroad, and see new sights, your country's cause calls you away.
For Soldiers.

Unto it boldly let us stand, God will give right the upper hand. *Ib.*

I cannot say the crow is white,
But needs must call a spade a spade.
Song. A woman's face is full of wiles.

GIFFORD, Rev. Richard (1725-1807)

Verse sweetens toil, however rude the sound;
She feels no biting pang the while she sings;
Nor, as she turns the giddy wheel around;
Revolves the sad vicissitudes of things.*
Contemplation.

GIFFORD, William (1756-1826)

While thy wife's mother lives, expect no peace.

Translation of Juvenal (1802). Sat. 6, 332.

Wealth first, the ready pander to all sin,
Brought foreign manners, foreign vices in.
Sat. 6, 440.

Still we persist; plough the light sand, and sow
Seed after seed, where none can ever grow.
Sat. 7, 71.

The insatiate itch of scribbling. *Sat. 7, 77.*

Virtue alone is true nobility. *Sat. 8, 32.*

All is not well within; for still we find
The face the unerring index of the mind.
Sat. 9, 21.

The noiseless foot of Time steals swiftly by,
And, ere we dream of manhood, age is nigh!
Sat. 9, 182.

* See Addition: "The post of honour is a private station" (p. 2a).

† Referring to Andronicus I. Comnenus. See Hyde's (Clarendon's) *History of the Revolution*, where a similar expression is used, and is stated to be a quotation of "what was said of Cinna." In the *Letters of Junius* (1770) the same idea occurs, but the wording is varied. See "Junius."

* Samuel Johnson altered the second line to: "All at her work the village maiden sings"; and in the third line he substituted "while" for "as." A parallel saying current in the French vineyards is "Bouche qui mord à la chanson ne mord pas à la grappe" ("Mouth which is busy with song is not busy with the grapes"), quoted by Edmond About in *Les Mariages de Paris*, with the remark that the singing of the "vendageuses" profits the owner of the vineyard.

GILBERT

145a

Divine philosophy ! by whose pure light
We first distinguish, then pursue the right.
Sat. 13, 254.

Trust me, no tortures which the poets feign,
Can match the fierce, the unutterable pain,
He feels, who night and day, devoid of rest,
Carries his own accuser in his breast.
Sat. 13, 267.

In all the sad variety of woe.
The Baviad (1794).

His namby-pamby madrigals of love. *Ib.*

The ropy drivell of rheumatic brains. *Ib.*

**GILBERT, Sir William Schwenk
(1836-1911)**

It is my duty, and I will.
Bab Ballads (1869). *Captain Reece.*

For years I've longed for some
Excuse for this revulsion.
The Rival Curates.

The mildest curate going. *Ib.*

He argued high, he argued low,
He also argued round about him.
Sir Macklin.

Then they began to sing
That extremely lovely thing,
" *Scherzando ! ma non troppo, ppp.*"
The Story of Prince Agib.

But they couldn't chat together—they had
not been introduced. *Etiquette.*

He had often eaten oysters, but had never
had enough. *Ib.*

I'm called little Buttercup,
Dear little Buttercup,
Though I could never tell why.
H.M.S. Pinafore (1878).

Sailors should never be shy. *Ib.*

I know the value of a kindly chorus. *Ib.*

You're exceedingly polite,
And I think it only right
To return the compliment. *Ib.*

Bad language or abuse
I never, never use,
Whatever the emergency ;
Though " *Bother it !*" I may
Occasionally say,
I never use a big, big D. *Ib.*

Sorry her lot who loves too well,
Heavy the heart that hopes but vainly. *Ib.*

His sisters, and his cousins, and his aunts. *Ib.*

I always voted at my party's call,
And I never thought of thinking for myself
at all. *Ib.*

Stick close to your desks, and never go to
sea,
And you all may be rulers of the Queen's
Navee. *Ib.*

His energetic fist
Should be ready to resist
A dictatorial word. *Ib.*

145b

His bosom should heave, and his heart should
glow,
And his fist be ever ready for a knock-down
blow. *Ib.*

Things are seldom what they seem.
Skim milk masquerades as cream. *Ib.*

Though I'm anything but clever,
I could talk like that for ever. *Ib.*

Never mind the why and wherefore. *Ib.*

For he might have been a Roosian,
A French, or Turk, or Proosian,
Or perhaps I-ta-li-an !
But in spite of all temptations
To belong to other nations,
He remains an Englishman.* *Ib.*

A many years ago,
When I was young and charming. *Ib.*

It's the song of a merryman, moping mum,
Whose soul was sad, whose glance was glum,
Who sipped no cup, and who craved no
crumb

As he sighed for the love of a ladye.
Yeoman of the Guard (1888).

Wherever valour true is found,
True modesty will there abound. *Ib.*

Husband twice as old as wife,
Argues ill for married life.
Princess Ida (1884).

Politics we bar,
They are not our bent ;
On the whole we are
Not intelligent. *Ib.*

To everybody's prejudice I know a thing or
two ;
I can tell a woman's age in half a minute—
and I do. *Ib.*

Yet everybody says I'm such a disagreeable
man !
And I can't think why ! *Ib.*

For the rum-tum-tum
Of the military drum ;
And the guns that go boom ! boom ! *Ib.*
Man is Nature's sole mistake. *Ib.*

My natural instinct teaches me
(And instinct is important O !)
You're everything you ought to be,
And nothing that you oughtn't O ! *Ib.*

If you'd pooh-pooh this monarch's plan,
Pooh-pooh it ;
But when he says he'll hang a man
He'll do it. *Ib.*

Oh, don't the days seem lank and long,
When all goes right and nothing goes wrong ?
And isn't your life extremely flat
With nothing whatever to grumble at ? *Ib.*

When he is here,
I sigh with pleasure—
When he is gone,
I sigh with grief. **The Sorcerer (1887).**

* See Dickens (p. 113b) : " Some people may be
Rooshans," etc.

GILBERT

146a

Time was when Love and I were well acquainted. *Ib.*

I was a pale young curate then. *Ib.*

And if you want it he
Makes a reduction on taking a quantity. *Ib.*

Now to the banquet we press ;
Now for the eggs and the ham !
Now for the mustard and cress !
Now for the strawberry jam !
Now for the tea of our host !
Now for the rollicking bun !
Now for the muffin and toast !
Now for the gay Sally Lunn ! *Ib.*

She will tend him, nurse him, mend him,
Air his linen, dry his tears ;
Bless the thoughtful fates that send him
Such a wife to soothe his years ! *Ib.*

And she became a bore intense
Unto her love-sick boy. **Trial by Jury** (1875).

I'd a swallow-tail coat of a beautiful blue,
A brief which I bought of a booby,
A couple of shirts, and a collar or two,
And a ring that looked like a ruby. *Ib.*

She may very well pass for forty-three,
In the dusk with a light behind her.* *Ib.*

And many a burglar I've restored
To his friends and his relations. *Ib.*

It is patent to the mob,
That my being made a nob,
Was effected by a job. *Ib.*

All baronets are bad. **Ruddigore** (1887).

The man who bites his bread, or eats peas
with a knife, I look upon as a lost creature. *Ib.*

She's only a darned Mounseer. *Ib.*

And I wager in their joy they kissed each
other's cheek,
(Which is what them furriners do). *Ib.*

If you wish in this world to advance,
Your merits you're bound to enhance ;
You must stir it and stump it,
And blow your own trumpet,
Or, trust me, you haven't a chance ! *Ib.*

I'm modesty personified. *Ib.*

I'm diffident, modest, and shy. *Ib.*

For duty, duty must be done ;
The rule applies to everyone ;
And painful though that duty be,
To shirk the task were fiddle-de-dee ! *Ib.*

When I'm a bad Bart, I will tell taradiddles. *Ib.*

For she is such a smart little craft,
Such a neat little, sweet little craft—

Such a bright little,
Tight little,
Slight little,
Light little,

Trim little, slim little craft ! *Ib.*

* "By candle-light nobody would have taken you
for above five-and-twenty."—*Isaac Bickerstaff: The
Maid of the Mill* (1765), Act i. 2.

146b

Robin : On Tuesday I made a false income
tax return. **All** : Ha ! ha ! **1st Ghost** :
That's nothing. **2nd Ghost** : Nothing at
all. **3rd Ghost** : Everybody does that. **4th
Ghost** : It's expected of you. *Ib.*

Desperate deeds of derring do. *Ib.*

This sort of thing takes a deal of training. *Ib.*

This particularly rapid, unintelligible patter,
Isn't generally heard, and if it is it doesn't
matter ! *Ib.*

The constitutional guardian I,
Of pretty young wards in Chancery.

Iolanthe (1882).

For I'm not so old, and I'm not so plain,
And I'm quite prepared to marry again. *Ib.*

Spurn not the nobly born with love affected !
Nor treat with virtuous scorn the well-con-
nected ! *Ib.*

Hearts just as pure and fair,
May beat in Belgrave Square,
As in the lowly air

Of Seven Dials. *Ib.*

My learned profession I'll never disgrace,
By taking a fee with a grin on my face,
When I haven't been there to attend to the
case. *Ib.*

I see no objection to stoutness—in modera-
tion. *Ib.*

I often think it's comical
How nature always does contrive
That every boy and every gal,
That's born into this world alive,
Is either a little Liberal,
Or else a little Conservative. *Ib.*

Did nothing in particular,
And did it very well. *Ib.*

Then the bed-clothes all creep
To the ground in a heap,
And you pick 'em all up in a tangle. *Ib.*

My object all sublime,
I shall achieve in time—
To make the punishment fit the crime.

Mikado (1885).

I am right,
And you are right,
And all is right as right can be. *Ib.*

Something lingering with boiling oil in it
. . . something humorous but lingering—with
either boiling oil or melted lead. *Ib.*

The idiot who praises, with enthusiastic tone,
All centuries but this and every country but
his own. *Ib.*

The flowers that bloom in the spring, Tra la,
Have nothing to do with the case. *Act ii.*

When constabulary duty's to be done
A policeman's lot is not a happy one.

Pirates of Penzance (1880).

He led his regiment from behind
(He found it less exciting).

The Gondollers (1889).

147a

This young man expresses himself
In terms too deep for me.

Patience (1881).

Oh, Captain Shaw,
Type of true love kept under !
Could thy Brigade
With cold cascade
Quench my great love, I wonder ? *Ib.*

As innocent as a new-laid egg.
Engaged. Farcical Comedy (1877). *Act i.*

A woman doth the mischief brew
In nineteen cases out of twenty.
Fallen Fairies (1909).

In all the woes that curse our race
There is a lady in the case. *Ib.*

GILFILLAN, Robert (1798-1850)

There's a hope for every woe,
And a balm for every pain,
But the first joys o' our heart
Come never back again. *The Exile's Song.*

GLADSTONE, Wm. Ewart (1809-1898)

To apply, in all their unmitigated authority,
the principles of abstract political economy
to the people and circumstances of Ireland,
exactly as if he had been proposing to legislate
for the inhabitants of Saturn or Jupiter.

*Speeches. House of Commons. On the
Land Law (Ireland) Bill. April 7, 1881.*

The resources of civilisation are not yet
exhausted. *Leeds. Oct. 7, 1881.*

I would tell them of my own intention to
keep my own counsel . . . and I will venture
to recommend them, as an old Parliamentary
hand, to do the same.*

House of Commons. Jan. 21, 1886.

Decision by majorities is as much an
expedient as lighting by gas. *Ib. 1858.*

National injustice is the surest road to
national downfall. *Plumstead. 1878.*

Selfishness is the greatest curse of the
human race. *Hawarden. May 28, 1890.*

GODOLPHIN, Sidney (1610-1643)

Or love me less, or love me more ;
And play not with my liberty :
Either take all, or all restore ;
Bind me at least, or set me free ! *Song.*

GOLDSMITH, Oliver (1728-1774)

Remote, unfriended, melancholy, slow.
The Traveller (1764).

Where'er I roam, whatever realms to see,
My heart, untravell'd, fondly turns to thee. *Ib.*

And drags at each remove a lengthening chain. *Ib.*

And learn the luxury of doing good. *Ib.*

147b

These little things are great to little man. *Ib.*
Creation's heir, the world, the world is mine. *Ib.*

Such is the patriot's boast where'er we roam,
His first, best country, ever is at home.
And yet, perhaps, if countries we compare,
And estimate the blessings which they share,
Though patriots flatter, still shall wisdom find
An equal portion dealt to all mankind. *Ib.*

Man seems the only growth that dwindles
here. *Ib.*

By sports like these are all their cares be-
guiled ;
The sports of children satisfy the child. *Ib.*

But winter lingering chills the lap of May. *Ib.*

So the loud torrent, and the whirlwind's roar,
But bind him to his native mountains more. *Ib.*

Gay sprightly land of mirth and social ease,
Pleased with thyself, whom all the world can
please. *(France.) Ib.*

Embosomed in the deep where Holland lies,
Methinks her patient sons before me stand,
Where the broad ocean leans against the land. *Ib.*

Pride in their port, defiance in their eye,
I see the lords of human kind pass by. *Ib.*

That independence Britons prize too high,
Keeps man from man, and breaks the social
tie. *Ib.*

The land of scholars and the nurse of arms. *Ib.*

For just experience tells, in every soil,
That those who think must govern those that
toil,

And all that freedom's highest aims can reach,
Is but to lay proportioned loads on each. *Ib.*

Law grinds the poor, and rich men rule the
law. *Ib.*

Forced from their homes, a melancholy train. *Ib.*

Vain, very vain, my weary search to find
That bliss which only centres in the mind. *Ib.*

Our own felicity we make or find.* *Ib.*

Sweet Auburn, loveliest village of the plain.
The Deserted Village (1769).

Dear lovely bowers of innocence and ease. *Ib.*

The hawthorn bush, with seats beneath the
shade,
For talking age and whispering lovers made. *Ib.*

The bashful virgin's side-long looks of love,
The matron's glance that would those looks
reprove. *Ib.*

* "I did not this with so much art as an old Parlia-
ment stager would."—*Roger North* (1685) : *Auto-
biography.*

* This line is said to have been added by Samuel
Johnson, *q.v.*

One only master grasps the whole domain,
And half a tillage stints thy smiling plain.

Ib.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;

But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.
A time there was, ere England's griefs began,
When every rood of ground maintained its man;

For him light labour spread her wholesome store,
Just gave what life required, but gave no more;

His best companions, innocence and health;
And his best riches, ignorance of wealth. Ib.

How blest is he who crowns in shades like these
A youth of labour with an age of ease. Ib.

Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And all his prospects brightening to the last,
His heaven commences ere the world be past. Ib.

And the loud laugh that spoke the vacant mind. Ib.

A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed nor wished to change his place;

Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise. Ib.

He chid their wanderings, but relieved their pain. Ib.

Wept o'er his wounds, or, tales of sorrow done,
Shouldered his crutch, and showed how fields were won. Ib.

And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began. Ib.

And even his failings leaned to virtue's side. Ib.

And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,

He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way. Ib.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,

And fools, who came to scoff, remained to pray. Ib.

And plucked his gown to share the good man's smile. Ib.

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,

Though round its breast the rolling clouds are spread,

Eternal sunshine settles on its head. Ib.

A man severe he was, and stern to view;
I knew him well, and every truant knew.
Well had the boding tremblers learned to trace

The day's disasters in his morning face;
Full well they laughed with counterfeited glee

At all his jokes, for many a joke had he;
Full well the busy whisper, circling round,
Conveyed the dismal tidings when he frowned;
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault. Ib.

In arguing, too, the parson owned his skill,
For ev'n though vanquished, he could argue still;

While words of learned length, and thundering sound,

Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew,

That one small head could carry all he knew. Ib.

Where village statesmen talked with looks profound,

And news much older than their ale went round. Ib.

The whitewashed wall, the nicely-sanded floor,
The varnished clock that clicked behind the door;

The chest contrived a double debt to pay,
A bed at night, a chest of drawers by day.* Ib.

Yes! let the rich deride, the proud disdain
These simple blessings of the lowly train;
To me more dear, congenial to my heart,
One native charm, than all the gloss of art. Ib.

The heart distrusting asks if this be joy. Ib.

How wide the limits stand
Between a splendid and a happy land. Ib.

Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn. Ib.

In all the silent manliness of grief. Ib.

Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keep'st me so. Ib.

The fat was so white and the lean was so ruddy.
The Haunch of Venison.

Such dainties to them, their health it might hurt,

* Possibly an unconscious echo of:

Where the Rug's twofold use we might display,
By night a blanket, and a plaid by day.

Satires of Juvenal Paraphrastically Imitated by
E. B. G. (Edmund Burnaby Greene) (1763).

149a

It's like sending them ruffles, when wanting
a shirt.* *Ib.*

Who mixed reason with pleasure, and wisdom
with mirth. *Retaliation* (1774).

Here lies our good Edmund,† whose genius
was such,

We scarcely can praise it, or blame it too
much;

Who, born for the universe, narrowed his
mind,

And to party gave up what was meant for
mankind;

Though fraught with all learning, yet straining
his throat

To persuade Tommy Townshend to lend him
a vote;

Who, too deep for his hearers, still went on
refining,

And thought of convincing, while they thought
of dining;

Though equal to all things, for all things unfit,
Too nice for a statesman, too proud for a wit.

Ib.

Too fond of the *right* to pursue the *expedient*.

Ib.

The pupil of impulse, it forced him along,
His conduct still right, with his argument

wrong. *Ib.*

A flattering painter, who made it his care
To draw men as they ought to be, not as
they are. *Ib.*

Here lies David Garrick, describe him who can,
An abridgment of all that was pleasant in
man. *Ib.*

As a wit, if not first, in the very first line. *Ib.*

On the stage he was natural, simple, affecting;
'Twas only that, when he was off, he was
acting. *Ib.*

He cast off his friends as a huntsman his pack,
For he knew, when he pleased, he could
whistle them back.

Of praise a mere glutton, he swallowed what
came,

And the puff of a dunce he mistook it for
fame. *Ib.*

Who peppered the highest was surest to
please. *Ib.*

He was, could he help it? a special attorney. *Ib.*

He has not left a wiser or better behind. *Ib.*

When they talked of their Raphaels, Cor-
reggios, and stuff,

He shifted his trumpet, and only took snuff. *Ib.*

Thou best humoured man with the worst
humoured muse.‡ *Postscript.*

* "Like giving a pair of laced ruffles to a man that
has never a shirt on his back."—Tom Brown's *Laconics*.

† Burke.

‡ See Wilmot, Earl of Rochester: "The best good
man, with the worst natured muse." In Goldsmith's
lines the reference was to Caleb Whitefoord (1734-
1810).

149b

Taught by the power that pities me,
I learn to pity them.* *The Hermit* (1767).

Man wants but little here below,
Nor wants that little long. *Ib.*

And what is friendship but a name? *Ib.*

Ah me! when shall I marry me?
Song. (*Intended for "She Stoops to Conquer."*)

But I will turn and combat the ruiner;
Not a look not a smile shall my passion
discover;

She that gives all to the false one pursuing her
Makes but a penitent and loses a lover.† *Ib.*

No politics disturb their mind. *Ib.*

Brutes never meet in bloody fray,
Nor cut each other's throats for pay. *Ib.*

Good people all, of every sort,
Give ear unto my song;

And if you find it wondrous short,
It cannot hold you long.

Elegy on the Death of a Mad Dog.

The naked every day he clad,
When he put on his clothes. *Ib.*

And in that town a dog was found,
As many dogs there be,

Both mongrel, puppy, whelp, and hound,
And curs of low degree. *Ib.*

The dog, to gain his private ends,
Went mad, and bit the man. *Ib.*

The man recovered of the bite,
The dog it was that died. *Ib.*

The king himself has followed her—
When she has walked before.

Elegy on Mrs. Mary Blalze.

The doctor found, when she was dead,
Her last disorder mortal. *Ib.*

When lovely woman stoops to folly,
And finds too late, that men betray,

What charm can soothe her melancholy?
What art can wash her guilt away?

The only art her guilt to cover,
To hide her shame from every eye,

To give repentance to her lover,
And wring his bosom, is—to die.

Stanzas on Woman.

Hope, like the glimmering taper's light,
Adorns and cheers the way,

And still, as darker grows the night,
Emits a brighter ray.

Song. The Wretch Condemned, etc.

O memory! thou fond deceiver,
Still importunate and vain.

Song. O Memory!

For life is ended when our honour ends.
Prologue. Translated from Laberius.

* See Young; also parody by O. W. Holmes.

† Yet he for whom I grieve shall never know it;
My tongue does not betray, nor my eyes show it;

Not a sigh nor a tear my pain discloses,
But they fall silently, as dew on roses.

Dryden: Secret Love, Act iv. 2.

This same philosophy is a good horse in the stable, but an arrant jade on a journey.

The Good-Natured Man (1768). *Act i.*

Don't let us make imaginary evils, when you know we have so many real ones to encounter. *Ib.*

I am now no more than a mere lodger in my own house. *Ib.*

Silence is become his mother-tongue.

Act ii.

Measures, not men, have always been my mark.* *Ib.*

All men have their faults; too much modesty is his. *Ib.*

Lawyers are always more ready to get a man into troubles than out of them. *Act iii.*

In my time the follies of the town crept slowly among us, but now they travel faster than a stage coach.

She Stoops to Conquer (1773). *Act i.*

I love everything that's old; old friends, old times, old manners, old books, old wine. *Ib.*

As for disappointing them, I should not so much mind; but I can't abide to disappoint myself. *Ib.*

I never could teach the fools of this age that the indigent world could be clothed out of the trimmings of the vain. *Ib.*

The very pink of perfection. *Ib.*

If so be that a gentleman bees in a concatenation accordingly. *Ib.*

[Women and music should never be dated. *Act iii.*

Ask me no questions, and I'll tell you, no fibs. *Ib.*

One writer, for instance, excels at a plan or title-page, another works away at the book, and a third is a daub at an index.

The Bee. *No. 1.*

The true use of speech is not so much to express our wants, as to conceal them.† *No. 3.*

He who fights and runs away
May live to fight another day;
But he who is in battle slain,
Can never rise to fight again.‡

Art of Poetry on a New Plan. *Vol. 2.*

By every remove I only drag a greater length of chain.§

The Citizen of the World (1762). *No. 3.*

The volume of nature is the book of knowledge. *No. 4.*

* See Burke; "Measures not men."

† See French quotation: "Ils n'emploient les paroles," etc.

‡ See Greek, "Ἀνὴρ ὁ φεύγων," etc.

§ See ante, "And drags at each remove a lengthening chain."—*The Traveller*

A man who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is a vagabond. *No. 7.*

For twenty years upon the very verge of starving, without ever being starved. *No. 27.*

If we take a farthing from a thousand pounds, it will be a thousand pounds no longer. *Ib.*

He writes indexes to perfection. *No. 29.*

To a philosopher no circumstance, however trifling, is too minute. *No. 30.*

They who travel in pursuit of wisdom walk only in a circle, and, after all their labour, at last return to their pristine ignorance. *No. 37.*

On whatever side we regard the history of Europe, we shall perceive it to be a tissue of crimes, follies, and misfortunes.* *No. 42.*

The folly of others is ever most ridiculous to those who are themselves most foolish. *No. 43.*

A life of pleasure is therefore the most unpleasing life in the world. *No. 44.*

The door must either be shut, or it must be open. I must either be natural or unnatural.† *No. 51.*

"Did I say so?" replied he, coolly; "to be sure, if I said so, it was so." *No. 54.*

There is a disorder peculiar to the country, which every season makes strange ravages . . . well known to foreign physicians by the appellation of epidemic terror. *No. 69.*

However we toil, or wheresoever we wander, our fatigued wishes still recur to home for tranquillity.‡ *No. 103.*

They must often change, says Confucius, who would be constant in happiness or wisdom. *No. 123.*

A book may be amusing with numerous errors, or it may be very dull without a single absurdity.

The Vicar of Wakefield (1766). *Preface.*

A mutilated curtesy. *Ch. 1.*

Handsome is as handsome does. *Ib.*

One virtue he had in perfection, which was prudence—often the only one that is left us at seventy-two. *Ch. 2.*

I was never much displeased with those harmless delusions that tend to make us more happy. *Ch. 3.*

Let us draw upon content for the deficiencies of fortune. *Ib.*

* See Gibbon.

† See Proverbs: "A door must be either open or shut."

‡ See ante, "Where'er I roam," etc.—*The Traveller.*

151a

The nakedness of the indigent world may be clothed from the trimmings of the vain.*

Ch. 4.

There is no character so contemptible as a man that is a fortune-hunter.

Ch. 5.

The jests of the rich are ever successful.

Ch. 7.

I find you want me to furnish you with argument and intellects too. No, sir, there I protest you are too hard for me.

Ib.

With other fashionable topics, such as pictures, taste, Shakespeare, and the musical glasses.

Ch. 9.

To say the truth, I was tired of being always wise.

Ch. 10.

Mr. Burchell . . . at the conclusion of every sentence would cry out "*Fudge!*"—an expression which displeased us all.

Ch. 11.

The greatest object in the universe, says a certain philosopher, is a good man struggling with adversity; yet there is a still greater, which is the good man that comes to relieve it.

Ch. 30.

I can't say whether we had more wit amongst us now than usual, but I am certain we had more laughing, which answered the end as well.

Ch. 32.

Books teach us very little of the world.

Letter. To Henry Goldsmith. Feb., 1759.

Could a man live by it, it were not unpleasant employment to be a poet.

Ib.

I do not love a man who is zealous for nothing.

Expunged passage in "The Vicar of Wakefield" (quoted by Johnson).

At this every lady drew up her mouth as if going to pronounce the letter P.

Letter. To Robt. Bryanton. Sept. 26, 1753.

GOODRICH, Samuel Griswold
("Peter Parley") (1793-1860)

'Tis as true as the fairy tales told in the books.

Birthright of the Humming Birds.

GORDON, Adam Lindsay† (1833-1870)

Though rashness can hope for but one result,
We are heedless, when fate draws nigh us;
And the maxim holds good, *Quem perdere vult Deus, dementat prius.*

Ye Wearie Wayfarer. Fytte 2.

No game was ever yet worth a rap

For a rational man to play,
Into which no accident, no mishap,
Could possibly find its way.

Ib., Fytte 4.

* Also found in *She Stoops to Conquer*, Act I. 1. See p. 150a.

† He sometimes signed himself "Lionel Gordon."

151b

Oh sunderings short of body and breath!
Oh battle and murder and sudden death!

Against which the Liturgy preaches;
By the will of a just, yet a merciful Power,
Less bitter, perchance, in the mystic hour,
When the wings of the shadowy angel lower,
Than man in his blindness teaches.

Ib., Fytte 5.

Yet if once we efface the joys of the chase
From the land, and outroot the Stud,
Good-bye to the Anglo-Saxon race,
Farewell to the Norman blood!

Ib., Fytte 7.

Question not, but hoe and labour

Till yon goal be won,
Helping every feeble neighbour,
Seeking help from none;
Life is mostly froth and bubble,
Two things stand like stone—
KINDNESS in another's trouble,
COURAGE in your own.

Ib., Fytte 8.

Yet some must swim when others sink;
And some must sink when others swim;
Make merry, comrades, eat and drink—
The lights are growing dim.

Sunlight on the Sea.

Ah me! we believe in evil,
Where once we believed in good;
The world, the flesh, and the devil
Are easily understood.

Wormwood and Nightshade.

The restless throbbings and burnings
That hope unsatisfied brings;
The weary longings and yearnings
For the mystical better things.

Ib.

Yet if man, of all the Creator planned,
His noblest work is reckoned,
Of the works of His hand, by sea or by land,
The horse may at least rank second.

Hippodromania. Part 1, st. 3.

A little season of love and laughter,
Of light and life, and pleasure and pain,
And a horror of outer darkness after,
And the dust returneth to dust again.
Then the lesser life shall be as the greater,
And the lover of life shall join the hater,
And the one thing cometh, sooner or later,
And no one knoweth the loss or gain.

The Swimmer. St. 10.

She was iron-sinewed and satin-skinned,
Ribbed like a drum and limbed like a deer,
Fierce as the fire and fleet as the wind;
There was nothing she couldn't climb or clear.

The Romance of Britomarte. St. 6.

'Gainst the logic of the devil
Human logic strives in vain.

Ashtaroth. The Wayside House.

GOSSE, Edmund William (1849)

And Love, that watched us ever from afar,
Came fluttering to our side, and oried, "O
ye

Who think to fly, ye cannot fly from me;
Lo! I am with you always where you are."
On Viol and Flute (1873). 15. Reconciliation.

152a

Weak am I, full of faults, and on the brink
Of Death, perchance with awe my pulse
shall move;
I am not fit to die, and yet I think
I have not sinned against the God of Love.

Apologia.

They win who never near the goal;
They run who halt on wounded feet;
Art hath its martyrs like the soul,
Its victors in defeat.

Memorial Verses. Blake.

My faith in beauty shall not fail
Because I fail to understand.

Epilogue.

So to my days' extremity.
May I, in perdition infinite
Attend the beauty that must be,
And, though it slay me, welcome it.

Ib.

GOULD, Hannah Flagg (1789-1865)

He went to the windows of those who slept,
And over each pane, like a fairy, crept;
Wherever he breathed, wherever he stepped,
By the light of the morn, were seen
Most beautiful things; there were flowers and
trees;
There were beves of birds, and swarms of
bees;
There were cities, with temples and towers;
and these
All pictured in silver sheen!

The Frost.

GOWER, John (1325?-1408)

The heven is fer, the worlde is nigh.

Confessio Amantis. Prol. 261.

For every worldès thinge is vain,
And ever goth the whele aboute.

Ib., 560.

Now here, now there, now to, now fro,
Now up, now down, the world goth so.
And ever hath done and ever shal.

Ib., 569.

For lovè's lawe is out of reule.

Bk. 1, 18.

And nethèles there is no man
In al this world so wise, that can
Of love temper the mesure.

Ib., 21.

Pride is the cause of allè wo.

Bk. 1, 3,006.

It hath and shal be evermore
That love is maister where he will.

Ib., 33.

And evermore he said,
"To-morowe."

Bk. 4, 9.

He hath the sore which no man heleth,
The whiche is clepèd lacke of herte.

Bk. 4, 334.

But she that is the source and welle
Of wele or wo. (Venus.)

Ib., 147.

Men may recover loss of good,
But so wise man yet never stood
Which may recover time y-lore [lost].*

Bk. 4, 1382.

A fresshe, a free, a frendly man.

Bk. 5.

152b

The freilè flessh, whose nature is
Ay ready for to sporne and fall,
The firstè foman is of all.
It werreth night, it werreth day,
So that a man hath never rest
Forthy (therefore) is thilkè (that same) knight
the best,
Through might and grace of goddès sonde
(message),
Which that bataillè may withstonde.

Bk. 5.

The jolif wo (love).

Bk. 6, 84 (also Bk. 8).

Do lawe away, what is a king?
Where is the right of any thing?

Bk. 7.

So goth the world; now wo, now wele.

Bk. 8.

And thus the gyler is begyled.

Bk. 6, 1382.

GRAHAM, James, Lord Montrose
(see Montrose)

GRAHAME, James (1765-1811)

Hail Sabbath! thee I hail, the poor man's
day.

The Sabbath (1806). l. 29 and l. 40.

What strong, mysterious links enchain the
heart
To regions where the morn of life was spent.

l. 404.

GRAINGER, James, M.D. (1721?-
1766)

What is fame? an empty bubble;
Gold? a transient, shining trouble.

Ode to Solitude.

Man's not worth a moment's pain,
Base, ungrateful, fickle, vain.

Ib.

Now, Muse, let's sing of rats.*

The Sugar Cane (1764).

GRANVILLE, George, Lord Lans-
downe (1667-1735)

There is no culture like despair.

Peleus and Thetis. A Masque.

There is no heaven like mutual love.

Ib.

I'll be this abject thing no more;
Love, give me back my heart again.

Adieu l'Amour.

By harmony our souls are swayed;
By harmony the world was made.

The British Enchanters (1706). i. 1.

Who to a woman trusts his peace of mind,
Trusts a frail bark, with a tempestuous wind.

ii. 1.

Of all the plagues with which the world is
curst,

Of every ill, a woman is the worst.

Ib.

* See Chaucer: *Man of Law's Prologue*, 27, p. 77b;
also 79b.

* Stated by Boswell to have been in the MS. of Dr.
Grainger's poem. It was eliminated from the printed
version.

153^a

Marriage the happiest bond of love might be,
If hands were only joined where hearts agree.
v. 1.

Our present joys are sweeter for past pain;
To Love and Heaven by suffering we attain.
v. 2.

No vengeance like a woman's. *Ib.*

Beauty to no complexion is confined,
Of all colours, and by none defined.

The Progress of Beauty. *l. 77.*

But oh, what mighty magic can assuage
A woman's envy, and a bigot's rage?
l. 161.

Patience is the virtue of an ass,
That trots beneath his burden, and is quiet.

Heroic Love (1698). *Tragedy. Act i.*

Oh Love! thou bane of the most generous
souls!

Thou doubtful pleasure, and thou certain pain.
ii. 1.

Go then, Patroclus, where thy glory calls.
Act iv. 1.

Fate holds the strings, and men like children
move

But as they're led; success is from above.
Act v. 2.

Whimsey, not reason, is the female guide.
The Vision. *l. 81.*

'Tis the talk and not the intrigue that's the
crime.

The She Gallants (1696). *Act iii. 1.*

Cowards in scarlet pass for men of war.
Act v. 1.

But ah! in vain from Fate I fly,
For first, or last, as all must die,
So 'tis as much decreed above,
That first, or last, we all must love.

To Myra.

Whoe'er thou art, thy lord and master see;
Thou wast my slave, thou art, or thou shalt be!
*Inscription for a figure representing the God
of Love. (From Voltaire.)*

GRATTAN, Henry (1750?-1820)

At twenty years of age, the will reigns;
at thirty, the wit; and at forty, the judgment.

GRAY, Thomas (1716-1771)

What sorrow was, thou bad'st her know,
And from her own, she learned to melt at
others' woe.*

Hymn to Adversity. *l. 15.*

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,†
The ploughman homeward plods his weary
way,
And leaves the world to darkness and to me.

Elegy in a Country Churchyard (1751).

* See Whitehead.

† "The lowing herds wind."—1st Ed.

153^b

Now fades the glimmering landscape on the
sight,
And all the air a solemn stillness holds.*

Ib.

Save that, from yonder ivy-mantled tower,
The moping owl does to the Moon com-
plain.†

Ib.

Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.
Ib.

The breezy call of incense-breathing Morn,
The swallow twittering from the straw-built
shed,

The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly
bed. *Ib.*

Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor. *Ib.*

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour,‡
The paths of glory lead but to the grave. *Ib.*

Where through the long drawn aisle and
fretted vault
The pealing anthem swells the note of
praise. *Ib.*

Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of
Death? *Ib.*

Hands that the rod of empire might have
swayed,
Or waked to ecstasy the living lyre. *Ib.*

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er
unroll;

Chill Penury repressed their noble rage,
And froze the genial current of the soul. *Ib.*

Full many a gem of purest ray serene,§
The dark, unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,||
And waste its sweetness on the desert air. *Ib.*

* "There reigned a solemn stillness over all."
—Spenser: *Faerie Queene.*

† "The wailing owl
Screams solitary to the mournful moon."

—Mallet: *Excursion.* (c. 1740).

‡ "Ah me! what boots us all our boasted power,
Our golden treasure, and our purple state.
They cannot ward the inevitable hour,
Nor stay the fearful violence of fate."

—Rachd. West: *Monody on Queen Caroline* (1737).

§ See Joseph Hall.

|| "Like roses that in deserts bloom and die."
—Pope: *Rape of the Lock*, 4, 157.

"Like beauteous flowers which vainly waste their
scent

Of odours in unhaunted deserts."

—Chamberlayne: *Pharonnida* (1659), Pt. 2, Bk. 4.

"And waste their music on the savage race."
—Young: *Universal Passion*, Sat. 5 (1725).

Some village Hampden, that with dauntless
breast

The little tyrant of his fields withstood ;
Some mute, inglorious Milton here may rest,
Some Cromwell guiltless of his country's
blood. *Ib.*

The applause of listening senates to command. *Ib.*

To scatter plenty o'er a smiling land. *Ib.*

Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray ;*
Along the cool, sequestered vale of life
They kept the noiseless tenour of their way. *Ib.*

Yet even these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture
decked,
Implores the passing tribute of a sigh. *Ib.*

And many a holy text around she strews,
That teach the rustic moralist to die. *Ib.*

For who, to dumb Forgetfulness a prey,
This pleasing anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind ?
Ib.

On some fond breast the parting soul relies,
Some pious drops the closing eye requires ;
Ev'n from the tomb the voice of Nature cries,
Ev'n in our ashes live our wonted fires.†
Ib.

Mindful of th' unhonoured dead. *Ib.*

His listless length at noontide would he stretch,
And pore upon the brook that babbles by.
Ib.

Here rests his head upon the lap of Earth,
A youth to fortune and to fame unknown ;
Fair Science frowned not on his humble birth,
And Melancholy marked him for her own.
Ib.

Large was his bounty, and his soul sincere,
Heaven did a recompense as largely send :
He gave to Misery (all he had) a tear,
He gained from Heaven ('twas all he wished)
a friend. *Ib.*

No further seek his merits to disclose,
Or draw his frailties from their dread abode
(There they alike in trembling hope repose),
The bosom of his Father and his God. *Ib.*

Now the rich stream of music winds along
Deep, majestic, smooth and strong.

Progress of Poesy. 1, 8.

Glance their many-twinkling feet. *1, 35.*

O'er her warm cheek, and rising bosom, move
The bloom of young Desire, and purple light
of Love. *1, 41.*

* "With all thy sober charms possess,
Whose wishes never learnt to stray,"
—Langhorne: *Poems*, 2, p. 123 (Park's Ed.).

† "Yet in our ashen olde is fyr y-reke."
—Chaucer: *Reve's Prologue*, 28.

Nature's darling.* *3, 84.*

Or ope the sacred source of sympathetic tears. *3, 94.*

Nor second he,† that rode sublime
Upon the seraph wings of Ecstasy,
The secrets of th' abyss to spy.

He passed the flaming bounds of space and
time :

The living throne, the sapphire-blaze,
Where angels tremble as they gaze,
He saw ; but, blasted with excess of light,
Closed his eyes in endless night. *3, 97.*

Thoughts that breathe and words that burn.‡
3, 110.

Beyond the limits of a vulgar fate,
Beneath the good how far—but far above the
great. (*Dryden*). *3, 122.*

Hence, avault ('tis holy ground),
Comus and his midnight-crew !
Ode for Music. 1. 1.

Servitude that hugs her chain. *1. 6.*

While bright-eyed Science watches round.
1. 11.

There sit the sainted sage, the bard divine,
The few, whom genius gave to shine
Through every unborn age, and undiscovered
clime. *1. 15.*

Their tears, their little triumphs o'er,
Their human passions now no more. *1. 48.*

What is grandeur, what is power ?
Heavier toil, superior pain. *1. 57.*

Sweet music's melting fall, but sweeter yet
The still small voice of Gratitude. *1. 63.*

What female heart can gold despise,
What cat's averse to fish ?
Ode on the Death of a Cat.

A favourite has no friend. *Ib.*

Ye distant spires, ye antique towers,
That crown the wat'ry glade.

**Ode on a Distant Prospect of
Eton College (1747).**

Still as they run they look behind,
They hear a voice in every wind,
And snatch a fearful joy. *Ib.*

Gay Hope is theirs, by Fancy fed,
Less pleasing when possessed. *Ib.*

Alas, regardless of their doom,
The little victims play !
No sense have they of ills to come,
Nor care beyond to-day. *Ib.*

To each his sufferings : all are mer-
Condemned alike to groan ;
The tender for another's pain,
Th' unfeeling for his own. *Ib.*

Yet, ah ! why should they know their fate,
Since sorrow never comes too late,

* Shakespeare.

† Milton.

‡ See Cowley, "Words that weep, etc." ; and
Mallet, "Strains that sigh."

GRAY—GREENE

155^a

And happiness too swiftly flies?
Thought would destroy their Paradise.*
No more;—where ignorance is bliss,
'Tis folly to be wise.

Ib.

Ruin seize thee, ruthless king!
Confusion on thy banners wait!

The Bard (1758). *Canto 1.*

To arms! cried Mortimer, and couched his
quivering lance.

Ib.

With haggard eyes the poet stood;
Loose his beard, and hoary hair
Streamed like a meteor to the troubled air).†

Ib.

Dear lost companions of my tuneful art,
Dear, as the light that visits these sad eyes,
Dear, as the ruddy drops that warm my
heart.‡

Ib.

Weave the warp, and weave the woof,
The winding sheet of Edward's race;
Give ample room and verge enough §
The characters of Hell to trace.

Canto 2.

Fair laughs the Morn and soft the Zephyr
blows,

While proudly riding o'er the azure realm.
In gallant trim the gilded vessel goes;
Youth on the prow, and Pleasure at the helm.

Ib.

Ye towers of Julius,|| London's lasting shame,
With many a foul and midnight murder fed.

Ib.

And Truth severe, by fairy Fiction drest.

Canto 3.

Iron-sleet of arrowy shower
Hurtles in the darkened air.

The Fatal Sisters (1768).

How vain the ardour of the crowd;
How low, how little are the proud,
How indigent the great!

Ode. On the Spring, l. 18.

To Contemplation's sober eye
Such is the race of man:
And they that creep, and they that fly
Shall end where they began.

l. 31.

When love could teach a monarch to be wise,
And gospel-light first dawned from Bullen's
eyes.||

Alliance of Education and Government.
A Fragment.

Rich windows that exclude the light,
And passages that lead to nothing.

A Long Story. l. 7.

Full oft within the spacious walls,
When he had fifty winters o'er him,

155^b

My grave Lord Keeper* led the brawls;
The seals and maces danced before him.

l. 9.

The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening paradise.

*Ode. On the Pleasure Arising from
Vicissitude, l. 53.*

Happier he, the peasant, far,
From the pangs of passion free,
That breathes the keen yet wholesome air
Of ragged penury.†

l. 81.

Rich, from the very want of wealth,
In heaven's best treasures, peace and health.‡

l. 95.

Too poor for a bribe, and too proud to im-
portune,

He had not the method of making a fortune.
Sketch of his own Character.

GREELEY, Horace (1811–1872)

Then hail to the Press! chosen guardian of
freedom!

Strong sword-arm of justice! bright sunbeam
of truth!

The Press.

GREEN, Joseph H. (1791–1863)

The house is a prison, the schoolroom's a cell;
Leave study and books for the upland and
dell.

Morning Invitation to a Child.

GREEN, Matthew (1696–1737)

Fling but a stone, the giant dies;
Laugh and be well.

The Spleen (1737). *l. 93.*

News, the manna of a day. *l. 169.*

Who their ill-tasted, home-brewed prayer
To the State's mellow forms prefer. *l. 366.*

By happy alchymy of mind
They turn to pleasure all they find. *l. 630.*

Though pleased to see the dolphins play,
I mind my compass and my way. *l. 846.*

I live by pulling off the hat.

On Barclay's Apology.

They politics like ours profess,
The greater prey upon the less.

The Grotto. l. 69.

GREENE, Robert (1560?–1592)

Treason is loved of many, but the traitor
hated of all.

Pandosto.

Ah! were she pitiful as she is fair,
Or but as mild as she is seeming so!

The Praise of Fawnia.

Sweet are the thoughts that savour of content;
The quiet mind is richer than a crown.

Farewell to Folly (1591). *Song.*

* See "Εν τῷ φρονεῖν."

† See *Paradise Lost*, 537.

‡ See *Shakespeare: Julius Caesar*, 2, 2: "As dear
to me as are the ruddy drops."

§ See *Dryden: Don Sebastian*, 1, 1: "Like an ample
shield."

|| The Tower of London.

¶ This couplet was not incorporated with the rest
of the poem.

* Sir Christopher Hatton.

† These lines are stated to have been added to
Gray's poem by the Rev. William Mason, Gray's
biographer (1725–1797).

GREVILLE—HAMMOND

156a

A mind content both crown and kingdom is.

Ib.

The swain did woo; she was nice;

Following fashion, nayed him twice.

Cicronis Amor. The Shepherd's Ode.

GREVILLE, Fulke (Lord Brooke)
(1554-1628)

Never did any public misery

Rise of itself: God's plagues still grounded
are

On common stains of our humanity;

And, to the flame which ruineth mankind;

Man gives the matter, or at least gives wind.

Treatise of Warres.

O wearisome condition of humanity!

Born under one law, to another bound.

Mustapha. Act v. 4.

Fire and People do in this agree,

They both good servants, both ill masters be.

Inquisition upon Fame.

GREVILLE, Mrs. (18th Century)

Nor peace nor ease the heart can know,

Which, like the needle true,

Turns at the touch of joy or woe,

But, turning, trembles too.

Prayer for Indifference.

GRIMALD, Nicholas (or Grimoald)
(c. 1519-1562)

Of all the heavenly gifts that mortal men
commend,

What trusty treasure in the world can
countervail a friend?

Of Friendship.

In working well, if travail you sustain,

Into the wind shall lightly pass the pain;

But of the deed the glory shall remain,

And cause your name with worthy wights to
reign.

In working wrong, if pleasure you attain,
The pleasure soon shall fade, and void as vain;
But of the deed throughout the life the shame
Endures, defacing you with foul defame.

Musonius the Philosopher's Saying.

People-pestered, London.

The Lover to his Dear.

GURNEY, Dorothy Frances (20th Cent.)

The kiss of the sun for pardon,

The song of the birds for mirth;

One is nearer God's Heart in a garden

Than anywhere else on earth.

God's Garden.

HALL, Joseph, Bishop of Exeter and of Norwich (1574-1656)

Fond fool! six feet shall serve for all thy store,
And he that cares for most shall find no more.*

Satires (1597-8). Bk. 2, 2.

Or if thee list not wait for dead men's shoon.

Bk. 2, No. 5.

156b

And were thy fathers gentle? that's their
praise;

No thank to thee, by whom their name
decays.*

Bk. 4, No. 3.

Ah me! how seldom see we sons succeed
Their fathers' praise!

Ib.

Death borders upon our birth, and our
cradle stands in the grave.

Epistles. Dec. 3, Ep. 2.

There is many a rich stone laid up in the
bowels of the earth, many a fair pearl laid
up in the bosom of the sea, that never was
seen, nor never shall be.†

Contemplations.

Book 4. The Veil of Moses.

Superstition is godless religion; devout
impiety.

Of the Superstitious.

HALL, Robert, D.D. (1764-1831)

His imperial fancy has laid all nature
under tribute, and has collected riches from
every scene of the creation and every walk
of art. (*Referring to Burke.*)

Apology for the Freedom of the Press.

Glass of Brandy and water! That is the
current but not the appropriate name; ask
for a glass of liquid fire and distilled damnation.

Life, by Gregory.

HALLECK, Fitz-Greene (1790-1867)

Green be the turf above thee,

Friend of my better days;

None knew thee but to love thee

Nor named thee but to praise.†

On the death of J. R. Drake.

Strike—for your altars and your fires!

Strike—for the green graves of your sires!

God—and your native land!

Marco Bozzaris.

For thou art Freedom's now, and Fame's,

One of the few, the immortal names,

That were not born to die.

Ib.

They love their land, because it is their own,
And scorn to give aught other reason why;
Would shake hands with a king upon his
throne,

And think it kindness to his majesty.

Connecticut.

HAMILTON, Sir William Rowan
(1805-1865)

On earth there is nothing great but man;
in man there is nothing great but mind.

Lectures on Metaphysics.

HAMMOND, James (1710-1742)

Nature is free to all; and none were foes,
Till partial luxury began the strife.

Elegies. No. 11.

Though I am dead my soul shall love thee
still.

No. 13.

* Sometimes cited as being an instance of entirely monosyllabic poetry.

* *Juvenal: Satire, 8, 19.*

† See Gray: "Full many a gem," etc.

‡ See Rogers: "To know her was to love her."

157^a

Thy heart above all envy and all pride,
Firm as man's sense, and soft as woman's love.
No. 14.

HARDY, Thomas (b. 1840)

A nice unparticular man.
Far From the Madding Crowd (1874). *Ch. 8.*

We ought to feel deep cheerfulness, as I
may say, that a happy Providence kept it
from being any worse. (*Joseph Poorgrass.*)
Ib.

The resolution to avoid an evil is seldom
framed till the evil is so far advanced as to
make avoidance impossible. *Ch. 18.*

All that's the matter with me is the affliction
called a multiplying eye. (*Joseph Poorgrass.*)
Ch. 42.

Of course poets have morals and manners
of their own, and custom is no argument
with them.

The Hand of Ethelberta (1876). *Ch. 2.*

Like the British Constitution; she owes her
success in practice to her inconsistencies in
principle. *Ch. 9.*

A lover without indiscretion is no lover at
all. *Ch. 20.*

Don't you go believing in sayings, Picotee;
they are all made by men, for their own
advantage. *Ib.*

Ethelberta breathed a sort of exclamation,
not right out, but stealthily, like a parson's
stam. *Ch. 26.*

Dialect words—those terrible marks of
the beast to the truly genteel.

The Mayor of Casterbridge (1886). *Ch. 20.*

A little one-eyed, blinking sort o' place.
Tess of the D'Urbervilles (1891).
Phase 1, ch. 1.

Always washing, and never getting finished.
(*Mrs. Durbefied.*) *Ch. 4.*

The New Testament was less a Christiad
than a Pauliad to his intelligence.
Phase 4, ch. 1.

Life's little ironies. *Title of Novel* (1894).

For winning love, we run the risk of losing.
Revelsion. St. 2.

Dullest of dull-hued days.

A Commonplace Day.

Those house them best who house for secrecy.
Helress and Architect. *St. 6.*

When false things are brought low,
And swift things have grown slow,
Feigning like froth shall go,
Faith be for aye.
Between us now. *St. 3.*

When shall the softer, saner politics,
Whereof we dream, have play in each proud
land?
Departure. *l. 11.*

157^b

I saw a dead man's finer part
Shining within each faithful heart
Of those bereft. Then said I, "This must be
His Immortality."
His Immortality.

Yet saw he something in the lives
Of those who ceased to live
That rounded them with majesty,
Which living failed to give.
The Casterbridge Captains.

No man can change the common lot to rare.
To an unborn Pauper Child.

Whence comes solace? Not from seeing
What is doing, suffering, being;
Not from noting life's conditions,
Not from heeding Time's monitions;
But in cleaving to the Dream
And in gazing at the gleam
Whereby grey things golden seem.
On a Fine Morning.

Thou lovest what thou dreamest her;
I am that very dream!
The Well-beloved. *St. 13.*

As newer comers crowd the fore,
We drop behind—,
We who have laboured long and sore,
Times out of mind,
And keen are yet, must not regret
To drop behind. **The Superseded.**

O Memory, where is now my youth,
Who used to say that life was truth?
Memory and I.

What of the faith and fire within us
Men who march away,
Ere the barncocks say
Night is growing grey?
Song of the Soldiers (1914).

HARE, Archdeacon Julius Charles
(1795-1855)
Man, without religion, is the creature of
circumstances.* **Guesses at Truth** (1827).
Vol. 1.

Half the failures in life arise from pulling
in one's horse as he is leaping. *Ib.*
Purity is the feminine, Truth the masculine,
of Honour. *Ib.*

HARRINGTON, Sir John (1561-1612)
Treason doth never prosper: what's the
reason?
For if it prosper, none dare call it treason.
Epigrams. Of Treason.

HARRIS, Joel Chandler (1848-1908)
Brer Fox, he lay low.
Legends of the Old Plantation. *Ch. 2.*
Ez soshubble ez a baskit er kittens. *Ch. 3.*
Ole man Know-All died las' year.
Plantation Proverbs.

* Man is the creature of circumstances.—*Robt. Owen:*
The Philanthropist.

158a

Lazy fokes' stummucks don't git tired. *Ib.*

Winter grape sour, whedder you kin reach
'im or not. *Ib.*

Jay-bird don't rob his own nes'. *Ib.*

Licker talks mighty loud w'en it git loose
from de jug. *Ib.*

Hungry rooster don't cackle w'en he fine a
wum. *Ib.*

Youk'n hide de fier, but w'at you gwine
do wid de smoke? *Ib.*

"My brekkuss'll be col', en lakwise my
dinner, en ef dey's sump'n' what I 'spizes
hit's col' vittles."

Nights with Uncle Remus (1882). Ch. 15.

"Law, Brer Tarrypin," sez Brer Fox,
sezee, "you ain't see no trouble yit. Ef you
wanter see sho' nuff trouble, you des oughter
go 'longer me; I'm de man w'at kin show yer
trouble," sezee. *Ib., ch. 17.*

W'en folks git ole en strucken wid de palsy,
dey mus' speek ter be laffed at. *Ch. 23.*

Hit look lak sparrer-grass, hit feel like
sparrer-grass, hit tas'e lak sparrer-grass, en I
bless ef 'taint sparrer-grass. (*Brer Rabbit.*)
Ch. 27.

Promise is a promise, dough you make it
in de dark er de moon. *Ch. 39.*

I journeyed fur, I journeyed fas'; I glad I
foun' de place at las'!

Ib., ch. 35.

All by my own-alone self. *Ib., ch. 36.*

No 'polligy ain't gwine ter make h'ar come
back whar de biling water hit. *Ib., ch. 45.*

Plough-hoss don't squeal en kick w'en dey
puts n'er [another] hoss in he place. *Ch. 47.*

We er sorter po'ly, Sis Tempy, I'm blige
ter you. You know w'at de jay-bird say ter
der squinch-owls, "I'm sickly but sassy."
Ch. 50.

HARTE, Francis Bret (1839-1902)

Thar ain't no sense in gittin' riled. *Jlm.*

Which I wish to remark,

And my language is plain,

That for ways that are dark,

And for tricks that are vain,

The Heathen Chinee is peculiar.

Plain Language from Truthful James (1870)

But his smile it was pensive and childlike.
Ib.

The smile that was childlike and bland.
Ib.

We are ruined by Chinese cheap labour.
Ib.

His language is painful and free.

His Answer.

158b

Do I sleep? do I dream?
Do I wander and doubt?
Are things what they seem?
Or is visions about?

Further Language from Truthful James.

Nor should the individual, who happens to
be meant,

Reply by heaving rocks at him to any great
extent. **The Society upon the Stanislaus.**

And he smiled a kind of sickly smile, and
curled up on the floor,
And the subsequent proceedings interested
him no more. *Ib.*

With unpronounceable, awful names.
The Tale of a Pony.

For there be women, fair as she,
Whose verbs and nouns do more agree.

Mrs. Judge Jenkins.

If, of all words of tongue and pen,
The saddest are, "It might have been,"
More sad are these we daily see:
"It is, but hadn't ought to be!" *Ib.*

Never a tear bedims the eye
That time and patience will not dry;
Never a lip is curved with pain
That can't be kissed into smiles again.
The Lost Galleon.

HARVIE, Christopher (1597-1663)

He that doth live at home, and learns to know
God and himself, needeth no farther go.

The Synagogue. Travels at Home.

**HASTINGS, Lady Flora Elizabeth
(1806-1839)**

Grieve not that I die young. Is it not well
To pass away ere life hath lost its brightness?
Swan Song.

HAVARD, William (1710?-1778)

The greatest glory of a freeborn people
Is to transmit that freedom to their children.
Regulus.

Our country's welfare is our first concern,
And who promotes that best—best proves
his duty. *Ib.*

**Haweis, Rev. Hugh Reginald (1838-
1901)**

There is no music in Nature, neither melody
or harmony. Music is the creation of man.

Music and Morals (c. 1872). Book 1, 1.

Emotion, not thought, is the sphere of
music. *Ib.*

HAWES, Stephen (fl. 1502-1521)

When th' little birdes swetely did sing
Lauds to their Maker early i' th' morning.
Passtyme of Pleasure (1506).

For though the day be never so longe,
At last the belles ringeth to evensonge.
Ib., ch. 42.

159a

HAWKINS, Anthony Hope ("Anthony Hope") (b. 1863)

Good families are generally worse than any others.

The Prisoner of Zenda (1894). *Ch. 1.*

Telling the truth to people who misunderstand you is generally promoting falsehood, isn't it?

The Dolly Dialogues (1894). *No. 14.*

"A book," I observed, "might be written on the Injustice of the Just." *No. 15.*

Unless one is a genius, it is best to aim at being intelligible. *Ib.*

"Boys will be boys." "And even that," I interposed, "wouldn't matter if we could only prevent girls from being girls." *No. 16.*

"*Bourgeois*," I observed, "is an epithet which the riff-raff apply to what is respectable, and the aristocracy to what is decent." *No. 17.*

He is very fond of making things which he doesn't want, and then giving them to people who have no use for them. *Ib.*

There's always a comparison. *No. 20.*

HAWTHORNE, Nathaniel (1804-1864)

I don't want to be a doctor, and live by men's diseases; nor a minister to live by their sins; nor a lawyer to live by their quarrels. So I don't see there's anything left for me but to be an author.

Remark (to his mother).

HAY, John (1838-1905)

We weren't no saint—but at judgment

I'd run my chance with Jim.

Longside of some pious gentlemen

That wouldn't shook hands with him.

He seen his duty, a dead-sure thing—

And went for it thar and then;

And Christ ain't a-going to be too hard

On a man that died for men. **Jim Bludso.**

For ever in thine eyes, O Liberty,
Shines that high light whereby the world is saved,

And though thou slay us, we will trust to thee. **Liberty.**

HAYES, Rutherford Birchard (1822-1893)

He serves his party best who serves the country best.

Inaugural Address. *March 5, 1877.*

HAYLEY, William (1745-1820)

And heaven's soft azure in her eye was seen.

The Afflicted Father.

HAZLITT, William (1778-1830)

We are all of us more or less the slaves of opinion.

Political Essays. *On Court Influence.*

159b

Man is a toad-eating animal.

On the Connection between Toad-Eaters and Tyrants.

The love of liberty is the love of others; the love of power is the love of ourselves. *Ib.*

Those who make their dress a principal part of themselves, will, in general, become of no more value than their dress.

On the Clerical Character.

The greatest offence against virtue is to speak ill of it. **Sketches and Essays.**

On Cant and Hypocrisy.

The most fluent talkers or most plausible reasoners are not always the justest thinkers. *On Prejudice.*

We never do anything well till we cease to think about the manner of doing it. *Ib.*

Of all eloquence a nickname is the most concise; of all arguments the most unanswerable. *On Nicknames.*

Rules and models destroy genius and art.

On Taste.

Words are the only things that last for ever. **Table Talk.** *On Thought and Action.*

A thing is not vulgar merely because it is common. *On Vulgarity.*

I do not think there is anything deserving the name of society to be found out of London. . . . You can pick your society nowhere but in London. *On Coffee-House Politicians.*

The English (it must be owned) are rather a foul-mouthed nation. *On Criticism.*

We can hardly hate anyone that we know.

Why Distant Objects Please.

Venerate art as art.

On Patronage.

All uneducated people are hypocrites.

On the Knowledge of Character.

He [Coleridge] talked on for ever; and you wished him to talk on for ever.

Lecture on the Living Poets.

All country people hate each other.

Lecture on Mr. Wordsworth's Excursion.

There is nothing good to be had in the country, or, if there be, they will not let you have it. *Ib.*

London is the only place in which the child grows completely up into the man.

Essay. *On Londoners and Country People.*

His sayings are generally like women's letters; all the pith is in the postscript.* [*In reference to Chas. Lamb.*]

Boswell Redivivus.

Conversation with Northcote.

* Cf. Bacon, p. 10b.

160a

HEATH, Robert (c. 1617-c. 1660)

Where beauty is, there will be love.
Nature, that wisely nothing made in vain,
Did make you lovely to be loved again.

To Clarastella, saying she would commit
herself to a nunnery.

HEBER, Reginald, Bishop of Calcutta (1783-1826)

No hammers fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung.
Majestic silence.* **Palestine (1804).**

Our heart is in heaven, our home is not here.
Hymns. Fourth Sunday in Advent.

Brightest and best of the sons of the morning!
Dawn on our darkness, and lend us thine
aid! **Epiphany.**

When spring unlocks the flowers to paint
the laughing soil.

Seventh Sunday after Trinity.

From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand.

*Before a Collection for the Society for
the Propagation of the Gospel.*

Though every prospect pleases,
And only man is vile. **Ib.**

Death rides on every passing breeze,
He lurks in every flower:
Each season has its own disease,
Its peril every hour. **At a Funeral.**

Thou art gone to the grave! but we will
not deplore thee,
Though sorrows and darkness encompass
the tomb. **Ib.**

And sigh to bethink me how vain is my sighing,
For love, once extinguished, is kindled no
more. **Song to a Welsh Air.**

I see them on their winding way,
Above their ranks the moonbeams play,
And nearer yet, and yet more near,
The martial chorus strikes the ear.

Lines written to a March.

Reflected on the lake, I love
To see the stars of evening glow;
So tranquil in the heavens above,
So restless in the wave below.
Thus heavenly hope is all serene,
But earthly hope, how bright soe'er,
Still fluctuates o'er this changing scene,
As false and fleeting as 'tis fair.

On Heavenly and Earthly Hope.

HELPS, Sir Arthur (1813-1875)

Remorse does but add to the evil which
bred it, when it promotes not penitence, but
despair.

Friends in Council (1847-1859). Bk. 1, 3.

If ever a people required to be amused, it is
we sad-hearted Anglo-Saxons—heavy eaters,

* In later editions "No hammers fell" was altered
to "No workman steel."

160b

hard thinkers, often given up to a peculiar
melancholy of our own, with a climate that
for months together would frown away mirth
if it could; many of us with very gloomy
thoughts about our hereafter. **Ib., Book 1, 4**

Those awful goddesses, Appearances, are
to us what the Fates were to the Greeks.

Ib., Book 1, 5.

Benevolent people are very apt to be one-
sided and fussy, and not of the sweetest temper
if others will not be good and happy in their
way. **Ib., Book 1, 6.**

We must remember, however, that fiction
is not falsehood. **Ib., Book 1, ch. 6.**

The great danger, as it appears to me, of
representative government, is lest it should
slide down from representative government
to delegate government. **Ib.**

If you would be loved as a companion, avoid
unnecessary criticism upon those with whom
you live. **Ib., Book 1, 7.**

Somebody, I suppose, was excusing some-
thing on the score of temper to which the
Bishop [of —] replied, "Temper is nine-
tenths of Christianity." **Ib., Book 1, 8.**

Humility is the true cure for many a needless
heartache. **Ib., Book 1, 9.**

A thing of ugliness is potent for evil. It
deforms the taste of the thoughtless; it frets
the man who knows how bad it is.

Ib., Book 1, 10.

Public money is scarcely ever so well
employed as in securing bits of waste ground
and keeping them as open spaces. **Ib.**

History is the chart and compass for
national endeavour. **Ib., Book 1, 11.**

Was anything real ever gained without
sacrifice of some kind? **Ib., Book 2, 1.**

Reading is sometimes an ingenious device
for avoiding thought. **Ib.**

Extremely foolish advice is likely to be
uttered by those who are looking at the
labouring vessel from the land.

Ib., Book 2, 2.

The absence of humility in critics is some-
thing wonderful. **Ib.**

He who has been wont to pronounce so
fluently upon the defects of another's rule
and management, finds, when in power
himself, what a different thing it is to act
and to talk. **Ib.**

There is the silent criticism of silence,
worth all the rest. **Ib.**

Our friendship was so assured that we could
be silent without the slightest danger of
offence. **Ib.**

My sister manages the house for me and
does not leave me much to do as regards the
management of myself. **Ib., Book 2, 3.**

HELPS—HENLEY

161a

His art is of the lambent and not of the
"ked kind. *Ib.*

An Act, passed, I believe, in Elizabeth's
gn, which forbade cottages to be erected
less a certain quantity of land were laid
each cottage, and denominated all cottages
ling in this respect "silly cottages."
Ib., Book 2, 4.

You cannot imagine the beauty of an
tricate, mazy law process, embodying the
ubts and subtleties of generations of men.
ay, looked at in that way, there is something
icturesque in an Act of Parliament.
Ib., Book 3, 1.

Is there to be no such thing as advance
vond any portion of the Bible? . . .
ere the ideas of inspired persons upon all
bjects absolutely right?
Ib., Book 3, 2.

Deduct all that men of the humbler classes
ave done for England in the way of inven-
es only; and see where she would have
en but for them.
Ib., Book 3, 2.

Impossibilities recede as experience ad-
vances.
Ib., Book 3, 5.

What a blessing this smoking is!—perhaps
e greatest that we owe to the discovery of
merica.
Second Series. Ch. 1.

There is one statesman of the present day
whom I always say that he would have
eaped making the blunders that he has made
he had only ridden more in omnibuses.
Ib., ch. 17.

Fortune is a woman, and therefore friendly
to the young, who with audacity command
er.
Tr. of Machiavelli: Il Principe, ch. 25.)

Ib., ch. 18.

EMANS, Felicia Dorothea, née
Browne (1793–1835)

ome of the Arts!* where glory's faded smile
eds lingering light o'er many a mouldering
pile.

Restoration of the Works of Art to Italy.

and for their birthplace moan, as moans the
ocean-shell.

The Forest Sanctuary. St. 4.

h! what a crowded world one moment
may contain! **The Last Constantine. 59.**

oly and pure are the drops that fall
hen the young bride goes from her father's
hall. **The Bride of the Greek Isle.**

alk not of grief till thou hast seen the tears
of warlike men! **Bernardo del Carpio.**

come, I come! ye have called me long,
come o'er the mountains with light and
song!

e may trace my step o'er the wakening
earth,
y the winds which tell of the violet's birth,

* Italy.

161b

By the primrose-stars, in the shadowy gras,
By the green leaves opening as I pass.

The Voice of Spring.

The stately homes of England!

How beautiful they stand,
Amidst their tall ancestral trees,
O'er all the pleasant land!

The Homes of England.

The cottage homes of England!

By thousands on her plains. *Ib.*

Alas, for love! if thou wert all,
And nought beyond, O Earth!

The Graves of a Household.

I hear thee speak of the better land,
Thou callest its children a happy band;
Mother, oh! where is that radiant shore;
Shall we not seek it, and weep no more?

The Better Land.

Not there, not there, my child! *Ib.*

The boy stood on the burning deck

Whence all but he had fled. **Casabianca.**

Checked in the glory of his mid career.

Death of Princess Charlotte. St. 4.

Leaves have their time to fall,
And flowers to wither at the north-wind's
breath,

And stars to set—but all,
Thou hast all seasons for thine own, O Death!

The Hour of Death.

Ay, call it holy ground,

The soil where first they trod!

They have left unstained what there they
found—

Freedom to worship God!

Landing of the Pilgrim Fathers.

Our light is flown,

Our beautiful, that seemed too much our own
Ever to die! **The Two Voices.**

HENLEY, William Ernest (1849–
1903)

Much is she worth and even more is made of
her.

In Hospital. 10. Staff-Nurse: Old style.

His wise, rare smile is sweet with certainties.
15. The Chief.

Father of honour,

And giver of kingship,

The fame-smith, the song-master,

Bringer of women. **The Song of the Sword.**

It matters not how strait the gate,

How charged with punishments the scroll,

I am the master of my fate:

I am the captain of my soul.

Echoes. 4. To R. J. H. B.

Old Indefatigable

Time's right-hand man, the sea.

Rhymes and Rhythms. 14. To J. A. C.

Ever the faith endures,

England, my England:—

"Take and break us: we are yours,

England, my own!

HENRY—HERBERT

162a

Life is good, and joy runs high
Between English earth and sky :
Death is death ; but we shall die
To the Song on your bugles blown, Eng-
land." *Ib.*, 25.

With what a genius for administration
We rearrange the rumbling universe,
And map the course of man's regeneration,
Over a pipe. *Inter Sodales.*

Where's the use of sighing ?
Sorrow as you may,
Time is always flying—
Flying !—and defying
Men to say him nay.

Villanelle.

HENRY, Rev. Matthew (1662-1714)
Rolled under the tongue as a sweet morsel.
Commentaries. Psalm 78.

HENRY, Patrick (1736-1799)
I know not what course others may take ;
but as for me, give me liberty or give me
death ! *Speech. March, 1775.*

HENRYSON, Robert (Scottish Poet)
(c. 1425-1500)
They drank the water clear,
Instead of wine, but yet they made good
cheer. *The Town and Country Mouse.*

For evermore, I wait, and longer too. *Ib.*
Who has enough, of no more has he need. *Ib.*

HERBERT, Edward, Lord Herbert of
Cherbury (1583-1648)
Sleep, nurse of our life, care's best reposer.
To his Mistress, for her Picture.

Our life is but a dark and stormy night,
To which sense yields a weak and glimmering
light,
While wandering man thinks he discerneth
all
By that which makes him but mistake, and
fall. *Ib.*

HERBERT, George (1593-1633)
A verse may find him who a sermon flies,
And turn delight into a sacrifice.
The Temple. The Church Porch.

Abstain wholly, or wed. *Ib.*
If God had laid all common, certainly
Man would have been th' incloser ; but
since now
God hath impaled us, on the contrary
Man breaks the fence, and every ground
will plough. *Ib.*
Drink not the third glass, which thou canst
not tame,
When once it is within thee. *Ib.*

Pour the shame,
Which it would pour on thee, upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I keep the
round. *Ib.*

162b

Be not a beast in courtesy, but stay,
Stay at the third cup, or forego the place.
Wine above all things doth God's stamp
deface. *Ib.*

Lust and wine plead a pleasure, avarice gain ;
But the cheap swearer, through his open
sluice,
Lets his soul run for nought, as little fearing ;
Were I an Epicure, I could bate swearing. *Ib.*

When thou dost tell another's jest, therein
Omit the oaths, which true wit cannot need. *Ib.*

Dare to be true. Nothing can need a lie :
A fault, which needs it most, grows two
thereby. *Ib.*

Chase brave employments with a naked sword
Throughout the world. Fool not, for all may
have,
If they dare try, a glorious life, or grave. *Ib.*

O England ! full of sin, but most of sloth,
Spit out thy phlegm, and fill thy breast with
glory. *Ib.*

For he that needs five thousand pound to live,
Is full as poor as he that needs but five. *Ib.*

When thou dost purpose ought (within thy
power),
Be sure to do it, though it be but small. *Ib.*

Do all things like a man, not sneakingly :
Think the King sees thee still ; for his King
does. *Ib.*

Never was scraper brave man. Get to live ;
Then live and use it. *Ib.*

Use alone
Makes money not a contemptible stone. *Ib.*

Wealth is the conjuror's devil ;
Whom when he thinks he hath, the devil
hath him. *Ib.*

Who cannot live on twenty pound a year,
Cannot on forty : he's a man of pleasure,
A kind of thing that's for itself too dear. *Ib.*

Would have their tale believed for their oaths.
Ib.

Much curiousness is a perpetual wooing,
Nothing with labour, folly long a doing. *Ib.*

Play not for gain but sport. Who plays for
more
Than he can lose with pleasure, stakes his
heart,—
Perhaps his wife's too, and whom she hath
bore. *Ib.*

Only a herald, who that way doth pass,
Finds his crackt name at length in the church-
glass. *Ib.*

Who strive to sit out losing hands are lost.
Ib.

In conversation boldness now holds sway ;
But know, that nothing can so foolish be
As empty boldness. *Ib.*

HERBERT

163a

163b

A stumbler stumbles least in rugged way. *Ib.*
 Laugh not too much : the witty man laughs
 least. *Ib.*

All things are big with jest : nothing that's
 plain

But may be witty, if thou hast the vein. *Ib.*

Many affecting wit beyond their power
 Have got to be a dear fool for an hour. *Ib.*

A sad wise valour is the brave complexion. *Ib.*

The giggler is a milk-maid. *Ib.*

Towards great persons use respective boldness. *Ib.*

But love is lost ; the way of friendship's gone ;
 Though David had his Jonathan, Christ his
 John. *Ib.*

Be calm in arguing : for fierceness makes
 Error a fault and truth discourtesie. *Ib.*

Calmness is great advantage : he that lets
 Another chafe, may warm him at his fire. *Ib.*

Be useful where thou livest, that they may
 Both want, and wish, thy pleasing presence
 still. *Ib.*

Who aimeth at the sky,
 Shoots higher much than he that means a
 tree. *Ib.*

Slackness breeds worms. *Ib.*

Scorn no man's love, though of a mean degree ;
 (Love is a present for a mighty king,) *Ib.*
 Much less make any one thine enemy.

Man is God's image ; but a poor man is
 Christ's stamp to boot. *Ib.*

Sundays observe : think, when the bells do
 chime,
 'Tis angels' music. *Ib.*

Though private prayer be a brave design,
 Yet public hath more promises, more love. *Ib.*

When once thy foot enters the church, be bare.
 God is more there than thou. *Ib.*

Kneeling ne'er spoiled silk stocking : quit thy
 state.

All equal are within the church's gate. *Ib.*

Resort to sermons, but to prayers most :
 Praying's the end of preaching. O be drest !
 Stay not for th' other pin. *Ib.*

Bring not thy plough, thy plots, thy pleasures
 hither. *Ib.*

Judge not the preacher ; for he is thy Judge :
 If thou mislike him, thou conceiv'st him not.
 God calleth preaching folly. Do not grudge
 To pick out treasures from an earthen pot.
 The worst speaks something good : if all want
 sense,

God takes a text, and preaches patience. *Ib.*

Play the man.
 Look not on pleasures as they come, but go. *Ib.*

If thou do ill, the joy fades, not the pains ;
 If well, the pain doth flee, the joy remains.
Church Porch (ad fin.).

But who does hawk at eagles with a dove.
The Sacrifice.

The growth of flesh is but a blister ;
 Childhood is health. *Holy Baptism.*

Bibles laid open, millions of surprises. *Sin.*

There was no month but May. *Affliction.*

A peasant may believe as much
 As a great clerk, and reach the highest stature.
Faith.

Death is still working like a mole,
 *And digs my grave at each remove. *Grace.*

We paint the devil foul, yet he
 Hath some good in him, all agree. *Sin.*

O day most calm, most bright,
 The fruit of this, the next world's bud ;
 Th' endorsement of supreme delight,
 Writ by a friend, and with his blood.
Sunday.

The other days and thou
 Make up one man ; whose face thou art
 Knocking at heaven with thy brow :
 The worky-days are the back-part ;
 The burden of the week lies there. *Ib.*

The Sundays of man's life,
 Threaded together on Time's string,
 Make bracelets to adorn the wife
 Of the eternal glorious King.
 On Sunday heaven's gate stands ope,
 Blessings are plentiful and rife,
 More plentiful than hope. *Ib.*

Thou art a day of mirth,
 And, where the week-days trail upon the
 ground,
 Thy flight is higher. *Ib.*

Money, thou bane of bliss and source of woe.
Avarice.

Sweet day, so cool, so calm, so bright,
 The bridal of the earth and sky ;
 The dew shall weep thy fall to-night ;
 For thou must die. *Virtue.*

Sweet rose, whose hue, angry and brave,
 Bids the rash gazer wipe his eye,
 Thy root is ever in its grave,
 And thou must die. *Ib.*

Sweet spring, full of sweet days and roses ;
 A box where sweets compacted lie. *Ib.*

Only a sweet and virtuous soul,
 Like seasoned timber never gives ;
 But though the whole world turn to coal,
 Then chiefly lives. *Ib.*

Man is one world, and hath
 Another to attend him. *Man.*

Who shuts his hand, hath lost his gold ;
 Who opens it, hath it twice told.
Charms and Knots.

Grasp not at much, for fear thou losest all.
Ib.

HERBERT—HERRICK

164a

He would adore my gifts instead of me,
And rest in Nature, not the God of Nature.
The Pulley.

If goodness lead him not, yet weariness
May toss him to my breast. *Ib.*

Let foreign nations of their language boast,
What fine variety each tongue affords;
I like our language, as our men and coast;
Who cannot dress it well, want wit, not words.
The Sun.

Like summer friends,
Flies of estate and sunshine. *The Answer.*

Beauty and beauteous words should go to-
gether. *The Forerunners.*

Throw away thy rod,
Throw away thy wrath;
O my God,
Take the gentle path. *Discipline.*

Love is swift of foot;
Love's a man of war. *Ib.*

Who can 'scape his bow? *Ib.*

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and th' action fine. *The Elixir.*

This is the famous stone
That turneth all to gold. *Ib.*

Religion always sides with poverty.
The Church Militant.

He shoots higher, that threatens the moon,
than he that aims at a tree.

A Priest to the Temple. Preface.

The book of books, the storehouse and
magazine of life and comfort, the Holy Scrip-
tures. *Ch. 4.*

But stories and sayings they will well re-
member. *Ch. 7.*

The parson exceeds not an hour in preach-
ing, because all ages have thought that a
competency. *Ib.*

Do well and right, and let the world sink.
Ch. 29.

HERRICK, Robert (1591-1674)

Fight thou with shafts of silver and o'ercome,
When no force else can get the mastery.*
Money gets the Mastery (1648).

No man at one time can be wise and love.
Hesperides (1648). No. 10. To Silvia.

Then in that Parly, all those powers
Voted the Rose the Queen of flowers.
No. 11. The Parliament of Roses.

* Adapted from the response said to have been given to Philip of Macedon by the Oracle at Delphi. "Fight thou with silver shafts and thou shalt conquer all things." The expression "silver bullets" was used by Mr. Lloyd George, in 1914, in reference to the war with Germany.

164b

He loves his bonds, who, when the first are
broke,
Submits his neck unto a second yoke. *No. 42.*

Thus woe succeeds a woe, as wave a wave.
No. 48. Sorrows Succeed.

Cherry-ripe, ripe, ripe, I cry,
Full and fair ones; come and buy.
No. 53. Cherry-Ripe.

Some asked me where the rubies grew,
And nothing did I say:
But with my finger pointed to
The lips of Julia. *No. 75. The Rock of Rubies.*

A sweet disorder in the dress.
No. 83. Delight in Disorder.

Nature with little is content.
No. 100. No Want where there's Little.

You say to me-wards your affection's strong;
Pray love me little, so you love me long.
No. 143. Love me Little, Love me Long.

Let bounteous Fate your spindles full
Fill, and wind up with whitest wool.
No. 149. An Epithalamie.

Tears are the noble language of the eye.
No. 150.

So let our love
As endless prove;
And pure as gold for ever.
No. 172. A Ring Presented to Julia.

Hear all men speak; but credit few or none.
No. 177. Distrust.

Gather ye rosebuds, while ye may,
Old Time is still a-flying;
And this same flower that smiles to-day,
To-morrow will be dying.* *No. 208.*
To the Virgins, to make much of Time.

Only a little more
I have to write,
Then I'll give o'er
And bid the world Good-night.
No. 211. His Poetrie his Pillar.

The first act's doubtful, but we say
It is the last commends the play. *No. 225.*

Bid me to live, and I will live
Thy Protestant to be:
Or bid me love, and I will give
A loving heart to thee,
A heart as soft, a heart as kind,
A heart as sound and free
As in the whole world thou canst find,
That heart I'll give to thee. *No. 268.*
To Anthea, who may command him anything.

* "Let us crown ourselves with rosebuds, before they be withered."—*Wisdom of Solomon*, 2, 8; See also Spenser: "Gather therefore the roses whilst yet is prime."—*Faerie Queene*, Book 2, canto 12, st. 75. Also Sir T. Wyatt (c. 1525):
"Therefore fear not to assay
To gather, ye that may,
The flower that this day
Is fresher than the next."
—*That the Season of Enjoyment is Short.*

HERRICK—HEYWOOD

165a

Bid me to weep, and I will weep
While I have eyes to see!

Ib.

Bid me despair, and I'll despair,
Under that cypress tree:
Or bid me die, and I will dare
E'en Death, to die for thee.

Ib.

Thou art my love, my life, my heart,
The very eyes of me:
And hast command of every part
To live and die for thee.

Ib.

Though good things answer many good
intent,
Crosses do still bring forth the best events.

No. 276. Crosses.

Blest is the Bride on whom the sun doth
shine.

No. 284. A Nuptial Song.

Because thou prizest things that are
Curious and unfamiliar.

No. 294. Oberon's Feast.

By time and counsel do the best we can,
Th' event is never in the power of man.
No. 295. Event of Things not in our Power.

It is the end that crowns us, not the fight.

No. 309.

Great men by small means oft are over-
thrown.

No. 488.

Love in extremes can never long endure.

No. 495. A Caution.

Her pretty feet
Like snails did creep
A little out, and then,
As if they started at Bo-peep,
Did soon draw in again.*
No. 526. Upon her Feet.

I do love I know not what;
Sometimes this and sometimes that.

No. 586. No Luck in Love.

Seldom comes Glory till a man be dead.

No. 624. Glory.

Go to your banquet, then, but use delight
So as to rise still with an appetite.

No. 634. Connubii Flores.

Yet thou dost know
That the best compost for the lands
Is the wise master's feet and hands.

No. 663. The Country Life.

O happy life! if that their good
The husbands men but understood! †

Ib.

If little labour, little are our gains:
Man's fortunes are according to his pains.

No. 754.

Men are suspicious; prone to discontent:
Subjects still loathe the present government.

No. 922. Present Government Grievous.

Nothing so hard but search will find it out. ‡

No. 1009. Seek and Find.

* See Suckling: "Her feet beneath her petticoat,"
etc.
† Translation of Latin: "O fortunatos," etc.
‡ "Nil tam difficile est quin quærendo investigari
possit."—Terence.

165b

The only comfort of my life
Is that I never yet had wife.

No. 1053. His Comfort.

Love of itself's too sweet. The best of all
Is when love's honey has a dash of gall.

No. 1085. Another of Love.

Give, if thou canst, an alms: if not, afford,
Instead of that, a sweet and gentle word.

Noble Numbers (1647). No. 71. Alms.

Is this a fast, to keep
The larder lean
And clean?

No. 228. To Keep a True Lent.

No, 'tis a fast to dole
Thy sheaf of wheat
And meat

Unto the hungry soul.
It is to fast from strife,
From old debate

And hate;

To circumcise thy life.
To show a heart grief-rent
To starve thy sin,
Not bin.

And that's to keep thy Lent. *Ib.*

**HERVEY, John, Lord Hervey (1694–
1743)**

Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds.

Translation of Juvenal.

Even now, while I write, time steals on our
youth,
And a moment's cut off from thy friendship
and truth.

To a Friend.

HERVEY, Thomas Kibble (1799–1859)

The tomb of him who would have made
The world too glad and free.

The Devil's Progress.

A love that took an early root
And had an early doom. *Ib.*

Like ships that sailed for sunny isles
But never came to shore! *Ib.*

**HEYWOOD, Jasper, D D. (son of
John Heywood, d. 1580 ?) (1535–
1598)**

There Sackville's sonnets sweetly sauced
And feately finéd be.

*Metrical Preface to "Thyestes" of Seneca,
translated into English verse.*

HEYWOOD, John (1497 ?–1580 ?)

The loss of wealth is loss of dirt,
As sages in all times assert.

Be Merry Friends.

Let the world slide, let the world go;
A fig for care, and a fig for woe!
If I can't pay, why I can owe,
And death makes equal the high and low. *Ib.*

166a

HEYWOOD, Thomas (d. 1650 ?)

I hold he loves me best that calls me Tom.
Hierarchies of the Blessed Angels.

Seven cities warred for Homer being dead,
Who living had no roof to shroud his head.
Ib

HICKEY, Emily Henrietta (b. 1845)

Beloved, it is morn.
A redder berry on the thorn,
A deeper yellow on the corn,
For this good day new-born.
Pray, Sweet, for me.
That I may be
Faithful to God and thee.
Beloved, it is Morn.

Now God bless all true workers, let us pray :
The night-time cometh when we all must rest :
Strive we, and do, lest by-and-by we sit
In that blind life to which all other fate
Is cause for envy ; with the naked souls
Who never lived, knowing nor praise nor
blame,
But kept themselves in mean neutrality,
Hateful alike to God and to His foes.

Michael Villiers, Idealist.

HICKSON, Wm. Edward (1803-1870)

'Tis a lesson you should heed:
Try, try, try again.
If at first you don't succeed,
Try, try, try again.

Try and Try Again.

HILL, Aaron (1685-1750)

First, then, a woman will, or won't, depend
on't ;
If she will do't, she will ; and there's an end
on't.*
Epilogue to Zara (1735).

Tender-handed stroke a nettle,
And it stings you for your pains ;
Grasp it like a man of mettle,
And it soft as silk remains.
Written on a Window in Scotland.

'Tis the same with common natures ;
Use 'em kindly, they rebel ;
But be rough as nutmeg-graters,
And the rogues obey you well.
Ib.

Thy soul and mine, by mutual courtship won,
Meet like two mingling flames, and make but
one.

Union of hearts, not hands, does marriage
make,
And sympathy of mind keeps love awake.
Alzira.

HOBBS, John Oliver. (See Craigie, Mrs.)

166b

HOBBS, Thomas (1588-1679)

Imagination and memory are but one thing,
which for divers considerations hath divers
names. **The Leviathan (1651). Part 1, ch. 2.**

Geometry, which is the only science that it
hath pleased God hitherto to bestow on man-
kind.
Ib., ch. 4.

For words are wise men's counters ; they
do but reckon by them. But they are the
money of fools.
Ib.

He that takes up conclusions on the trust
of authors, . . . loses his labour, and does
not know anything, but only believeth.
Ib., ch. 5.

Last of all, men vehemently in love with
their own new opinions, though never so
absurd, and obstinately bent to maintain
them, gave those their opinions also that
reverenced name of conscience.
Ib., ch. 7.

The "value" or "worth" of a man, is, as
of all other things, his price ; that is to say,
so much as would be given for the use of his
power.
Ib., ch. 10.

They that approve a private opinion, call
it opinion ; but they that dislike it, heresy :
and yet heresy signifies no more than private
opinion.
Ib., ch. 11.

Force and fraud are in war the two cardinal
virtues.
Ib., ch. 13.

The first and fundamental law of Nature,
which is "to seek peace and follow it." The
second, the sum of the right of Nature, which
is, "by all means we can defend ourselves."
Ib., ch. 14.

The obligation of subjects to the sovereign
is understood to last as long, and no longer,
than the power lasteth by which he is able to
protect them.
Ib. Part 2, ch. 21.

All the sentences of precedent judges that
have ever been cannot altogether make a law
contrary to natural equity.
Ib., ch. 26.

A man's conscience and his judgment is the
same thing, and as the judgment, so also the
conscience, may be erroneous.
Ib., ch. 29.

Unnecessary laws are not good laws, but
traps for money.
Ib., ch. 30.

Leisure is the mother of Philosophy.
Ib. Part 4, ch. 46.

If we will reverence the age, the present is
the oldest. . . . But if it be well considered
the praise of ancient authors proceeds not
from the reverence of the dead, but from the
competition and mutual envy of the living.
Ib. Conclusion.

HOCCLEVE, Thomas (or Occleve)
(1370 ?-1450)

O Youth, alas, why wilt thou not incline
And unto ruled reason bowé thee,
Syn Reason is the verray straighté line
That leadeth folk into felicitée ?

La male règle.

* On a pillar erected in the Dane John Field, Canter-
bury, were inscribed, according to the *Examiner*
(May 31, 1829), the lines—

"Where is the man who has the power and skill
To stem the torrent of a woman's will ?
For if she will, she will, you may depend on't ;
And if she won't, she won't ; so there's an end on't."

HOLCROFT—HOLMES

167a

Woe be to him that lust to be alone,
For if he fallé, helpé hath he none.

De Regimine Principum.

Some man, for lakke of occupacioun,
Musethé fether than his witte may streeche;
And all thurghé the fiendé's instigacioun
Dampnable erreure holdethe. *Ib.*

And elles woot I never what is what.
Dialogue. l. 178.

HOLCROFT, Thomas (1745-1809)

The poor man alone,
When he hears the poor moan,
From a morsel a morsel will give,
Welladay!

Gaffer Gray.

Dull as an alderman at church, or a fat
Lapdog after dinner.

Duplicity (1781). Act i. 1.

There is a maxim indeed which says—
"Friendship can only subsist between equals."
The School for Arrogance. iii. 1.

HOLLAND, Hugh (d. 1633)

I would both sing thy praise and praise thy
singing. *To Gilles Farnaby.*

HOLLAND, Sir Richard (fl. 1450)

O Dowglas, O Dowglas, tendir and trewe.
The Buke of the Howlat. St. 31.

HOLMAN, Joseph Geo. (1764-1817)

Every difficulty yields to the enterprising.
The Votary of Wealth. Act iv. 1.

HOLMES, Oliver Wendell (1809-1894)

Alay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky;
Beneath it rung the battle shout,
And burst the cannon's roar;—
The meteor of the ocean air
Shall sweep the clouds no more!
Earlier Poems. Old Ironsides.

Nail to the mast her holy flag,
Set every threadbare sail,
And give her to the God of storms,
The lightning and the gale! *Ib.*

The mossy marbles rest
On the lips that he has pressed
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb. *The Last Leaf.*

And a crook is in his back,
And a melancholy crack
In his laugh. *Ib.*

I know it is a sin
For me to sit and grin
At him here;
But the old three-cornered hat,
And the breeches and all that,
Are so queer! *Ib.*

167b

Thou say'st an undisputed thing
In such a solemn way. *To an Insect.*

Why will she train that winter curl
In such a spring-like way? *My Aunt.*

Her waist is ampler than her life,
For life is but a span. *Ib.*

It's very hard to lose your cash,
But harder to be shot.
The Music Grinders.

Their discords sting through Burns and
Moore,
Like hedgehogs dressed in lace. *Ib.*

You think they are crusaders sent
From some infernal clime,
To pluck the eyes of sentiment,
And dock the tail of Rhyme,
To crack the voice of Melody,
And break the legs of time. *Ib.*

And Silence like a poultice comes
To heal the blows of sound. *Ib.*

It cannot be,—it is,—it is,—
A hat is going round. *Ib.*

Go very quietly and drop
A button in the hat! *Ib.*

And since, I never dare to write
As funny as I can.
The Height of the Ridiculous.

I sometimes sit beneath a tree
And read my own sweet songs.
The Last Reader.

When the last reader reads no more. *Ib.*

He, whose thoughts differing not in shape,
but dress,
What others feel more fitly can express.
Poetry. A Metrical Essay.

The freeman, casting with unpurchased hand
The vote that shakes the turrets of the land. *Ib.*

The true essentials of a feast are only fun and
feed.
Additional Poems. Nux Postcænatica.

The warm, champagne, old-particular, brandy-
punchy feeling. *Ib.*

Man wants but little drink below,
But wants that little strong.
A Song of other Days (Parody on Goldsmith).

Yes, child of suffering, thou may'st well be
sure
He who ordained the Sabbath loves the poor!
A Rhymed Lesson (Urania).

Uncursed by doubt our earliest creed we take;
We love the precepts for the teacher's sake. *Ib.*

Once more; speak clearly, if you speak at all;
Carve every word before you let it fall. *Ib.*

And, when you stick on conversation's burrs,
Don't strew your pathway with those dreadful
urs. *Ib.*

168a

Sweet is the scene where genial friendship plays
The pleasing game of interchanging praise.

An After Dinner Poem.

Thou, O my country, hast thy foolish ways,
Too apt to purr at every stranger's praise!

Ib.

Where go the poet's lines?—

Answer, ye evening tapers!

Ye auburn locks, ye golden curls,

Speak from your folded papers!

Miscellaneous Poems. The Poet's Lot.

I read it in the story-book that, for to kiss
his dear,

Leander swam the Hellespont,—and I will
swim this here.

The Ballad of the Oysterman.

The old, old story,—fair, and young,

And fond,—and not too wise.

Songs in Many Keys. I. Agnes. Part 1.

Wisdom has taught us to be calm and meek,
To take one blow, and turn the other cheek;
It is not written what a man shall do,
If the rude caitiff smite the other too!

Non-Resistance.

Feels the same comfort while his acrid words
Turn the sweet milk of kindness into curds.

The Moral Bully.

Call him not old whose visionary brain

Holds o'er the past its undivided reign.

For him in vain the envious seasons roll

Who bears eternal summer in his soul.

The Old Player.

Truth is for other worlds, and hope for this;
The cheating future lends the present's bliss.

Ib.

Dream on! there's nothing but illusion true!

Ib.

Poets are prosy in their common talk,

As the fast trotters, for the most part, walk.

The Banker's Dinner.

The man that often speaks but never talks.

Ib.

See how he throws his baited lines about,

And plays his men as anglers play their trout.

Ib.

Alas for those that never sing,

But die with all their music in them!

II. The Voiceless.

Not always right in all men's eyes,

But faithful to the light within.

A Birthday Tribute.

Behold—not him we knew!

This was the prison which his soul looked
through.

The Last Look.

We greet the monarch-peasant.

For the Burns Centennial Celebration.

We praise him not for gifts divine,—

His muse was born of woman,—

His manhood breathes in every line,—

Was ever heart more human?

Ib.

168b

Man has his will,—but woman has her way.

Poems from the Autocrat of the

Breakfast Table (1857-8). Prologue.

Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's un-
resting sea!

The Chambered Nautilus.

When she was a girl (forty summers ago)

Aunt Tabitha tells me they never did so.

Poems from the Poet at the

Breakfast Table (1871-2). Aunt Tabitha.

How wicked we are, and how good they were
then!

Ib.

Fate tried to conceal him by naming him
Smith.

Poems of the Class of '29.

The Boys.

You hear that boy laughing?—You think
he's all fun;

But the angels laugh, too, at the good he
has done;

The children laugh loud as they troop at his
call,

And the poor man that knows him laughs
loudest of all!

Ib.

One flag, one land, one heart, one hand,

One nation, evermore!

Voyage of the Good Ship "Union."

Time could not chill him, fortune sway,

Nor toil with all its burdens tire.

F. W. C.

Boston State-house is the hub of the Solar
System.

Autocrat of the Breakfast Table (1857-8).

No love so true as love that dies untold.

The Mysterious Illness.

It is the folly of the world constantly which
confounds its wisdom.

The Professor at the Breakfast Table (1859).

Ch. 1.

Life is a great bundle of little things.

Ib.

A moment's insight is sometimes worth a
life's experience.

Ch. 10.

Science is a first-rate piece of furniture for
a man's upper-chamber, if he has common-
sense on the ground floor

The Poet at the Breakfast Table (1871). Ch. 5.

It is the province of knowledge to speak,
and it is the privilege of wisdom to listen.

Ch. 10.

Life is a fatal complaint, and an eminently
contagious one.

Ch. 12.

HOME, Rev. John (1722-1808)

In the first days

Of my distracting grief, I found myself—

As women wish to be, who love their lords.

Douglas (produced 1756). Act i. 1.

HOOD

169a

My name is Norval; on the Grampian hills
My father feeds his flocks; a frugal swain,
Whose constant cares were to increase his
store. *ii. 1.*

I am not what I have been; what I should
be. *Ib.*

Like Douglas conquer, or like Douglas die. *Ib.*

He seldom errs
Who thinks the worst he can of womankind. *ii. 3.*

Fear not that I shall mar so fair an harvest
By putting in my sickle ere 'tis ripe. *iii. 1.*

The truly generous is the truly wise. *Ib.*

HOOD, Thomas (1799-1845)

One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!

The Bridge of Sighs (1844).

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young and so fair! *Ib.*

Look at her garments
Clinging like cerements. *Ib.*

Loving not loathing. *Ib.*

All that remains of her
Now is pure womanly. *Ib.*

Past all dishonour,
Death has left on her
Only the beautiful. *Ib.*

Still for all slips of hers
One of Eve's family. *Ib.*

Was there a nearer one
Still, and a dearer one,
Yet, than all other? *Ib.*

Alas! for the rarity,
Of Christian charity
Under the sun!
Oh! it was pitiful!
Near a whole city full,
Home had she none. *Ib.*

Even God's providence
Seeming estranged. *Ib.*

Mad from life's history,
Glad to death's mystery,
Swift to be hurled—
Anywhere, anywhere
Out of the world! *Ib.*

Picture it—think of it,
Dissolute Man!
Lave in it, drink of it
Then, if you can! *Ib.*

Owning her weakness,
Her evil behaviour,
And leaving with meekness,
Her sins to her Saviour! *Ib.*

169b

Touched with the dewy sadness of the time,
To think how the sweet months had spent
their prime.

Plea of the Midsummer Fairies (1827).

And stately peacocks with their splendid eyes. *Ib.*

Gaunt was he as a wolf of Languedoc. *Ib.*

Methought a scornful and malignant curl
Showed on the lips of that malicious churl,
To think what noble havocs he had made. *Ib.*

The shrill sweet lark. *Ib.*

The bird forlorn
That singeth with her breast against a thorn. *Ib.*

But wouldst thou hear the melodies of time,
Listen when sleep and drowsy darkness roll
Over hushed cities, and the midnight chime
Sounds from their hundred clocks, and deep
bells toll,
Like a last knell over the dead world's soul. *Ib.*

Those veiled nuns, meek violets. *Ib.*

Great giants work great wrongs—but we are
small,
For love goes lowly; but Oppression's tall. *Ib.*

A little sorrowful deserted thing,
Begot of love, and yet no love begetting. *Ib.*

His pretty pouting mouth, witless of speech,
Lay half-way open like a rose-lipped shell. *Ib.*

Pity it is to slay the meanest thing. *Ib.*

We will not woo foul weather all too soon,
Or nurse November in the lap of June. *Ib.*

I know the signs of an immortal man—
Nature's chief darling, and illustrious mate.* *Ib.*

And beaux were turned to flambeaux where
she came. *Bianca's Dream (1827).*

As if to show that love had made him smart
All over—and not merely round his heart. *Ib.*

'Tis horrible to die
And come down with our little all of dust,
That Dun of all the duns to satisfy. *Ib.*

And all the little birds had laid their heads
Under their wings—sleeping in feather beds. *Ib.*

For what sad maiden can endure to seem
Set in for singleness? *Ib.*

Being used but sisterly salutes to feel,
Insipid things—like sandwiches of veal. *Ib.*

For that old enemy the gout
Had taken him in toe. *Ib.*

Lieutenant Luff (1830).

* Shakespeare.

HOOD

170a

The wavy waste. Ode to Rae Wilson (1837).

Not one of those self-constituted saints,
Quacks—not physicians—in the cure of souls.

Ib.

Nor think I'm pious when I'm only bilious.

Ib.

All creeds I view with toleration thorough,
And have a horror of regarding heaven
As anybody's rotten borough.

Ib.

On Bible stilts I don't affect to stalk,
Nor lard with Scripture my familiar talk.

Ib.

Spontaneously to God should tend the soul
Like the magnetic needle to the Pole.

Ib.

That frown upon St. Giles's sins, but blink
The peccadilloes of all Piccadilly.

Ib.

One place there is—beneath the burial sod,
Where all mankind are equalised by death;
Another place there is—the Fane of God,
Where all are equal who draw living breath.

Ib.

Dear bells! how sweet the sound of village
bells,

When on the undulating air they swim!
Now loud as welcome! faint, now, as fare-
wells.

Ib.

A daw's not reckoned as a religious bird
Because it keeps a-cawing from a steeple.

Ib.

Who backs his rigid Sabbath, so to speak,
Against the wicked remnant of the week.

Ib.

I lie, I cheat, do anything for pelf,
But who on earth can say I am not pious?

Ib.

That very thing so many Christians want—
Humility.

Ib.

Some minds improve by travel, others, rather,
Resemble copper wire or brass,
Which gets the narrower by going farther.

Ib.

People who hold such absolute opinions
Should stay at home in Protestant dominions.

Ib.

The blue significant Forget-me-not.

Ib.

A pride there is of rank—a pride of birth,
A pride of learning, and a pride of purse,
A London pride—in short, there be on earth
A host of prides, some better and some worse;
But of all prides, since Lucifer's attain,
The proudest swells a self-elected Saint.

Ib.

That bid you baulk
A Sunday walk,
And shun God's work as you should shun
your own.

Ib.

Calling all sermons contrabands,
In that great Temple that's not made with
hands.

Ib.

Making all earth a fane, all heaven its dome.

Ib.

170b

Each cloud-capped mountain is a holy altar;
An organ breathes in every grove;
And the full heart's a Psalter,
Rich in deep hymns of gratitude and love.

Ib.

Come let us sit and watch the sky,
And fancy clouds, where no clouds be.

Ode to Melancholy (1827).

And there is even a happiness
That makes the heart afraid.

Ib.

All things are touched with Melancholy.

Ib.

There's not a string attuned to mirth,
But has its chord in Melancholy.

Ib.

Where folks that ride a bit of blood
May break a bit of bone.

The Epping Hunt (1829).

The field kept getting more select;
Each thicket served to thin it.

Ib.

A jolly wight there was, that rode
Upon a sorry mare.

Ib.

Thus pleasure oft eludes our grasp,
Just when we think to grip her;
And hunting after happiness
We only hunt a slipper.

Ib.

In fact he did not find M.D.'s
Worth one D — M.

Jack Hall.

Our hands have met, but not our hearts;
Our hands will never meet again.

To a false friend.

I love thee, I love thee,
'Tis all that I can say;
It is my vision in the night,
My dreaming in the day.

I Love Thee.

There are three things which the public will
always clamour for, sooner or later; namely,
Novelty, novelty, novelty.

Announcement of Comic Annual for 1836.

For my part getting up seems not so easy
By half as lying.

Morning Meditations (1839).

I don't set up for being a cosmopolite, which
to my mind signifies being polite to every
country except your own.

Up the Rhine (1839-1840).

Holland . . . lies so low, they're only saved
by being dammed.

Ib.

They [the Germans] say *ve* for *we*, and
wisy wersy.

Ib.

And took more Port than was exactly port-
able.

The Green Man (1838).

The sedate, sober, silent, serious, sad-
coloured sect [Quakers].

The Doves and the Crows (1839).

Extremes meet, as the whiting said with its
tail in its mouth.

Ib.

Oh! would I were dead now,
Or up in my bed now,
To cover my head now
And have a good cry.

Table of Errata (1839).

The famous Gate of Billing
That does not lead to cooing.

The Turtles (1842).

Of all games or sports Cricket appears to be
the most trying to the temper, for a player
cannot lose his wicket without being put out.

The Whispering Gallery (1842).

Hys was the Blisse of Ignorance, but We,
being born to bee learned, and unhappye
withal, have noight but the Ignorance of
Blisse.

**Sentimental Journey from Islington to
Waterloo Bridge** (1822).

Some dreams we have are nothing else but
dreams,
Unnatural and full of contradictions.

The Haunted House (1844).

A House—but under some prodigious ban
Of excommunication. *Ib.*

O'er all there hung a shadow and a fear;
A sense of mystery the spirit daunted,
And said as plain as whisper in the ear,
The place is Haunted. *Ib.*

But Time was dumb within that Mansion old,
Or left his tale to the heraldic banners. *Ib.*

Far happier is thy head that wears
That hat without a crown.

Ode—Clapham Academy.

Thou'lt find thy Manhood all too fast—
Soon come, soon gone! and age at last
A sorry *breaking-up*! *Ib.*

Boughs are daily rifled
By the gusty thieves,
And the book of Nature
Getteth short of leaves. **The Seasons.**

No warmth, no cheerfulness, no healthful
ease—

No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds,
No-venber! *No!* (1844).

When he is forsaken,
Withered and shaken,
What can an old man do but die? **Ballad.**

With fingers weary and worn,
With eyelids heavy and red.
Song of the Shirt. *Published in Punch,*
Dec. 16, 1843.

Stitch! stitch! stitch!
In poverty, hunger, and dirt. *Ib.*

It's Oh! to be a slave
Along with the barbarous Turk,
Where woman has never a soul to save,
If this is Christian work! *Ib.*

It is not linen you're wearing out
But human creatures' lives! *Ib.*

Sewing at once, with a double thread,
A shroud as well as a shirt. *Ib.*

Oh, God! that bread should be so dear,
And flesh and blood so cheap! *Ib.*

A little weeping would ease my heart,
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread. *Ib.*

He keeps a parlour boarder of a pig.
The Irish Schoolmaster (1826).

That sour tree of knowledge—now a birch. *Ib.*

He never spoils the child and spares the rod,
But spoils the rod, and never spares the child. *Ib.*

Another weepeth over chilblains fell,
Always upon the heel, yet never to be well!
Ib.

He comes in at one year,
To go out by the other.
Ode to the late Lord Mayor (1826).

I like you, Tom! and in these lays
Give honest worth its honest praise.
Stanzas to Tom Woodgate.

The cowslip is a country wench,
The violet is a nun;
But I will woo the dainty rose,
The queen of every one. **Flowers.**

Summer is gone on swallow's wings.
The Departure of Summer.

Seeing would certainly have led to *D—ing*.
Legend of Navarre.

They talked together like two egotists,
In conversation made all up of eyes. *Ib.*

But evil is wrought by want of Thought
As well as want of Heart!
The Lady's Dream (1844).

Oh! take, young seraph, take thy harp,
And play to me so cheerily;
For grief is dark, and care is sharp,
And life wears on so wearily. **To Hope.**

Farewell! I did not know thy worth;
But thou art gone, and now 'tis prized;
So angels walked unknown to earth,
But when they flew were recognised.
To an Absentee.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro. **The Death Bed.**

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers
To eke her living out. *Ib.*

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died. *Ib.*

I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from Heaven
Than when I was a boy. **I remember.**

She was a dumpy woman, though
Her family was high.

John Trot.

Let those who have no homes at all,
Go battle for a long one.

The Volunteer.

But barely had they gone a mile,
When, gravely, one and all,
At once began to think the man
Was not so very small.

The Wee Man.

Lord! how they chided with themselves,
That they had let him in;
To see him grow so monstrous now,
That came so small and thin.

Ib.

But when was ever honey made
With one bee in a hive?

The Last Man (1826).

And her woe began to run afresh,
As if she'd said Gee woe!

Faithless Sally Brown.

They went and told the sexton, and
The sexton tolled the bell.

Ib.

Man, born of woman, must of woman die.

A Valentine.

For gowns, and gloves, and caps, and tippets,
Are beauty's sauces, spice, and sippets.

A Recipe.

Or hand his tracts to the untractable.

Ib.

On Margate beach, where the sick one roams,
And the sentimental reads;
Where the maiden flirts, and the widow comes,
Like the ocean,—to cast her weeds.

The Mermaid of Margate.

And Christians love in the turf to lie,
Not in watery graves to be;
Nay, the very fishes will sooner die
On the land than in the sea.

Ib.

Sure, I said, Heaven did not mean,
Where I reap thou shouldst but glean,
Lay thy sheaf a-down and come,
Share my harvest and my home.

Ruth (1827).

From runninge slow he standeth faste.

The fall of the Deer.

And goareth them that seek his Gore.

Ib.

His love was great though his wit was small.

Equestrian Courtship.

Of all our pains, since man was curst,
I mean of body, not the mental,
To name the worst among the worst,
The dental sure is transcendental.

A True Story.

The best of friends fall out, and so
His teeth had done some years ago.

Ib.

He knocked at his wife's head, until
It opened unto him.

Tim Turpin.

A great judge, and a little judge,
The judges of a-size.

Ib.

Whitee—as well as blackee—man-cipation.

The Monkey Martyr.

The whole thing seemed
So fine, he deemed
The smallest demagogues as great as Gogs!

Ib.

Let's consider the past with a lingering gaze.
Like a peacock whose eyes are inclined to
his tail.

A Parthian Glance.

Beer will grow *mothery*, and ladies fair
Will grow like beer.

The Stag-Eyed Lady.

Pulling his beard because he had no heir.

Ib.

For here I leave my second leg,
And the Forty-second Foot!

Faithless Nelly Gray.

The love that loves a scarlet coat,
Should be more uniform!

Ib.

Much study had made him very lean,
And pale, and leaden-eyed.

Eugene Aram (1829).

Their pangs must be extreme,—
Woe, woe, unutterable woe—
Who spill life's sacred stream.

Ib.

There was manhood in his look,
That murder could not kill.

Ib.

But Guilt was my grim chamberlain
That lighted me to bed.

Ib.

The bounding pinnace played a game
Of dreary pitch and toss;
A game that, on the good dry land,
Is apt to bring a loss!

The Sea Spell.

Heaven never heard his cry, nor did
The ocean heed his *caul*.

Ib.

Alas! my everlasting peace
Is broken into pieces.

Ib.

For hark! the last chime of the dial has
ceased,

And Old Time, who his leisure to cozen,
Has finished the Months, like the flasks at a
feast,

Is preparing to tap a fresh dozen!

For the New Year.

And ye, who have met with Adversity's blast,
And been bowed to the earth by its fury;
To whom the Twelve Months, that have
recently passed

Were as harsh as a prejudiced jury—
Still, fill to the Future! and join in our
chime,

The regrets of remembrance to cozen,
And having obtained a New Trial of Time,
Shout in hopes of a kindlier dozen.

Ib.

Love prays devoutly when it prays for love.

Hero and Leander. 20.

A moment's thinking is an hour in words.

Ib., 41.

What different lots our stars accord!
This babe to be hailed and wooed as a Lord!

173a

And that to be shunned like a leper !
 One, to the world's wine, honey, and corn,
 Another, like Colchester native, born
 To its vinegar only, and pepper.

Miss Kilmansegg (1840). Her Birth.

Plutus, as sponsor, stood at her font,
 And Midas rocked the cradle. *Ib.*

Hundreds of men were turned into beasts,
 Like the guests of Circe's horrible feasts,
 By the magic of ale and cider. *Ib.*

A name ?—if the party had a choice,
 What mortal would be a Bugg by choice ?
 As a Hogg, a Grubb, or a Chubb rejoice ?
 Or any such nauseous blazon ?

Her Christening.

And then in the fulness of joy and hope,
 Seemed washing his hands with invisible soap,
 In imperceptible water. *Ib.*

And as sure as London is built of bricks.
Her Education.

She had an idea from the very sound
 That people with naught were naughty. *Ib.*

Flatterers make cream cheese of chalk. *Ib.*

To gratify stern ambition's whims,
 What hundreds and thousands of precious
 limbs

On a field of battle we scatter.

Her Fame.

There's Bardus, a six-foot column of fop,
 A lighthouse without any light atop.

Her First Step.

As many more
 Crowd round the door,
 To see them going to see it.

Her Fancy Ball.

And rubbed his hands, and smiled aloud
 And bowed, and bowed, and bowed, and
 bowed,

Like a man who is sawing marble. *Ib.*

Earls that dated from early years. *Ib.*

For people who stand on legs of gold,
 Are sure to stand well with society. *Ib.*

For one of the pleasures of having a rout
 Is the pleasure of having it over.

Her Dream.

What blessed ignorance equals this,
 To sleep—and not to know it ? *Ib.*

Oh, bed ! oh, bed ! delicious bed !
 That heaven upon earth to the weary head. *Ib.*

There's Morbid, all bile, and verjuice and
 nerves,

Where other people would make preserves,
 He turns his fruit into pickles :

Jealous, envious, and fretful by day,
 At night, to his own sharp fancies a prey,
 He lies like a hedgehog rolled up the wrong way,
 Tormenting himself with his prickles. *Ib.*

Oh ! there's nothing in life like making love,
 Save making hay in fine weather.

Her Courtship.

173b

But the more the eggs, the worse the hatch ;
 The more the fish, the worse the catch ;
 The more the sparks, the worse the match ;
 Is a fact in Woman's history. *Ib.*

Alas ! for the love that's linked with gold. *Ib.*

For next to that interesting job,
 The hanging of Jack, or Bill, or Bob,
 There's nothing so draws a London mob
 As the noosing of very rich people. *Ib.*

Yet Wedlock's a very awful thing !
 'Tis something like that feat in the ring,
 Which requires good nerve to do it—
 When one of a " Grand Equestrian Troop " *Ib.*
 Makes a jump at a gilded hoop,
 Not certain at all
 Of what may befall
 After his getting through it !

Her Marriage.

From a tower in an ivy-green jacket. *Ib.*

For bells are Music's laughter. *Ib.*

Men, whom their fathers had helped to gild,
 And men who had had their fortunes to build,
 And—much to their credit—had richly filled
 Their purses by *pursy-verance*. *Ib.*

But of all the lunar things that change,
 The one that shows most fickle and strange,
 And takes the most eccentric range,
 Is the moon—so called—of honey !

Her Honeymoon.

There's double beauty whenever a Swan
 Swims on a lake with her double thereon. *Ib.*

And garnished with trees that a man might
 cut down,
 Instead of his own expenses. *Ib.*

Home-made dishes that drive one from home.
Her Misery.

Home-made physic that sickens the sick. *Ib.*

And of all the griefs that mortals share,
 The one that seems the hardest to bear
 Is the grief without community. *Ib.*

So sorrow is cheered by being poured
 From one vessel into another. *Ib.*

A lull like the lull of the treacherous sea.
Her Last Will.

There are daily sounds to tell us that Life
 Is dying, and Death is living. *Ib.*

Gold ! Gold ! Gold ! Gold !
 Bright and yellow, hard and cold.

Her Moral.

Spurned by the young, but hugged by the old
 To the very verge of the churchyard mould,
 Price of many a crime untold ;
 Gold ! Gold ! Gold ! Gold !
 Good or bad a thousand-fold !

How widely its agencies vary—
 To save—to ruin—to curse—to bless—
 As even its minted coins express,
 Now stamped with the image of good Queen
 Bess,
 And now of a Bloody Mary. *Ib.*

174a

What he hit is history,
What he missed is mystery.
Impromptu. (*In reference to a guest's shooting stories.*)

HOOK, Theodore Edward (1788-1841)
The greater the fool the better the dancer.
Maxim. *Ascribed to Hook.**

My little dears, who learn to read,
Pray early learn to shun
That very foolish thing indeed
The people call a **PUN**.
Cautionary Verses to Youth of Both Sexes.

A reply to a newspaper attack resembles very much the attempt of Hercules to crop the Hydra, without the slightest chance of his ultimate success.

Gilbert Gurney (1836). Vol. 2, ch. 1.

You laugh and you are quite right,
For yours is the dawn of the morning,
And God send you a good night !

Impromptu at Fulham.†

HOOKER, Rev. Richard (1554 ?-1600)

The time will come when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness and wit.

Ecclesiastical Polity (1594).

To live by one man's will became the cause of all men's misery. **Ib.**

He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers. **Ib.**

Change is not made without inconvenience, even from worse to better.

Quoted by Johnson, as from Hooker, in the Preface to the "English Dictionary."‡

HOOPER, Ellen (née Sturgis) (19th Century)

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Published in "The Dial," July, 1840.

HOPE, Anthony (see Anthony Hope Hawkins)

HOPKINSON, Joseph (1770-1842)

Hail, Columbia ! happy land !
Hail, ye heroes ! heavenborn band !
Who fought and bled in Freedom's cause.
Hail, Columbia (1798).

* *Vide Life and Remains*, by Barham (1877), p. 91 ; also Quotation under Miscellaneous : "The better the worse."

† Other versions of this famous *Impromptu* (in allusion to young Stopford, who had laughed heartily at the previous verse) give the last line : "For me is the solemn good night." J. R. Planché, who was present, vouches for the version given above as correct.

‡ See, however, Bacon (p. 9a) : "In government change is suspected, though to the better."

174b

HOUGHTON, Lord (see Milnes)

HOUSMAN, Laurence

In a wrong fight fell a good knight :
So a good night to Sir Bevil !
Who won his laurel in an ill quarrel,
And whose cause went to the devil.
On Lansdown Hill.

O willing hearts turned quick to clay,
Glad lovers holding death in scorn,
Out of the lives ye cast away
The coming race is born. **The Settlers.**

Human minds so move about,
Only if fenced round with doubt ;
Only if denied their grasp
Gain the everlasting clasp.
Only streams which fettered be
Fret their way at last to sea. **Bonds.**

Minority is no disproof :
Wisdom is not so strong and fleet
As never to have known defeat.*
Advocatus Diaboli.

HOWARD, Henry (see Earl of Surrey)

HOWARD, Sir Robert (1626-1698)
D'ye think that statesmen's kindnesses
proceed
From any principles but their own need ?
The Vestal Virgin.

Pity is love when grown into excess. **Ib.**

HOWARD, Samuel, Mus. D. (1710-1782)

Gentle Shepherd, tell me where. **Song.**

HOWE, Julia (née Ward) (1819-1910)
Mine eyes have seen the glory of the coming
of the Lord ;
He is trampling out the vintage where the
grapes of wrath are stored ;
He hath loosed the fateful lightning of His
terrible swift sword ;
His Truth is marching on.
Battle Hymn of the Republic, Dec., 1861.

As He died to make men holy, let us die to
make men free,
While God is marching on. **Ib.**

HOWE, Nathanael, D.D. (1764-1837)
The way of this world is to praise dead
saints and persecute living ones. **Sermon.**

To do nothing is the way to be nothing.
A Chapter of Proverbs for Common Life.

Leisure is time for doing something useful.
Ib.

HOWELL, James (1594 ?-1666)

Some hold translations not unlike to be
The wrong side of a Turkey tapestry.
Poems. Of Translations.

* The minority is always right.—*Ibsen : An Enemy of Society.*

175a

The People's Voice the voice of God we call ;
And what are proverbs but the People's
Voice ?

Before a great Volume of Proverbs.

Words are the soul's ambassadors, who go
Abroad upon her errands to and fro.

Of the strange vertu of Words. l. 1.

Opinion is that high and mighty Dame
Which rules the world.

*Before "The Vocal Forest."—To the
Common Reader.*

Love is the life of friendship ; letters are
The life of love.

*Touching the vertu and use of Familiar
Letters. l. 1.*

They [letters] are the soul of trade. l. 41.

As keys do open chests,
So letters open breasts.

To the Sagacious Reader.

This life at best is but an inn,
And we the passengers.

A Fit of Mortification.

Distance sometimes endears friendship,
and absence sweeteneth it.

Familiar Letters. Book 1, sec. 1, 6.

Love is the marrow of friendship, and letters
are the Elixir of love. Sec. 1, 17.

Friendship is the great chain of human
society, and intercourse of letters is one of
the chiefest links of that chain.

Sec. 2, 18. To Dr. Prichard.

It is a rule in friendship, when Distrust
enters in at the foregate, Love goes out at
the postern. Sec. 5, 20. To Dr. H. W.

One hair of a woman can draw more than
a hundred pair of oxen.*

Book 2, sec. 4. To T. D., Esq.

Nature, the Handmaid of God Almighty.
Sec. 6. To Dr. T. P.

Women were created for the comfort of men.
Sec. 51. To Master Sergeant D.

HUGHES, John (1677-1720)

To live long is almost everyone's wish, but
to live well is the ambition of a few.

The Lay Monk (1713-14). No. 18.

HUME, David (1711-1776)

Avarice, the spur of industry.
Essays. No. 12. Of Civil Liberty.

What better school for manners than the
company of virtuous women ?

No. 14. The Rise of Arts and Sciences.

Custom, then, is the great guide of human
life. *Inquiry concerning Human Under-
standing. Sec. 5, Part 1.*

* Proverb—"Beauty draws more than oxen,"
g.v. See also Pope : "And beauty draws us with
a single hair."

175b

**HUNT, James Henry Leigh (1784-
1859)**

Write me as one that loves his fellow men.

About Ben Adhem.

And lo ! Ben Adhem's name led all the rest.

Ib.

Not oaks alone are trees, nor roses flowers ;
Much humble wealth makes rich this world of
ours.

On reading Pomfret's Choice.

An Adonis of fifty.

*Article in "The Examiner."
(Referring to George IV.)*

Truth is for ever truth, and love is love.

Hero and Leander. c. 1.

Glorious time of great Too-Much.

Christmas.

Right thy most unthrifty glee,
And pious thy mince-piety. *Ib.*

Yet his look with the reach of past ages was
wise,
And the soul of eternity thought through his
eyes.

*Feast of the Poets (1814). (Referring
to Apollo.)*

'HUNTER, Anne (1742-1821)

Tis hard to smile when one would weep,

To speak when one would silent be ;

To wake when one would wish to sleep,

And wake to agony.

The Lot of Thousands.

HURD, Richard (1720-1808)

In this awfully stupendous manner, at
which Reason stands aghast, and Faith herself
is half confounded, was the grace of God to
man at length manifested.

Sermons. Vol. 2, p. 287.

**HUTCHESON, Francis, the Elder
(1694-1746)**

That Action is best which procures the
greatest Happiness for the greatest Numbers ;
and that worst, which in like manner, occasions
misery.†*

*Inquiry into the Original of our
Ideas of Beauty and Virtue (1725).*

*Treatise 2, Sec. 3 : An Inquiry concerning
Moral Good and Evil.*

Wisdom denotes the pursuing of the best
ends by the best means. *Sec. 5.*

To make Uniformity amidst Variety the
occasion of pleasure. *Sec. 8.*

HUXLEY, Thomas Henry (1825-1895)

If a little knowledge is dangerous, where
is the man who has so much as to be out of
danger ?

*Science and Culture : On Elementary
Instruction in Physiology.*

* "Accomplishes" in the first edition.

† A similar phrase appears in the Marquis de
Beccaria's *Dei Delitti e delle Pene* (1764), p. 4, viz. :
"The greatest happiness distributed amongst the
greatest number." See also Priestley and Jeremy
Bentham.

176a

Irrationally held truths may be more harmful than reasoned errors.

The Coming of Age of the Origin of Species.

It is the customary fate of new truths, to begin as heresies, and to end as superstitions.
Ib.

Logical consequences are the scarecrows of fools and the beacons of wise men.

Animal Automatism.

Veracity is the heart of morality.

Universities Actual and Ideal.

The great end of life is not knowledge, but action.

Technical Education.

The chessboard is the world; the pieces are the phenomena of the universe; the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance.

HYDE, Edward, Earl of Clarendon
(1609-1674)

What was said of Cinna might well be applied to him [John Hampden]; he had a head to contrive, and a tongue to persuade, and a hand to execute, any mischief.*

History of the Rebellion. Book 7.

INGE, Wm. Ralph, Dean of St. Paul's, London (b. 1860)

Literature flourishes best when it is half a trade and half an art.

The Victorian Age (1922).

INGELEN, Thomas (fl. 1560)

A man without knowledge, an' I have read, May well be compared to one that is dead.

The Disobedient Child.

INGELOW, Jean (1820-1897)

And didst thou love the race that loved not thee?

Honours.

There are worse losses than the loss of youth.

The Star's Monument.

INGRAM, Rev. John Kells, LL.D.
(1823-1907)

Who fears to speak of Ninety-Eight?

Who blushes at the name?

When cowards mock the patriot's fate,

Who hangs his head for shame?

Song. Published in

"The Dublin Nation," April 1, 1843.

IRVING, Washington (1783-1859)

The Almighty Dollar, that great object of universal devotion throughout our land.†

The Creole Village.

* See Gibbon (Note, p. 144a).

† "The Almighty Dollar" is the only object of worship.—*Philadelphia Public Ledger*, Dec. 2, 1836. The phrase "almightie gold" is in Ben Jonson's *Epistle to Elizabeth Countess of Rutland*.

176b

A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.

Rip Van Winkle.

I am always at a loss to know how much to believe of my own stories.

Tales of a Traveller (1824). *Preface.*

A woman's whole existence is a history of the affections.

The Broken Heart.

JAMES I, of Scotland (1394-1437)

Worshippe, ye that lovers bene, this May!

For of your bliss the calends are begun;

And sing with us, "Away! winter, away!

Come, summer, come, the sweet season and sun!"

The King's Quair, St. 15.

Beauty enough to make a world to dote.
St. 28.

JAMES I. of England and JAMES VI. of Scotland (1566-1625)

A branch of the sin of drunkenness, which is the root of all sins.

A Counterblast to Tobacco (pub. 1604).

Herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully corrupted by this stinking smoke.
Ib.

A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.
Ib.

JEFFERSON, Thomas (1743-1826)

The God who gave us life gave us liberty at the same time.

Summary View of the Rights of British America.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with inalienable rights; that among these are life, liberty, and the pursuit of happiness.

Declaration by the Representatives of the United States.

A little rebellion now and then is a good thing.
On the Shays' Rebellion (c. 1790).

The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.

Writings. Vol. 4.

Error of opinion may be tolerated where reason is left free to combat it.

Inaugural Address.

JENYNS, Soame (1704-1787)

A fair, where thousands meet, but none can stay;

An inn, where travellers bait, then post away.

The Immortality of the Soul. Translated from the Latin of Isaac Hawkins Browne.

177a

Learn'd or unlearn'd, we all are politicians.
Horace (*imitated*). *Ep. 1, Book 2.*

A man whose eloquence has power
To clear the fullest house in half an hour. *Ib.*

We poets are, in every age and nation,
A most absurd, wrong-headed generation. *Ib.*

He must be dull as a Dutch commentator. *Ib.*

On parchment wings his acres take their flight.
The Modern Fine Gentleman.

Faction, Disappointment's restless child.
On a late attempt on his Majesty's life.

JEROME, Jerome Klapka (b. 1859)

I like work; it fascinates me. I can sit
and look at it for hours. I love to keep it by
me: the idea of getting rid of it nearly breaks
my heart.

Three Men in a Boat (1889). *Ch. 15.*

It is impossible to enjoy idling thoroughly
unless one has plenty of work to do.

Idle Thoughts of an Idle Fellow (1889).
On Being Idle.

Love is like the measles; we all have to
go through it. *On being in love.*

Conceit is the finest armour a man can wear.
On being shy.

We drink one another's healths and spoil
our own.* *On Eating and Drinking.*

The world must be getting old, I think; it
dresses so very soberly now. *On Dress and Deportment.*

It is always the best policy to speak the
truth, unless of course you are an exceptionally
good liar. *The Idler. Feb., 1892.*

JERROLD, Douglas William (1803-1857)

The only athletic sport I ever mastered
was backgammon. *Attributed.*

The greatest animal in creation, the animal
who cooks. *Ib.*

Earth is so kindly there [Australia] that
tickle her with a hoe and she laughs with a
harvest.

Letter. (*As recorded by Blanchard Jerrold.*)

Dogmatism is puppyism come to its full
growth. *A Man made of Money.*

A modern Moses who sits on Pisgah with
his back obstinately turned to that promised
land, the Future; he is only fit for those old
maid tabbies, the Muses.

Review of Wordsworth's Poems.

If an earthquake were to engulf England
to-morrow, the English would manage to

177b

meet and dine somewhere among the rubbish,
just to celebrate the event.

Remark quoted in *Life* by Blanchard Jerrold,
as made by Douglas Jerrold in the Museum
Club.

Religion's in the heart, not in the knee,
The Devil's Ducat.

**JEWEL, John, Bishop of Salisbury
(1522-1571)**

Error cannot be defended but by error.
Untruth cannot be shielded but by untruth.
A Defence of the Apology for the
Church of England (1567).

Evils must be cured by their contraries. *Ib.*

To maintain a fault known is a double fault. *Ib.*

Vessels never give so great a sound as when
they are empty.* *Ib.*

A contentious man will never lack words. *Ib.*

JOHNSON, Samuel (1709-1784)

Turn from the glittering bribe thy scornful
eye,
Nor sell for gold what gold could never buy.
London (1738).

London! the needy villain's general home,
The common-sewer of Paris and of Rome. *Ib.*

All crimes are safe but hated poverty.
This, only this, the rigid law pursues. *Ib.*

Of all the griefs that harass the distressed,
Sure the most bitter is a scornful jest;
Fate never wounds more deep the generous
heart,
Than when a blockhead's insult points the
dart. *Ib.*

This mournful truth is everywhere confessed,
Slow rises worth by poverty depressed. *Ib.*

There every bush with Nature's music rings,
There every breeze bears health upon its
wings. *Ib.*

Prepare for death if here at night you roam,
And sign your will before you sup from home, *Ib.*

Let observation with extensive view,
Survey mankind from China to Peru;†
Remark each anxious toil, each eager strife,
And watch the busy scenes of crowded life.
Vanity of Human Wishes (1749).

Shuns fancied ills, or chases airy good. *Ib.*

Still to new heights his restless wishes tower,
Claim leads to claim, and power advances
power;
Till conquest unresisted ceased to please,
And rights submitted left him none to seize. *Ib.*

* See Proverb: "Empty vessels make the most noise."

† "De Paris au Pérou, du Japon jusqu'à Rome."
—Boileau, *Sat. 8, 3* (1667).

* So the sailors in this ship (the *Carouse*) have taken
a use to drink other men's healths, to the amplifying
of their own diseases.—John Taylor (1580-1653):
Navy of Land Ships.

178a

There mark what ill the scholar's life assail,
Toil, envy, want, the patron, and the gaol.
See nations, slowly wise and meanly just,
To buried merit raise the tardy bust. *Ib.*

A frame of adamant, a soul of fire,
No dangers fright him, and no labours tire. *Ib.*

He left the name, at which the world grew
pale,
To point a moral, or adorn a tale. *Ib.*

That life protracted is protracted woe.
Time hovers o'er, impatient to destroy
And shuts up all the passages of joy. *Ib.*

An age that melts with unperceived decay,
And glides in modest innocence away. *Ib.*

The gen'ral fav'rite as the gen'ral friend. *Ib.*
Superfluous lags the vet'ran on the stage. *Ib.*

Fears of the brave, and follies of the wise!
From Marlborough's eyes the streams of
dotage flow,
And Swift expires a driv'ler and a show. *Ib.*

What ill from beauty spring. *Ib.*

Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate? *Ib.*

Secure, whate'er He gives, He gives the best. *Ib.*

Each change of many-coloured life he drew;
Exhausted worlds, and then imagined new;
Existence saw him spurn her bounded reign,
And panting Time toiled after him in vain.

Prologue (1747).

Then Jonson came, instructed from the school,
To please in method and invent by rule. *Ib.*

Cold Approbation gave the lingering bays,
For those who durst not censure, scarce could
praise. *Ib.*

The wild vicissitudes of taste. *Ib.*

The stage but echoes back the public voice;
The drama's laws, the drama's patrons give,
For we that live to please, must please to live. *Ib.*

Officious, innocent, sincere;
Of every friendless name the friend.

On the death of Mr. R. Levett.

Yet still he fills affection's eye,
Obscurely wise, and coarsely kind. *Ib.*

In misery's darkest cavern known,
His useful care was ever nigh.*

His virtues walked their narrow round,
Nor made a pause, nor left a void;
And sure th' Eternal Master found
The single talent well employed. *Ib.*

Then with no fiery throbbing pain,†
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way. *Ib.*

* "His ready help was always nigh." First edition.

† "Then with no throbs of fiery pain." First edition.

178b

Sleep undisturbed within this peaceful shrine,
Till angels wake thee with a note like thine.

Epitaph on Claude Phillips.

Our own felicity we make or find.

Lines added to Goldsmith's Traveller.

Trade's proud empire hastes to swift decay.
Lines added to Goldsmith's Deserted Village.

No man was ever great by imitation. *Ib.*

"To him that lives well," answered the
hermit, "every form of life is good." *Ib.*

Marriage has many pains, but celibacy has
no pleasures. *Ib.*

All power of fancy over reason is a degree
of insanity. *Ib.*

This man I thought had been a Lord among
wits, but I find he is only a wit among Lords.

From Boswell's "Life."

Remark, 1754.

Men do not suspect faults which they do
not commit.

Letter to Bennet Langton, 1755.

Towering in the confidence of twenty-one.
Ib., 1758.

The worst of Warburton is, that he has a
rage for saying something when there's
nothing to be said.

Remark to Dr. Burney, 1758.

No man will be a sailor who has contrivance
enough to get himself into a jail; for being in
a ship is being in jail with the chance of being
drowned. . . . A man in a jail has more
room, better food, and commonly better
company.

Remark, 1759.

[See Burton, p. 50a.]

The noblest prospect which a Scotchman
ever sees is the high road, that leads him to
England.

Remark to Mr. Ogilvie, 1763.

If he does really think that there is no
distinction between virtue and vice, why, sir,
when he leaves our houses let us count our
spoons.

Remark to Boswell, 1763.

Your levellers wish to level down as far as
themselves; but they cannot bear levelling
up to themselves.* *Ib.*

A very unclubbable man. *Ib., 1764.*

The reference is to Sir John Hawkins.†

He that voluntarily continues ignorance is
guilty of all the crimes which ignorance
produces.

Letter to W. Drummond, Aug. 13, 1766.

Every man has a lurking wish to appear
considerable in his native place.

Letter to Sir Joshua Reynolds, 1770.

* Levelling is comfortable, as we often say: levelling,
yet only down to oneself.—*Carlyle: French Revolution*,
Pt. 2, Bk. 5, ch. 4.

† "Sir John was a most unclubbable man."—
Remark as recorded by Fanny Burney, Aug. 3, 1778.

179a

Much may be made of a Scotchman if he be caught young. *Remark, 1772.*

The Irish are a fair people; they never speak well of one another.

Remark to Dr. Barnard, Bishop of Killaloe.

Was ever poet so trusted before?

Letter to Boswell referring to Goldsmith's debts at his death, July 4, 1774.

We may take Fancy for a companion, but must follow Reason as our guide.

Letter to Boswell, 1774.

In lapidary inscriptions a man is not upon oath.

Remark to Dr. Burney, 1775.

There are few ways in which a man can be more innocently employed than in getting money.

Remark to Dr. Strahan, cited 1775.

I never think I have hit hard, unless it rebounds.

Remarks, 1775.

A man will turn over half a library to make one book.

Ib.

Patriotism is the last refuge of a scoundrel.

Ib.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.

Ib.

When men come to like a sea life they are not fit to live on land.

Remark to Boswell, 1776.

There is no private house in which people can enjoy themselves so well as in a capital tavern.

Ib.

There is nothing which has yet been contrived by man by which so much happiness is produced, as by a good tavern or inn.

Ib.

No man but a blockhead ever wrote except for money.

Ib.

A man who has not been in Italy is always conscious of an inferiority.

Remark, 1776.

Surely the voice of the public, when it calls so loudly, and only for mercy, ought to be heard.

Letter to Boswell, 1777.

When a man is tired of London he is tired of life; for there is in London all that life can afford.

Remark to Boswell, 1777.

All argument is against it, but all belief is for it.*

Remark, 1778.

Though we cannot out-vote them, we will out-argue them.

Ib.

Every man thinks meanly of himself for not having been a soldier, or not having been at sea.

Ib.

No good and worthy man will insist upon another man's drinking wine.

Remark to Sir Joshua Reynolds, 1778.

Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy.

Remark at dinner at

Sir Joshua Reynolds's, 1779.

179b

Remember that all tricks are either knavish or childish.

Letter to Boswell, 1779.

If you are idle, be not solitary; if you are solitary, be not idle.

Ib.

There is no wisdom in useless and hopeless sorrow.

Letter to Mrs. Thrale, 1781.

We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice.*

Remark on the sale of Thrale's Brewery, 1781.

Classical quotation is the parole of literary men all over the world.

Remark to Wilkes, 1781.

A wise Tory and a wise Whig, I believe, will agree. Their principles are the same, though their modes of thinking are different.

Of "Tory and Whig." *Written statement given to Boswell, 1783.*

My dear friend, clear your mind of cant.

Remark to Boswell, 1783.

Boswell (said he) is a very clubbable man.

Note by Boswell, 1783.

"Who drives fat oxen should himself be fat." *Parody on the line "Who rules o'er freemen should himself be free."*
Quoted by Boswell, 1784.

Sir, if they should cease to talk of me I must starve.

Remark, 1784.

A man, sir, should keep his friendship in constant repair.

Remark to Sir Joshua Reynolds.

Illness makes a man a scoundrel.

Saying quoted by Thos. Twining; Letter to Fanny Burney, Jan., 1788.

Be virtuous ends pursued by virtuous means, Nor think th' intention sanctifies the deed.

Irene (1749).

The labyrinths of treason.

Ib.

For when was power beneficent in vain?

Ib.

Grown old in courts.

Translation of a Speech of Aquileio.

That saw the manners in the face.

Lines on Hogarth's Death.

Life declines from thirty-five.

To Mrs. Thrale.

Catch then, O catch the transient hour;

Improve each moment as it flies;

Life's a short summer—man a flower:

He dies—alas! how soon he dies.

Winter.

But what are the hopes of man? I am disappointed by that stroke of death, which has eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure. *(Alluding to Garrick's death.)*

Lives of the Poets (1781). Life of Edw. Smith.

* The appearance of men's spirits after death.

* See Edward Moore's *The Gamester*.

180a

The modesty of praise wears gradually away.
Life of Halifax.

Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.

Life of Addison.

The true Genius is a mind of large general powers, accidentally determined to some particular direction.
Life of Cowley.

Language is the dress of thought. *Ib.*

To be of no church is dangerous.
Life of Milton.

An acrimonious and surly republican. *Ib.*

The trappings of a monarchy would set up an ordinary commonwealth. (*Presumed to be an adapted quotation from Milton.*) *Ib.*

The great source of pleasure is variety.
Life of Butler.

Pointed axioms and acute replies fly loose about the world, and are assigned successively to those whom it may be the fashion to celebrate.
Life of Waller.

The father of English criticism [Dryden].
Life of Dryden.

Not below mediocrity, nor above it.
Life of A. Phillips.

I may be truly said to have squandered my estate, without honour, without friends, and without pleasure.

The Adventurer. No. 34.

While he (Junius) walks like Jack the Giant Killer in a coat of darkness, he may do much mischief with little strength.

Falkland's Islands.

He that raises false hopes to serve a present purpose, only makes a way for disappointment and discontent.

The Patriot (1774).

To be prejudiced is always to be weak.

Taxation no Tyranny (1775).

The man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.

Journey to the Western Islands (1775).

Notes are often necessary, but they are necessary evils.

Preface to Shakespeare.

In all pointed sentences, some degree of accuracy must be sacrificed to conciseness.

On the Bravery of the English Common Soldiers.

From thee, great God, we spring, to thee we tend,
Path, motive, guide, original, and end.

The Rambler. No. 7.
(*Translated from Boethius.*)

He looked upon the whole generation of woollen-draperies to be such despicable wretches that no gentleman ought to pay them. *No. 9.*

180b

A man guilty of poverty easily believes himself suspected. *No. 26.*

Without frugality none can be rich, and with it very few would be poor. *No. 57.*

Men seldom give pleasure where they are not pleased themselves. *No. 74.*

Where there is no hope, there can be no endeavour. *No. 110.*

I gleaned jests at home from obsolete farces. *No. 141.*

Beasts of each kind their fellows spare,
Bear lives in amity with bear. *No. 160.*
(*Translated from Juvenal.*)

Corneille is to Shakespeare as a clipped hedge to a forest. *Ib.*

Every man is, or hopes to be, an Idler.
The Idler (1758-60). No. 1.

When two Englishmen meet, their first talk is of the weather. *No. 11.*

Among the calamities of war may be justly numbered the diminution of the love of truth by the falsehoods which interest dictates and credulity encourages. A peace will equally leave the warrior and the relater of wars destitute of employment; and I know not whether more is to be dreaded from streets filled with soldiers accustomed to plunder, or from garrets filled with scribblers accustomed to lie. *No. 30. Nov. 11, 1758.*

What cannot be repaired is not to be regretted.
Rasselas (1759).

Promise, large promise, is the soul of an advisement. *No. 40.*

Pleasure is very seldom found where it is sought. *No. 53.*

Nothing is more hopeless than a scheme of merriment. *Ib.*

What is twice read is commonly better remembered than what is transcribed. *No. 74.*

All this is very judicious; you may talk, sir, as you please, but I will still say what I said at first. (*Bob Sturdy's way of closing a debate.*) *No. 83.*

If he (Phil Gentle) is obliged to speak, he then observes that the question is difficult; that he never received so much pleasure from a debate before; that neither of the controvertists could have found his match in any other company; that Mr. Wormwood's assertion is very well supported, and yet there is great force in what Mr. Scruple has advanced against it. *Ib.*

If the man who turnips cries,
Cry not when his father dies,
'Tis a proof that he had rather
Have a turnip than his father.

Burlesque of Lopez de Vega's lines,
"Se acuien los leones vence," etc.

181a

Dear Bathurst (he said to me one day) was a man to my very heart's content. He hated a fool, and he hated a rogue, and he hated a whig. He was a very good hater.

*Anecdotes of Dr. Johnson
by Mrs. Piozzi (1786)*

You must not mind me, madam; I say strange things, but I mean no harm.

*Remark to Fanny Burney (Diary,
Aug. 23, 1778)*

Madam, before you flatter a man so grossly to his face, you should consider whether or not your flattery is worth his having.

*Remark to Hannah More, as reported to
Fanny Burney (Burney Diary, 1778).*

Law is the last result of human wisdom acting upon human experience for the benefit of the public.

Remark recorded by Mrs. Piozzi.

A man seldom thinks with more earnestness of anything than he does of his dinner. *Id.*

Life must be filled up, and the man who is not capable of intellectual pleasures must content himself with such as his senses can afford. *Id.*

It is very strange and very melancholy that the paucity of human pleasures should persuade us ever to call hunting one of them. *Id.*

You could not stand five minutes with that man (Edmund Burke) beneath a shed, while it rained, but you must be convinced you had been standing with the greatest man you had ever yet seen. *Id.*

Books without the knowledge of life are useless. *Id.*

I would be loth to speak ill of any person who I do not know deserves it, but I am afraid he is an attorney. *Id.*

Was there ever anything written by mere man that was wished longer by its readers, excepting *Don Quixote*, *Robinson Crusoe*, and the *Pilgrim's Progress*? *Id.*

Of musick he said,—It is the only sensual pleasure without vice.

*Apophthegms, Sentiments, etc. (Sir John
Hawkins's Collection).*

Whoever thinks of going to bed before twelve o'clock is a scoundrel. *Ib.*

Alas! another instance of the triumph of hope over experience.

*Ib. (On a friend contracting a second
marriage.)*

What provokes you to risibility, sir? Have I said anything that you understand? Then I ask pardon of the rest of the company.

*Remark as recorded in "Recollections," by
Richd. Cumberland.*

The atrocious crime of being a young man. Reply of William Pitt (afterwards Lord Chatham) to Walpole, as written by Johnson, March 6, 1741.

181b

Since all must life resign,

Those sweet rewards, which decorate the brave,

'Tis folly to decline,

And steal inglorious to the silent grave.

Lines added to an Ode by Sir Wm. Jones.

The chief glory of every people arises from its authors.

*Dictionary of the English Language (1755).
Preface.*

I am not yet so lost in lexicography, as to forget that *words are the daughters of earth, and that things are the sons of heaven.* *Ib.*

Excise: A hateful tax levied upon commodities. *Definition.*

Patron: Commonly a wretch who supports with insolence, and is paid with flattery. *Ib.*

Pension: An allowance made to anyone without an equivalent. In England it is generally understood to mean pay given to a state hireling for treason to his country. *Ib.*

Whig: The name of a faction. *Ib.*

In bed we laugh, in bed we cry,
And born in bed, in bed we die;
The near approach a bed may show
Of human bliss to human woe.

*Improvised Translation of Benserade
(d. 1691). Lines "A son lit."*

Wheresoe'er I turn my view,
All is strange, yet nothing new:
Endless labour all along,
Endless labour to be wrong;
Phrase that Time has thrown away,
Uncouth words in disarray.

*Lines in ridicule of "a well-known author."
(Recorded by Mrs. Piozzi.)*

JONES, Henry Arthur (b. 1851)

The one cruel fact about heroes is that they are made of flesh and blood.

The Liars (1897), Act i.

Coke. I have an unconquerable aversion to Dissenters.—*Sir Christopher Deering*. Oh, I hate 'em! But they saved England, hang 'em! And I'm not sure whether they're not the soundest part of the nation to-day. *Ib.*

If there is one beast in all the loathsome fauna of civilization I hate and despise, it is a man of the world. *Ib.*

Beatrice Ebernoe. But I must enjoy the luxury of self-sacrifice. Tell me how I can drink the deepest of that cup.—*Sir Christopher Deering*. Marry me. I'll give you the most splendid opportunities. *Ib.*

It is the habit of the Englishman to sniff for doctrine everywhere.

*The Triumph of the Philistines (1895).
Preface (1898).*

It's a very venerable and useful superstition that one woman is perfectly safe if another woman is pretending to look after her. *Ib. Act i.*

182a

I'm not an anti-anythingite (*Sir Valentine Fellowes*). *Ib.*

We mustn't forget that property has duties even if other people forget that it has rights. *Ib.*

JONES, Sir William (1746-1794)

Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven.*

Lines in Substitution for the Old Latin Version.

Go boldly forth, my simple lay,
Whose accents flow with artless ease,
Like orient pearls at random strung.

Persian Song of Hafiz.

On parent knees, a naked new-born child,
Weeping, thou sat'st whilst all around thee
smiled;

So live, that, sinking in thy last long sleep,
Calm thou may'st smile, while all around
thee weep. *From the Persian.*

What constitutes a state?

Not high-raised battlements or laboured
mound,

Thick wall or moated gate. . . .
No: men, high-minded men. . . .

Men, who their duties know,
But know their rights, and knowing, dare
maintain, . . .

These constitute a State.

Ode in Imitation of Alcæus.

And sovereign Law, that State's collected will,
O'er thrones and globes elate,
Sits Empress, crowning good, repressing ill. *Ib.*

Love's pale sister, Pity. *Hymn to Darga.*

Hard fate of man, on whom the heavens
bestow

A drop of pleasure for a sea of woe. *Laura.*

Hope, that with honey blends the cup of pain.
Hymn to Sereswaty. l. 19.

Love extinguished, heaven and earth must
fail. *Epistles 1. Ch. 4, 8.*

The only road to the highest stations in
this country is that of the law.

Letters. To C. Revicski, March 17, 1771.

My opinion is that power should always be
distrusted, in whatever hands it is placed.

Ib. To Lord Althorpe, Oct. 5, 1782.

JONSON, Ben (1573?-1637)

Hating that solemn vice of greatness, pride.
On Lady Bedford.

Man may securely sin, but safely never.
The Forest. Epode 11 (1616).†

* "Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on nature fix."
—Lines quoted (in Latin) by Sir E. Coke, and trans-
lated by Sir W. Jones.

† Derived from Seneca, *Hippolytus*, 164. "Scelus
aliqua tutum, nulla securum tulit"; also Seneca's
Epistles, 97, 13 (found in Chester's *Love's Martyr*,
1601).

182b

Drink to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss but in the cup,
And I'll not look for wine.* *Ib. To Celia.*

England's high Chancellor, the destined heir,
In his soft cradle, to his father's chair,
Whose even thread the Fates spin round
and full
Out of their choicest and their whitest wool.

On Lord Bacon.

Underneath this sable hearse
Lies the subject of all verse,
Sidney's sister, Pembroke's mother;
Death, ere thou hast slain another
Learn'd and fair and good as she,
Time shall throw a dart at thee.

Epitaph. Lady Pembroke.

Great honours are great burdens.
Catiline's Conspiracy (1611). Act iii. 1.

Ambition like a torrent ne'er looks back.
iii. 4.

'Tis the common disease of all your musi-
cians, that they know no mean, to be entreated
either to begin or to end.

The Poetaster (1602). Act ii. 2.

He cleaves to me like Alcides' shirt. *iii. 2.*

Apes are apes, though clothed in scarlet.
v. 3.

Still to be neat, still to be drest.
As you were going to a feast;
Still to be powdered, still perfumed,†
Lady, it is to be presumed,
Though art's hid causes are not found,
All is not sweet, all is not sound.

Epicæne; or, the Silent Woman (1609). Act i. 1.

Give me a look, give me a face,
That makes simplicity a grace. *Act i. 1.*

Such sweet neglect more taketh me
Than all th' adulteries of art;
They strike mine eyes, but not my heart. *Ib.*

Deny 't who can,
Silence in woman is like speech in man.
iii. 3.

This is worst of all worst worsts that hell
could have devised. *v. 4.*

Underneath this stone doth lie
As much beauty as could die;
Which in life did harbour give
To more virtue than doth live.
Epitaph—Elizabeth L. H.

Wherein the graver had a strife
With Nature, to out-do the life.
Shakespeare's Portrait.

In rhyme, fine tinkling rhyme and flowand
verse,
With now and then some sense; and he was
paid for it,

* Derived from Philostratus; see Gifford's *Jonson*.
† An imitation of a Latin poem printed at the end
of the Variorum edition of Petronius, commencing,
"Semper munditiis."

183a

Regarded and rewarded; which few poets
are nowadays.*

Masque of the Fortunate Isles (1624).
Vol. 6, p. 192.

Better be dumb than superstitious.

Underwoods. 9. Eupheme.

Who falls for love of God shall rise a star.

32. To a friend.

Talking and eloquence are not the same;
to speak, and to speak well, are two things.

Discoveries.

Soul of the age!

The applause, delight, and wonder of our
stage!

My Shakespeare, rise! I will not lodge thee
by

Chaucer or Spenser, or bid Beaumont lie

A little further off, to make thee room;

Thou art a monument, without a tomb.

To the Memory of Mr. W. Shakespeare.

Preface to First Folio, 1622.

And though thou hadst small Latin and less
Greek. *Ib.*

He was not of an age, but for all time. *Ib.*

For a good poet's made, as well as born. *Ib.*

Sweet Swan of Avon! *Ib.*

In small proportion we just beauties see,

And in short measures life may perfect be.

Good Life, Long Life.

Dreaming on nought but idle poetry,

That fruitless and unprofitable art,

Good unto none; but least to the professors.

Every Man in his Humour (1598). *Act i. 1.*

Nor stand so much on your gentility,

Which is an airy, and mere borrowed thing,

From dead men's dust, and bones, and none

of yours,

Unless you make, or hold it. *Ib.*

Force works on servile natures not the free.

i. 2.

By the foot of Pharaoh!

i. 3.

Get money; still, get money, boy;

No matter by what means; money will do.

iii. 5.

Be exceeding proud. Stand upon your
gentility, and scorn every man. Speak

nothing humbly. . . . Love no man. Trust

no man. Speak ill of no man to his face;

nor well of any man behind his back. . . .

Spread yourself on his bosom publicly, whose

heart you would eat in private. *iii. 4.*

I do honour the very flea of his dog.

iv. 4.

Yet I hold it not good polity to go disarmed,
for though I be skilful I may be oppressed
with multitudes. *iv. 7.*

This will I venture upon my poor gentleman-
like carcass to perform. *Ib.*

* Allusion to Scogan, poet temp. Henry IV.

183b

Civilly by the sword. *Ib.*

Anger costs a man nothing. *iv. 8.*

Plagued with an itching leprosy of wit.

Every Man out of his Humour (1600).

Ante-Prologue. (Second Sounding.)

Sit melancholy, and pick your teeth when
you cannot speak. *Act i. 2.*

Let them be good that love me, though but
few. **Cynthia's Revels** (1600). *iii. 4.*

True happiness

Consists not in the multitude of friends,

But in the worth and choice. *Ib.*

Ambition dares not stoop. *iv. 2.*

Of all wild beasts preserve me from a tyrant;

And of all tame, a flatterer.

Fall of Sejanus. Act i.

Contempt of fame begets contempt of virtue.

Ib.

He threatens many that hath injured one.

Act ii.

'Twas only fear first in the world made gods.

Ib. [From the Greek].

Who nourisheth a lion must obey him.

Act iii.

Posterity pays every man his honour. *Ib.*

What excellent fools

Religion makes of men!

Act v.

I do love

To note and to observe.

Volpone (printed 1616). *Act ii. 1.*

Calumnies are answered best with silence.

Act ii. 2.

I am now past the craggy paths of study,
and come to the flowery plains of honour and
reputation. *Ib.*

All the wide world is little else, in nature,

But parasites, or sub-parasites. *Act iii. 1.*

Somewhat costive of belief.

The Alchemist (1610). *Act ii. 2.*

I will eat exceedingly, and prophesy.

Bartholomew Fair (1614). *Act i. 6.*

Neither do thou lust after that tawney weed
tobacco. *Act ii. 6.*

She is my own lawfully begotten wife,

In wedlock. **The New Inn** (1629). *Act iv. 3.*

O, for an engine to keep back all clocks.

Act iv. 4.

One woman reads another's character

Without the tedious trouble of deciphering.

Ib.

Care that is entered once into the breast,

Will have the whole possession, ere it rest.

Tale of a Tub (1633). *Act i. 7.*

Indeed there is a woundy luck in names, Sir,
And a main mystery, an' a man knew where
To vind it. *Act iv. 1.*

“ JUNIUS ”—KEATS

184a

The fiend hath much to do, that keeps a school ;

Or is the father of a family ;

Or governs but a country academy.

The Sad Shepherd. (*A fragment.*) *Act iii. 1.*

His hearers could not cough or look aside from him without loss. . . . The fear of every man that heard him was lest he should make an end.

On the Lord St. Albans. (*Bacon.*)

In his adversity I ever prayed that God would give him strength ; for greatness he could not want. *Ib.*

“ JUNIUS ” (*Letters published 1769–1772*)

One precedent creates another. They soon accumulate and become law. *Dedication.*

This is not the cause of faction, or of party, or of any individual, but the common interest of every man in Britain. *Ib.*

The liberty of the press is the *palladium* of all the civil, political, and religious rights of an Englishman. *Ib.*

Death-bed repentance seldom reaches to restitution. *Ib.*

To be acquainted with the merit of a ministry, we need only observe the condition of the people. *Letter 1. Jan. 21, 1769.*

There is no extremity of distress, which, of itself, ought to reduce a great nation to despair. *Ib.*

In all the mazes of metaphorical confusion.

Letter 7. March 3, 1769.

The right of election is the very essence of the constitution. *Letter 11. April 24, 1769.*

Is this the wisdom of a great minister ; or is it the ominous vibration of a pendulum ?

Letter 12. May 30, 1769.

I do not give you to posterity as a pattern to imitate, but as an example to deter. *Ib.*

There is a holy, mistaken zeal in politics, as well as religion. By persuading others we convince ourselves.

Letter 35. Dec. 19, 1769.

The fortune which made you a king, forbade you to have a friend. It is a law of nature, which cannot be violated with impunity. *Ib.*

Whether it be the heart to conceive, the understanding to direct, or the hand to execute. *Letter 37. March 19, 1770.*

The noble spirit of the metropolis is the life-blood of the state, collected at the heart. *Ib.*

The injustice done to an individual is sometimes of service to the public.

Letter 41. Nov. 14, 1770.

Private credit is wealth, public honour is security. The feather that adorns the royal

184b

bird supports his flight ; strip him of his plumage, and you fix him to earth.

Letter 42. Jan. 30, 1771.

The flaming patriot, who so lately scorched us in the meridian, sinks temperately to the west, and is hardly felt as he descends.

Letter 54. Aug. 15, 1771.

KEATS, John (1795–1821)

A maker of sweet poets. (*The Moon.*)

Early Poems. *I stood a Tiptoe.*

Sweet are the pleasures that to verse belong. **To G. F. Mathew.**

Much have I travelled in the realms of gold. **On first looking into Chapman's Homer.**

Then felt I like some watcher of the skies
When a new planet swims into his ken ;
Or like stout Cortez when, with eagle eyes,
He stared at the Pacific—and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien. *Ib.*

A money-mong'ring pitiable brood. **Addressed to Haydon.**

Hear ye not the hum
Of mighty workings ? *Ib.*

The poetry of earth is never dead. **On the Grasshopper and the Cricket.**

They swayed about upon a rocking-horse,
And thought it Pegasus. **Sleep and Poetry.**

There is not a fiercer hell than the failure in a great object. **Endymion (1818). Preface.**

The imagination of a boy is healthy, and the mature imagination of a man is healthy ; but there is a space of life between, in which the soul is in a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted : thence proceeds mawkishness. *Ib.*

A thing of beauty is a joy for ever :
Its loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet
breathing. *Book 1, 1.*

Breathed words
Would all be lost, unheard, and vain as
swords

Against the encased crocodile, or leaps
Of grasshoppers against the sun. *Ib., 712.*

He ne'er is crowned
With immortality who fears to follow
Where airy voices lead. *Book 2, 212.*

'Tis the pest
Of love that fairest joys give most unrest. *Ib., 366.*

Far-spooming ocean. *Book 3, 70.*

What is there in thee, Moon ! that thou
should'st move
My heart so potently ? *Ib., 144.*

Let me have music dying, and I seek
No more delight. *Book 4, 142.*

KEATS—KEBLE

185a

Fair Melody! kind Siren! I've no choice;
I must be thy sad servant evermore;
I cannot choose but kneel here and adore.
Ib., 303.

Love in a hut, with water and a crust,
Is—Love, forgive us!—cinders, ashes, dust;
Love in a palace is, perhaps, at last
More grievous torment than a hermit's fast.
Lamia (1819-20) Part 2, 1.

In pale contented sort of discontent.
Ib., 135.

With reconciling words and courteous mien
Turning into sweet milk the sophist's spleen.
Ib., 171.

Do not all charms fly
At the mere touch of cold philosophy?
Ib., 229.

Philosophy will clip an angel's wings.
Ib., 234.

Music's golden tongue
Flattered to tears this aged man and poor.
Eve of St. Agnes (1819). St. 3.

And diamonded with panes of quaint device
Innumerable, of stains and splendid dyes.
St. 24.

As though a rose should shut, and be a bud
again.
St. 27.

He played an ancient ditty, long since mute.
St. 33.

Fanatics have their dreams, wherewith they
weave
A paradise for a sect.
Hyperion. (1820.) Earlier Version.

That large utterance of the early Gods.
Book 1, 50.

O aching time! O moments big as years!
Ib., 63.

As when upon a tranced summer night,
Those green-robed senators of mighty woods,
Tall oaks, branch-charmed by the earnest
stars,
Dream, and so dream all night without a stir.
Ib., 72.

Too huge for mortal tongue, or pen of scribe.
Ib., 159.

Now comes the pain of truth, to whom 'tis
pain;
O folly! for to bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty.
Book 2, 202.

A solitary sorrow best befits
Thy lips, and antheming a lonely grief.
Book 3, 5.

O for a beaker full of the warm South,
Full of the true, the blusful Hippocrene,
With beaded bubbles winking at the brim,
And purple-stained mouth.
Ode to a Nightingale. St. 2.

The weariness, the fever, and the fret
Here, where men sit and hear each other
groan.
Ib., st. 3.

185b

Charmed magic casements, opening on the
foam
Of perilous seas, in fairy lands forlorn.
Ib., st. 7.

Was it a vision, or a waking dream?
Fled is that music :—Do I wake or sleep?
Ib., st. 8.

Thou foster-child of silence and slow time.
Ode on a Grecian Urn.

Heard melodies are sweet, but those unheard
are sweeter.*
Ib.

For ever wilt thou love, and she be fair! *Ib.*
"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know.
Ib.

On one side is a field of drooping oats,
Through which the poppies show their scarlet
coats,
So pert and useless, that they bring to mind
The scarlet coats that pester humankind.
To my Brother George.

And Joy, whose hand is ever at his lips,
Bidding adieu.
Ode to Melancholy.

There is a budding morrow in midnight.
Sonnet to Homer.

But, for the general award of love
The little sweet doth kill much bitterness.
Isabella. St. 13.

Even bees, the little almsmen of spring-
bowers,
Know there is richest juice in poison-flowers.
Ib.

Selfishness, Love's cousin.
St. 31.

What a fool
An injury may make of a staid man!
Otho the Great (1820). Act iii. 1.

There are times
When simplest things put on a sombre cast.
Act iv. 1.

What weapons has the lion but himself?
King Stephen. Scene 3.

KEBLE, Rev. John (1792-1866)

Next to a sound rule of faith, there is
nothing of so much consequence as a sober
standard of feeling in matters of practical
religion. *The Christian Year (1827). Preface.*

Oh! timely happy, timely wise,
Hearts that with rising morn arise! *Morning.*

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice. *Ib.*

We need not bid, for cloistered cell,
Our neighbour and our work farewell. *Ib.*

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God. *Ib.*

* Cf. "Love sought is good," etc.

186a

And help us this, and every day,
To live more nearly as we pray.

Ib.

Sun of my soul ! thou Saviour dear,
It is not night if thou be near.

Evening.

Tracing out wisdom, power, and love,
In earth or sky, in stream or grove.

Ib.

Abide with me from morn till eve,
For without Thee I cannot live :
Abide with me when night is nigh,
For without Thee I dare not die.

Ib.

Like infant's slumbers, pure and light.

Ib.

Think not of rest ; though dreams be sweet,
Start up, and ply your heavenward feet.

2nd Sunday in Advent.

'Tis wandering on enchanted ground
With dizzy brow and tottering feet.

4th Sunday in Advent.

How happier far than life, the end
Of souls that infant-like beneath their burden
bend.

Holy Innocents.

Art thou a child of tears,
Cradled in care and woe ?

Circumcision.

Give true hearts but earth and sky,
And some flowers to bloom and die,—
Homely scenes and simple views
Lowly thoughts may best infuse.

1st Sunday after Epiphany.

Unseen by all but Heaven,
Like diamond blazing in the mine.

3rd Sunday after Epiphany.

" Only disperse the cloud," they cry,
" And if our fate be death, give light, and let
us die."

6th Sunday after Epiphany.

There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

Septuagesima.

Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.

Ib.

'Twas but one little drop of sin
We saw this morning enter in,
And lo ! at eventide the world was drowned.

Sexagesima.

Sweet is the smile of home ; the mutual look
When hearts are of each other sure.

1st Sunday in Lent.

There is no light but Thine ; with Thee all
beauty glows.

3rd Sunday in Lent.

Or like pale ghosts, that darkling roam,
Hovering around their ancient home,
But find no refuge there.

(Jewish race.) 5th Sunday in Lent.

A hopeless faith, a homeless race,
Yet seeking the most holy place,
And owning the true bliss.

Ib.

Ye, whose hearts are beating high
With the pulse of Poesy,

186b

Heirs of more than royal race,
Framed by heaven's peculiar grace
God's own work to do on earth !

Palm Sunday.

Sovereign masters of all hearts.

Ib.

Give us grace to listen well.

Ib.

As in this bad world below
Noblest things find vilest using.

Ib.

" Father to me thou art, and mother dear,
And brother too, kind husband of my
heart."

Monday before Easter.

Be silent, Praise,
Blind guide with siren voice, and blinding all
That hear thy call.

Wednesday before Easter.

Thou art the Sun of other days,
They shine by giving back thy rays.

Easter Day.

The many-twinkling smile of ocean.

2nd Sunday after Trinity.

No distance breaks the tie of blood ;
Brothers are brothers evermore ;
Nor wrong, nor wrath of deadliest mood,
That magic may o'erpower.

Ib.

Oh ! might we all our lineage prove,
Give and forgive, do good and love.

Ib.

Then draw we nearer day by day,
Each to his brethren, all to God ;
Let the world take us as she may,
We must not change our road.

Ib.

Men love us, or they need our love.

7th Sunday after Trinity.

The grey-haired saint may fail at last,
The surest guide a wanderer prove ;
Death only binds us fast
To the bright shore of love.

8th Sunday after Trinity.

Why should we faint and fear to live alone,†
Since all alone, so Heaven has willed, we die,
Nor e'en the tenderest heart, and next our own,
Knows half the reasons why we smile and
sigh ?

24th Sunday after Trinity.

Blest are the pure in heart,
For they shall see our God.†

The Purification.

Still to the lowly soul
He doth himself impart,
And for His cradle and His throne
Chooseth the pure in heart.

Ib.

Then be ye sure that Love can bless
Even in this crowded loneliness,
Where ever-moving myriads seem to say,
Go—thou art naught to us, nor we to thee—
away !

St. Matthew's Day.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime ;

* See *Iliad*, 6, 429.

† " Je mourrai seul " (I shall die alone).—*Pascal*.

‡ *St. Matthew*, v. 8.

KEBLE—KEMBLE

187a

Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Ib.

What sages would have died to learn,
Now taught by cottage dames. *Catechism.*

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.
Burial of the Dead.

We wish him health; he sighs for rest,
And Heaven accepts the prayer.
Restoration Day.

To William Wordsworth, true philosopher
and inspired poet, who, by the special gift and
calling of Almighty God, whether he sang of
man or of nature, failed not to lift up men's
hearts to holy things.

Lectures (Latin) on Poetry (1832-41).
(Translation by Edward Kershaw Francis,
1912.) *Dedication.*

Only that which is startling, not to say
monstrous and uncouth, makes a noise and
is talked about. The authors are like un-
trained boys trying to sing: the one aim of
each is to sing as loud as he can. Whether
they are singing sweetly and in tune they
neither know nor care. *Lecture 1.*

Let us therefore deem the glorious art of
Poetry a kind of medicine divinely bestowed
upon man. *Ib.*

A style of Architecture [the Gothic] which,
to me at least, is, in comparison with all others,
the most beautiful of all, and by far the most
in harmony with the mysteries of religion.
Lecture 3.

We feel that he [Dryden] never heartily
and sincerely praised any human being, or
felt any real enthusiasm for any subject he
took up. *Lecture 5.*

The English Virgil [Spenser]. *Ib.*

Verse has more power to soothe than prose.
Lecture 6.

As he [Homer] could speak of the rich and
royal without envy, so he could deal with the
poorest of the poor without a touch of slight
or contempt. *Lecture 14.*

As fire is kindled by fire, so is a poet's mind
kindled by contact with a brother poet.
Lecture 16.

The gift of tears is (as has been said)* the
best gift of God to suffering man. *Ib.*

Though I am far from denying that to this
day the counsels of Divine Goodness regarding
dumb creatures are, for us, involved in deep
obscurity, yet we see nevertheless that
Scripture foretells for them a "glorious

* Mollissima corda

Humano generi dare se Natura fatetur
Quæ lacrimas dedit: hæc nostri pars optima sensus.
Juvenal, xv., 131.

187b

liberty," and we are assured that the com-
passion of Heaven, to which we owe so much,
will not be wanting to them. *Lecture 19.*

Poetry, native and true poetry, is nothing
else than each poet's innermost feeling issuing
in rhythmic language. *Lecture 22.*

Nemesis hangs over men who are overbold
in aspiration, whether, like Prometheus, they
devise methods and expedients for alleviation
of common ills, or, as Ió, indulge in building
castles in the air, which is the way with most
of us in the ignorance of our early years.
Lecture 23.

Pindar blended passing events with ancient
times in such wise that he does not seem to
be praising the past, but rather fanning into
flame the embers of a dying beauty.
Lecture 24.

Strong men delight in forceful speech.
Soldiers relish a speaker delivering himself a
little unreservedly. *Lecture 25.*

The essence of all poetry to be found, not
in high-wrought subtlety of thought, nor in
pointed cleverness of phrase, but in the depths
of the heart and the most sacred feelings of
the men who write. *Lecture 28.*

In real life serious things and mere trifles,
laughable things and things that cause pain,
are wont to be mixed in strangest medley.
It is necessary, then, that Tragedy, as being
a mirror of life, must leave room for an ele-
ment of comic humour. *Ib.*

Which of us is not sometimes affected,
almost to despair, by the splendid vision of
earth and sky? *Lecture 31.*

Some are more strongly affected by the
facts of human life; others by the beauty
of earth and sky. *Ib.*

Undoubtedly the study of the more abstruse
regions of philosophy, which we now call
Metaphysics, . . . always seems to have in-
cluded an element not very much removed
from a sort of insanity. *Lecture 34.*

"Praise great estates; cultivate a small
one" (*Georgics* 2, 413). We all know how
old farm folk especially delight in aphorisms
of this kind, and in this respect, at all events,
show much real wit. *Lecture 37.*

It is clear, or at least a probable hypothesis,
. . . that poetry was providentially destined
to prepare the way for Revealed Truth itself.
Lecture 40.

KEMBLE, Frances Anne (*see* Butler)

KEMBLE, John Phillip (1757-1823)

When late I attempted your pity to move,
Why seemed you so deaf to my prayers?
Perhaps it was right to dissemble your love,
But—why did you kick me downstairs?

*The Panel.** (Nov. 28, 1788.) *Act i. 1.*

* This is Bickerstaff's comedy, 'Tis well 'tis no
Worse, adapted and re-set. The lines appear as above

KEN—KINGSLEY

188a

KEN, Thomas, Bishop of Bath and Wells (1637-1711)

Each present day thy last esteem.

Morning Hymn.

Let all thy converse be sincere. *Ib.*

Praise God from whom all blessings flow.

Praise Him, all creatures here below. *Ib.*

Teach me to live that I may dread

The grave as little as my bed.

Evening Hymn.

KENDRICK, William (d. 1777)

In durance vile.*

Falstaff's Wedding. Act i. 2.

KERNAHAN, Coulson (b. 1858)

There are two literary maladies—writer's cramp and swelled head. The worst of writer's cramp is that it is never cured; the worst of swelled head is that it never kills.

Lecture. Midland Institute, Birmingham.

Circumstances never made the man do right who didn't do right in spite of them.

A Book of Strange Sins.

KEY, Francis Scott (1779-1843)

'Tis the star-spangled banner, O! long may it wave

O'er the land of the free and the home of the brave!

The Star-Spangled Banner. Published in the "Baltimore Patriot," Sept. 20, 1814.

Praise the Power that hath made and preserved us a nation.

Then conquer we must, for our cause it is just,

And this be our motto, "In God is our trust." *Ib.*

KING, Harriet Eleanor (née Hamilton) (1840-1920)

Measure thy life by loss instead of gain;

Not by the wine drunk, but by the wine

poured forth;

For love's strength standeth in love's sacrifice;

And whoso suffers most hath most to give.

The Disciples (1878), c. 1.

But if Himself He come to thee, and stand, . . . Pallid and royal, saying, "Drink with Me";

Wilt thou refuse? Nay, not for Paradise!

The pale brow will compel thee. *Ib., c. 2.*

But sleep stole on me unawares,

Even on me at last;

Though drop by drop the minutes faint,

Like hours at midnight passed.

The First of June (1889).

188b

KING, William, D.C.L. (1663-1712)

Beauty from order springs.

Art of Cookery (1708). l. 55.

Cornwall squab-pie, and Devon white-pot brings;

And Leicester beans and bacon, food of kings. *l. 165.*

Crowd not your table: let your numbers be Not more than seven, and never less than three.* *l. 259.*

A pin a day will fetch a groat a year. *l. 405.*

'Tis by his cleanliness a cook must please. *l. 603.*

On adamant our wrongs we all engrave, But write our benefits upon the wave.

The Art of Love (1709). 971.

KINGSLEY, Canon Charles (1819-1875)

There will be no true freedom without virtue, no true science without religion, no true industry without the fear of God and love to your fellow-citizens. Workers of England, be wise, and then you *must* be free, for you will be *fit* to be free. **Placard. 1848.**

He did not know that a keeper is only a poacher turned inside out, and a poacher a keeper turned outside in.†

The Water Babies (1863). Ch. 1.

As thorough an Englishman as ever coveted his neighbour's goods. *Ib.*

The most wonderful and the strongest things in the world, you know, are just the things which no one can see. *Ch. 2.*

Possession means to sit astride of the world, Instead of having it astride of you.

Saint's Tragedy (1848). i. 2.

The castle-born brat is a senator born, Or a saint if religion's in vogue. *ii. 2.*

This noble soul, Worth thousand prudish clods of barren clay, Who mope for heaven because earth's grapes are sour. *ii. 3.*

Oh! that we two were Maying. *ii. 9.*

Life is too short for mean anxieties. *Ib.*

Yet waste men's lives, like the vermin's,

For a few more brace of game.

The Bad Squire.

Worse housed than your hacks and your pointers,

Worse fed than your hogs and your sheep. *Ib.*

He that will not live by toil

Has no right on English soil!

Alton Locke's Song.

* "Best company consists of five persons."—*Steele: The Tatler, No. 132.*

† "Besides they (the keepers) are themselves so many hired poachers."—*Denis Diderot (1713-1784): De l'Homme.*

in *The Annual Register*, 1783, Appendix, p. 201, among "Miscellaneous Poems," and are headed "An Expostulation"; also in the *Asylum for Fugitive Pieces*, 1785, vol. 1, p. 15. In both cases the lines are published anonymously. It is presumed that Kemble was the author, but this is not certain. The lines were not in Bickerstaff's comedy, as produced in 1770.

* This phrase may be of previous occurrence, but has not been traced to any earlier source.

1894

Three fishers men sailing away to the West,
Away to the West as the sun went down;
Each thought on the woman who loved him
the best.

The Three Fishers.

For men must work, and women must weep,
And there's little to earn, and many to keep,
Though the harbour bar be moaning.

Ib.

For men must work, and women must weep,
And the sooner it's over, the sooner to sleep.

Ib.

Be good, sweet maid, and let who will be
clever:

Do lovely things, not dream them, all day
long;

And so make Life, and Death, and that For
Ever,

One grand sweet song.*

Farewell. To C. E. G.

Do the work that's nearest,†

Though it's dull at whiles,
Helping, when we meet them,

Lame dogs over stiles.

The Invitation.

Get for old sake's sake she is still, dears,

The prettiest doll in the world.

My Little Doll. Water Babies.

Pain is no evil,

Unless it conquer us.

Saint Maura.

The only way to regenerate the world is
to do the thing which lies nearest us, and not
count after grand, far-fetched ones for our-
selves.†

Letters and Memories.

KIPLING, Rudyard (b. 1865)

! it's Tommy this, an' Tommy that, an'

"Tommy, go away";

but it's "Thank you, Mister Atkins," when
the band begins to play.

Barrack Room Ballads (pub. 1892).

Tommy.

When it's Tommy this, an' Tommy that, an'

"Tommy, 'ow's yer soul?"

but it's "Thin red line of 'eroes" when the
drum begins to roll.

Ib.

We aren't no thin red 'eroes, an' we aren't
no blackguards too.

but single men in barracks, most remarkable
like you;

an' if sometimes our conduct isn't all your
fancy paints,

why, single men in barracks don't grow into
plaster saints.

Ib.

* Printed thus in the *Poems* (1889 edition). In
Kipling's Life (1877), edited by his wife, what appears
to be the original version is published (Vol. I, p. 487).
The lines are given as above, except that the third
line reads:

"And so make Life, Death, and that vast For Ever."
Another form of the stanza, given in the 1882 edition
of the *Poems*, is:

Be good, sweet maid, and let who will be clever;

Do noble things, not dream them all day long;

And so make life, death, and that vast for ever

One grand sweet song."

† See Carlyle: "Do the duty that lies nearest thee."

1895

An' Tommy ain't a bloomin' fool—you bet
that Tommy sees!

Ib.

So, ere's to you, Fuzzy-Wuzzy, at your 'ome
in the Soudan;

You're a pore benighted 'eathen, but a first-
class fightin' man.

Fuzzy-Wuzzy.

Take 'old o' the Wings o' the Mornin',

An' flop round the earth till you're dead;

But you won't get away from the tune that
they play

To the bloomin' old rag over head.

The Widow at Windsor.

What should they know of England who only

England know?

The English Flag.

Never was isle so little, never was sea so lone,
But over the scud and the palm-trees an

English flag was flown.

Ib.

I've a head like a concertina: I've a tongue
like a button-stick.

Cells.

Ship me somewhere east of Suez, where the
best is like the worst,

Where there aren't no Ten Commandments,
an' a man can raise a thirst.

Mandalay.

Though we called your friend from his bed
this night, he could not speak for you,

For the race is run by one and one and never
by two and two.

Tomlinson.

But the Devil whoops, as he whooped of old:
"It's clever, but is it Art?"

The Conundrum of the Workshop.

Oh, East is East, and West is West, and
never the twain shall meet,

Till earth and sky stand presently at God's
great judgment seat;

But there is neither East nor West, Border,
nor Breed, nor Birth,

When two strong men stand face to face,
though they come from the ends of the

earth!

The Ballad of East and West.

The tumult and the shouting dies;

The captains and the kings depart;

Still stands thine ancient sacrifice,

A humble and a contrite heart.

Lord God of Hosts, be with us yet,

Lest we forget, lest we forget.

The Recessional Hymn (July 17, 1897).

But till we are built like angels, with hammer
and chisel and pen,

We will work for ourself and a woman, for
ever and ever, Amen.

An Imperial Rescript.

Favouritism governed kissage

Even as it does in this age.

Departmental Ditties. General Summary.

Surely in toil or fray,

Under an alien sky,

Comfort it is to say:

"Of no mean city am I!"

The Seven Seas (1896). Dedication.

But he couldn't lie if you paid him, and he'd
starve before he stole.

The Mary Gloster.

1904

The Liner she's a lady.
The Liner she's a Lady.

Sez 'e, "I'm a Jolly—'Er Majesty's Jolly—
soldier an' sailor too!"

Soldier an' Sailor too!

'E's a kind of a giddy harumfrodite—soldier
an' sailor too!

For Allah created the English mad—the
maddest of all mankind!

Kitchener's School.

Casting a ball at three straight sticks and
defending the same with a fourth.

Take up the White Man's burden—

Send forth the best ye breed—

Go, bind your sons to exile

To serve your captives' need;

To wait, in heavy harness

On fluttered folk and wild—

Your new-caught, sullen peoples,

Half devil and half child.

The White Man's Burden.*

By all ye will or whisper,

By all ye leave or do,

The silent, sullen peoples

Shall weigh your God and you.

Ib.

All we have of freedom—all we use or know—
This our fathers bought for us, long and long
ago.

The Old Issue.

Suffer not the old King under any name.

Ib.

Step by step and word by word: who is
ruled may read,
Suffer not the old Kings—for we know the
breed.

Ib.

He's an absent-minded beggar, and his
weaknesses are great,—

But he and Paul must take him as we find
him;

He's out on active service, wiping something
off a slate,—

And he's left a lot of little things behind him.

The Absent-minded Beggar (1901).

Duke's son—cook's son—son of a hundred
kings—

(Fifty thousand horse and foot going to Table
Bay!)

Ib.

Pass the hat for your credit's sake, and pay,
pay, pay!

Ib.

There, till the vision he foresaw,

Splendid and whole arise,

And unimagined empires draw

To council neath his skies,

The immense and brooding spirit still

Shall quicken and control.

Living he was the land, and dead

His soul shall be her soul.

G. J. Rhodes, buried April 10, 1902.†

1906

Then ye returned to your trinkets; then ye
contented your souls

With the flannelled fools at the wicket, or the
muddled oafs at the goals.

The Islanders.

Humble because of knowledge; mighty by
sacrifice.

Ib.

There is but one task for all—

For each one life to give.

Who stands if freedom fall?

Who dies if England live?

For All we Have and Are. Published

Sept. 2, 1914.

The female of the species is more deadly than
the male.

The Female of the Species (Oct. 20, 1911).

Man, a bear in most relations, worm and
savage otherwise,

Man propounds negotiations, Man accepts the
compromise.

Very rarely will he squarely push the logic of
a fact

To its ultimate conclusion in unmitigated act.

Ib.

For the Colonel's Lady an' Judy O' Grady.

Are sisters under their skins.

The Ladies (last stanza).

Words are, of course, the most powerful
drug used by mankind.

Speech Feb. 14, 1923.

Borrow trouble for yourself, if that's your
nature, but don't lend it to your neighbours.

Rewards and Fairies (1910). Cold Iron.

I was always likeable with children.

Ib. Simple Simon.

I reckon there's more things told than are
true,

And more things true than are told.

Ib. Ballad of Minepit Shaw.

The Sons of Mary seldom bother, for they have
inherited that good part,

But the Sons of Martha favour their Mother
of the careful soul and the troubled heart;

And because she lost her temper once, and
because she was rude to the Lord her Guest,

Her Sons must wait upon Mary's Sons, world
without end, reprieve or rest.

The Sons of Martha April 29, 1907.

They sit at the Feet—they hear the Word—
they see how truly the Promise runs;

They have cast their burden upon the Lord,
and—the Lord He lays it on Martha's Sons.

Ib.

Unheard they work, unseen they win,

That is the custom of "The Trade."

Tales of "The Trade," 1916. ("No one
knows how the title of 'The Trade' came
to be applied to the Submarine Service.")

The blood our fathers spilt,

Our love, our toils, our pains,

Are counted us for guilt,

And only bind our chains.

* An Address to the United States, published Feb. 4,
1899.

† Read at the burial in the Matoppos.

KNOWLES—LAMB

191a

Before an Empire's eyes
The traitor claims his price.
What need of further lies?
We are the sacrifice.

Ulster April 9, 1912.

What answer from the North?
One law, one land, one throne.
If England drive us forth,
We shall not fall alone.

Ib.

The 'eathen in his blindness bows down to
wood an' stone;
'E don't obey no orders unless they is
own;
The 'eathen in his blindness must end where
he began,
But the backbone of the Army is the non-
commissioned man!

The 'Eathen.

The masterless man, . . . afflicted with the
magic of the necessary words . . . Words
that may become alive and walk up and down
in the hearts of the hearers.

Speech Royal Acad. Banquet, London, 1906.

For agony and spoil
Of nations beat to dust,
For poisoned air and tortured soil,
And cold commanded lust,
And every secret woe
The shuddering waters saw—
Willed and fulfilled by high and low—
Let them relearn the Law.

Justice. Oct. 24, 1918.

KNOWLES, James Sheridan (1784–
1862)

What merit to be dropped on fortune's hill?
The honour is to mount it.

The Hunchback (1832). Act i. 1.

I abhor brains
As I do tools: they're things mechanical.

iii. 1.

A castle, after all, is but a house—
The dullest one when wanting company.

iv. 1.

When fails our dearest friend,
There may be refuge with our direst foe.

The Wife. v. 2.

A fault confessed
Is a new virtue added to a man.

The Love-Chase (1837). i. 2.

KNOX, Isa (née Craig) (1831–1903)

For doth not Song
To the whole world belong?
Is it not given wherever tears can fall,
Wherever hearts can melt or blushes glow,
Or mirth or sadness mingle as they flow,
A heritage to all?

Ode on the Centenary of Burns (1896).

Like thee, noble river, like thee,
Let our lives in beginning and ending,
Fair in their gathering be,
And great in the time of their spending.

The Thames.

191b

Blot out those days of darkness evermore,
When in my bitterness I cried for death.

Duchess Agnes.

KNOX, William (Scottish poet), (1789–
1825)

Oh why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

Mortality.

LAMB, Charles (1775–1834)

Gone before

To that unknown and silent shore. Hester.

I have had playmates, I have had companions,
In my days of childhood, in my joyful school-
days,
All, all are gone, the old familiar faces.

The Old Familiar Faces (pub. 1798)

Truths which transcend the searching school-
men's vein
And half had staggered that stout Stagirite.*

Written at Cambridge.

For thy sake, tobacco, I
Would do anything but die.

A Farewell to Tobacco.

Who first invented work, and bound the free
And holiday-rejoicing spirit down? †

Work.

That dry drudgery at the desk's dead wood.

Ib.

Sabbathless Satan.

Ib.

Free from self-seeking, envy, low design,
I have not found a whiter soul than thine.

To Martin Charles Burney.

When he goes about with you to show you
the halls and colleges, you think you have
with you the Interpreter at the House Beau-
tiful.

Essays of Elia (1820–22).

Oxford in the Vacation.

A votary of the desk.

Ib.

The human species, according to the best
theory I can form of it, is composed of two
distinct races, *the men who borrow*, and *the*
men who lend.

The Two Races of Men.

What a liberal confounding of those pedan-
tic distinctions of *meum* and *tuum*!

Ib.

I mean your borrowers of books—those muti-
lators of collections, spoilers of the symmetry
of shelves, and creators of odd volumes.

Ib.

I am in love with this green earth.

New Year's Eve.

"A clear fire, a clean hearth, and the
rigour of the game." This was the cele-
brated wish of old Sarah Battle (now with

* Stagirite, i.e. Aristotle, born at Stagira.

† "Curse on the man who first business designed,
And by'th enthralled a freeborn lover's mind!"
—Oldham: *Complaining of Absence*. xx.

LAMB—LANDOR

192a

God), who, next to her devotions, loved a good game of whist.

Mrs. Battle's Opinions on Whist.

They do not play at cards, but only play at playing them. *Ib.*

All people have their blind side—their superstitions; and I have heard her declare, under the rose, that hearts was her favourite suit. *Ib.*

Man is a gaming animal. *Ib.*

I even think that sentimentally I am disposed to harmony. But organically I am incapable of a tune. *A Chapter on Ears.*

To pile up honey upon sugar, and sugar upon honey, to an interminable tedious sweetness. *Ib.*

You look wise. Pray correct that error. *All Fools' Day.*

He who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition. *Ib.*

I am, in plainer words, a bundle of prejudices—made up of likings and dislikings. *Imperfect Sympathies.*

I have been trying all my life to like Scotchmen, and am obliged to desist from the experiment in despair. *Ib.*

The world meets nobody half-way. *Valentine's Day.*

C—— holds that a man cannot have a pure mind who refuses apple dumpling. I am not certain but he is right. *Grace before Meat.*

Only I stick to asparagus, which still seems to inspire gentle thoughts. *Ib.*

He hath a fair sepulchre in the grateful stomach of the judicious epicure—and for such a tomb might be content to die.

Dissertation upon Roast Pig.

"Presents," I often say, "endear Absents." *Ib.*

Nothing is to me more distasteful than that entire complacency and satisfaction which beam in the faces of a new-married couple,—in that of the lady particularly.

A Bachelor's Complaint.

He sowed doubtful speeches, and reaped plain, unequivocal hatred.

Last Essays of Elia (1833). Preface.

I love to lose myself in other men's minds. *Detached Thoughts on Books.*

Books which are no books . . . things in books' clothing. *Ib.*

Newspapers always excite curiosity. No one ever lays one down without a feeling of disappointment. *Ib.*

A pun is a noble thing *per se*. O never bring it in as an accessory! . . . it fills the mind; it is as perfect as a sonnet; better.

Letter. To S. T. Coleridge.

192b

A little thin, flowery border round,—neat, not gaudy.

Letter. To Wordsworth. June, 1806.

LANDON, Letitia Elizabeth (Mrs. Maclean) (1802–1838)

I loved him too as woman loves—

Reckless of sorrow, sin, or scorn.

The Indian Bride.

Ah tell me not that memory
Sheds gladness o'er the past;
What is recalled by faded flowers,
Save that they did not last?
Were it not better to forget,
Than but remember and regret?

Despondency.

We might have been—these are but common words,

And yet they make the sum of life's bewailing.*

Three Extracts from the Diary of a Week.

Few, save the poor, feel for the poor.

The Poor.

Oh if thou lovest

And art a woman, hide thy love from him
Whom thou dost worship; never let him know

How dear he is.

LANDOR, Walter Savage (1775–1864)

But was ever pride contented,
Or would Folly e'er be taught?

An Arab to His Mistress.

I strove with none, for none was worth my strife;

Nature I loved, and, next to Nature, Art:
I warmed both hands before the fire of Life;
It sinks, and I am ready to depart.

Dying Speech of an old Philosopher.

Jan. 31, 1849.

A man's vanity tells him what is honour;
a man's conscience what is justice.

Imaginary Conversations.

Peter Leopold and President.

Delay of justice is injustice. *Du Paty.*

Nicknames and whippings, when they are once laid on, no one has discovered how to take off. *Ib.*

Ambition is but Avarice on stilts and masked. *Lord Brooke and Sir P. Sidney.*

A solitude is the audience-chamber of God. *Ib.*

Innocence and youth should ever be unsuspicious. *Beniowski and Aphanasia.*

Religion is the elder sister of Philosophy. *David Hume and John Home.*

There is no state in Europe where the least wise have not governed the most wise.

Rousseau and Malesherbes.

* "For of all sad words of tongue or pen,
The saddest are these: 'It might have been!'"
—Whittier.

LANG—LANGHORNE

193a

The strength of England lies not in armaments and invasions; it lies in the omnipotence of her industry, and in the vivifying energies of her high civilisation.

Lascy and Merino.

Fame they tell you is air; but without air there is no life for any; without fame there is none for the best.

The Ciceros.

Every sect is a moral check on its neighbourhood. Competition is as wholesome in religion as in commerce.

Martin and Jack.

Is this the mighty Ocean? Is this all?

Geri.

Those who living filled the smallest space, In death have often left the greatest void. . . . The good departs, and silent are the good.

Ib.

The heart is hardest in the softest climes; The passions flourish, the affections die.

Hellenics.

We are what suns and winds and waters make us;

The mountains are our sponsors and the rills Fashion and win their nurslings with their smiles.

Ib.

And they remember their august abodes, And murmur, as the ocean murmurs there.

Of Shells.

Such stains there are—as when a Grace Sprinkles another's laughing face

With nectar, and runs on.

Catullus.

It often happens a bad pun Goes farther than a better one.

Last Fruit off an old Tree (1853). 92.

It appears to me that nothing romantic or poetical can coexist with what is Roman. . . . The Romans were a blunt, flat people.

Letter. To Southey, Nov. 30, 1809.

There is something of summer in the hum of insects.

To Southey, 1810.

It is curious that we should be more anxious to conceal our best passions than our worst.

To Southey, 1811.

I love these beautiful and peaceful tribes [Flowers] and wish I was better acquainted with them.

To Southey, 1811.

Of all cruelties those are the most intolerable that come under the name of condolence and consolation.

To Southey (after the death of his son), 1816.

Nothing is less selfish than a desire of fame, since its only sure acquisition is by labouring for others.

Letter, 1853.

I think that too many stops stop the way, and that every sixth or seventh is uncalled for. [Of Punctuation.]

To John Forster, 1854.

Architecture should be modified by the climate.

To Forster, c. 1855.

B.Q.

193b

LANG, Andrew (1844-1912)

The hours are passing slow,
I hear their weary tread.

Ballade of Sleep.

The gloom and glare of towns.

Ballade of the Midnight Forest.

A house full of books, and a garden of flowers.

Ballade of True Wisdom.

The Love of Books, the Golden Key

That opens the Enchanted Door.

Ballade of the Bookworm.

Like these cool lilies may our loves remain,
Perfect and pure, and know not any stain.

A Vow to Heavenly Venus.

Kiss me, and say good-bye;

Good-bye, there is no word to say but this.

Good-bye.

There is no need to say "forget," I know,
For youth is youth, and time will have it so.

Ib.

Hush—'tis the lullaby Time is singing—

Hush, and heed not, for all things pass.

Scythe Song.

The newspapers of either side,

These joys of every Englishman!

The New Millennium.

Ah splendid Vision, golden time,

An end of hunger, cold, and crime,

An end of rent, an end of rank,

An end of balance at the bank!

Ib.

He knew

Behind all creeds the Spirit that is One.

Herodotus in Egypt.

Why "words for music" are almost invariably trash now, though the words of Elizabethan songs are better than any music, is a gloomy and difficult question.

Essay on T. H. Bayly.

LANGHORNE, John (1735-1779)

Justice, that in the rigid paths of law,
Would still some drops from Pity's fountain draw.

The Country Justice (c. 1766).

Introduction. l. 125.

Be this, ye rural magistrates, your plan,
Firm be your justice, but be friends to man.

l. 133.

Still mark if vice or nature prompts the deed;
Still mark the strong temptation and the need.

l. 143.

The big drops mingling with the milk he drew,
Gave the sad presage of his future years,
The child of misery, baptised in tears!

l. 164.

She knew the future, for the past she knew.

l. 214.

Man was never meant to sing:
And all his mimic organs e'er expressed
Was but an imitative howl at best.

Part 2, l. 223.

H

LANGLAND

194a

Fanatic fools, that in those twilight times,
With wild religion cloaked the worst of
crimes! *Part 3, l. 122.*

LANGLAND, William (or Langley)
(1331 ?-1400)

In a somer seyson whan soft was the sonne!
**The Vision of William concerning Piers the
Plowman** (c. 1362—from a MS. of date
c. 1393). *Passus 1, l. 1.*

Prechyyng the peple for profit of the wombe
And glosyng the godspel as hem [belly],
good lykede.* *[them] l. 57.*

A glotoun of wordes. *l. 139.*
For better is a litel losse than a long sorrow.
l. 195.

Mesure is medecyne. *Passus 2, l. 33.*

For he [that] is trewe of his tonge, and of
his two handes,
And doth the werkes therewith, and willneth
no man ille,
He is a god by the gospel. *l. 84.*

Feith without feet † ys febelere (feebler) than
nouht,
And ded as a dore-nayle. ‡ *l. 183.*

Many chapelayns aren chaste, ac charite is
away;
Aren none hardur ne hongruiour than men of
holy churche.
(Many chaplains are chaste, but charity is
wanting in them;
There are none harder nor hungrier than men
of holy church.) *2, l. 187.*

Love is leche [physician] of lyf and nexte owre
lorde selve. *2, 201.*

Whenne alle tresours ben tryed, treuth ys the
best. *l. 203.*

Ac kynde wit schal come yit and conscience
togideres,
And make of lawe a laborer.
(From earlier text, c. 1362). *Passus 3, 297.*

Bakers and brewers, bouchers and cokes
For thees men doth most harme to the mene
peple. *[cooks], l. 80.*
Passus 4, l. 80.

Mede (Reward) overmaistrieth lawe.
Passus 4, l. 176.

The lawe ys so lordlich and loth to maken
ende. *l. 199.*

I conscience knowe this, for kynde witt § me
tauhte.

That reson shal regne, and reames [realms]
governe. *l. 440.*

194b

And ye that seke seynte lames and seintes
of Rome,
Seketh (i.e. Seek ye) Seynt Treuthe, for he
may save you alle. *From Passus 5, l. 58.*

And learne to labour with londe, for lyfode
[livelihood] is swete;
For morthereres aren mony leches (physicians).
Lord hem amende! *Passus 6, l. 274.*

And though I seye hit myself, I servede hym
to paye. *Passus 8, l. 192.*

Wolle thou, ne wolle thou, we wollet habbe
oure wil.* *Passus 9, l. 153.*

Wysdom and Wit now is nat worth a carse
(curse). *Passus 12, l. 14.*

Ne were mercy in mene men more than in
ryght ryche,
Meny time mendynans myghte gon a-fyngred. †
l. 49.

Ac [but] theologie hath teened [vexed] me
ten score tymes;
The more I muse theron, the mystiloker
[mistier] it semeth,
And the deppere [deeper] I devyne, the
derker me thynketh it. *l. 129.*

Lerne for to love, yf the lyke Dowel (if you
like to do well). *l. 135.*

He passede forth pacientliche to perpetuel
blisse. *l. 262.*

Ac [but] be thou never the furste the defaute
to blame;
Though thou see, sey nat som tyme, that is
treuthe;
Thyng that wolde be pryve publissh the
hit nevere. *Passus 13, l. 36.*

We sholde be lowe and loveliche, and leel,
eche man to other,
And pacient as pilgrimes, for pilgrimes arn
we alle. *l. 129.*

Adam, whiles he spak nat, had paradys at
wylle. *Passus 14, l. 227.*

"I am Ymaginatyf," quath he, "ydel was I
nevere." *Passus 15, l. 1.*

So grace is a gyfte of God, and kynde witt
[common sense] a chaunce. *l. 33.*

Forthy [therefore] I consaille alle creatures no
clerk to dispise. *l. 64.*

Wel may the barn [bairn] blesse that hym
to book sette. *l. 127.*

But, Lord, amende us alle,
And give us grace, good God, Charité to folwe.
Passus 15.

Grammere, that grounde is of alle.
Passus 18, l. 107.

For venym for-doth [destroys] venym.
Passus 21, l. 156.

* Another MS. (1377) gives these lines:
"Preched the peple for profit of themselves;
Glosed the gospel as them good lyked."
† Feet (fet in the 1393 MS.) = works.
‡ Dorettee in the earlier MS.
§ Kynde witt = common sense.

* In the 1377 MS.: "Wiltow or neltow, we will
have owre will" [Willy-nilly, we will have our way].
† Were there not more mercy among poor men
than among the rich, beggars might many times
go very hungry.

LANDSDOWNE—LE GALLIENNE

195a

"After sharpest shoures," quath Pees [Peace],
 "most sheene is the sonne;
 Ys no weder warmer than after watery
 cloudes." l. 456.

Nother love levere, ne lever freondes
 Than after werre and wrake.* l. 458.

For that that women witheth mat nat wel
 be consail (i.e. secret). Passus 22, l. 162.

And coroneth [crown] Conscience kyng.
 l. 256.

Let hem [them] chewe as thei chosen (i.e. as
 they have chosen). l. 237.

For with the prynces of Pryde
 The Prechours dwellen, . . .
 And deleth in devynyte
 As dogges doth bones.

Piers Plowman's Creed. l. 705.

Forthi [therefore] is love ledere
 Of the Lordes folk of hevене,
 And a meene, as the Maire is
 Bitwene the Kyng and the comune. l. 775.

Than sat summe, as siphre doth in awgrym,
 That noteth a place, and nothing availith.†

Richard the Redeles. Passus 4, l. 53.

LANDSDOWNE, Lord (see Granville)

LEACOCK, Stephen Butler, Ph.D.,
 Litt.D., LL.D. (b. 1869)

In point of morales the average woman is,
 even for business, too crooked.

The Woman Question.

Men are able to trust one another, knowing
 the exact degree of dishonesty they are
 entitled to expect. lb.

As for prohibition, it is going to be recorded
 as one of the results of the European War,
 foreseen by nobody. lb.

The parent who could see his boy as he
 really is, would shake his head and say;
 "Willie is no good: I'll sell him."

Lot of the Schoolmaster.

I must think it all out. I must analyse
 myself.

Over the Footlights (1923). The Soul Call.

It rather occurs to me that it's the common-
 place people who do things. lb.

Golf may be played on Sunday, not being a
 game within the view of the law, but being a
 form of moral effort.

Other Fancies (1923). Why I refuse to play
 Golf.

LEE, Nathaniel (1653 ?-1692)

Then he will talk,—good gods, how he will
 talk! †

The Rival Queens (1677). Act i. 1.

* Nor is there dearer love, nor dearer friends, than
 after war and wreck.

† Some [of the members of Parliament] sat, as a
 cipher in arithmetic, which marks a place, though
 worth nothing of itself.

‡ See Fletcher, "It would talk," etc.

195b

He speaks the kindest words, and looks such
 things,

Vows with such passion, swears with so much
 grace.

That it is Heaven to be deluded by him. lb.

Love itself, that tyrant of the soul. lb.

See the conquering hero comes!

Sound the trumpets, beat the drums! *
 ii. 1.

When Greeks joined Greeks then was the
 tug of war. iv. 2.

Philip fought men, but Alexander women.
 lb.

When I rush on, sure none will dare to stay;
 'Tis Beauty calls and Glory shows the way.†
 lb.

Terror haunts the guilty mind. v. 1.

When the sun sets, shadows, that showed at
 noon

But small, appear most long and terrible.

Edipus (1679).‡

Man, false man, smiling, destructive man.
 Theodosius. Act iii. 2.

LE GALLIENNE, Richard (b. 1866)

Is Love a lie, and fame indeed a breath;
 And is there no sure thing in life—but death?
 R. L. Stevenson. l. 76.

Paris, half Angel, half Grisette,
 I would that I were with thee yet;
 But London waits me, like a wife,
 London, the love of my whole life.

Paris Day by Day. St. 10.

For you the To-come,
 But for me the Gone-by;
 You are panting to live,
 I am waiting to die.

An Old Man's Song.

What are my books? My friends, my loves,
 My church, my tavern, and my only wealth.
 My Books.

"Villas" now, with sounding names,
 All name and door. Love's Landmarks.

Great is advertisement! 'tis almost fate;
 But, little mushroom-men, of puff-ball fame.
 Ah, do you dream to be mistaken great
 And to be really great are just the same?

Alfred Tennyson.

But bear to-day whate'er To-day may bring;
 'Tis the one way to make To-morrow sing.

In her Diary.

To stretch the octave 'twixt the dream and
 deed,

Ah, that's the thrill!

The Decadent to his Soul.

* Only in the stage editions. Said to have been
 first used by Handel in Joshua, 1747.

† In stage editions, "leads the way."

‡ Dryden's name appeared as joint author of
 Edipus.

LEGGETT—LOCKE

196a

The soul's a sort of sentimental wife,
That prays and whimpers of the higher life.
Ib.

The Cry of the Little Peoples goes up to God
in vain,
For the world is given over to the cruel sons
of Cain. **The Cry of the Little Peoples.**

We have learned the lesson of Time, and we
know three things of worth;
Only to sow and sing and reap in the land of
our birth. *Ib.*

England, so strong to slay, be strong to spare;
England, have courage even to forgive;
Give back the little nation leave to live.

Christmas in War-Time (1899).

Art, thou hast many infamies,
But not an infamy like this.
O snap the fife and still the drum,
And show the monster as she is.

The Illusion of War.

LEGGETT, William (1802-1839)

The charms, alas! that won me,
I never can forget:
Although thou hast undone me,
I own I love thee yet. *Song.*

LEIGH, Henry Sambrooke (1837-1883)

In form and feature, face and limb,
I grew so like my brother,
That folks got taking me for him,
And each for one another.

Carols of Cockayne (1869). *The Twins.*

For one of us was born a twin;
And not a soul knew which. *Ib.*

The rapturous, wild, and ineffable pleasure
Of drinking at somebody else's expense.
Stanzas to an Intoxicated Fly.

I know where little girls are sent
For telling taradiddles. *Only Seven.*

You might have heard a needle fall,
The hush was so profound.
A Last Resource.

But oh! the biggest muff afloat
Is he who takes to anecdote. *Men I Dislike.*

Or talking in an undertone
To some beloved and lovely lady.
A Day for Wishing.

I wish I knew the good of wishing. *Ib.*

If you wish to grow thinner, diminish your
dinner,
And take to light claret instead of pale ale;
Look down with an utter contempt upon
butter,
And never touch bread till its toasted—or
stale. *Ib.*

LELAND, Charles Godfrey (1824-1903)

Hans Breitmann gif a barty—
Where ish dat barty now?
Hans Breitmann's Party.

196b

All gon'd afay mit der lager-peer—
Afay in de ewigkeit. *Ib.*

LEVER, Charles James (1809-1872)

For 'tis the capital o' the finest nation,
Wid charming pisintry upon a fruitful sod,
Fightin' like divils for conciliation,
An' hatin' each other for the love of God.*
Of Dublin.

LILLO, George (1693-1736)

The firmest purpose of a woman's heart
To well-timed, artful flattery may yield.
Elmerick (produced 1740).

Though cheerfulness and I have long been
strangers,
Harmonious sounds are still delightful to me:
There's sure no passion in the human soul
But finds its food in music.

Fatal Curiosity (1736). *Act i. 2.*

Instinct preceded wisdom
Even in the wisest men, and may sometimes
Be much the better guide. *i. 3.*

The fairest day must set in night;
Summer in winter ends;
So anguish still succeeds delight,
And grief our joy attends.
Song from "Sylvia."

LILLY (see Lyly)

LINCOLN, Abraham (1809-1865)

Government of the people, by the people,
for the people.†
Speech at Gettysburg. *November 19, 1863.*

I claim not to have controlled events, but
confess plainly that events have controlled me.
Speech. *1864.*

Let us have faith that Right makes Might,
and in that faith let us to the end dare to do
our duty as we understand it. **Speech.**

LLOYD, David (1625-1691)

Slow and steady wins the race.
Fables. *The Hare and the Tortoise.*

LOCKE, John (1632-1704)

New opinions are always suspected, and
usually opposed, without any other reason,
but because they are not already common.

Essay on the Human Understanding (1690).
Dedicatory Epistle.

Nature never makes excellent things for
mean, or no uses. *Book 2, ch. 1, sec. 15.*

No man's knowledge, here, can go beyond
his experience. *Sec. 19.*

* Written in this form by Charles Lever, but founded
upon an old Irish ballad, to which reference is made
in Lady Morgan's *Diary*, October 30, 1826.

† On May 29, 1850, Theodore Parker, speaking at
Boston, said: "There is what I call the American
idea . . . a government of all the people, by all the
people, for all the people." In 1830, Daniel Webster,
in a speech, used the expression: "The people's
government, made for the people, made by the people,
and answerable to the people."

LOCKER-LAMPSON—LONGFELLOW

197a

'Tis in vain to find fault with those arts
of deceiving, wherein men find pleasure to
be deceived. *Book 3, ch. 10, sec. 34.*

It is one thing to show a man that he is in
error, and another to put him in possession
of truth. *Book 4, ch. 7, sec. 11.*

He that has but ever so little examined
the citations of writers cannot doubt how
little credit the quotations deserve, where
the originals are wanting; and, consequently,
how much less quotations of quotations can
be relied on. *Ch. 16, sec. 11.*

All men are liable to error, and most men
are, in many points, by passion or interest,
under temptation to it. *Ch. 20, sec. 17.*

LOCKER-LAMPSON, Frederick
(1821-1895)

Her ringlets are in taste:
What an arm! and what a waist
For an arm!
London Lyrics. To my Grandmother.

LOCKHART, John Gibson (1794-
1854)

It is an old belief
That on some solenn shore,
Beyond the sphere of grief,
Dear friends shall meet once more.
Lines sent in a Letter to Carlyle.
April 1, 1842.

LOCKIER, Dr. Francis (1668-1740)

In all my travels I never met with any one
Scotchman but what was a man of sense.
I believe everybody of that country that has
any, leaves it as fast as they can.
Scotchmen.

LOGAN, John (1748-1788)

What tragic tears bedim the eyes!
What deaths we suffer ere we die!
Ode on the Death of a Young Lady.

Behold congenial Autumn comes,
The Sabbath of the year!
Ode Written in a Visit to the
Country in Autumn.

I take a long, last, lingering view;
Adieu! my native land, adieu!
The Lovers.

Music's the medicine of the mind.
*Danish Ode.**

LONGFELLOW, Henry Wadsworth
(1807-1882)

No tears
Dim the sweet look that Nature wears.
Sunrise on the Hills.

Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth's firmament do shine.
Flowers.

197b

Take thy banner! May it wave
Proudly o'er the good and brave.
Hymn of the Moravian Nuns of Bethlehem.

Look, then, into thine heart and write.
Voices of the Night (1839). *Prelude.*

I heard the trailing garments of the night
Sweep through her marble halls!
Hymn to the Night.

Tell me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.
A Psalm of Life.

Life is real! life is earnest! *Ib.*

Art is long, and Time is fleeting,*
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave. *Ib.*

Trust no future, howe'er pleasant;
Let the dead Past bury its dead!
Act, act in the living Present!
Heart within, and God o'erhead! *Ib.*

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time. *Ib.*

Let us, then, be up and doing,
With a heart for any fate;†
Still achieving, still pursuing,
Learn to labour and to wait. *Ib.*

There is a reaper, whose name is Death.
The Reaper and the Flowers.

Oh, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away. *Ib.*

The star of the unconquered will.
The Light of Stars.

Know how sublime a thing it is
To suffer and be strong. *Ib.*

For Time will teach thee soon the truth,
There are no birds in last year's nest.
It is not always May.

The day is cold, and dark, and dreary;
It rains, and the wind is never weary.
The Rainy Day.

Under a spreading chestnut-tree
The village smithy stands.
The Village Blacksmith (1842).

He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man. *Ib.*

Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose. *Ib.*

* This is attributed to Logan.

* See Latin: "Ars longa, vita brevis."
† See Byron: "Here's a heart for every fate" (p. 61b).

LONGFELLOW

198a

No one is so accurs'd by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own. **Endymion.**

Like Dian's kiss, unasked, unsought
Love gives itself, but is not bought. **Ib.**

I like that ancient Saxon phrase which calls
The burial-ground God's-Acre!
God's-Acre.

Maiden! with the meek brown eyes.
Maidenhood.

Standing, with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!
Ib.

Oh thou child of many prayers!
Life hath quicksands,—life hath snares!
Ib.

Morning rises into noon,
May glides onward into June!
Ib.

The nobility of labour—the long pedigree of
toil. **Nuremburg.**

The great world of light, that lies
Behind all human destinies. **To a Child.**

I stood on the bridge at midnight.
The Bridge.

A flood of thought came o'er me
That filled my eyes with tears. **Ib.**

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner, with the strange device,
Excelsior!
Excelsior.

I shot an arrow into the air,
It fell to earth, I know not where.
The Arrow and the Song.

The day is done, and the darkness
Falls from the wings of Night.
The Day is done.

A feeling of sadness and longing
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain. **Ib.**

The bards sublime,
Whose distant footsteps echo
Through the corridors of Time. **Ib.**

The cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away. **Ib.**

This is the forest primeval.
Evangeline (1847). Prefatory Note.

Alike were they free from
Fear, that reigns with the tyrant, and envy,
The vice of republics. **Part 1, l. 34.**

Neither locks had they to their doors, nor
bars to their windows;
But their dwellings were open as day and
the hearts of the owners;
There the richest was poor, and the poorest
lived in abundance. **Canto 1, l. 36.**

When she had passed, it seemed like the
ceasing of exquisite music. **l. 62.**

198b

Blossomed the lovely stars, the forget-me-nots
of the angels. **Canto 3, l. 85.**

Talk not of wasted affection, affection never
was wasted;
If it enrich not the heart of another, its
waters, returning
Back to their springs, like the rain, shall fill
them full of refreshment. **Part 2, canto 1, l. 55.**

Sorrow and silence are strong, and patient
endurance is godlike. **l. 60.**

And, as she looked around, she saw how
Death, the consoler,
Laying his hand upon many a heart, had
healed it for ever. **Canto 5, l. 88.**

In the wreck of noble lives
Something immortal still survives!
The Building of the Ship.

It is the heart, and not the brain,
That to the highest doth attain. **Ib.**

Thou too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
Ib.

Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee,—are all with thee!
Ib.

My soul is full of longing
For the secret of the sea,
And the heart of the great ocean
Sends a thrilling pulse through me.
The Secret of the Sea.

This is the place. Stand still, my steed,
Let me review the scene,
And summon from the shadowy Past
The forms that once have been. **A Gleam of Sunshine.**

Hold the fleet angel fast until he bless thee.
Kavanagh.

Books are sepulchres of thought.
The Wind over the Chimney.

The prayer of Ajax was for light.
The Goblet of Life.

O suffering, sad humanity!
O ye afflicted ones who lie
Steepled to the lips in misery,
Longing, and yet afraid to die,
Patient, though sorely tried!
Ib.

She who comes to me and pleadeth
In the lovely name of Edith.
Lines in a Private Album.

Hands of invisible spirits touch the strings
Of that mysterious instrument, the soul,
And play the prelude of our fate.
The Spanish Student (1843). Act i. 2.

There's nothing in this world so sweet as love,
And next to love the sweetest thing is hate.
ii. 5.

Art is the child of nature. **Keramos, l. 358.**

LONGFELLOW

199a

199b

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside howso'er defended,
But has one vacant chair. **Resignation.**

The air is full of farewells to the dying,
And mournings for the dead. *Ib.*

There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call Death. *Ib.*

All are architects of Fate,
Working in these walls of Time. **The Builders.**

Our to-days and yesterdays
Are the blocks with which we build. *Ib.*

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere. *Ib.*

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place. *Ib.*

God sent his Singers upon earth
With songs of sadness and of mirth. **The Singers.**

Take them, O Grave! and let them be
Folded upon thy narrow shelves,
As garments by the soul laid by,
And precious only to ourselves! **Suspiria.**

Take them, O great eternity!
Our little life is but a gust,
That bends the branches of thy tree,
And trails its blossoms in the dust. *Ib.*

Consult the dead upon the things that were,
But the living only on things that are. **The Golden Legend. Part 1.**

A holy family, that make
Each meal a Supper of the Lord. *Ib.*

I see, but cannot reach, the height
That lies for ever in the light;
And yet for ever and for ever,
When seeming just within my grasp
I feel my feeble hands unclasp,
And sink discouraged into night. *Part 2.*

Time hath laid his hand
Upon my heart, gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations. *Ib.*

Some falsehood mingles with all truth. *Ib.*

Sang the song of Hiawatha,
Sang his wondrous birth and being,
How he prayed and how he fasted,
How he lived, and toiled, and suffered,
That the tribes of men might prosper,
That he might advance his people!

Hiawatha (1855). Introduction.

Ye whose hearts are fresh and simple,
Who have faith in God and nature. *Ib.*

Homely phrases, but each letter
Full of hope and yet of heart-break. *Ib.*

Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets. *Part 3.*

For his heart was hot within him,
Like a living coal his heart was. *Part 4.*

He the best of all musicians,
He the sweetest of all singers. *Part 6.*

As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other! *Part 10.*

The leaves of memory seemed to make
A mournful rustling in the dark. **The Fire of Driftwood.**

The long-lost ventures of the heart,
That send no answers back again. *Ib.*

Archly the maiden smiled, and, with eyes
over-running with laughter,
Said, in a tremulous voice, "Why don't you
speak for yourself, John?"

The Courtship of Miles Standish (1848).
Part 3, ad fin.

Giotto's tower,
The lily of Florence blossoming in stone. **Sonnets. Giotto's Tower.**

He is the poet of the dawn. *Chaucer.*

Thinking the deed, and not the creed,
Would help us in our utmost need. **Tales of a Wayside Inn (1863). Part 1.**
Prelude, l. 221.

Forests have ears, and fields have eyes;
Often treachery lurking lies
Underneath the fairest hair. **The Musician's Tale. Saga of King Olaf. 8.**

'Tis always morning somewhere, and above
The awakening continents from shore to shore,
Somewhere the birds are singing evermore. **The Poet's Tale. Birds of Killingworth.**

Our ingress into the world
Was naked and bare;
Our progress through the world
Is trouble and care;
Our egress from the world
Will be nobody knows where:
But if we do well here
We shall do well there.

Part 2. The Student's Tale.
Cobbler of Hagenau.

Ships that pass in the night, and speak each
other in passing;
Only a signal shown, and a distant voice in
the darkness.

So on the ocean of life, we pass and speak
one another;
Only a look and a voice, then darkness again
and silence.

Part 3. Theologian's Second Tale.
Elizabeth. Canto 4.

200a

Saint Augustine ! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.*
Birds of Passage (1858). *Flight 1. The*
Ladder of St. Augustine.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night. *Ib.*

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours
dense
A vital breath of more ethereal air.
Haunted Houses.

The long mysterious exodus of death.
The Jewish Cemetery at Newport.

A boy's will is the wind's will,
And the thoughts of youth are long, long
thoughts. *My Lost Youth.*

Ye are better than all the ballads
That ever were sung or said ;
For ye are living poems,
And all the rest are dead. *Children.*

So, when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.
Flight 3. Charles Sumner.

The surest pledge of a deathless name
Is the silent homage of thoughts unspoken.
Flight 4. The Herons of Elmwood.

Home-keeping hearts are happiest. *Song.*

Joy and Temperance and Repose
Slam the door on the doctor's nose.
From the Sinngedichte of
Friedrich von Logau.

Live I, so live I,
To my Lord heartily,
To my Prince faithfully,
To my Neighbour honestly,
Die I, so die I. *Ib.*

Though the mills of God grind slowly, yet
they grind exceeding small ;
Though with patience he stands waiting, with
exactness grinds he all.† *Ib.*

I know a maiden fair to see,
Take care !
She can both false and friendly be,
Beware ! Beware !
Trust her not,
She is fooling thee !
Beware ! From the German.

Who ne'er his bread in sorrow ate,
Who ne'er the mournful midnight hours,

200b

Weeping upon his bed has sate,
He knows you not, ye Heavenly Powers.
From Goethe's Wilhelm Meister.
Hyperion. Book 1.
Something the heart must have to cherish.
Book 2.

LOVELACE, Richard (1618-1658)

Yet this inconstancy is such
As you shall too adore ;
I could not love thee, dear, so much,
Loved I not honour more.
To Lucasta. Going to the Wars.

Attempt the end, and never stand to doubt ;
Nothing's so hard but search will find it out.
Seek and Find.

Oh ! could you view the melody
Of every grace,
And music of her face,*
You'd drop a tear,
Seeing more harmony
In her bright eye,
Than now you hear. **Orpheus to Beasts.**

And when she ceased, we sighing saw
The floor lay paved with broken hearts.
Gratiana Dancing.

When flowing cups run swiftly round,
With no allaying Thames.
To Althea. From Prison.

When thirsty grief in wine we steep,
When healths and draughts go free,—
Fishes, that tinkle in the deep,
Know no such liberty. *Ib.*

Stone walls do not a prison make,
Nor iron bars a cage ;
Minds innocent and quiet take
That for an hermitage ;
If I have freedom in my love,
And in my soul am free,—
Angels alone, that soar above,
Enjoy such liberty. *Ib.*

Oh no ! 'tis only Destiny or Fate
Fashions our wills to either love or hate.
Dialogue on a Lost Heart.

She that a clinquant outside doth adore,
Dotes on a gilded statue and no more.
Song. "Strive not, vain lover, to be fine."

Wise emblem of our politic world,
Sage snail, within thine own self curled,
Instruct me softly to make haste,
Whilst these my feet go slowly fast.

The Snail.

Envy the living, not the dead, doth bite ;
For after death all men receive their right.
On Sanazar's being honoured with 600 Ducats.

LOVELL, Maria Anne (née Lacy)
(1803-1877)

Two souls with but a single thought,
Two hearts that beat as one.†
Translation of Von Münch Bellinghausen's
"Ingomar the Barbarian" (1851).

* "De vitis nostris scalam nobis facimus, si vitia ipsa calcamus."—*St. Augustine*, Sermon 3, *De Ascensione*. (We make a ladder for ourselves of our vices, if we trample those same vices underfoot.)

† See *Proverbs*,

* See Byron, "The music breathing from her face."

† "Zwei Seelen und ein Gedanke,
Zwei Herzen und ein Schlag !"
—*Bellinghausen* (1806-1871).

LOVER—LOWELL

201a

LOVER, Samuel (1797-1868)

Reproof on her lips but a smile in her eye.
Rory O'More (1826).

For drames always go by conthrairies, my dear.* *Ib.*

"Then here goes another," says he, "to make sure,
 For there's luck in odd numbers," says Rory O'More. *Ib.*

"Here it is," said Father Phil, "here it is, and no denying it—down in black and white; but if they who give are in black, how much blacker are those who have not given at all?"
Handy Andy. Ch. 28.

When once the itch of litherature comes over a man, nothing can cure it but the scratching of a pen. *Ib., ch. 36.*

"Now women are troublesome cattle to deal with mostly," said Goggins. *Ib.*

LOWELL, James Russell (1819-1891)
 Earth's noblest thing, a Woman perfected. *Irene.*

To win the secret of a weed's plain heart
 Reveals some clue to spiritual things.
Earlier Poems. Sonnets. 25.

Who speaks the truth stabs Falsehood to the heart,
 And his mere word makes despots tremble more
 Than ever Brutus with his dagger could. *L'Envoi.*

Little he loved, but power the most of all;
 And that he seemed to scorn, as one who knew
 By what foul paths men choose to crawl thereto. **Legend of Brittany. St. 17.**

His words were simple words enough,
 And yet he used them so,
 That what in other mouths was rough
 In his seemed musical and low.
Shepherd of King Admetus.

They are slaves who dare not be
 In the right with two or three.
Stanzas on Freedom.

Once to every man and nation comes the moment to decide,
 In the strife of Truth with Falsehood, for the good or evil side.

The Present Crisis.

Truth for ever on the scaffold, Wrong for ever on the throne. *Ib.*

Then to side with Truth is noble when we share her wretched crust,
 Ere her cause bring fame and profit, and 'tis prosperous to be just;

201b

Then it is the brave man chooses, while the coward turns aside,
 Doubting in his abject spirit, till his Lord is crucified. *Ib.*

They enslave their children's children who make compromise with sin. *Ib.*

The birch, most shy and ladylike of trees.
An Indian Summer Reverie.

They talk about their Pilgrim blood,
 Their birthright high and holy!
 A mountain-stream that ends in mud
 Methinks is melancholy.

Interview with Miles Standish.

The traitor to Humanity is the traitor most accursed. *Ib.*

He's true to God who's true to man; where-ever wrong is done,
 To the humblest and the weakest 'neath the all-beholding sun. *Ib.*

This child is not mine as the first was,
 I cannot sing it to rest,
 I cannot lift it up fatherly,
 And bless it upon my breast.
 Yet it lies in my little one's cradle,
 And sits in my little one's chair,
 And the light of the heaven she's gone to
 Transfigures its golden hair.

The Changeling.

'Tis heaven alone that is given away,
 'Tis only God may be had for the asking.
Vision of Sir Launfal. Prelude to Part 1.

And what is so rare as a day in June?
 Then, if ever, come perfect days.
 Then heaven tries earth if it be in tune,
 And over it softly her warm ear lays. *Ib.*

He gives nothing but worthless gold
 Who gives from a sense of duty. *Part 1, 6.*

A reading-machine, always wound up and going,
 He mastered whatever was not worth the knowing. **A Fable for Critics.**

And I honour the man who is willing to sink
 Half his present repute for the freedom to think. *Ib.*

An' you've gut to git up airy
 Ef you want to take in God.
The Biglow Papers. First Series (1846). *No. 1.*

Ninepunce a day fer killin' folks comes kind
 o' low fer murder. *No. 2.*

But Consistency still wuz a part of his plan,—
 He's been true to one party,—an' thet is himself.

No. 3. What Mr. Robinson Thinks.

But John P.
 Robinson he

Sez they didn't know everythin' down in Judee. *Ib.*

A marcoifal Providence fashioned us holler,
 O' purpose thet we might our principles swaller. *No. 4.*

*"Ground not upon dreams, you know they are ever contrary."—*T. Middleton: Family of Love, iv. 2 (1608).* "Dreams, you know, go always by contraries."—*O. Goldsmith: Citizen of the World, No. 46.*

LOWELL

202a

We're the original friends o' the nation
All the rest air a paltry an' base fabrication.

No. 5.

To the people they're ollers ez slick ez molasses,
An' butter their bread on both sides with
The Masses.

Ib.

Constitutoounts air hendy to help a man in,
But afterwards don't weigh the heft of a pin.

Ib.

But libbaty's a kind o' thing
Thet don't agree with niggers.

No. 6. *The Pious Editor's Creed.*

An' in convartin' public trusts
To very privit uses.

Ib.

I don't believe in princerple,
But oh, I *du* in interest.

Ib.

It ain't by princerples nor men
My preudunt course is steadied :
I scent wich pays the best, an' then
Go into it baldheaded.

Ib.

Not but wut abstract war is horrid,
I sign to thet with all my heart,—
But civilysation *doos* git forrid
Sometimes upon a powder-cart.

No. 7. *From a Candidate.*

Ez to my princerples, I glory
In hevin' nothin' o' the sort ;
I ain't a Whig, I ain't a Tory,
I'm jest a candidate, in short.

Ib.

Then you can call me "Timbertoes,"—thet's
wut the people likes ;
Sutthin' combinin' morril truth with phrases
sech ez strikes.

No. 8.

God makes sech nights, all white and still,
Fur 'z you can look or listen.
Second Series (1862-66). *The Courtin'.*

He stood a spell on one foot fust,
Then stood a spell on t'other,
An' on which one he felt the wust
He couldn't ha' told ye nuther.

Ib.

An' never hed a relative thet done a stroke,
o' work.

No. 1.

My gran'ther's rule was safer 'n 't is to crow :
Don't never prophesy—onless ye know.

No. 2. *Mason and Slidell.*

It's most enough to make a deaconswear.

Ib.

Of all the sarse that I can call to mind,
England *doos* make the most onpleasant kind :
It's you're the sinner ollers, she's the saint ;
Wut's good's all English, all thet isn't ain't.

Ib.

She's all thet's honest, honnable, an' fair,
An' when the vartoos died they made her
heir.

Ib.

The one thet fust gits mad's most ollers
wrong.

Ib.

Folks never understand the folks they hate.

Ib.

Ef you want peace, the thing you've gut to
du
Is jes' to show you're up to fightin', tu.

Ib.

202b

Taxes milks dry, but, neighbour, you'll allow
That havin' things onsettled kills the cow.

Ib.

Young folks are smart, but all ain't good
thet's new ;
I guess the gran'thers they knowed sunthin',
tu.

Ib.

But as they hedn't no gret things to say,
An' sed 'em often, I come right away.

Ib.

Sence I've ben here, I've hired a chap to
look about for me
To git me a transplantable an' thrifty fem'ly-
tree.

No. 3.

I wuz for layin' low a spell to find out where
'twuz leadin'.

Ib.

I mean a kin' o' hangin' roun' an' settin' on
a fence,
Till Prov'dunce pinte how to jump an'
save the most expense.

Ib.

I tell ye wut, my jedgment is you're pooty
sure to fail,
Ez lon' 'z the head keeps turnin' back for
counsel to the tail.

Ib.

Knowin' the ears long speeches suit air
mostly made to match.

Ib.

We've a war, an' a debt, an' a flag ; an' ef
this
Ain't to be interpendunt, why, wut on airth
is ?

No. 4.

We're clean out o' money, an' 'most out o'
lyin'.

Ib.

Now warn't thet a system wuth pains in
presarvin',
Where the people found jints an' their frien's
done the carvin'.

No. 5.

No, never say nothin' without you're com-
pelled tu,
An' then don't say nothin' thet you can be
held tu.

Ib.

Democ'acy gives every man
A right to be his own oppressor.

No. 7

The right to be a cussed fool
Is safe from all devices human :
It's common (ez a gin'l rule)
To every critter born o' woman.

Ib.

Nut while the two-legged gab-machine's so
plenty.

No. 11.

But somehow, when the dogs hed gut asleep,
Their love o' mutton beat their love o' sheep.

Ib.

May is a pious fraud of the almanac.
Under the Willows.

Old loves, old aspirations, and old dreams,
More beautiful for being old and gone.

The Parting of the Ways.

For only by unlearning Wisdom comes.

Ib.

Happy long life, with honour at the close,
Friends' painless tears, the softened thought
of foes ! *Memoriæ Positum. R. G. S. 2.*

LUCAS—LYTTELTON

203a

Before Man made us citizens, great Nature
made us men.

On the Capture of certain Fugitive Slaves.

The many make the household
But only one the home. **The Dead House.**

Whom the heart of man shuts out,
Sometimes the heart of God takes in.

The Forlorn.

LUCAS, Edward Verrall (b. 1868)

We hunt the sweet berry
With purple-stained ardour.

The Friendly Town (1905). The Argument.

But O to hunt books in
The Charing Cross Road! *Ib.*

A man who wants to play billiards must
have no other ambition. Billiards is all.
Character and Comedy.

LYDGATE, John (c. 1370-c. 1450)

Woord is but wynd; leave woord and take
the dede. **Secreta Secretorum.**

Sithe of our language he* was the lodesterre.
The Falls of Princes.

Sith he in English-making was the best,
Pray unto God to give his soul good rest. *Ib.*

Beware alway of doubleness.
**Balade in the preise or rather dispreise
of women for their doubleness.†**

But for lack of money I could not speed.
The London Lyckpenny.

A penny can do no more than it may. *Ib.*
Against truth falsehood hath no might.

The Story of Thebes. Part 2.

Love is more than great riches. *Part 3.*

Wine and women into apostasie
Cause wise men to fall. **The Remedy of Love.**

LYLY, John (1554?-1606)

I account more strength in a true heart
than in a walled citie. **Endymion.**

The sun shineth upon the dunghill, and is
not corrupted.‡

Euphues or the Anatomy of Wit (1579).

Who stood as though he had a flea in his
ear. *Ib.*

Always have an eye to the mayne, what-
soever thou art chaunced at the buy. *Ib.*

He that loseth his honestie, hath nothing
else to lose. *Ib.*

Long quaffing maketh a short lyfe. *Ib.*

Young twigges are sooner bent than old
trees. *Ib.*

* Chaucer.

† Sometimes attributed to Chaucer.

‡ See Bacon: "The sun, which passeth," etc.,
p. 7b and p. 13b

203b

Campaspe: Were women never so fair,
men would be false.

Apelles: Were women never so false, men
would be fond.

Alexander and Campaspe (1584). Act iii. 3.

Truste on the dede and not in gaye speechys.
Secreta Secretorum.

**LYNDSAY, Sir David, Scottish Poet
(1490-c. 1557)**

When kirk ne yairnis [desires] na dignity,
Nor wives na soveranitie. **The Complaint.**

To colliers, carters, and to cooks,
To Jack and Tom, my rhyme shall be directed.
The Monarchy.

That night he sleepit never ane wink,
But still did on the lady think.

History of Squire Meldrum.

Luife bene the ladder quhilk hes bot steppis
twa,
Be quhilk we may clim up to lyfe againe
Out of this vail of miserie and wa.

Satire of the Three Estatis.

Pt. 2, line 3, 492.

("Love is the ladder which has but two steps
by which we may climb up to life again out
of this vale of misery and woe"—the two
steps being (1) Love God; (2) Love your
neighbour.)

LYSAGHT, Sidney Royse (b. 1857)

Dreams that bring us little comfort, heavenly
promises that lapse

Into some remote It-may-be, into some forlorn
Perhaps. **A Ritual.**

A Confession of Unfaith. St. 32.

And Wisdom cries, "I know not anything";
And only Faith beholds that all is well.

A Lesson. l. 102.

**LYTE, Rev. Henry Francis (1793-
1847)**

Abide with me, fast falls the eventide;
The darkness deepens; Lord, with me abide.
Eventide.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness. *Ib.*

Down, down beneath the deep,
That oft in triumph bore him,
He sleeps a sound and peaceful sleep,
With the salt waves dashing o'er him.
The Sailor's Grave.

Sleep on, sleep on, thou mighty dead!
A glorious tomb they've found thee;
The broad blue sky above thee spread,
The boundless ocean round thee. *Ib.*

**LYTTELTON, George, 1st Baron
Lyttelton (1709-1773)**

Without any snivelling signs of contrition
or repentance.

Dialogues of the Dead (1760).

LYTTELTON—LYTTON

204a

Ah, how have I deserved, inhuman maid,
To have my faithful service thus repaid?

Progress of Love (1732). 1.

Ah, no! the conquest was obtained with ease;
He pleased you by not studying to please.

Ib., 3.

Not, like a cloistered drone, to read and doze,
In undeserving, undeserved repose.

To the Rev. Dr. Ayscough.

Tell me, my heart, if this be love.

Song. *When Delia.*

Alas! by some degree of woe
We every bliss must gain:
The heart can ne'er a transport know,
That never feels a pain.

Song. *Say, Myra* (1753).

Through her expressive eyes her soul distinctly spoke.

**Monody to the Memory of
Lady Lyttelton** (1747).

A prudence undeceiving, undeceived,
That nor too little, nor too much believed,
That scorned unjust Suspicion's coward fear,
And without weakness knew to be sincere.

Ib.

None without hope e'er loved the brightest
fair,
But love can hope where reason would despair.

Epigram.

How much the wife is dearer than the bride.
An Irregular Ode.

Seek to be good, but aim not to be great;
A woman's noblest station is retreat.

Advice to a Lady.

The important business of your life is love.

Ib.

Women, like princes, find few real friends:
All who approach them their own ends
pursue;

Lovers and ministers are seldom true. *Ib.*

What is your sex's earliest, latest care,
Your heart's supreme ambition? To be fair.

Ib.

The lover in the husband may be lost. *Ib.*

For his chaste Muse employed her heaven-
taught lyre

None but the noblest passions to inspire;
Not one immoral, one corrupted thought,
One line which dying he could wish to blot.

Prologue to Thomson's "Coriolanus."

'Tis easier far to lose than to resign. **Elegy.**

Where none admire, 'tis useless to excel!
Where none are beaux, 'tis vain to be a belle.
Soliloquy on a Beauty in the Country.

**LYTTON, Edward George Earle
Lytton Bulwer-, 1st Baron Lytton**
(1803-1873)

Men are valued not for what they are, but
for what they seem to be. **Money** (1840). i. 1.

204b

Where sense with sound, and ease with
weight combine,

In the pure silver of Pope's ringing line.

The New Timon (1846).

Frank, haughty, rash,—the Rupert of debate.*
Part 1, st. 6.

A quaint farrago of absurd conceits,
Out-babbling Wordsworth and out-glittering
Keats. *Ib.*

Preach as we will in this wrong world of ours,
Man's fate and woman's are contending
powers;

Each strives to dupe the other in the game,—
Guilt to the victor—to the vanquished shame!

Part 2, 2.

Love gains the shrine when pity opes the door.
Part 3, 1.

He never errs who sacrifices self. *Part 4, 3.*

Beneath the rule of men entirely great
The pen is mightier than the sword.

Richelieu (1839). ii., 2.

Take away the sword—

States can be saved without it. *Ib.*

In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As—fail. *Ib.*

Keep all you have and try for all you can.

King Arthur (1848). *Book 2, 70.*

That truth once known, all else is worthless
lumber;

The greatest pleasure of the greatest number.
Book 8, 70.

Castles in the air cost a vast deal to keep
up. **The Lady of Lyons** (1838). i. 3.

Rank is a great beautifier. *ii. 1.*

The prudent man may direct a state; but
it is the enthusiast who regenerates it, or
ruins. **Rienzi** (1835). *Book 1, ch. 8.*

An innocent heart is a brittle thing, and
one false vow can break it.

Last of the Barons (1843). *Book 1, ch. 2.*

Happy is the man who hath never known
what it is to taste of fame—to have it is a
purgatory, to want it is a Hell!

Book 5, ch. 1.

There is no anguish like an error—
we feel ashamed. *—The 6.*

Ernest Maltravers (1837). *Bk. 3, ch. 3.*

When the people have no other tyrant,
their own public opinion becomes one.

Book 6, ch. 5.

A good heart is better than all the heads
in the world. **The Disowned** (1828). *Ch. 33.*

The easiest person to deceive is one's own
self. *Ch. 42.*

The deadliest foe to love is custom.

Devereux (1829). *Book 3, ch. 5.*

*"The Rupert of debate," a term applied by B.
Disraeli, April, 1844, to Lord Stanley.

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

The Last Days of Pompeii (1834).

Book 1, ch. 8.

Poverty makes some humble, but more malignant.

Eugene Aram (1832). *Book 1, ch. 7.*

The magic of the tongue is the most dangerous of all spells. *Ib.*

Fate laughs at probabilities. *Ch. 10.*

Men who make money rarely saunter; men who save money rarely swagger.

My Novel (1853). *Book 11, ch. 2.*

None but those whose courage is unquestionable, can afford to be effeminate.

Pelham (1828). *Ch. 44, maxim 5.*

Revolutions are not made with rose-water.

The Parisians (1873). *Book 5, ch. 7.*

Talent convinces—Genius but excites.

Earlier Poems. *Talent and Genius.*

LYTTON, Edward Robert Bulwer-, 1st Earl of Lytton (Owen Meredith) (1831–1891)

Genius does what it must, and talent does what it can. *Last Words.*

MACAULAY, Thos. Babington, Lord Macaulay (1800–1859)

Men are never so likely to settle a question rightly as when they discuss it freely.

Critical and Historical Essays.

Southey's Colloquies (Jan., 1830).

Nothing is so galling to a people, not broken in from the birth, as a paternal, or, in other words a meddling government, a government which tells them what to read, and say, and eat, and drink, and wear. *Ib.*

A single breaker may recede; but the tide is evidently coming in. *Ib.*

We have heard it said that five per cent. is the natural interest of money. *Ib.*

The immortal influence of Athens.

Milford's History of Greece.

Free trade, one of the greatest blessings which a government can confer on a people, is in almost every country unpopular. *Ib.*

Our academical Pharisees.

Milton (Aug., 1825).

The dust and silence of the upper shelf. *Ib.*

As civilisation advances, poetry almost necessarily declines. *Ib.*

Perhaps no person can be a poet, or even enjoy poetry, without a certain unsoundness of mind. *Ib.*

Of all people children are the most imaginative. *Ib.*

Nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. *Ib.*

A propensity which, for want of a better name, we will christen Boswellism. *Ib.*

Nothing is so useless as a general maxim.

Macchiavelli (March, 1827).

In enterprises like theirs parsimony is the worst profusion.

Hallam's Constitutional History (Sept., 1828).

Public opinion has its natural flux and reflux. *Ib.*

The gallery in which the reporters sit has become a fourth estate of the realm.* *Ib.*

Everybody who has the least sensibility or imagination derives a certain pleasure from pictures.

Mr. Robert Montgomery's Poems (April, 1830).

He had a head which statuary loved to copy, and a foot the deformity of which the beggars in the street mimicked.

Moore's Life of Byron (June, 1831).

We know no spectacle so ridiculous as the British public in one of its periodical fits of morality. *Ib.*

A system in which the two great commandments were, to hate your neighbour, and to love your neighbour's wife. *Ib.*

Politeness has been well defined as benevolence in small things.

Boswell's Life of Johnson (Sept., 1831).

To be regarded in his own age as a classic, and in ours as a companion. *Ib.*

A great man who neither sought nor shunned greatness, who found glory only because glory lay in the plain path of duty.†

John Hampden (Dec., 1831).

The reluctant obedience of distant provinces generally costs more than it is worth.

Lord Mahon's War of the Succession (Jan., 1833).

Lues Boswelliana, or disease of admiration.

William Pitt, Earl of Chatham (Jan., 1834).

The history of England is emphatically the history of progress.

Sir J. Mackintosh's History of the Revolution (July, 1835).

An acre in Middlesex is better than a principality in Utopia.

Lord Bacon (July, 1837).

He had a wonderful talent for packing thought close, and rendering it portable. *Ib.*

The chequered spectacle of so much glory and so much shame. *Ib.*

The rising hope of those stern and unbending Tories.

Gladstone on Church and State (April, 1839).

* See "Historical and Traditional" Quotations, *infra.*

† See Tennyson: "The path of duty," etc.

He has one gift most dangerous to a speculator, a vast command of a kind of language, grave and majestic, but of vague and uncertain import. *Ib.*

She [the Roman Catholic Church] may still exist in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.*

Ranke's History of the Popes (Oct., 1840).

In that temple of silence and reconciliation where the enmities of twenty generations lie buried, in the Great Abbey which has during many ages afforded a quiet resting-place to those whose minds and bodies have been shattered by the contentions of the Great Hall. *Warren Hastings (Oct., 1841).*

In order that he might rob a neighbour whom he had promised to defend, black men fought on the Coromandel, and red men scalped each other by the Great Lakes of North America.

Frederic the Great (April, 1842).

Like Sir Condy Rackrent in the tale,† she survived her own wake, and overheard the judgment of posterity.

Madame d'Arblay (Jan. 1843).

It is not given to the human intellect to expand itself widely in all directions at once, and to be at the same time gigantic and well-proportioned. *Ib.*

A sort of broken Johnsonese. *Ib.*

He [Grenville] was the raven of the House of Commons, always croaking defeat in the midst of triumphs.

The Earl of Chatham (Oct., 1844).

He [Henry Fox] was the most unpopular of the statesmen of his time, not because he sinned more than many of them, but because he canted less. *Ib.*

He was a rake among scholars, and a scholar among rakes.

Review of Atkin's Life of Addison (July, 1843).

To every man upon this earth

Death cometh soon or late ;

* When London shall be an habitation of bitters, when St. Paul's and Westminster Abbey shall stand, shapeless ruins in the midst of an unpeopled marsh . . . some transatlantic commentator may be weighing in the scales, etc.—*Shelley: Dedication of Peter Bell the Third (Dec. 1, 1819).*—At last some curious native of Lima will visit London and give a sketch of the ruins of Westminster and St. Paul's.—*H. Walpole: Letter to Sir H. Mann, Nov. 24, 1774.*—The same idea, however, occurred in the following title of a book published in London in 1780: "Poems by a young Noblesman lately deceased [the second Lord Lyttelton, d. Nov. 27, 1779]; particularly the State of England, and the once flourishing City of London. In a letter from an American Traveller, dated from the Ruinous Portico of St. Paul's, in the year 2199, to a friend settled in Boston, the Metropolis of the Western Empire."

† Miss Edgeworth's novel, *Castle Rackrent*, see p. 129b.

And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his Gods ?

*Lays of Ancient Rome (1842).
Horatius, st. 27.*

Then none was for a party ;
Then all were for the state ;
Then the great man helped the poor,
And the poor man loved the great. *St. 32.*

As we wax hot in faction,
In battle we wax cold ;
Wherefore men fight not as they fought
In the brave days of old. *St. 33.*

Was none who would be foremost
To lead such dire attack ;
But those behind cried " Forward !"
And those before cried " Back !"
St. 50.

And even the ranks of Tuscany
Could scarce forbear to cheer. *St. 60-*

" Heaven help him ! " quoth Lars Porsena,
" And bring him safe to shore ;
For such a gallant feat of arms
Was never seen before." *St. 63.*

How well Horatius kept the bridge
In the brave days of old. *St. 70.*

For aye Valerius loathed the wrong,
And aye upheld the right.
The Battle of Lake Regillus. St. 18.

One of us two, Herminius,
Shall never more go home ;
I will lay on for Tusculum
And lay thou on for Rome ! *St. 27.*

These be the Great Twin Brethren. *Ib.*

Poured thick and fast the burning words
which tyrants quake to hear. *Virginia.*

He looked upon his people, and a tear was
in his eye.

He looked upon the traitors, and his glance
was stern and high. *Ivry.*

Attend, all ye who list to hear our noble
England's praise ;
I tell of the thrice famous deeds she wrought
in ancient days. *The Armada.*

O wherefore come ye forth, in triumph from
the north ? *Battle of Naseby.*

Persecution produced its natural effect on
them. It found them a sect ; it made them
a faction.

History of England (1855). Ch. 1.

He . . . felt towards those whom he had
deserted that peculiar malignity which has,
in all ages, been characteristic of apostates. *Ib.*

It was a crime in a child to read by the
bedside of a sick parent one of those beautiful
collects which had soothed the griefs of
forty generations of Christians. *Ch. 2.*

The Puritan hated bearbaiting, not because
it gave pain to the bear, but because it gave
pleasure to the spectators. *Ib.*

207a

It is possible to be below flattery, as well as above it. *Ib.*

Intoxicated with animosity. *Ib.*

There were gentlemen and there were seamen in the navy of Charles the Second. But the seamen were not gentlemen; and the gentlemen were not seamen. *Ch. 3.*

He [Rumbold] never would believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden. *Ch. 5.*

In every age the vilest specimens of human nature are to be found among demagogues. *Ib.*

The Habeas Corpus Act . . . the most stringent curb that ever legislation imposed on tyranny. *Ch. 6.*

McCRAE, Lieut.-Colonel John (Canadian) (d. Jan., 1918)

In Flanders Fields the poppies blow
Between the crosses, row on row,
That mark our place, and in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie

In Flanders Fields.

In Flanders Fields. Punch, Dec. 8, 1915.

Take up our quarrel with the foe :

To you from failing hands we throw

The torch; be yours to hold it high.

If ye break faith with us who die,

We shall not sleep, though poppies grow

In Flanders Fields. *Ib.*

MACDONALD, George (1824-1905)

Alas ! how easily things go wrong !

A sigh too deep, or a kiss too long,

And then comes a mist and a weeping rain,

And life is never the same again.

Phantastes. l. 1.

Where did you come from, baby dear ?

Out of the everywhere into here. *Baby.*

The roses make the world so sweet,

The bees, the birds have such a tune,

There's such a light and such a heat

And such a joy in June. *To —*

Night with her power to silence day.

Violin Songs. My Heart.

We must do the thing we *must*

Before the thing we *may* ;

We are unfit for any trust

Till we can and do obey.

Willie's Question. Part 4.

You would not think any duty small

If you yourself were great. *Ib.*

This is the highest learning,

The hardest and the best :

From self to keep still turning,

And honour all the rest.

After Thomas à Kempis. 7, St. 1.

Better to have a loving friend

Than ten admiring foes. *St. 2.*

207b

Grief suages grief, and joy doth joy enhance :
Nature is generous to her children so.

A Book of Sonnets. To S. F. S.

He that would sing, but hath no song,

Must speak the right, denounce the wrong.

How shall he sing ? l. 7.

A bird knows nothing of gladness,

Is only a song machine.

A Book of Dreams. Part 2, 2.

Listless and sad, without complaint,

Like dead men in a dream.

The Disciple. 11, st. 8.

The man that feareth, Lord, to doubt,

In that fear doubteth Thee. *32, st. 15.*

Beauty and sadness always go together.

Within and Without. Part 4, sec. 3.

MACKAY, Chas., LL.D. (1814-1889)

The smallest effort is not lost ;

Each wavelet on the ocean tossed

Aid in the ebb-tide or the flow ;

Each raindrop makes some flow'ret blow ;

Each struggle lessens human woe.

The Old and the New. 44.

Cheer boys, cheer. *Song. Published 1856.*

MACKINTOSH, Sir James (1765-1832)

Diffused knowledge immortalises itself.

Vindiciæ Galliæ (1791).

The Commons, faithful to their system,
remained in a wise and masterly inactivity.

Ib.

Disciplined inaction.

Causes of the Revolution of 1688. Ch. 7.

Men are never so good or so bad as their
opinions. *Ethical Philosophy-(1830).*

MACKLIN, Charles (1697?-1797)

You are as welcome as the flowers in May.

Love à la Mode (1759). i. 1.

The law is a sort of hocus-pocus science,
that smiles in yer face while it picks yer
pocket ; and the glorious uncertainty of it is
of mair use to the professors than the justice
of it. *ii. 1.*

She looks as if butter would not melt in her
mouth. *The Man of the World (1781). i. 1.*

MACLEOD, Norman, D.D. (1812-1872)

Courage, brother ! do not stumble,

Though thy path be dark as night ;

There's a star to guide the humble ;

Trust in God, and do the Right.

Trust in God.

MADDEN, Richard Robert, M.D. (1798-1886)

Some grave their wrongs on marble ; He, more
just,

Stooped down serene, and wrote them in the
dust. *Poems on Sacred Subjects.*

208a

MALLET, David (or Malloch) (1705 ?-1765)

Why did you swear mine eyes were bright,
Yet leave those eyes to weep ?

Margaret's Ghost.

O grant me, Heaven, a middle state,
Neither too humble nor too great ;
More than enough for nature's ends,
With something left to treat my friends.

Translation of Horace.

Strains that sigh and words that weep.*

Funeral Hymn. 23.

Words that weep, and strains that agonise.*

Amyntor and Theodora. 2, 306.

That sovereign bliss, a wife.

Cupid and Hymen.

We mourn the guilty, while the guilt we
blame. **Prologue to the Siege of Damascus.**

MANDEVILLE, Bernard (1670 ?-1733)

They put off hearings wilfully,
To finger the refreshing fee.

Fable of the Bees (1714).

MANNERS, John J. Robert (Duke of Rutland, (1818-1906)

Let wealth and commerce, laws and learning
die,

But leave us still our old nobility.

England's Trust, and other Poems. (1841) Part 3, 227.

MARLOWE, Christopher (1564-1593)

Come live with me, and be my love.

Song, "The Passionate Shepherd."†

By shallow rivers, to whose falls
Melodious birds sing madrigals.

Ib.

Infinite riches in a little room.

The Jew of Malta (c. 1589). Act i. 1.

Excess of wealth is cause of covetousness.

Ib.

Love me little, love me long.‡

Ib.

Religion

Hides many mischiefs from suspicion. **i. 2.**

It lies not in our power to love or hate,
For will in us is over-ruled by fate.

Hero and Leander (pub. 1598). Sestiad 1.

Who ever loved, that loved not at first sight ? §

Ib.

All women are ambitious naturally.

Ib.

Love always makes those eloquent that have
it.

Sestiad 2.

Was this the face that launched a thousand
ships,

And burnt the topless towers of Ilium ?

Faustus. v. 2.

* See Gray: "Thoughts that breathe," etc.

† Quoted in *The Merry Wives of Windsor*, Act 3,

I.

‡ See Herrick.

§ Quoted in *As You Like It*, Act iii. 3.

208b

O thou art fairer than the evening air,
Clad in the beauty of a thousand stars. **Ib.**

He that loves pleasure, must for pleasure fall.
v. 4.

Our swords shall play the orator for us.

Tamburlaine (c. 1586). Part 1, Act i. 3.

Virtue is the fount whence honour springs.

Part 1, v. 2.

More childish valorous than manly wise.

Part 2, iv. 1.

MARMION, Shackerley (1603-1639)

Great men's vices are esteemed as virtues.

Holland's Leaguer (1632). Act i. 1.

Great joys, like griefs, are silent.

v. 1.

Familiarity begets coldness.

The Antiquary (1641). Act i.

Our love is like our life ;

There is no man blest in either till his end.

A Fine Companion. Act i. 1.

MARTINEAU, Harriet (1802-1876)

And Sorrow tracketh wrong,
As echo follows song.

Hymn. On, on, for ever.

MARVELL, Andrew (1621-1678)

The inglorious arts of peace.

Horatian Ode upon Cromwell's Return from Ireland. l. 10.

He nothing common did, or mean,

Upon that memorable scene,

But with his keener eye

The axe's edge did try.

l. 57.

And now the Irish are ashamed

To see themselves in one year tamed :

So much one man can do,

That does both act and know.

l. 75.

Choosing each stone, and poisoning every weight,
Trying the measures of the breadth and height,
Here pulling down, and there erecting new,
Founding a firm state by proportions true.

The First Anniversary.

'Tis not a freedom that, where all command.
Ib.

Self-preservation, nature's first great law,
All the creation, except man, doth awe.*

Hodge's Vision from the Monument.

And all the way, to guide their chime,
With falling oars they kept the time.†

Bermudas.

The world in all doth but two nations bear,
The good, the bad, and these mixed every-
where.

The Loyal Scot.

* "Self-preservation is the first of laws."—*Dryden : The Spanish Friar*, Act iv. 2 (1681).

† "The oars kept time with the notes, and accompanied them with a melancholy sound, like that of mourners in a funeral procession beating their breasts in concert with the music."—*Plutarch : Life of Demetrius*.

But only human eyes can weep.

Eyes and Tears. l. 43.

Music, the mosaic of the Air.

Music's Empire.

MASEFIELD, John (b. 1875)

Oh some are fond of Spanish wine and some
are fond of French,
And some'll swallow tay and stuff fit only for
a wench. Captain Stratton's Fancy.

Oh some that's good and godly ones they holds
that it's a sin
To troll the jolly bowl around, and let the
dollars spin ;
But I'm for toleration and for drinking at an
inn,

Says the old bold mate of Harry Morgan.
Ib.

It's a warm wind, the west wind, full of birds'
cries. The West Wind.

It's the white road westwards is the road I
must tread
To the green grass, the cool grass, and rest for
heart and head,
To the violets and the brown brooks and the
thrushes' song
In the fine land, the west land, the land where
I belong. Ib.

And skill's a joy to any man.
The Everlasting Mercy. l. 600.

And he who gives a child a treat
Makes joy-bells ring in Heaven's street,
And he who gives a child a home,
Builds palaces in Kingdom come. Ib., l. 835.
I look on martyrs as mistakes,
But still they burned for it at stakes.
Ib., l. 933.

Better a brutal starving nation,
Than men with thoughts above their station.
Ib., l. 965.

Her heart is always doing lovely things,
Filling my wintry mind with simple flowers,
Playing sweet tunes on my untuned strings,
Delighting all my undelightful hours.
Her Heart.

Man with his burning soul
Has but an hour of breath
To build a ship of truth
In which his soul may sail—
Sail on the sea of death ;
For death takes toll
Of beauty, courage, youth,
Of all but truth. Truth.

The days that make us happy make us wise.
Biography.

The great street paved with water, filled with
shipping,
And all the world's flags flying and seagulls
dipping. Ib. (Of the Thames.)

And life made wretched out of human ken,
And miles of shopping women served by men.
Ib.

I must go down to the seas again, to the lonely
sea and the sky.

And all I ask is a tall ship and a star to steer
her by ;
And the wheel's kick and the wind's song and
the white sail's shaking,
And a grey mist on the sea's face, and a grey
dawn breaking. Sea Fever.

I must go down to the seas again, to the
vagrant gypsy life,
To the gull's way and the whale's way, where
the wind's like a whetted knife ;
And all I ask is a merry yarn from a laughing
fellow-rover,
And quiet sleep and a sweet dream when the
long trick's over. Ib.

Long since, when all the docks were filled
With that sea beauty man has ceased to build.
Ships.

There is something—something—
Something which gives me
Loathing, terror,
To leave the dead
So alone, so wretched. They Closed her Eyes.

And all night long the stone
Felt how the wind was blown ;
And all night long the rock
Stood the sea's shock ;
While, from the window, I
Looked out, and wondered why,
Why at such length
Such force should fight such strength.
Watching by a Sick-bed.

MASON, Rev. William (1724-1797)

Even mitred dulness learns to feel.
Ode to Independence.

The fattest hog in Epicurus' sty.
Heroic Epistle.

All praise is foreign, but of true desert ;
Plays round the head, and comes not to the
heart. Musæus.

Fancy is the friend of woe.
Ode. No. 7, st. 2.

Waste is not grandeur.
The English Garden (1772). Book 2, 20.

Taste here were sacrilege. Ib.

Fashion ever is a wayward child.
Book 4, 430.

MASSEY, Gerald (1828-1907)

And Life is all the sweeter that he lived,
And all he loved more sacred for his sake :
And Death is all the brighter that he died,
And Heaven's all the happier that he's there.
Lines in Memory of Earl Brownlow.

In this dim world of clouding cares,
We rarely know, till 'wildered eyes
See white wings lessening up the skies,
The angels with us unawares.
The Ballad of Babe Christabel.

210a

This world is full of beauty, as other worlds
above;
And, if we did our duty, it might be full of
love.

*Cries of Forty-Eight. This world is full of
beauty.*

Now, victory to our England!
And where'er she lifts her hand
In Freedom's fight, to rescue Right,
God bless the dear old Land!

England goes to Battle.

One sharp, stern struggle, and the slaves of
centuries are free. *The Patriot. l. 58.*

To those who walk beside them, great men
seem

More common earth; but distance makes them
stars. *Hood. l. 11.*

We're driven back for our next fray
A newer strength to borrow,
And where the vanguard camps to-day,
The rear shall rest to-morrow.

Song. 'Tis weary watching.

MASSINGER, Philip (1583-1640)

For any man to match above his rank
Is but to sell his liberty.

*Virgin Martyr (1620). i. 1.
(Written in conjunction with Thos. Dekker.)*

The picklock
That never fails. [Money.]
The Unnatural Combat (c. 1619). i. 1.

'Tis true, gold can do much,
But beauty more. *Ib.*

The world's wicked.
We are men, not saints, sweet lady; you must
practise

The manners of the time, if you intend
To have favour from it. *Ib.*

Serves and fears
The fury of the many-headed monster,
The giddy multitude. *iii. 2.*

There are so many ways to let out life.
Duke of Milan (c. 1618). i. 3.

But still remember, that a prince's secrets
Are balm concealed; but poison if discovered. *Ib.*

Honours never fail to purchase silence. *ii. 1.*

I am in,
And must go on; and since I have put off
From the shore of innocence, guilt be thou my
pilot. *Ib.*

Pray you use your freedom,
And, so far as you please, allow me mine,
To hear you only; not to be compelled
To take your moral potions. *iv. 3.*

Her goodness doth disdain comparison,
And, but herself, admits no parallel. *Ib.*

Now speak,
Or be for ever silent. *Ib.*

For injuries are writ in brass, kind Graccho,
And not to be forgotten. *v. 1.*

210b

Honours and great employments are great
burthens. *The Bondman (1623). i. 3.*

He that would govern others, first should be
The master of himself. *Ib.*

A wise man never
Attempts impossibilities.

The Renegado (1624). i. 1.

View yourselves
In the deceiving mirror of self-love.
Parliament of Love (1624). i. 5.

Better the devil's than a woman's slave. *ii. 2.*

To have the greatest blessing, a true friend. *iii. 2.*

What pity 'tis, one that can speak so well,
Should, in his actions, be so ill. *iii. 3.*

All words,
And no performance. *iv. 2.*

There are a thousand doors to let out life. *Ib.*

Our aim is glory and to leave our names
To aftertime. *The Roman Actor (1626). i. 1*

To descend
To the censure of a bitter word, or jest,
Dropped from a poet's pen. *Ib.*

This syllable, his will,
Stands for a thousand reasons. *i. 2.*

I in my own house am an emperor,
And will defend what's mine. *Ib.*

If there be,
Among the auditors, one whose conscience tells
him

He is of the same mould,—*We cannot help it.* *i. 3.*

This many-headed monster. *iii. 2.*

Grim Death. *iv. 2.*

For princes never more make known their
wisdom,
Than when they cherish goodness where they
find it.

Great Duke of Florence (1627). i. 1.

Greatness, which private men
Esteemed a blessing, is to me a curse;
And we who, for our high births, they conclude
The only freemen, are the only slaves.
Happy the golden mean! *Ib.*

A glorious lazy drone, grown fat with feeding
On other's toil. *i. 2.*

He's blind with too much light. *ii. 1.*

Delights, which to achieve, danger is nothing,
And loyalty but a word. *ii. 3.*

Great men,
Till they have gained their ends, are giants in
Their promises, but, those obtained, weak
pigmies

In their performance. And it is a maxim
Allowed among them, so they may deceive,
They may swear anything; for the queen of
love,

As they hold constantly, does never punish,
But smile, at lovers' perjuries. *Ib.*

I am driven
 Into a desperate strait; and cannot steer
 A middle course. *iii. 1.*

I never told a lie yet; and I hold it
 In some degree blasphemous to dispraise
 What's worthy admiration: yet, for once,
 I will dispraise a little. *Ib.*

At the best, my lord, she is a handsome pic-
 ture,
 And, that said, all is spoken. *Ib.*

Truth, a constant mistress, that
 Ever protects her servants. *Ib.*

Let my hand have the honour
 To convey a kiss from my lips to the cover of
 Your foot, dear signior. *iv. 1.*

He that knows no guilt
 Can know no fear. *iv. 2.*

The lilies
 Contending with the roses in her cheeks,
 Who most shall set them off. *v. 3.*

Like a rough orator, that brings more truth
 Than rhetoric, to make good his accusation. *Ib.*

Sure the duke is
 In the giving vein. *Ib.*

Let other monarchs
 Contend to be made glorious by proud war,
 And with the blood of their poor subjects,
 purchase
 Increase of empire, and increase their cares
 In keeping that which was by wrong extorted.
 Gilding unjust invasions with the trim
 Of glorious conquests; we, that would be
 known
 The father of our people, in our study
 And vigilance for their safety, must not change
 Their ploughshares into swords, and force
 them from
 The secure shade of their own vines, to be
 Scorched with the flames of war.

The Mald of Honour (1621?). i. 1.

Virtue, if not in action, is a vice;
 And when we move not forward, we go back-
 ward:
 Nor is this peace, the nurse of drones and
 cowards,
 Our health, but a disease. *Ib.*

Think not
 Our counsel's based upon so weak a base,
 As to be overturned, or shaken with
 Tempestuous winds of words. *Ib.*

I now will court her in the conqueror's style;
 "Come, see, and overcome." *ii. 1.*

Beauty, youth, and fortune meeting in you,
 I will vouchsafe to marry you. *ii. 2.*

I give him three years and a day to match my
 Toledo,
 And then we'll fight like dragons. *Ib.*

Desert may make a sergeant to a colonel,
 And it may hinder him from rising higher.
Act iii. 1.

O summer-friendship,
 Whose flattering leaves, that shadowed us in
 our
 Prosperity, with the least gust drop off
 In the autumn of adversity. *iii. 2.*

He's a man,
 I know, that at a reverent distance loves me;
 And such are ever faithful. What a sea
 Of melting ice I walk on! *iii. 3.*

He
 That kills himself to avoid misery, fears it,
 And, at the best, shows but a bastard valour.
 This life's a fort committed to my trust,
 Which I must not yield up till it be forced:
 Nor will I. He's not valiant that dares die,
 But he that boldly bears calamity. *Ib.*

Truth is armed
 And can defend itself. It must out, madam.
Act v. 1.

Love, how he melts! I cannot blame my
 lady's
 Unwillingness to part with such marmalade
 lips. **The Picture. Act i. 1.**

And what, in a mean man, I should call folly,
 Is in your majesty remarkable wisdom. *i. 2.*

Be dumb,
 Thou spirit of contradiction! *Ib.*

Ill news, madam,
 Are swallow-winged, but what's good
 Walks on crutches. *Act ii. 1.*

You have said,
 Gallants, so much, and hitherto done so little,
 That, till I learn to speak, and you to do,
 I must take time to thank you. *ii. 2.*

My dancing days are past. *Ib.*

Every soil,
 Where he is well, is to a valiant man
 His natural country. *Ib.*

He cannot 'scape their censures who delight
 To misapply whatever he shall write.
The Emperor of the East. Prologue.

The many-headed monster, multitude. *ii. 1.*

An innocent truth can never stand in need
 Of a guilty lie. *v. 3.*

They are too old to learn, and I too young
 To give them counsel.

The Fatal Dowry (c. 1619). i. 1.
(Written in conjunction with Nathaniel Field.)

Sir, though I would persuade, I'll not con-
 strain:
 Each man's opinion freely is his own
 Concerning anything, or anybody. *ii. 2.*

Farewell, uncivil man! let's meet no more;
 Here our long web of friendship I untwist. *iii. 1.*

That you can speak so well, and do so ill! *iv. 4.*

The devil turned precisian!
A New Way to Pay Old Debts (1625). i. 1.

212a

Friendship is but a word. *ii. 1.*
 If you like not hanging, drown yourself ; take
 some course
 For your reputation. *Ib.*
 I know your worship's wise, and needs no
 counsel ;
 Yet, if in my desire to do you service,
 I humbly offer my advice (but still
 Under correction), I hope I shall not
 Incur your high displeasure. *ii. 3.*
 I write *nil ultra* to my proudest hopes. *iv. 1.*
 The sum of all that makes a just man happy
 Consists in the well choosing of his wife. *Ib.*
 Hard things are compassed oft by easy means. *v. 1.*
 Patience, the beggar's virtue. *Ib.*
 Some undone widow sits upon my arm
 And takes away the use of 't ; and my sword,
 Glued to my scabbard with wronged orphans'
 tears,
 Will not be drawn. *Ib.*
 Pretty pastime, nephew !
 'Tis royal sport. [Hawking.]
The Guardian (1633). *Act i. 1.*
 Black detraction
 Will find faults where they are not. *i. 2.*
 Yet we should not,
 Howe'er besieged, deliver up our fort
 Of life, till it be forced. *ii. 4.*
 My being hath been but a living death,
 With a continued torture. *Ib.*
 A fine method !
 This is neither begging, borrowing, nor rob-
 bery ;
 Yet it hath a fine twang of all of them. *v. 4.*
 Where I love, I profess it ; where I hate,
 In every circumstance I dare proclaim it.
A Very Woman (1634). *Act i. 1.*
 To doubt is safer than to be secure. *Ib.*
 But, like a stoic, with a constancy
 Words nor affronts can shake, you still go on,
 And smile when men abuse you. *Ib.*
 They'll do little
 That shall offend you, for their chief desire
 Is to do nothing at all, sir. *ii. 1.*
 Revenge, that thirsty dropsy of our souls,
 Which makes us covet that which hurts us
 most,
 Is not alone sweet, but partakes of tartness. *iv. 2.*
 Build on your own deserts, and ever be
 A stranger to love's enemy, jealousy. *Ib.*
 In all the faith my innocence could give me,
 In the best language my true tongue could tell
 me,
 And all the broken sighs my sick heart lend me,
 I sued and served ; long did I love this lady,
 Long was my travail, long my trade to win her,
 With all the duty of my soul I served her.
iv. 3.

212b

Women, giddy women !
 In her the blemish of your sex you prove,
 There is no reason for your hate or love. *v. 2.*
 Though the desire of fame be the last weakness
 Wise men put off.* *v. 4.*
 Death hath a thousand doors to let out life ;
 I shall find one. *Ib.*
 Your unexpected courtesies amaze me,
 Which I will study with all love and service
 To appear worthy of. *v. 6.*
 Ambition, in a private man a vice,
 Is, in a prince, the virtue.
The Bashful Lover (1636). *i. 2.*
 And, confident we have the better cause,
 Why should we fear the trial ? *Ib.*
 This cause is to be fought, not pleaded. *Ib.*
 Fate cannot rob you of deserved applause,
 Whether you win or lose in such a cause. *Ib.*
 When you give,
 Give not by halves. *ii. 3.*
 No man's a faithful judge in his own cause. *ii. 7.*
 All the eminent and canonised beauties,
 By truth recorded, or by poets feigned. *iv. 1.*
 Virtue's but a word ;
 Fortune rules all. *Ib.*
 There is no law for restitution of fees, sir.
The Old Law.† *i. 1.*
 A free-tongued woman,
 And very excellent at telling secrets. *iv. 2.*
 The tale is worth the hearing ; and may move
 Compassion, and perhaps deserve your love
 And approbation.
Believe as you List (licensed 1631).
Prologue.
MATHEWS, Cotton, D.D. (1663-1728)
 In books a prodigal, they say,
 A living cyclopædia.
Translation of Epitaph on Anne Bradstreet.
 A table-talker rich in sense,
 And witty without wit's pretence. *Ib.*
MATHER, Increase, D.D. (1639-1723)
 I have only two comforts to live upon.
 The one is the Perfections of Christ ; the other
 is the Imperfections of all Christians.
Saying (attributed).
MAY, Thomas (1595-1650)
 Absence not long enough to root out quite
 All love, increases love at second sight.
Henry II.
 * See Milton : " That last infirmity of noble mind."
 A *Very Woman* was licensed for the stage in 1634,
 but appears to have been a revision of a former play.
 It was printed in 1655.
 † Printed 1656. Attributed to Massinger, Middleton
 and Rowley in collaboration.

213a

The law is blind, and speaks in general terms ;
She cannot pity where occasion serves.

The Heir (c. 1620). *Act iv.*

MEE, William (19th Century)

She's all my fancy painted her ;
She's lovely, she's divine.

Song.

MELVILLE (*see Whyte-Melville*)

MEREDITH, George (1828-1909)

All wisdom's armoury this man could wield.
The Sage Enamoured. 2.

Slave is the open mouth beneath the closed.
Ib., 4.

And name it gratitude, the word is poor. *Ib.*

Not till the fire is dying in the grate,
Look we for any kinship with the stars.
Modern Love (1862). *St. 4.*

It is in truth a most contagious game :
HIDING THE SKELETON shall be its name.
St. 17.

No state is enviable. *St. 19.*

The actors are, it seems, the usual three :
Husband, and wife, and lover. *St. 25.*

O ! have a care of natures that are mute !
St. 35.

How many a thing which we cast to the ground
When others pick it up becomes a gem !
St. 41.

We drank the pure daylight of honest speech
St. 48.

Enter these enchanted woods,
You who dare.

The Woods of Westermains. 1.

Change the strongest son of Life. *Ib.*, 4.

He who has looked upon Earth
Deeper than flower and fruit,
Losing some hue of his mirth,
As the tree striking rock at the root.

The Day of the Daughter of Hades. 1.

For singing till his heaven fills,
'Tis love of earth that he instils.

The Lark Ascending.

Through self-forgetfulness divine. *Ib.*

First of earthly singers, the sun-loved rill.
Phœbus with Admetus. *St. 3.*

She whom I love is hard to catch and conquer,
Hard, but O the glory of the winning were
she won !

Love in the Valley (1851). *St. 2.*

Quaintest, richest carol of all the singing
throats. [The blackbird.] *St. 17.*

As the birds do, so do we,
Bill our mate, and choose our tree.

The Three Singers to Young Blood. 1.

Unfaith clamouring to be coined
To faith by proof. *Earth and Man.* *St. 41.*

213b

But O the truth, the truth ! the many eyes
That look on it ! the diverse things they see !
A Ballad of Fair Ladies in Revolt. *St. 16.*

Sir spokesman, sneers are weakness veiling
rage. *St. 42.*

I've studied men from my topsy-turvy
Close, and, I reckon, rather true.
Some are fine fellows : some, right scurvy :
Most, a dash between the two.

Juggling Jerry. *St. 7.*

They need their pious exercises less
Than schooling in the Pleasures.

A Certain People.

And chiefly for the weaker by the wall,
You bore that lamp of sane benevolence.

To a Friend Lost.

Now Vengeance has a brood of eggs,
But Patience must be hen.

Archduchess Anne. *St. 12.*

With patient inattention hear him prate.
Bellerophon. *St. 4.*

Full lasting is the song, though he
The singer passes : lasting too,
For souls not lent in usury,
The rapture of the forward view.

A Reading of Earth.

The Thrush in February. *St. 17.*

So near to mute the zephyrs flute
That only leaflets dance.

Outer and Inner. *St. 1.*

So may we read, and little find them cold :
Not frosty lamps illuminating dead space,
Not distant aliens, not senseless Powers.
The fire is in them whereof we are born ;
The music of their motion may be ours.

Meditation under Stars.

We spend our lives in learning pilotage,
And grow good steersmen when the vessel's
crank. *The Wisdom of Eld.*

There are giants to slay, and they call for their
Jack. *The Empty Purse.*

Sword of Common Sense !
Our surest gift. *Ode. To the Comic Spirit.*

For he is England ; Admiral,
Till the setting of her sun.

Trafalgar Day. (*Of Nelson.*)

God's rarest blessing is, after all, a good
woman.

The Ordeal of Richard Feverel (1859).
Ch. 34.

Cynicism is intellectual dandyism.
The Egoist (1879). *Ch. 7.*

The classic scholar is he whose blood is
most nuptial to the webbed bottle . . . Port
hymns to his conservatism. *Ch. 19.*

Note the superiority of wine over Venus !
I may say the magnanimity of wine ; our
jealousy turns on him that will not share ! *Ib.*

Cleverness is an attribute of the selecter
missionary lieutenants of Satan.

Diana of the Crossways (1885). *Ch. 1.*

214a

The sentimental people fiddle harmonics on
the string of sensualism. *Ib.*

'Tis Ireland gives England her soldiers, her
generals too. *Ch. 2.*

Observation is the most enduring of the
pleasures of life. *Ch. 11.*

She was a lady of incisive features bound
in stale parchment. *Ch. 14.*

"But how divine is utterance!" she said.
"As we to the brutes, poets are to us." *Ch. 16.*

There is nothing the body suffers that the
soul may not profit by. *Ch. 43.*

I expect that Woman will be the last thing
civilised by man.

MEREDITH, Owen (*see* Lytton, Edward Robert Bulwer)

MERIVALE, John Herman (1779-1844)

Fortune and Hope, farewell! I've found the
port:

You've done with me; go now with others
sport. *Translation of Greek Epigram.**

MERRICK, Rev. James (1720-1769)

So high at last the contest rose,
From words they almost came to blows.
The Chameleon.

You all are right and all are wrong:
When next you talk of what you view,
Think others see as well as you. *Ib.*

Not what we wish, but what we want.
Hymn.

MEYNELL, Alice (*née* Thompson)
(d. Nov. 27, 1922)

I come from nothing; but from where
Come the undying thoughts I bear?
The Modern Poet.

A poet's face asleep is this grey morn.
In February.

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them
white.

She guards them from the steep.
The Lady of the Lambs.

She holds her little thoughts in sight,
Though gay they run and leap.
She is so circumspect and right,
She has her soul to keep. *Ib.*

My human song must be
My human thought. Be patient till 'tis
done.

I shall not hold my little peace; for me
There is no peace but one.

The Poet to the Birds.
(*Last Poems, pub. 1923.*)

214b

But, visiting sea, your love doth press
And reach in further than you know,
And fills all these; and when you go
There's loneliness in loneliness.
Song. As the inhastening tide doth roll.

A mirror faced a mirror: ire and hate
Opposite ire and hate.
Reflexions in Ireland.

New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long.
Unto us a Son is Given.

Flocks of the memories of the days draw near
The dove-cote doors of sleep. *At Night.*

MICKLE, William Julius (1735-1788)

And are ye sure the news is true?
And are ye sure he's weel?
Song 3. "There's nae luck about the house."

For there's nae luck about the house;
There's nae luck at aw;
There's little pleasure in the house,
When our gude man's awa'. *Ib.*

Sae true his heart, sae smooth his speech,
His breath like cauler air,
His very foot has music i't,
As he comes up the stair!
And shall I see his face again?
And shall I hear him speak? *Ib.*

The moon, sweet regent of the sky.*
Cumnor Hall.

MIDDLETON, Thomas (1570?-1627)

Whoso loves law dies either mad or poor.
The Phoenix.

Like pearl,
Dropped from the opening eyelids of the
morn.† *A Game at Chess* (1624).

Better to go on foot than ride and fall.
Micro-Cynicon. Sat. 5.

Truth needs not the foil of rhetoric.
The Family of Love. v. 3.

The devil has a care of his footmen.
A Trick to catch the Old One (1608). *i. 4.*

A just cause is strong. *iii. 3.*

Thou that goest upon Middlesex juries, and
wilt make haste to give up thy verdict because
thou wilt not lose thy dinner. *v. 5.*

Great talkers are never great doers.
Blurt, Master Constable. i. 1.

How a good meaning
May be corrupted by a misconstruction!
The Old Law (1656). *i. 1.*

He that hides treasure
Imagines everyone thinks of that place.
iv. 2.

* "Now Cynthia named, fair regent of the night."
Gay: Trivia, iii. See also Darwin: "And hail their queen" (p. 105). The ballad Cumnor Hall is also attributed to Jean Adam (1710-1765).

† See Milton's *Lycidas*: "Under the opening
eyelids of the morn."

* See Burton: "Mine haven's found," p. 48.

215a

When affection only speaks,
Truth is not always there. *Ib.*

He travels best that knows
When to return. *Ib.*

Justice indeed
Should ever be close-eared and open mouthed ;
That is to hear a little, and speak much. *v. 1.*

I fear that in the election of a wife,
As in a project of war, to err but once
Is to be undone for ever.

Anything for a Quiet Life (1662). *i. 1.*

London's the dining-room of Christendom.
City Pageant (1617).

MILL, John Stuart (1806-1873)

All that makes existence valuable to anyone
depends on the enforcement of restraints upon
the actions of other people.

On Liberty (1859). *Ch. 1.*

We can never be sure that the opinion we
are endeavouring to stifle is a false opinion ;
and even if we were sure, stifling it would be
an evil still. *Ib., ch. 2.*

He who knows only his own side of the
case knows little of that. *Ib.*

The fatal tendency of mankind to leave off
thinking about a thing, when it is no longer
doubtful, is the cause of half their errors. *Ib.*

A party of order or stability and a party
of progress or reform are both necessary
elements of a healthy state of political life. *Ib.*

The liberty of the individual must be thus
far limited ; he must not make himself a
nuisance to other people. *Ib., ch. 3.*

Whatever crushes individuality is despot-
ism, by whatever name it may be called. *Ib.*

Genius can only breathe freely in an
atmosphere of freedom. *Ib.*

All good things which exist are the fruits of
originality. *Ib.*

That so few now dare to be eccentric marks
the chief danger of the time. *Ib.*

The despotism of custom is everywhere the
standing hindrance to human advancement. *Ib.*

A people, it appears, may be progressive
for a certain length of time, and then stop.
When does it stop ? When it ceases to possess
individuality. *Ib.*

That most odious and anti-social of all
passions—envy. *Ib., ch. 4.*

The bad workmen, who form the majority
of the operatives in many branches of
industry, are decidedly of opinion that bad
workmen ought to receive the same wages
as good. *Ib.*

The only ground, therefore, on which restric-
tions on Sunday amusements can be defended

215b

must be that they are religiously wrong ; a
motive of legislation which can never be too
earnestly protested against. *Ib.*

The worth of a State in the long run is the
worth of the individuals composing it. *Ib., ch. 5.*

MILMAN, Henry Hart, D.D., Dean of St. Paul's, London (1791-1868)

When our heads are bowed with woe,
When our bitter tears o'erflow.

Hymn. "When our heads."

She smiled ; then drooping mute and broken-
hearted

To the cold comfort of the grave departed.

The Apollo Belvidere.

Newdigate Prize Poem (1812).

And the cold marble leapt to life a god. *Ib.*

Too fair to worship, too divine to love ! *Ib.*

MILNES, Richard Monckton, 1st Baron Houghton (1809-1885)

A man's best things are nearest him,
Lie close about his feet. The Men of Old.

Great thoughts, great feelings came to him,
Like instincts, unawares. *Ib.*

But on and up, where Nature's heart
Beats strong amid the hills.

Tragedy of the Lac de Gaube. *St. 2.*

The virtue lies

In the struggle, not the prize.

The World to the Soul. *9, 1.*

The beating of my own heart

Was all the sound I heard.

"I Wandered by the Brookside."

MILTON, John (1608-1674)

Of Man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden.

Paradise Lost (c. 1663).—Book 1, l. 1.

Things unattempted yet, in prose or rhyme. *l. 16.*

What in me is dark

Illumine, what is low raise and support ;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to Men. *l. 27.*

For one restraint, lords of the world besides. *l. 32.*

As far as angels' ken. *l. 59.*

Yet from those flames

No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell : hope never comes,
That comes to all. *l. 62.*

As far removed from God and light of heaven,
As from the centre thrice to th' utmost pole. *l. 73.*

But O how fallen ! how changed
From him who, in the happy realms of light,
Clothed with transcendent brightness didst
outshine

Myriads though bright ! *l. 84.*

United thoughts and counsels, equal hope,
And hazard in the glorious enterprise. *l. 88.*

Though changed in outward lustre, that fixed
mind

And high disdain from sense of injured merit.
l. 97.

What though the field be lost ?

All is not lost ; th' unconquerable will,
And study of revenge, immortal hate
And courage never to submit or yield :
And what is else not to be overcome ? *l. 105.*

Vaunting aloud, but racked with deep despair.
l. 126.

Fall'n Cherub, to be weak is miserable,
Doing or suffering : but of this be sure,
To do ought good never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will,
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil.
l. 157.

What re-inforcement we may gain from hope,
If not, what resolution from despair. *l. 190.*

Farewell happy fields,
Where joy for ever dwells : hail horrors,
hail ! *l. 249.*

A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heaven.
What matter where, if I be still the same.
l. 253.

Here we may reign secure, and in my choice
To reign is worth ambition, though in hell :
Better to reign in hell, than serve in heav'n.
l. 261.

In worst extremes, and on the perilous edge
Of battle. *l. 276.*

Thick as autumnal leaves that strow the
brooks
In Vallombrosa. *l. 302.*

Awake, arise, or be for ever fall'n. *l. 330.*

First Moloch, horrid King, besmeared with
blood. *l. 392.*

For spirits, when they please,
Can either sex assume, or both ; so soft
And uncompounded is their essence pure.
l. 423.

But, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their æry purposes. *l. 428.*

And when night
Darkens the streets, then wander forth the
sons
Of Belial, flown with insolence and wine.
l. 500.

With high words, that bore
Semblance of worth, not substance, gently
raised
Their fainted courage, and dispelled their fears.
l. 528.

The imperial ensign, which, full high advanced,
Shone like a meteor, streaming to the wind.
l. 536.

A shout that tore hell's concave, and beyond
Frightened the reign of Chaos and old Night.
l. 542.

In perfect phalanx to the Dorian mood
Of flutes and soft recorders. *l. 550.*

Instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death to flight or foul retreat.
l. 553.

Chase
Anguish, and doubt, and fear, and sorrow,
and pain,
From mortal or immortal minds. *l. 557.*

He above the rest
In shape and gesture proudly eminent,
Stood like a tower ; his form had not yet lost
All her original brightness, nor appeared
Less than archangel ruined, and th' excess
Of glory obscured. *l. 589.*

In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. *l. 597.*

Care
Sat on his faded cheek ; but under brows
Of dauntless courage, and considerate pride
Waiting revenge. *l. 601.*

Thrice he assayed, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth. At
last
Words interwove with sighs found out their
way. *l. 619.*

That strife
Was not inglorious, though th' event was dire.
l. 623.

Who overcomes
By force, hath overcome but half his foe.
l. 648.

Mammon led them on ;
Mammon, the least erected Spirit that fell
From heaven ; for e'en in heaven his looks
and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden
gold,
Than aught divine or holy else enjoyed
In vision beatific. *l. 678.*

Let none admire
That riches grow in hell ; that soil may best
Deserve the precious bane. *l. 690.*

Anon out of the earth a fabric huge
Rose like an exhalation. *l. 710.*

From morn
To noon he fell, from noon to dewy eve,
A summer's day ; and with the setting sun
Dropt from the zenith like a falling star.
l. 742.

The suburb of their straw-built citadel.
 While over head the moon
 Sits arbitress.
 High on a throne of royal state, which far
 Outshone the wealth of Ormus and of Ind,
 Or where the gorgeous East with richest hand
 Showers on her kings barbaric pearl and gold,
 Satan exalted sat, by merit raised
 To that bad eminence; and, from despair
 Thus high uplifted beyond hope.
 Surer to prosper than prosperity
 Could have assured us.

l. 773.

l. 784.

Book 2, l. 1.

l. 39.

The strongest and the fiercest Spirit
 That fought in Heaven, now fiercer by despair.
 His trust was with th' Eternal to be deemed
 Equal in strength; and rather than be less
 Cared not to be at all.

l. 44.

My sentence is for open war: of wiles
 More unexpert I boast not.
 Which, if not victory, is yet revenge.

l. 51.

l. 105.

But all was false and hollow, though his
 tongue
 Dropped manna, and could make the worse
 appear
 The better reason, to perplex and dash
 Maturest counsels.

l. 112.

Th' ethereal mould
 Incapable of stain would soon expel
 Her mischief, and purge off the baser fire
 Victorious. Thus repulsed, our final hope
 Is flat despair.

l. 139.

For who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through eternity,
 To perish rather, swallowed up and lost
 In the wide womb of uncreated night,
 Devoid of sense and motion?

l. 146.

His red right hand.*
 Unrespired, unpitied, unreprieved,
 Ages of hopeless end.

l. 174.

l. 185.

Besides what hope the never-ending flight
 Of future days may bring.

l. 221.

Thus Belial, with words clothed in reason's
 garb,
 Counsell'd ignoble ease, and peaceful sloth,
 Not peace.

l. 226.

Our torments also may in length of time
 Become our elements.

l. 274.

In his rising seemed
 A pillar of state: deep on his front engraven
 Deliberation sat and public care;
 And princely counsel in his face yet shone,
 Majestic though in ruin: sage he stood,
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies; his look
 Drew audience and attention still as night
 Or summer's noon-tide air.

l. 301.

To sit in darkness here
 Hatching vain empires.

l. 377.

And through the palpable obscure find out
 His uncouth way.

l. 406.

Long is the way
 And hard, that out of hell leads up to light.

l. 432.

Refusing to accept as great a share
 Of hazard as of honour.

l. 452.

Their rising all at once was as the sound
 Of thunder heard remote.

l. 476.

O shame to men! devil with devil damned
 Firm concord holds; men only disagree
 Of creatures rational.

l. 496.

For eloquence the soul, song charms the sense.

l. 556.

And reasoned high
 Of providence, foreknowledge, will, and fate,
 Fixed fate, free will, foreknowledge absolute,
 And found no end, in wandering mazes lost.

l. 558.

Vain wisdom all, and false philosophy:
 Yet with a pleasing sorcery could charm
 Pain for a while, or anguish, and excite
 Fallacious hope, or arm th' obdured breast
 With stubborn patience as with triple steel.

l. 565.

A gulf profound as that Serbonian bog.

l. 592.

And feel by turns the bitter change
 Of fierce extremes, extremes by change more
 fierce,
 From beds of raging fire to starve in ice
 Their soft ethereal warmth, and there to pine
 Immovable, infixed, and frozen round
 Periods of time, thence hurried back to fire.

l. 598.

Worse
 Than fables yet have feigned, or fear conceived,
 Gorgons, and Hydras, and Chimæras dire.

l. 626.

If shape it might be called that shape had
 none.

l. 667.

Black it stood as night,
 Fierce as ten Furies, terrible as hell,
 And shook a dreadful dart.

l. 670.

Whence and what art thou, execrable shape?

l. 681.

Back to thy punishment,
 False fugitive, and to thy speed add wings.

l. 699.

The grisly terror. [Death.]

l. 704.

Their fatal hands
 No second stroke intend.

l. 712.

So frowned the mighty combatants, that hell
 Grew darker at their frown.

l. 719.

Hell trembled at the hideous name, and sighed
 From all her caves, and back resounded Death.

l. 788.

Grim death.

l. 804.

Death
 Grinned horrible a ghastly smile, to hear
 His famine should be filled.

l. 845.

* Horace: Odes, Book 1, 2, "Rubente dextra."

218a

The fatal key,
Sad instrument of all our woe. l. 871.

She opened ; but to shut
Excelled her power. l. 883.

For hot, cold, moist, and dry, four champions
fierce,
Strive here for mastery. l. 898.

Chaos umpire sits,
And by decision more embroils the fray
By which he reigns : next him high arbiter
Chance governs all. Into this wild abyss,
The womb of Nature, and perhaps her grave.
l. 907.

To compare
Great things with small. l. 921.

With head, hands, wings, or feet, pursues his
way,
And swims, or sinks, or wades, or creeps, or
flies. l. 949.

Sable-vested Night, eldest of things. l. 962.
And Discord, with a thousand various mouths.
l. 967.

With ruin upon ruin, rout on rout,
Confusion worse confounded. l. 995.

Havoc, and spoil, and ruin are my gain.
l. 1009.

So he with difficulty and labour hard
Moved on, with difficulty and labour he.
l. 1021.

This pendent world, in bigness as a star
Of smallest magnitude close by the moon.*
l. 1052.

Hail, holy Light, offspring of Heaven firstborn,
Or of th' Eternal co-eternal beam,
May I express thee unblamed ?
Book 3, l. 1.

The rising world of waters dark and deep.
l. 11.

Then feed on thoughts, that voluntary move
Harmonious numbers. l. 37.

Seasons return, but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine.
l. 41.

From the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with an universal blank
Of Nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
l. 46.

Sufficient to have stood, though free to fall.
l. 99.

To prayer, repentance, and obedience due.
l. 191.

Dark with excessive bright. l. 380.

O unexampled love !
Love nowhere to be found less than Divine !
l. 410.

218b

Embryos and idiots, eremites and friars,
White, black, and grey, with all their
trumpery. l. 474.

Into a Limbo large and broad, since called
The Paradise of Fools, to few unknown.
l. 495.

Unspeakable desire to see, and know
All these His wondrous works, but chiefly
man. l. 663.

For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone. l. 682.

And oft, though Wisdom wake, Suspicion
sleeps

At Wisdom's gate, and to Simplicity
Resigns her charge, while Goodness thinks
no ill

Where no ill seems. l. 686.

Thy desire, which tends to know
The works of God, thereby to glorify
The great Work-Master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess. l. 694.

Now Conscience wakes Despair
That slumbered ; wakes the bitter memory
Of what he was, what is, and what must be.
Book 4, l. 23.

At whose sight all the stars
Hide their diminished heads. l. 34.

And understood not that a grateful mind,
By owing, owes not, but still pays, at once
Indebted and discharged. l. 55.

Me miserable ! which way shall I fly
Infinite wrath, and infinite despair ?
Which way I fly is Hell ; myself am Hell ;
And in the lowest deep a lower deep,
Still threatening to devour me opens wide,
To which the Hell I suffer seems a Heaven.
l. 73.

Such joy ambition finds. l. 92.

So farewell hope, and with hope farewell fear,
Farewell remorse : all good to me is lost ;
Evil, be thou my good ! l. 108.

The first
That practised falsehood under saintly show,
Deep malice to conceal, couched with revenge.
l. 121.

Sabeian odours from the spicy shore
Of Araby the Blest. l. 162.

So clomb this first grand thief into God's fold ;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew.
Sat like a cormorant. l. 192.

A Heaven on Earth. l. 208.

The unpiercèd shade. l. 245.

Groves whose rich trees wept odorous gums
and balm. l. 248.

Flowers of all hue, and without thorn the rose.
l. 256.

* Cf. *Measure for Measure*, iii. 1.

MILTON

219a

The mantling vine. *l. 258.*
 For contemplation he and valour formed;
 For softness she and sweet attractive grace;
 He for God only, she for God in him:
 His fair large front and eye sublime declared
 Absolute rule; and hyacinthine locks
 Round from his parted forelock manly hung
 Clust'ring, but not beneath his shoulders
 broad. *l. 297.*

Which implied
 Subjection, but required with gentle sway
 And by her yielded, by him best received;
 Yielded with coy submission, modest pride,
 And sweet reluctant amorous delay. *l. 307.*

Adam, the goodliest man of men since born
 His sons; the fairest of her daughters Eve. *l. 323.*

So spake the fiend, and with necessity,
 The tyrant's plea, excused his devilish deeds. *l. 393.*

Imparadised in one another's arms. *l. 506.*

Now came still evening on, and twilight grey
 Had in her sober livery all things clad. *l. 598.*

All but the wakeful nightingale;
 She all night long her amorous descendant sung;
 Silence was pleased. Now glowed the firmament
 With living sapphires. *l. 602.*

Till the moon
 Rising in clouded majesty, at length
 Apparent queen, unveiled her peerless light,
 And o'er the dark her silver mantle threw. *l. 606.*

The timely dew of sleep. *l. 614.*

God is thy law, thou mine; to know no more
 Is woman's happiest knowledge and her
 praise. *l. 637.*

With thee conversing I forget all time;
 All seasons and their change, all please alike,
 Sweet is the breath of Morn, her rising sweet
 With charm of earliest birds; pleasant the
 Sun,

When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and
 flower,
 Glist'ring with dew; fragrant the fertile
 earth

After soft showers; and sweet the coming on
 Of grateful evening mild; then silent Night,
 With this her solemn bird, and this fair Moon,
 And these the gems of Heaven, her starry
 train;

But neither breath of Morn, when she ascends
 With charm of earliest birds; nor rising Sun
 On this delightful land; nor herb, fruit,
 flower,

Glist'ring with dew; nor fragrance after
 showers;
 Nor grateful evening mild; nor silent Night,
 With this her solemn bird, nor walk by Moon,
 Or glittering starlight, without thee is sweet. *l. 639.*

Millions of spiritual creatures walk the earth
 Unseen, both when we wake and when we
 sleep. *l. 677.*

219b

Eased the putting off
 These troublesome disguises which we wear. *l. 739.*

Hail wedded love, mysterious law, true source
 Of human offspring, sole propriety
 In Paradise of all things common else. *l. 750.*

Blest pair! and O yet happiest, if ye seek
 No happier state, and know to know no more. *l. 774.*

Squat like a toad, close at the ear of Eve. *l. 800.*

Vain hopes, vain aims, inordinate desires. *l. 808.*

Him thus intent Ithuriel with his spear
 Touched lightly; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to its own likeness. *l. 810.*

Not to know me argues yourselves unknown. *l. 830.*

Abashed the devil stood,
 And felt how awful goodness is. *l. 846.*

Came not all hell broke loose? *l. 918.*

Then, when I am thy captive, talk of chains. *l. 970.*

Like Teneriff or Atlas, unremoved. *l. 987.*

Now dreadful deeds
 Might have ensued; nor only Paradise
 In this commotion, but the starry cope
 Of Heaven perhaps, or all the elements
 At least had gone to wrack, disturbed and
 torn
 With violence of this conflict. *l. 990.*

Fled
 Murm'ring, and with him fled the shades of
 night. *l. 1014.*

Now morn her rosy steps in th' eastern clime
 Advancing, sowed the earth with orient pearl.
Book 5, l. 1.

His sleep
 Was aery-light, from pure digestion bred. *l. 3.*

Hung over her enamoured, and beheld
 Beauty, which whether waking or asleep,
 Shot forth peculiar graces. *l. 13.*

My fairest, my espoused, my latest found,
 Heaven's last best gift, my ever new delight. *l. 18.*

Since good, the more
 Communicated, more abundant grows. *l. 71.*

Best image of myself and dearer half. *l. 95.*

These are thy glorious works, Parent of Good,
 Almighty, thine this universal frame,
 Thus wondrous fair: thyself how wondrous
 then! *l. 153.*

Fairest of stars, last in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day. *l. 166.*

A wilderness of sweets. *l. 294.*

On hospitable thoughts intent. *l. 332.*
 Nor jealousy
 Was understood, the injured lover's hell. *l. 449.*
 The bright consummate flower. *l. 481.*
 Thrones, Dominations, Princedoms, Virtues,
 Powers. *l. 601.*
 All seemed well pleased; all seemed, but
 were not all. *l. 617.*
 They eat, they drink, and in communion
 sweet,
 Quaff immortality and joy. *l. 637.*
 Soon as midnight brought on the dusky hour
 Friendliest to sleep and silence. *l. 667.*
 An host
 Innumerable as the stars of night,
 Or stars of morning, dew-drops which the sun
 Impearls on every leaf and every flower. *l. 744.*
 Begirt th' almighty throne
 Beseeching or besieging. *l. 868.*
 So spake the Seraph Abdiel, faithful found
 Among the faithless, faithful only he;
 Among innumerable false, unmoved,
 Unshaken, unseduced, unterrified,
 His loyalty he kept, his love, his zeal. *l. 896.*
 Till morn,
 Waked by the circling hours, with rosy hand
 Unbarred the gates of light. *Book 6, l. 2.*
 Servant of God, well done! well hast thou
 fought
 The better fight, who singly hast maintained
 Against revolted multitudes the cause
 Of truth. *l. 29.*
 Universal reproach (far worse to bear
 Than violence). *l. 34.*
 On they move
 Indissolubly firm. *l. 68.*
 Arms on armour clashing brayed
 Horrible discord, and the madding wheels
 Of brazen chariots raged; dire was the noise
 Of conflict. *l. 209.*
 Inextinguishable rage. *l. 217.*
 Cancelled from Heaven, and sacred memory,
 Nameless in dark oblivion let them dwell. *l. 379.*
 Therefore eternal silence be their doom. *l. 385.*
 But live content, which is the calmest life:
 But pain is perfect misery, the worst
 Of evils, and excessive, overturns
 All patience. *l. 461.*
 He onward came; far off his coming shone. *l. 768.*
 Though fall'n on evil days,
 On evil days though fall'n, and evil tongues.
Book 7, l. 25.
 Fit audience find, though few;
 But drive far off the barb'rous dissonance
 Of Bacchus and his revellers. *l. 31.*

Endued
 With sanctity of reason. *l. 507.*
 The angel ended, and in Adam's ear
 So charming left his voice, that he awhile
 Thought him still speaking, still stood fixed
 to hear. *Book 8, l. 1.*
 And grace that won who saw to wish her stay. *l. 43.*
 Gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb. *l. 82.*
 Consider first, that great
 Or bright iners not excellence. *l. 90.*
 God, to remove His ways from human sense,
 Placed heaven from earth so far, that earthly
 sight
 If it presume, might err in things too high,
 And no advantage gain. *l. 119.*
 Heaven is for thee too high
 To know what passes there. Be lowly wise:
 Think only what concerns thee and thy being;
 Dream not of other worlds, what creatures
 there
 Live, in what state, condition, or degree,
 Contented that thus far hath been revealed
 Not of earth only, but of highest heaven. *l. 172.*
 Taught to live
 The easiest way, nor with perplexing thoughts
 To interrupt the sweet of life. *l. 182.*
 To know
 That which before us lies in daily life,
 Is the prime wisdom; what is more is fume,
 Or emptiness, or fond impertinence. *l. 192.*
 And feel that I am happier than I know. *l. 282.*
 In solitude
 What happiness? Who can enjoy alone,
 Or all enjoying, what contentment find? *l. 364.*
 I waked
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure. *l. 478.*
 Grace was in all her steps! Heaven in her
 eye! *l. 488.*
 In every gesture dignity and love! *l. 502.*
 Her virtue, and the conscience of her worth,
 That would be wooed, and not unsought be
 won. *l. 511.*
 All heaven
 And happy constellations on that hour
 Shed their selectest influence! *l. 520.*
 To light the bridal lamp. *l. 549.*
 What she wills to do or say
 Seems wisest, virtuousest, discreetest, best:
 All higher knowledge in her presence falls
 Degraded. *l. 561.*
 Accuse not Nature; she hath done her part;
 Do thou but thine, and be not diffident
 Of wisdom. *l. 561.*
 * "Paradys stood formed in her eyen."—Chaucer:
Troilus, 5,818 (Of Criseyde).

Off-times nothing profits more
Than self-esteem, grounded on just and right. *l. 571.*

In loving thou dost well, in passion not,
Wherein true love consists not. Love refines
The thoughts, and heart enlarges. *l. 588.*

Those graceful acts,
Those thousand decencies, that daily flow
From all her words and actions. *l. 600.*

With a smile that glowed
Celestial rosy red, love's proper hue. *l. 618.*

My unpremeditated verse. *Book 9, l. 24.*

Long choosing, and beginning late. *l. 26.*

But what will not ambition and revenge
Descend to? *l. 168.*

Revenge, at first, though sweet,
Bitter ere long, back on itself recoils. *l. 171.*

For nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote. *l. 232.*

Smiles from reason flow,
To brute denied, and are of love the food. *l. 239.*

For solitude sometimes is best society,
And short retirement urges sweet return. *l. 249.*

The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays;
Who guards her, or with her the worst endures. *l. 267.*

At shut of evening flowers. *l. 278.*

For he who tempts, though in vain, at least
asperses
The tempted with dishonour foul. *l. 296.*

Wouldst thou approve thy constancy, approve
First thy obedience. *l. 367.*

As one who, long in populous city pent,
Where houses thick, and sewers annoy the air. *l. 445.*

She fair, divinely fair, fit love for Gods. *l. 489.*

So glozed the Tempter. *l. 549.*

Hope elevates, and joy
Brightens his crest. *l. 633.*

God so commanded, and left that command
Sole daughter of his voice. *l. 652.*

Earth felt the wound; and Nature from her
seat
Sighing, through all her works gave signs of
woe. *l. 782.*

Inferior, who is free? *l. 825.*

In her face excuse
Came prologue, and apology too prompt. *l. 853.*

A pillared shade
High overarched, and echoing walks between. *l. 1106.*

Thus it shall befall
Him, who to worth in women overtrusting,
Lets her will rule. Restraint she will not
brook;
And left to herself, if evil thence ensue,
She first his weak indulgence will accuse. *l. 1182.*

And of their vain contest appeared no end. *l. 1189.*

Yet shall I temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Book 10, l. 77.

This woman, whom thou mad'st to be my
help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine. *l. 137.*

Sagacious of his quarry from so far. *l. 281.*

Returned
Successful beyond hope. *l. 462.*

He hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn. *l. 506.*

How gladly would I meet
Mortality, my sentence, and be earth
Insensible! how glad would lay me down,
As in my mother's lap! There I should rest,
And sleep secure. *l. 775.*

Prevenient grace descending had removed
The stony from their hearts. *Book 11, l. 3.*

Must I thus leave thee, Paradise! thus leave
Thee, native soil, these happy walks and
shades,
Fit haunt of Gods! *l. 269.*

Gently hast thou told
Thy message, which might else in telling
wound. *l. 298.*

Then purged with euphrasy and rue
The visual nerve, for he had much to see. *l. 414.*

Demoniac frenzy, moping melancholy,
And moon-struck madness. *l. 485.*

And over them triumphant Death his dart
Shook, but delayed to strike, though oft
invoked
With vows, as their chief good and final hope. *l. 491.*

If thou well observe
The rule of not too much, by temperance
taught. *l. 530.*

So may'st thou live till, like ripe fruit, thou
drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death
mature.
This is old age. *l. 535.*

Nor love thy life, nor hate; but what thou
liv'st
Live well, how long or short permit to Heaven. *l. 553.*

A bevy of fair women, richly gay
In gems and wanton dress.

l. 582.

The evening star,
Love's harbinger.

l. 588.

Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the
eye.

l. 618.

Spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above.

l. 666.

So violence
Proceeded, and oppression and sword-law.

l. 671.

Thus fame shall be achieved, renown on earth,
And what most merits fame in silence hid.

l. 698.

The brazen throat of war had ceased to roar :
All now was turned to jollity and game,
To luxury and riot, feast and dance.

l. 713.

Peace to corrupt no less than war to waste.

l. 784.

Regardless whether good or evil fame.

Book 12, l. 47.

Tyranny must be,
Though to the tyrant thereby no excuse.

l. 95.

In mean estate live moderate, till grown
In wealth and multitude, factious they grow.
But first among the priests dissension springs !
Men who attend the altar, and should most
Endeavour peace.

l. 351.

A deathlike sleep,
A gentle wafting to immortal life.

l. 434.

Truth shall retire
Bestuck with sland'rous darts, and works of
faith
Rarely be found.

l. 535.

And to the faithful, death the gate of life.

l. 571.

Some natural tears they dropped, but wiped
them soon ;

The world was all before them, where to choose
Their place of rest, and Providence their guide
They, hand in hand, with wandering steps
and slow

Through Eden took their solitary way.

l. 645.

Deeds

Above heroic, though in secret done,
And unrecorded left through many an age.

Paradise Regained (1671). Book 1. l. 14.

Ye see our danger on the utmost edge
Of hazard, which admits no long debate.

l. 94.

By winning words to conquer willing hearts,
And make persuasion do the work of fear.

l. 232.

Who brought me hither
Will bring me hence ; no other guide I seek.

l. 335.

I have lost
Much lustre of my native brightness.

l. 377.

I have not lost
To love, at least contemplate and admire,
What I see excellent in good, or fair,
Or virtuous.

l. 380.

Fellowship in pain divides not smart,
Nor lightens aught each man's peculiar load.

l. 401.

For lying is thy sustenance, thy food ;
Yet thou pretend'st to truth.

l. 429.

Ambiguous, and with double sense deluding,
Which they who asked have seldom under-
stood.

l. 435.

Hard are the ways of truth, and rough to
walk.

l. 478.

Most men admire
Virtue, who follow not her lore.

l. 482.

Him, their joy so lately found,
So lately found, and so abruptly gone.

Book 2, l. 9.

Alas, from what high hope to what relapse
Unlooked for, are we fallen !

l. 30.

His life
Private, unactive, calm, contemplative.

l. 80.

Persuasive.
Enchanting tongues

l. 158.

Tangled in amorous nets.

l. 162.

Beauty stands
In th' admiration only of weak minds
Led captive.

l. 220.

Honour, glory, and popular praise,
Rocks whereon greatest men have oft
wrecked.

l. 227.

Nature hath need of what she asks.

l. 253.

If at great things thou would'st arrive,
Get riches first.

l. 426.

They whom I favour thrive in wealth amain,
While virtue, valour, wisdom, sit in want.

l. 430.

A crown
Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless
nights.

l. 458.

For therein stands the office of a king,
His honour, virtue, merit, and chief praise,
That for the public all this weight he bears.

l. 463.

Thy actions to thy words accord.

Book 3, l. 9.

Glory the reward
That sole excites to high attempts, the flame
Of most erected spirits.

l. 25.

Yet years, and to ripe years judgment mature,
Quench not the thirst of glory, but augment.

l. 37.

And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar ?

l. 49.

Of whom to be dispraised were no small praise.

l. 56.

Who best

Can suffer, best can do; best reign, who first
Well hath obeyed.

l. 194.

For where no hope is left, is left no fear.

l. 206.

Elephants endorsed with towers.

l. 329.

Triumph, that insulting vanity.

Book 4, l. 138.

The childhood shows the man,
As morning shows the day. Be famous then
By wisdom; as thy empire must extend,
So let extend thy mind o'er all the world.

l. 220.

Error by his own arms is best evinced.

l. 235.

Athens, the eye of Greece, mother of arts
And eloquence.

l. 240.

The olive grove of Academe,
Plato's retirement, where the Attic bird
Drills her thick-warbled notes the summer
long.

l. 244.

Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce demagogue,
Shook th' arsenal, and fulminated over Greece.

l. 267.

From whose mouth issued forth
Mellifluous streams that watered all the
schools
Of Academics old and new.

l. 276.

Epicurean and the Stoic severe.

l. 280.

He who receives

Light from above, from the Fountain of Light,
No other doctrine needs, though granted true.

l. 288.

The first and wisest of them all professed
To know this only, that he nothing knew.*

l. 293.

For all his tedious talk is but vain boast,
Or subtle shifts conviction to evade.

l. 307.

Deep versed in books, and shallow in himself.

l. 327.

As children gathering pebbles on the shore.

l. 330.

In them is plainest taught, and easiest learnt,
What makes a nation happy, and keeps it so.

l. 361.

Till morning fair
Came forth with pilgrim steps in amice grey.

l. 426.

Rime being no necessary Adjunct or true
Ornament of Poem or good Verse, in longer
Works especially, but the Invention of a
barbarous Age, to set off wretched matter
and lame Meeter.

Preface to Paradise Lost, 1669 edition.

* Socrates.

The troublesome and modern bondage of
Rhymeing.

lb.

O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day!

Samson Agonistes (1671). l. 80.

To live a life half dead, a living death.

l. 100.

Wisest men

Have erred, and by bad women been deceived;
And shall again, pretend they ne'er so wise.

l. 210.

Just are the ways of God,
And justifiable to men;
Unless there be who think not God at all.

l. 293.

What boots it at one gate to make defence,
And at another to let in the foe?

l. 560.

But who is this? what thing of sea or land?
Female of sex it seems,
That so bedecked, ornate, and gay,
Comes this way sailing
Like a stately ship
Of Tarsus, bound for th' isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails filled, and streamers waving.

l. 710.

If weakness may excuse,
What murderer, what traitor, parricide,
Incestuous, sacrilegious, but may plead it?
All wickedness is weakness.

l. 831.

That grounded maxim,
So rife and celebrated in the mouths
Of wisest men, that to the public good
Private respects must yield.

l. 865.

Against the law of nature, law of nations.

l. 889.

In argument with men, a woman ever
Goes by the worse, whatever be her cause.

l. 903.

Yet winds to seas

Are reconciled at length, and sea to shore.

l. 961.

Love-quarrels oft in pleasing concord end.

l. 1008.

It is not virtue, wisdom, valour, wit,
Strength, comeliness of shape, or amplest
merit,

That woman's love can win or long inherit;
But what it is, hard is to say,
Harder to hit,

Which way soever men refer it.

l. 1010.

What pilot so expert but needs must wreck,
Imbarked with such a steers-mate at the
helm?

l. 1044.

He's gone, and who knows how he may report
Thy words by adding fuel to the flame?

l. 1350.

Lords are lordliest in their wine.

l. 1418.

For evil news rides post, while good news
bait.

l. 1538.

Death, who sets all free,
Hath paid his ransom now, and full discharge.
l. 1572.

So fond are mortal men
Fallen into wrath divine,
As their own ruin on themselves to invite.
l. 1684.

And nests in order ranged
Of tame villatic fowl. l. 1694.

Samson hath quit himself
Like Samson, and heroically hath finished
A life heroic. l. 1709.

Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt,
Dispraise, or blame, nothing but well and fair
And what may quiet us in a death so noble.
l. 1721.

Hence, loathèd Melancholy,
Of Cerberus and blackest Midnight born,
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks and
sights unholy! L'Allegro (1632). l. 1.

So buxom, blithe, and debonair. l. 24.

Haste thee, Nymph, and bring with thee
Jest and youthful Jollity,
Quips, and Cranks, and wanton Wiles,
Nods, and Becks, and wreathèd Smiles.
l. 25.

Sport that wrinkled Care derides,
And Laughter holding both his sides.
Come, and trip it as you go,
On the light fantastic toe. l. 31.

The clouds in thousand liveries dight. l. 62.

And every shepherd tells his tale
Under the hawthorn in the dale. l. 67.

Meadows trim with daisies pied. l. 75.

Where perhaps some beauty lies,
The Cynosure of neighb'ring eyes. l. 79.

Of herb, and other country messes,
Which the neat-handed Phyllis dresses. l. 85.

To many a youth and many a maid,
Dancing in the chequered shade. l. 95.

On a sunshine holiday. l. 98.

Then to the spicy nut-brown ale. l. 100.

Towered cities please us then,
And the busy hum of men. l. 117.

Ladies, whose bright eyes
Rain influence, and judge the prize
Of wit or arms. l. 121.

And pomp, and feast, and revelry,
With mask, and antique pageantry,
Such sights as youthful poets dream,
On summer eves by haunted stream. l. 127.

Or sweetest Shakespeare, Fancy's child,
Warble his native wood-notes wild. l. 133.

And ever against eating cares,
Lap me in soft Lydian airs,

Married to immortal Verse,
Such as the meeting soul may pierce,
In notes with many a winding bout
Of linked sweetness long drawn out. l. 135.

The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony. l. 143.

Hence, vain deluding joys,
The brood of Folly, without father bred.
Il Penseroso (1632). l. 1.

As thick and numberless
As the gay motes that people the sunbeams.
l. 7.

Hail, divinest Melancholy. l. 12.

And looks commercing with the skies,
Thy rapt soul sitting in thine eyes. l. 39.

Spare Fast, that oft with Gods doth diet. l. 46.

And add to these retirèd Leisure,
That in trim gardens takes his pleasure. l. 49.

The Cherub Contemplation. l. 54.

Sweet bird, that shunn'st the noise of folly,
Most musical, most melancholy. l. 61.

Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the cricket on the hearth. l. 79.

Sometime let gorgeous Tragedy
In sceptred pall come sweeping by. l. 97.

Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek. l. 104.

Where more is meant than meets the ear.
l. 120.

But let my due feet never fail
To walk the studious cloister's pale. l. 155.

With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light;
There let the pealing organ blow
To the full-voiced quire below,
In service high, and anthems clear
As may, with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes. l. 159.

Till old experience do attain
To something like prophetic strain.* l. 173.

Such sweet compulsion doth in music lie.
Arcades (1633). Song 1.

Under the shady roof
Of branching elm star-proof. Song 2.

Above the smoke and stir of this dim spot,
Which men call Earth. Comus (1634), l. 5.

Yet some there be that by due steps aspire
To lay their just hands on that golden key
That opes the palace of Eternity. l. 12.

* "From hence, no question, has sprung an observation . . . confirmed now into a settled opinion, that some long experienced souls in the world, before their dislodging, arrive to the height of prophetic spirits."—Old translation of Erasmus's *Praise of Folly*.

MILTON

225a

225b

An old and haughty nation proud in arms.
l. 33.

The nodding horror of whose shady brows
Threats the forlorn and wand'ring passenger.
l. 38.

Midnight Shout and Revelry,
Topsy Dance, and Jollity.
l. 103.

What hath night to do with sleep?
l. 122.

'Tis only day-light that makes sin.
l. 126.

Ere the babbling eastern scout,
The nice Morn on the Indian steep
From her cabin loop-hole peep.
l. 138.

I, under fair pretence of friendly ends,
And well-placed words of glozing courtesies
Baited with reasons not unplaussible,
Wind me into the easy-hearted man,
And hug him into snares.
l. 160.

When the grey-hooded Even
Like a sad votarist in palmer's weed,
Rose from the hindmost wheels of Phoebus'
wain.
l. 188.

A thousand fantasies
Begin to throng into my memory.
l. 205.

O welcome pure-eyed Faith, white-handed
Hope,
Thou hovering angel, girt with golden wings!
l. 213.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?
l. 221.

Who as they sung, would take the prisoned
soul,
And lap it in Elysium.
l. 256.

Eye me, blest Providence, and square my trial
To my proportioned strength.
l. 329.

What need a man forestall his date of grief,
And run to meet what he would most avoid?
l. 362.

Virtue could see to do what Virtue would
By her own radiant light, though sun and
moon
Were in the flat sea sunk.
l. 373.

He that has light, within his own clear breast,
May sit i' th' centre, and enjoy bright day:
But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun:
Himself is his own dungeon.
l. 381.

The unsunned heaps
Of miser's treasure.
l. 398.

'Tis Chastity, my brother, Chastity:
She that has that, is clad in complete steel.
l. 420.

So dear to heaven is saintly Chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her.
l. 453.

How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.
l. 476.

B.Q.

What the sage poets taught by the heavenly
Muse,
Storied of old in high immortal verse,
Of dire chimeras and enchanted isles
And rifted rocks whose entrance leads to Hell;
For such there be, but unbelief is blind.
l. 515.

And filled the air with barbarous dissonance.
l. 550.

I was all ear,
And took in strains that might create a soul
Under the ribs of Death.
l. 560.

Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled.
l. 589.

But evil on itself shall back recoil.
l. 593.

If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.
l. 597.

Praising the lean and sallow abstinence.
l. 709.

If all the world
Should, in a pet of temperance, feed on pulse,
Drink the clear stream, and nothing wear but
frieze,
Th' All-giver would be unthanked, would be
unpraised.
l. 720.

And live like Nature's bastards, not her sons.
l. 727.

If you let slip time, like a neglected rose,
It withers on the stalk with languished head.
l. 743.

What need a vermeil-tinctured lip for that,
Love-darting eyes, or tresses like the Morn?
l. 752.

Obtruding false rules pranked in reason's garb.
l. 759.

Swinish Gluttony
Ne'er looks to heaven amidst his gorgeous feast,
But with besotted base ingratitude
Crams, and blasphemes his feeder.
l. 776.

Enjoy your dear wit and gay rhetoric,
That hath so well been taught her dazzling
fence.
l. 790.

Sabrina fair,
Listen where thou art sitting,
Under the glassy, cool, translucent wave,
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair.
l. 859.

But now my task is smoothly done,
I can fly, or I can run.
l. 1012.

Love Virtue; she alone is free,
She can teach ye how to climb
Higher than the sphery chime;
Or, if Virtue feeble were,
Heaven itself would stoop to her.
l. 1019.

Yet once more, O ye laurels, and once more,
Ye myrtles brown, with ivy never sere,
I come to pluck your berries harsh and crude,
And with forced fingers rude,
Shatter your leaves before the mellowing year.
Lycidas (1637). l. 1.

He knew
Himself to sing, and build the lofty rhyme.
He must not float upon his watery bier
Unwept, and welter to the parching wind,
Without the meed of some melodious tear.

l. 10.

Hence, with denial vain, and coy excuse,
So may some gentle Muse
With lucky words favour my destined urn,
And as he passes turn,
And bid fair peace be to my sable shroud.

l. 18.

For we were nursed upon the self-same hill.

l. 23.

Under the opening eyelids of the morn.* l. 26.

But, O the heavy change, now thou art gone,
Now thou art gone, and never must return!

l. 37.

The gadding vine. l. 40.

As killing as the canker to the rose. l. 45.

Flowers that their gay wardrobe wear. l. 47.

Whom universal Nature did lament. l. 60.

Alas! what boots it with incessant care
To tend the homely, slighted shepherd's trade,
And strictly meditate the thankless muse?
Were it not better done, as others use,
To sport with Amaryllis in the shade,
Or with the tangles of Næra's hair?
Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)†
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with the abhorred shears
And slits the thin-spun life.

l. 64.

Fame is no plant that grows on mortal soil.

l. 78.

As he pronounces lastly on each deed,
Of so much fame in Heaven expect thy meed.

l. 83.

The felon winds. l. 91.

It was that fatal and perfidious bark,
Built in th' eclipse, and rigged with curses
dark,

That sunk so low that sacred head of thine.

l. 100.

The pilot of the Galilean lake.‡ l. 109.

* "Like pearl

Dropt from the opening eyelids of the morn."

—Middleton: *The Game at Chess* (1624).

† "Etiam sapientibus cupido gloriae novissima exiit."—*Tacitus*: *Hist.*, 4, 6.—(Even from the wise the lust of glory is the last passion to be discarded.)
"Des humeurs desraisonnables des hommes, il semble que les philosophes memes se desfacent plus tard et plus envy de cette cy que de nulle autre: c'est la plus revesche et opiniastre; quia etiam bene proficientes animos tentare non cessat." [Augustine: *De Civit. Dei*, 5, 14]. Of the unreasoning humours of mankind it seems that (fame) is the one of which the philosophers themselves have disengaged themselves from last and with most reluctance: it is the most intractable and obstinate; for [as St. Augustine says] it persists in tempting even minds nobly inclined."—*Montaigne*, Book 1, Ch. 41.

‡ St. Peter.

Such as for their bellies' sake
Creep, and intrude, and climb into the fold.
Of other care they little reckoning make,
Than how to scramble at the shearers' feast.

l. 114.

Blind mouths! that scarce themselves know
how to hold

A sheep-hook, or have learned aught else the
least

That to the faithful herdman's art belongs!

l. 119.

Their lean and flashy songs
Grate on their scrannel pipes of wretched
straw;

The hungry sheep look up, and are not fed,
But swoll'n with wind, and the rank mist they
draw,

Rot inwardly, and foul contagion spread.

l. 123.

But that two-handed engine at the door
Stands ready to smite once, and smite no more.

l. 130.

Throw hither all your quaint, enamelled eyes,
That on the green turf suck the honied showers,
And purple all the ground with vernal flowers.

l. 139.

The rathe primrose that forsaken dies. l. 142.

The pansy freaked with jet,
The glowing violet.

l. 145.

The well-attired woodbine. l. 146.

Cowslips wan, that hang the pensive head,
And every flower that sad embroidery wears.

l. 147.

Sunk though he be beneath the watery floor;
So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new spangled
ore

Flames in the forehead of the morning sky;
So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked
the waves.

l. 167.

Thus sang the uncouth swain. l. 186.

To-morrow to fresh woods, and pastures new.

l. 193.

Thy liquid notes, that close the eye of day.

Sonnets. To the Nightingale.

As ever in my great Task-master's eye.

On being arrived to the age of 23.

And with those few art eminently seen,
That labour up the hill of heavenly truth.

To a Virtuous Lady

No anger find in thee, but pity and ruth. Ib.

Killed with report that old man eloquent.

To the Lady M. Ley.

A book was writ of late called Tetrachordon,
And woven close, both matter, form and
style;

The subject new; it walked the town
awhile,

Numb'ring good intellects; now seldom pored
on.

On the Detraction, etc.

Those rugged names, . . .
That would have made Quintilian stare and
gasp. *Ib.*

Hated not learning worse than toad or asp. *Ib.*

Licence they mean when they cry Liberty;
For who loves that, must first be wise and
good. *On the Same.*

Thou honour'st verse, and verse must lend her
wing

To honour thee. *To Mr. H. Lawes.*

When faith and love, which parted from thee
never,

Had ripened thy just soul to dwell with God,
Meekly thou didst resign this earthly load
Of death, called life; which us from death doth
sever.

Thy works, and alms, and all thy good en-
deavour,
Stayed not behind, nor in the grave were
trod;

But, as Faith pointed with her golden rod,
Followed thee up to joy and bliss for ever.

On the Memory of Mrs. Thomson.

For what can war but endless war still breed?
To Lord Fairfax.

In vain doth valour bleed,
While avarice and rapine share the land. *Ib.*

Guided by faith and matchless fortitude.
To Cromwell.

Peace hath her victories
No less renowned than war. *Ib.*

Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.
Ib.

The triple Tyrant. *On the late Massacre.*

That one talent which is death to hide.
On his Blindness.

God doth not need
Either man's work, or his own gifts; who
best
Bear his mild yoke, they serve him best; his
state

Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.
Ib.

What neat repast shall feast us, light and
choice,
Of Attic taste? *To Mr. Lawrence.*

In mirth, that after no repenting draws.
To Cyriac Skinner.

To measure life learn thou betimes, and know,
Toward solid good what leads the nearest way;
For other things mild Heaven a time ordains,
And disapproves that care, though wise in
show,

That with superfluous burden loads the day,
And when God sends a cheerful hour, re-
frains. *Ib.*

Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. *To the Same.*

Of which all Europe rings from side to side. *Ib.*

Love, sweetness, goodness, in her person
shined. *On his Deceased Wife.*

But O, as to embrace me she inclined,
I waked, she fled, and day brought back my
night. *Ib.*

Men whose life, learning, faith and pure intent
Would have been held in high esteem with
Paul. *On the new Forcers of Conscience.*

New Presbyter is but Old Priest writ large. *Ib.*

This is true liberty, when freeborn men,
Having to advise the public, may speak free.
Translation. Euripides.

O fairest flower, no sooner blown but blasted.
Death of an Infant. l. 1.

Think what a present thou to God hast sent,
And render him with patience what he lent.
l. 74.

And all the spangled host keep watch in
squadrons bright.

Hymn on the Morning of Christ's Nativity
(1629). *l. 21.*

Nor war, nor battle's sound
Was heard the world around;
The idle spear and shield were high up hung.
l. 53.

The winds that wonder whist
Smoothly the waters kist. *l. 64.*

Time will run back, and fetch the age of gold.
l. 135.

But wisest Fate says No,
This must not yet be so. *l. 149.*

Swinges the scaly horror of his folded tail.
l. 172.

The oracles are dumb. *l. 173.*

Time is our tedious song should here have
ending. *l. 239.*

But headlong joy is ever on the wing.
The Passion. l. 5.

For now to sorrow must I tune my song,
And set my harp to notes of saddest woe. *l. 8.*

Sphere-born harmonious sisters, Voice and
Verse. *At a Solemn Music.*

Hail bounteous May, that dost inspire
Mirth and youth and warm desire.

On May Morning.

Gentle Lady, may thy grave
Peace and quiet ever have.

Epitaph. Lady Winchester. l. 47.

What needs my Shakspeare for his honoured
bones

The labour of an age in pilèd stones?
On Shakspeare (1630).

Under a star-y-pointing pyramid. *Ib.*

Dear son of Memory, great heir of Fame,
What need'st thou such weak witness of thy
name?

Thou in our wonder and astonishment
Hast built thyself a live-long monument. *Ib.*

And so sepulchred in such pomp dost lie,
That kings for such a tomb would wish to die. *Ib.*

Truth is as impossible to be soiled by any
outward touch as the sunbeam.*
Doctrine and Discipline of Divorce (1633-4).

The greatest burden in the world is superstition,
not only of ceremonies in the church,
but of imaginary and scarecrow sins at home. *Ib.*

Let not England forget her precedence of
teaching nations how to live. *Ib.*

The faultless proprieties of nature. *Ib. Preface.*

God gave quails in his wrath, and kings in
his wrath; yet neither of these things evil in
themselves. *Ib., Book 2, ch. 5.*

The law of England is, at best, but the reason
of parliament. **Elconoclastes. Sec. 10.**

None can love freedom heartily but good
men; the rest love not freedom, but licence.
Tenure of Kings and Magistrates (1649).

Who knows not that the king is a name of
dignity and office, not of person? *Ib.*

Just deeds are the best answer to injurious
words. **Observations upon the Articles of
Peace with the Irish Rebels** (1649).

Litigious terms, fat contentions, and flowing
fees. **Tractate of Education** (1644).

Brave men and worthy patriots, dear to
God, and famous to all ages. *Ib.*

In those vernal seasons of the year, when
the air is calm and pleasant, it were an injury
and sullenness against Nature not to go out
and see her riches, and partake in her re-
joicing. *Ib.*

To which [the study of Plato, Aristotle, etc.]
poetry would be made subsequent, or indeed
rather precedent, as being less subtle and fine,
but more simple, sensuous, and passionate. *Ib.*

As good almost kill a Man as kill a good
Book: who kills a Man kills a reasonable Creature,
God's image; but he who destroys a good
book, kills reason itself, kills the image of God,
as it were, in the die. **Areopagitica** (1644).

A good book is the precious life-blood of a
master spirit, embalmed and treasured up on
purpose to a Life beyond Life. *Ib.*

Good and evil, we know, in the field of this
world grow up together almost inseparably. *Ib.*

Methinks I see in my mind a noble and puis-
sant nation rousing herself like a strong man
after sleep, and shaking her invincible locks.
Methinks I see her as an eagle mewing her
mighty youth, and kindling her undazzled eyes
at the full midday beam. *Ib.*

* See Bacon: "The sun, which passeth through
pollutions," etc., pp. 76 and 136.

Let her and Falsehood grapple! Who ever
knew truth put to the worse in a free and open
encounter? *Ib.*

Opinion in good men is but knowledge in
the making. *Ib.*

Men of most renowned virtue have some-
times, by transgressing, most truly kept the
law. **Tetrachordon** (c. 1645).

Fever, the eternal reproach to the physi-
cians. **Reason of Church Government** (1641).
Preface.

In this manner of writing [*i.e.* prose] know-
ing myself inferior to myself . . . I have the
use, as I may account, but of my left hand.
Book 2. Introduction.

A poet, soaring in the high region of his
fancies, with his garland and singing robes
about him. *Ib.*

By labour and intense study (which I take
to be my portion in this life) joined with the
strong propensity of nature, I might perhaps
leave something so written to after-times, as
they should not willingly let it die. *Ib.*

Inquisitorious and tyrannical duncery [of
prelacy]. *Ib.*

The best apology against false accusers is
silence and sufferance, and honest deeds set
against dishonest words.

Apology for Smectymnuus (1642). *Introd.*

He who would not be frustrate of his hope
to write well hereafter in laudable things ought
himself to be a true poem. *Ib.*

How well dost thou now appear to be a chip
of the old block? *Ib., sec. 8.*

His words, like so many nimble and airy
servitors, trip about him at command. *Ib., sec. 12.*

The fickleness which is attributed to us as
we are islanders. **Ready and Easy Way** (1660).

MINCHIN, James Geo. Cotton (b.
1851)

In political discussion heat is in inverse pro-
portion to knowledge.

**The Growth of Freedom in the
Balkan Peninsula** (1886).

MOIR, David Macbeth ("Delta")
(1798-1851)

We miss thy small step on the stair;
We miss thee at thine evening prayer;
All day we miss thee, everywhere.

Casa Wappy.

Weep not for her!—Her memory is the shrine
Of pleasant thoughts, soft as the scent of
flowers,

Calm as on windless eve the sun's decline,
Sweet as the song of birds among the bowers,
Rich as a rainbow with its hues of light,
Pure as the moonshine of an autumn night;
Weep not for her!

A Dirge. *Blackwood's Magazine, July, 1826.*

MONSELL—MONTGOMERY

229a

MONSELL, Rev. John Samuel Bewley, LL.D. (1811-1875)

Ridden you need not fear to be,

By prophet or by priest,
Since Balaam's dead,—and none but he
Would choose you for his beast.

*On a public man proclaiming that he would
not be "priest-ridden."*

**MONTAGU, Lady Mary Wortley
(née Lady Mary Pierrepont) (1689-
1762)**

Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or
seen.*

*To the Imitator of the First
Satire of Horace. (Pope.)*

Let this great maxim be my virtue's guide :
In part she is to blame that has been tried ;
He comes too near that comes to be denied.†

The Lady's Resolve.

And we meet, with champagne and a chicken,
at last.

The Lover.

But the fruit that can fall without shaking,
Indeed is too mellow for me.

The Answer.

Be plain in dress, and sober in your diet ;
In short, my deary ! kiss me, and be quiet.
Summary of Lord Lytton's Advice.

Copiousness of words, however ranged, is
always false eloquence, though it will ever im-
pose on some sort of understandings.

Letter to Lady Bute. July 20, 1754.

People are never so near playing the fool
as when they think themselves wise.

March 1, 1755.

General notions are generally wrong.

*Letter to Mr. Wortley Montagu.
March 28, 1710.*

Life is too short for any distant aim ;
And cold the dull reward of future fame.

Epistle to the Earl of Burlington.

MONTGOMERY, James (1771-1854)

Once in the flight of ages past,
There lived a man :—and who was he ?
Mortal ! howe'er thy lot be cast,
That man resembled thee—
Unknown the region of his birth,
The land in which he died unknown.

The Common Lot.

He was—whatever thou hast been ;
He is—what thou shalt be.

Ib.

There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.

Home.

Friend after friend departs !

Who hath not lost a friend ?
There is no union here of hearts
That finds not here an end.

Friends.

* See Young : "As in smooth oil the razor best
is whet," etc. *Sat. 2.*
† Taken from Overbury. See "In part to blame
is she," etc. See p. 2403.

229b

Nor sink those stars in empty night—
They hide themselves in heaven's own light.
Ib.

Yet nightly pitch my moving tent
A day's march nearer home.

At Home in Heaven.

Who that hath ever been
Could bear to be no more ?
Yet who would tread again the scene
He trod through life before ?

The Falling Leaf.

'Tis not the whole of life to live,
Nor all of death to die.

Issues of Life and Death.

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.

Ib.

Higher, higher will we climb
Up the mount of glory,
That our names may live through time
In our country's story.

Aspirations of Youth.

Deeper, deeper let us toil
In the mines of knowledge.

Ib.

When the good man yields his breath,
(For the good man never dies).

The Wanderer of Switzerland. Part 5.

The friend of him who has no friend—
Religion.

The Pillow.

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Hymns. Prayer.

The sad relief
That misery loves—the fellowship of grief.

The West Indies. Part 3.

To joys too exquisite to last,
And yet more exquisite when past.

The Little Cloud.

Bliss in possession will not last,
Remembered joys are never past.

Ib.

Gashed with honourable scars,
Low in glory's lap they lie ;
Though they fell, they fell like stars,
Streaming splendour through the sky.

Battle of Alexandria.

If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Will paradise be found !

The Earth is full of God's Goodness.

A day in such serene enjoyment spent
Is worth an age of splendid discontent.

Greenland (1827). Canto 2.

Labour is but refreshment from repose.

Ib.

Where justice reigns, 'tis freedom to obey.

Ib., 4.

230a

MONTGOMERY, Robert (1807-1855)

The solitary monk that shook the world.

Luther. *Man's need and God's supply.* l. 67.**MONTROSE, Marquis of (James Graham) (1612-1650)**

He either fears his fate too much,

Or his deserts are small,

That dares not put it to the touch,

To gain or lose it all.*

My Dear and only Love.

I'll make thee glorious by my pen,

And famous by my sword.

*Ib.***MOORE, Abraham (1766-1822)**

Virtue's achievement, Folly's crime,

Whate'er of guilt or good the past has known,

Not e'en the Sire of all things, mighty Time,

Hath power to change, or make the deed undone.

Tr. of Pindar. Olympian Odes. ii. 29.

O'er woes long wept Oblivion softly lays

Her shadowy veil.

Ib., ii. 34.

And Wealth, more bright with Virtue joined,

Brings golden Opportunity.

Ib., ii. 96.

The lofty lucre of renown.

*Ib. Isthmian Odes. i. 62.***MOORE, Edward (1712-1757)**

I am rich beyond the dreams of avarice.

The Gamester.† ii. 2.

The maid who modestly conceals

Her beauties, while she hides, reveals.

Fables. No. 10. The Spider and the Bee.

The trav'ler, if he chance to stray,

May turn uncensured to his way ;

Polluted streams again are pure,

And deepest wounds admit a cure ;

But woman no redemption knows ;

The wounds of honour never close. *No. 15.*Beauty has wings, and too hastily flies,
And love unrewarded soon sickens and dies.*Song. 12.*

Poverty ! thou source of human art,

Thou great inspirer of the poet's song !

*Hymn to Poverty.***MOORE, George (b. 1855 ?)**Acting is therefore the lowest of the arts,
if it is an art at all. *Mummer-worship.*Cruelty was the vice of the ancient, vanity
is that of the modern, world. *Ib.*We distribute tracts, the French distribute
medals. *Melssonnier and the Salon Julian.*

All reformers are bachelors.

*The Bending of the Bough. Act i.** In Napier's "Memorials of Montrose" the lines
are given :

"That puts it not unto the touch

To win or lose it all."

† *The Gamester*, produced 1753. See Samuel
Johnson's expression 1781, on the sale of Thrane's
brewery (p. 179b)

230b

The State and the family are for ever at war.
*Ib.*It is not a question of race ; it is the land
itself that makes the Celt. *Act iii.*After all there is but one race—humanity. *Ib.*The difficulty in life is the choice. *Act iv.*The wrong way always seems the more
reasonable. *Ib.***MOORE, Thomas (1779-1852)**

Still as death approaches nearer,

The joys of life are sweeter, dearer.

Odes of Anacreon.

Where I love I must not marry,

Where I marry, cannot love.

Love and Marriage.

Weep on ; and as thy sorrows flow

I'll taste the *luxury of woe !* *Anacreontic.*

For hope shall brighten days to come,

And memory gild the past !

Song.

To love you is pleasant enough,

And, Oh ! 'tis delicious to hate you.

To —

When Time, who steals our years away,

Shall steal our pleasures too,

The memory of the past will stay,

And half our joys renew.

Song.

For ah, my heart, how very soon

The glittering dreams of youth are past !

And long before it reach its noon,

The sun of life is overcast.

Elegiac Stanzas.

Though thus, my friend, so long employed,

And so much midnight oil destroyed,

I must confess, my searches past,

I only learned to doubt at last. *Morality.*

How shall we rank thee upon Glory's page ?

Thou more than soldier and just less than
sage !*To Thos. Hume, Esq.*

Go where glory waits thee,

But while fame elates thee,

Oh ! still remember me.

Irish Melodies. Go where Glory.

The harp that once through Tara's halls

The soul of music shed,

Now hangs as mute on Tara's walls

As if that soul were fled.

The Harp that once.

And hearts that once beat high for praise

Now feel that pulse no more.

Ib.

Fly not yet ; 'tis just the hour

When pleasure, like the midnight flower

That scorns the eye of vulgar light,

Begins to bloom for sons of night,

And maids who love the moon.

Fly not yet.

Oh ! stay—oh ! stay—

Joy so seldom weaves a chain

Like this to-night, that oh ! 'tis pain

To break its links so soon.

Ib.

231a

Oh ! think not my spirits are always as light,
And as free from a pang as they seem to
you now. *Oh ! think not.*

No ; life is a waste of wearisome hours,
Which seldom the rose of enjoyment adorns ;
And the heart that is soonest awake to the
flowers,
Is always the first to be touched by the
thorns. *Ib.*

The thread of our life would be dark, Heaven
knows !
If it were not with friendship and love inter-
twined. *Ib.*

Rich and rare were the gems she wore,
And a bright gold ring on her hand she bore.
Rich and rare.

And blest for ever is she who relied
Upon Erin's honour and Erin's pride. *Ib.*

How dear to me the hour when daylight dies,
And sunbeams melt along the silent sea,
For then sweet dreams of other days arise,
And memory breathes her vesper sigh to
thee.

And, as I watch the line of light, that plays
Along the smooth wave toward the burning
west,

I long to tread that golden path of rays,
And think 'twould lead to some bright isle
of rest. *How dear to me.*

Shall I ask the brave soldier who fights by my
side

In the cause of mankind, if our creeds agree ?
Come, send round the wine.

No, the heart that has truly loved never for-
gets,

But as truly loves on to the close !
As the sunflower turns on her god, when he
sets,
The same look which she turned when he
rose. *Believe me, if all.*

Oh, blame not the bard ! *Oh ! blame not.*

The moon looks
On many brooks ;

The brook can see no moon but this.*
While gazing on.

And when once the young heart of a maiden
is stolen,

The maiden herself will steal after it soon.
Ill Omens.

Oh, remember, life can be
No charm for him who lives not free !

Like the day-star in the wave,
Sinks a hero in his grave,
'Midst the dew-fall of a nation's tears.

Before the Battle.

No, there's nothing half so sweet in life
As love's young dream.

Love's young dream.

O Freedom ! once thy flame hath fled,
It never lights again. *Weep on, weep on.*

* Suggested by the passage in Sir William Jones :
" The moon looks upon many night flowers ; the night
flowers see but one moon."

231b

They'll wondering ask how hands so vile
Could conquer hearts so brave. *Ib.*

Lesbia hath a beaming eye,
But no one knows for whom it beameth.
Lesbia hath.

Eyes of most unholy blue. *By that lake.*

Though sweet are our friendships, our hopes,
our affections,
Revenge on a tyrant is sweetest of all !
Avenging and bright.

This life is all chequered with pleasures and
woes. *This life is all.*

To live with them is far less sweet
Than to remember thee. *I saw thy form.*

'Tis the last rose of summer
Left blooming alone ;
All her lovely companions
Are faded and gone. *'Tis the last rose.*

Then awake ! the heavens look bright, my
dear ;

'Tis never too late for delight, my dear ;
And the best of all ways
To lengthen our days
Is to steal a few hours from the night, my
dear.* *The young May Moon.*

You may break, you may shatter the vase if
you will,
But the scent of the roses will hang round it
still. *Farewell ! but whenever.*

Seasons may roll,
But the true soul,
Burns the same where'er it goes.
Come o'er the sea.

No eye to watch, and no tongue to wound us,
All earth forgot, and all heaven around us.
Ib.

Hate cannot wish thee worse
Than guilt and shame have made thee.
When first I met thee.

The light that lies
In woman's eyes,
Has been my heart's undoing.
The time I've lost.

My only books
Were woman's looks,
And folly's all they've taught me.† *Ib.*

Come rest in this bosom, my own stricken deer,
Though the herd have fled from thee, thy love
is still here. *Come, rest in this bosom.*

I know not, I ask not, if guilt's in that heart,
But I know that I love thee, whatever thou
art. *Ib.*

* " But we that have but span-long life,
The thicker must lay on the pleasure ;
And since time will not stay,
We'll add night to the day,
Thus, thus we'll fill the measure."

—Duet printed 1795, but probably of earlier date.

† " The virtue of her lively looks
Excels the precious stone ;
I wish to have none other books
To read or look upon."

—Songs and Sonnets (1557).

232a

Fill the bumper fair !
 Every drop we sprinkle
 O'er the brow of Care.
 Smooths away a wrinkle. *Fill the bumper.*

Wert thou all that I wish thee,—great, glorious
 and free—
 First flower of the earth, and first gem of the
 sea. *Remember thee !*

Far dearer the grave or the prison,
 Illumed by one patriot name,
 Than the trophies of all who have risen
 On liberty's ruins to fame !
Forget not the field.

They may rail at this life—from the hour I
 began it,
 I've found it a life full of kindness and bliss ;
 And until they can show me some happier
 planet,
 More social and bright, I'll content me with
 this. *They may rail.*

And doth not a meeting like this make amends
 For all the long years I've been wandering
 away ? *And doth not a meeting.*

To place and power all public spirit tends,
 In place and power all public spirit ends.
Corruption (1808).

But bees, on flowers alighting, cease their hum,
 So, settling upon places, Whigs grow dumb.
Ib.

Rebels in Cork are patriots at Madrid !
 Oh ! trust me, Self can cloud the brightest
 cause,
 Or gild the worst. **The Sceptic** (1808).

And one wild Shakspeare, following Nature's
 lights,
 Is worth whole planets filled with Stagyrates.
Ib.

A Persian's heaven is easily made,
 'Tis but—black eyes and lemonade.
The Twopenny Post Bag. *Letter 6.*

Still the fattest and best-fitted P——e about
 town. *Letter 7.*

Because it is a slender thing of wood,
 That up and down its awkward arm doth sway,
 And coolly spout and spout and spout away,
 In one weak, washy, everlasting flood.*
Trifles (1814). *What's my thought like ?*

For trust me, they who never melt
 With pity, never melt with love.
To a Lady with some Manuscript Poems.

This world is all a fleeting show,
 For man's illusion given.
Sacred Songs. *This world is all.*

Sound the loud timbrel o'er Egypt's dark sea !
 Jehovah hath triumphed—his people are free.
Sound the loud timbrel.

Earth has no sorrow that Heaven cannot heal.
Come, ye disconsolate.

232b

Young fire-eyed disputants, who deem their
 swords,
 On points of faith, more eloquent than words.
Lalla Rookh (1817). *The Veiled Prophet.*

From Persia's eyes of full and fawn-like ray,
 To the small, half-shut glances of Kathay. *Ib.*

That Prophet ill sustains his holy call,
 Who finds not heavens to suit the tastes of all.
Ib.

This speck of life in time's great wilderness,
 This narrow isthmus 'twixt two boundless seas,
 The past, the future, two eternities ! *Ib.*

There's a bower of roses by Bendemeer's
 stream,
 And the nightingale sings round it all the
 day long. *Ib.*

Impatient of a scene whose luxuries stole,
 Spite of himself, too deep into his soul. *Ib.*

In all the graceful gratitude of power
 For his throne's safety in that perilous hour.
Ib.

But Faith, fanatic Faith, once wedded fast
 To some dark falsehood, hugs it to the last. *Ib.*

One Morn a Peri at the gate
 Of Eden stood, disconsolate.
Paradise and the Peri.

Some flowerets of Eden ye still inherit,
 But the trail of the Serpent is over them all !
Ib.

Joy, joy for ever !—my task is done—
 The Gates are past, and Heaven is won ! *Ib.*

One of that saintly murderous brood
 To carnage and the Koran given.
The Fire Worshipers.

Oh ! ever thus from childhood's hour,
 I've seen my fondest hopes decay ;
 I never loved a tree or flower,
 But 'twas the first to fade away.
 I never nursed a dear gazelle,
 To glad me with its soft black eye,
 But when it came to know me well,
 And love me, it was sure to die !* *Ib.*

It is only to the happy that tears are a
 luxury. *Ib.* (*Prologue No. 2.*)

Rebellion ! foul, dishonouring word,
 Whose wrongful blight so oft has stained
 The holiest cause that tongue or sword
 Of mortal ever lost or gained.
 How many a spirit, born to bless,
 Hath sunk beneath, that withering name,
 Whom but a day's, an hour's success,
 Had wafted to eternal fame ! *Ib.*

Like Dead Sea fruits, that tempt the eye,
 But turn to ashes on the lips ! *Ib.*

Beholding heaven, and feeling hell. *Ib.*

* I never had a piece of toast,
 Particularly long and wide,
 But fell upon the sanded floor,
 And always on the buttered side.
 —Anonymous Parody, published in Walter
 Hamilton's *Parodies*, vol. 3, p. 268.

* Answer to the question, "Why is a pump like
 Viscount Castlereagh ?"

233a

Yes—for a spirit, pure as hers,
Is always pure, even while it errs;
As sunshine, broken in the rill,
Though turned astray, is sunshine still. *Ib.*
Deep, deep—where never care or pain,
Shall reach her innocent heart again! *Ib.*
Alas—how light a cause may move
Dissension between hearts that love!
Hearts that the world in vain had tried,
And sorrow had more closely tied;
That stood the storm, when waves were rough,
Yet in a sunny hour fall off,
Like ships, that have gone down at sea,
When heaven was all tranquillity! *Ib.*
And oh! if there be an elysium on earth,
It is this, it is this. *Ib.*

None knew whether
The voice or lute was most divine,
So wondrously they went together. *Ib.*
Love on through all ills, and love on till they
die. *Ib.*
"This *must* be the music," said he, "of the
spears,
For I'm curst if each note of it doesn't run
through one!"

The Fudge Family (1818). 5.

Yet, who can help loving the land that has
taught us
Six hundred and eighty-five ways to dress
eggs? * *8.*

All that's bright must fade,—
The brightest still the fleetest.

All that's bright.

Those evening bells! those evening bells!
How many a tale their music tells!
Of youth, and home, and that sweet time
When last I heard their soothing chime.

Those Evening Bells.

Oft, in the stilly night,
 Ere slumber's chain has bound me,
 Fond memory brings the light
 Of other days around me;
 The smiles and tears
 Of boyhood's years.

Oft in the stilly night.

I feel like one
 Who treads alone,
 Some banquet-hall deserted,
 Whose lights are fled,
 Whose garlands dead,
 And all but he departed! *Ib.*

At what I sing there's some may smile,
While some perhaps may sigh.
Nets and Cages.

A torture kept for those who know,
Know everything, and, worst of all,
Know and love virtue while they fall.
Loves of the Angels (1823).

Like moonlight on the troubled sea,
Brightening the storm it cannot calm. *Ib.*

* France. "On connoit en France 683 manières différentes d'accommoder les œufs."—*De la Reynière*.

233b

The extremes of *too* much faith, and none.
Fables. No. 5.

Whose wit, in the combat, as gentle as bright,
Ne'er carried a heart-stain away on its
blade. **Lines on the Death of Sheridan.**

Who point, like finger-posts, the way
They never go.
Song. For the Poco-Curante Society.

For oh, it was nuts to the Father of Lies,
(As this wily fiend is named in the Bible),
To find it was settled by laws so wise
That the greater the truth, the worse the
libel. **A Case of Libel.**

For his was the error of head, not of heart.
The Slave.

Of all speculations the market holds forth,
The best that I know, for a lover of peif,
Is to buy — up, at the price he is worth,
And then sell him at that which he sets on
himself. **A Speculation.**

If I speak to thee in Friendship's name,
Thou think'st I speak too coldly;
If I mention Love's devoted flame,
Thou say'st I speak too boldly.
How shall I woo?

For him there's a story in every breeze,
And a picture in every wave.
M.P. : or the Blue Stocking. (Boat Glee.)

I know by the smoke that so gracefully curled
Above the green elms, that a cottage was
near,
And I said, "If there's peace to be found in
the world,
A heart that was humble might hope for
it here." **Ballad Stanzas.**

Who has not felt how sadly sweet
The dream of home, the dream of home,
Steals o'er the heart, too soon to fleet,
When far o'er sea or land we roam?
The Dream of Home.

Good at a fight, but better at a play,
Godlike in giving, but the devil to pay.
On a Cast of Sheridan's Hand.

Disguise our bondage as we will,
'Tis woman, woman, rules us still.
Sovereign Woman.

Howe'er man rules in science and in art,
The sphere of woman's glories is the heart.
Epilogue to the Tragedy "Ina."

We've had some happy hours together,
But joy must often change its wing;
And spring would be but gloomy weather,
If we had nothing else but spring.
Juvenile Poems. To —.

'Twere more than woman to be wise;
'Twere more than man to wish thee so.
The Ring.

Heaven grant him now some noble nook,
For, rest his soul, he'd rather be
Genteelly damned beside a Duke,
Than saved in vulgar company.
Epitaph on a Tuft-Hunter.

234a

MORE, Hannah (1745-1833)

Accept my thoughts for thanks; I have no words. **Moses.**

In men this blunder still you find:
All think their little set mankind.

Florio.—The Bas Bleu.

Small habits, well pursued betimes,
May reach the dignity of crimes. **Ib.**

He liked those literary cooks
Who skim the cream of others' books;
And ruin half an author's graces
By plucking *bon-mots* from their places. **Ib.**

To those who know thee not, no words can
paint;
And those who know thee know all words are
faint. **Sensibility.**

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease;
And though but few can serve yet all may
please;
O! let th' ungente spirit learn from hence,
A small unkindness is a great offence.
To spread large bounties though we wish in
vain
Yet all may shun the guilt of giving pain. **I. 293.**

The soul on earth is an immortal guest,
Compelled to starve at an unreal feast.
Reflections of King Hezekiah. I. 125.

A pilgrim panting for the rest to come;
An exile, anxious for his native home;
A drop dis severed from the boundless sea;
A moment parted from eternity. **I. 129.**

For you'll ne'er mend your fortunes, nor help
the just cause,
By breaking of windows, or breaking of laws.
Address to the Meeting in Spa Fields (1817).

**MORE, Sir Thomas, Lord Chancellor
(1478-1535)**

So both the Raven and the Ape thincke
their owne yonge the fairest.
**Utopia (1516). (Translated from Latin by
Ralph Robinson, 1551.)**

For they maveyle that any man be so
folsyshe as to have delite and pleasure in the
doubtful glisteringe of a lytil tryfellynge
stone, which maye beholde anny of the
starres or elles the sonne it selfe. **Ib.**

What delite can there be, and not rather
dyspleasure in hearynge the barkynge and
howlynge of dogges? Or what greater
pleasure is there to be felte when a dogge
followeth a hare than when a dogge followeth
a dogge? **Ib.**

The man of law, that never saw
The ways to buy and sell,
Wenyng to rise by merchandise,
I pray God spede him well!

A Merry Jest.

234b

For men use, if they have an evil tourne,
to write it in marble; and whoso doth us a
good tourne we will write it in duste.

Richard III.

He should, as he list, be able to prove the
moon made of grene cheese.

English Works. p. 256.

No more like together than is chalke to
coles. **p. 674.**

A fonde olde manne is often as full of
woordes as a woman. **p. 1,169.**

Whosoever loveth me loveth my bound.

First Sermon on the Lord's Prayer.

**MORLEY, John, Viscount Morley of
Blackburn (b. 1838)**

The great business of life is to be, to do,
to do without, and to depart.

**Address on Aphorisms.
Edinburgh, Nov. 1887.**

Those who would treat politics and morality
apart will never understand the one or the
other. **Rousseau. p. 380.**

You cannot demonstrate an emotion or
prove an aspiration. **p. 402.**

The French tongue, which is the speech
of the clear, the cheerful, or the august
among men. **p. 436.**

Literature—the most seductive, the most
deceiving, the most dangerous of professions.
Burke. p. 9.

It is always interesting, in the case of a
great man, to know how he affected the
women of his acquaintance. **p. 116.**

We could only wish that the years had
brought to him what it ought to be the
fervent prayer of all of us to find at the long
close of the struggle with ourselves and with
circumstances—a disposition to happiness, a
composed spirit to which time has made
things clear, an unambitious temper, and
hopes undimmed for mankind. **p. 299.**

No man can climb out beyond the limita-
tions of his own character.

Miscellanies. Robespierre. p. 93.

A great interpreter of life ought not himself
to need interpretation. **Emerson.**

Letter-writing, that most delightful way
of wasting time. **Life of Geo. Eliot.**

The most frightful idea that has ever
corroded human nature, the idea of eternal
punishment. **Vauvenargues.**

Where it is a duty to worship the sun it
is pretty sure to be a crime to examine the
laws of heat. **Voltaire.**

We are not called upon to place great
men of his stamp as if they were collegians
in a class-list. **Introduction to Wordsworth.**

It is not enough to do good; one must do
it in a good way. **On Compromise. p. 58.**

MORRIS

235a

Evolution is not a force but a process, not a cause but a law. *p. 210.*

You have not converted a man because you have silenced him. *p. 246.*

Simplicity of character is no hindrance to subtlety of intellect.

Life of Gladstone. *Vol. 1, p. 194.*

Every man of us has all the centuries in him. *p. 201.*

MORRIS, Charles (1739-1832)

Solid men of Boston, banish long potations ;
Solid men of Boston, make no long orations.

Pitt and Dundas's return to London.*

A house is much more to my taste than a tree,
And for groves, O ! a good grove of chimneys
for me. **The Contrast.**

Oh, give me the sweet shady side of Pall Mall !
Ib.

MORRIS, George Pope (1802-1864)

Woodman, spare that tree !

Touch not a single bough !

In youth it sheltered me,

And I'll protect it now.

Woodman, Spare that Tree.† (1830.)

Round the hearth-stone of home, in the land
of our birth,
The holiest spot on the face of the earth.

Land Ho !

A song for our banner ? The watchword
recall

Which gave the Republic her station :

" United we stand—divided we fall ! "

It made and preserves us a nation !

The union of lakes—the union of lands—

The union of States none can sever—

The union of hearts—the union of hands—

And the Flag of our Union for ever !

The Flag of our Union.‡

MORRIS, Sir Lewis (1833-1907)

Call no faith false which e'er hath brought

Relief to any laden life,

Cessation from the pain of thought,

Refreshment 'mid the dust of strife.

Songs of Two Worlds (1872-5). *Tolerance.*

Rest springs from strife, and dissonant chords
beget

Divinest harmonies. *Love's Suicide.*

'Tis better far to love and be poor, than be
rich with an empty heart. *Love in Death.*

* " Solid men of Boston, make no long orations ;
Solid men of Boston, drink no long potations ;
Solid men of Boston, go to bed at sundown ;
Never lose your way like the loggerheads of London."
—*Billy Pitt and the Farmer.*

Printed in *Asylum for Fugitive Pieces* (1786) without
author's name.

† " Spare, woodman, spare the beechen tree."
—*T. Campbell: The Beech Tree's Petition, 1802.*

‡ Then join hand in hand,

Brave Americans all ;

By uniting we stand,

By dividing we fall.

John Dickinson: Liberty Song (1768).

235b

For this of old is sure,
That change of toil is toil's sufficient cure. *Ib.*

The passionate love of Right, the burning
hate of Wrong. **The Diamond Jubilee.**

Knowledge is a steep which few may climb,
While Duty is a path which all may tread.

Epic of Hades (1876-7). *Heré.*

Life is Act, and not to Do is Death.

Sisyphus.

MORRIS, William (1834-1896)

As in a dream a man stands, when draws nigh
The thing he fears with such wild agony,
Yet dares not flee from.

Life and Death of Jason (1867).

Book 4, l. 275.

Except the vague wish that they might not die,
The hopeless hope to flee from certainty,
Which sights and sounds we love will bring
on us

In this sweet fleeting world and piteous.

Book 5, l. 385.

Nor did they think that they might long
draw breath

In such an earthly Paradise as this ;

But looked to find sharp ending to their bliss.

Book 6, l. 508.

And all around was darkness like a wall.

Book 7, l. 157.

Nought but images,

Lifelike but lifeless, wonderful but dead.

Book 8, l. 258.

So spake those wary foes, fair friends in look,
And so in words great gifts they gave and
took,

And had small profit, and small loss thereby.

l. 379.

Wert thou more fickle than the restless sea,
Still should I love thee, knowing thee for
such.

Book 9, l. 22.

A far babbled name,

The ceaseless seeker after praise and fame.

l. 189.

So sung he joyously, nor knew that they
Must wander yet for many an evil day
Or over the dread gods should let them come
Back to the white walls of their long-left home.

l. 330.

For of thy slaying nowise are we fain,

If we may pass unfoughten.

l. 368.

Sorrow that bides, and joy that fleets away.

l. 436.

Be merry, think upon the lives of men,
And with what troubles three score years and
ten

Are crowded oft, yea, even unto him

Who sits at home, nor fears for life and limb.

Book 10, l. 101.

Unwritten, half-forgotten tales of old.

Book 11, l. 464.

For still it savoured of the bitter sea.

Book 12, l. 109.

236a

The young men well nigh wept, and e'en the
wise
Thought they had reached the gate of Paradise.
Book 13, l. 51.

Weep not, nor pity thine own life too much.
l. 315.

Then, when the world is born again
And the sweet year before thee lies,
Shall thy heart think of coming pain,
Or vex itself with memories?
Book 14, l. 213.

Meshed within this smoky net
Of unrejoicing labour.
Book 17, l. 10.

Each man shall bear his own sin without
doubt.
l. 122.

Now such an one for daughter Creon had
As maketh wise men fools, and young men
mad.
l. 199.

Nor on one string are all life's jewels strung.
l. 1170.

The mischief of grudging and the marring of
grasping.
Story of Child Christopher.

The idle singer of an empty day.
The Earthly Paradise (1868). *Introduction.*

Dreamer of dreams, born out of my due time,
Why should I strive to set the crooked
straight?
lb.

Lulled by the singer of an empty day. *lb.*

For grief once told brings somewhat back of
peace. *Prologue. The Wanderers. l. 72.*

And like to one he seemed whose better day
Is over to himself, though foolish fame
Shouts louder year by year his empty name.
l. 466.

But boundless risk must pay for boundless
gain.
l. 1581.

Slayer of the winter, art thou here again?
March. l. 1.

And memories vague of half-forgotten things,
Not true nor false, but sweet to think upon.
l. 63.

The strongest tower has not the highest wall.
Think well of this, when you sit safe at home.
The Story of Cupid and Psyche. l. 896.

Say-all-you-know shall go with clouted head,
Say-nought-at-all is beaten.
*The Lovers of Gudrun—Tidings brought to
Bathstead. l. 121.*

Ill comes from ill,
And as a thing begins, so ends it still.
The Stealing of the Coif. l. 140.

Drag on, long night of winter, in whose heart,
Nurse of regret, the dead spring yet has part!
Fostering of Aslang. Conclusion.

Some folks seem glad even to draw their
breath.
Bellerophon at Argos. l. 472.

Not good it is to harp on the frayed string.
l. 479.

236b

For ever must the rich man hate the poor.
l. 515.

The Gods are kind, and hope to men they give
That they their little span on earth may live,
Nor yet faint utterly.
l. 1617.

Since no grief ever born can ever die,
Through changeless change of seasons passing
by.
February. St. 3.

To such as fear is trouble ever dead?
Bellerophon in Lycia. l. 2230.

Long is it to the ending of the day,
And many a thing may hap ere eventide.
l. 2857.

Trust slayeth many a man, the wise man
saith.
l. 2902.

O Death in life, O sure pursuer, Change,
Be kind, be kind, and touch me not.
l. 3485.

There are such as fain would be the worst
Amongst all men, since best they cannot be,
So strong is that wild lie that men call pride.
The Hill of Venus. Sts. 184 and 185.

Since each trade's ending needs must be the
same:
And we men call it Death. *Epilogue. l. 7.*

Ah me! all praise and blame, they heed it not;
Cold are the yearning hearts that once were
hot.
l. 83.

Death have we hated, knowing not what it
meant;
Life have we loved, through green leaf and
through sere,
Though still the less we knew of its intent.
L'Envoi. St. 13.

Fellowship is heaven, and lack of fellowship
is hell; fellowship is life, and lack of fellowship
is death; and the deeds that ye do upon the
earth, it is for fellowship's sake that ye do
them.
A Dream of John Ball (1888).

MORTON, Thomas (1764 ?–1838)

Always ding-dinging Dame Grundy into
my ears—What will Mrs. Grundy say? or,
What will Mrs. Grundy think?

Speed the Plough (1798). *i. 1.*

I eat well, drink well, and sleep well, but
that's all, Tom, that's all. [*Sir Mark Chace.*]
A Roland for an Oliver (1819).

Push on—keep moving!

A Cure for the Headache (1797). *ii. 1.*

Approbation from Sir Hubert Stanley is
praise indeed.
v. 2.

MOSS, Rev. Thomas (1740–1808)

Pity the sorrows of a poor old man,
Whose trembling limbs have brought him
to your door.

The Beggar's Petition (1769).

Oh, give relief, and Heaven will bless your
store.
lb.

MOTHERWELL—NEWBOLT

237a

A pampered menial* drove me from the door.
Ib.

MOTHERWELL, William (1797-1835)
I've wandered east, I've wandered west,
Through mony a weary way;
But never, never can forget
The love of life's young day.
Jeanle Morrison.

MULOCK, Dinah Maria (see Craik)

MUNDAY, Anthony (1553-1633)
Sloth is a foe unto all virtuous deeds. *Sloth.*

MURPHY, Arthur (1727-1805)
Cheerfulness, sir, is the principal ingredient
in the composition of health.
The Apprentice (1756). ii. 4.

The people of England are never so happy
as when you tell them they are ruined.

The Upholsterer (1758). ii. 1.

Let those love now, who never loved before;
And those who always loved, now love the
more. *Know your own Mind (1778). iii. 1.*

MURPHY, Joseph John (fl. 1870-1880)

Eternity is not, as men believe,
Before and after us an endless line.
Classical and Biblical Studies. Eternity.

Why hast Thou made me so,
My Maker? I would know
Wherefore Thou gav'st me such a mournful
dower;—
Toil that is oft in vain,
Knowledge that deepens pain,
And longing to be pure, without the power.
Ib.

MURRAY, Robert F. (19th Century)
Every critic in the town
Runs the minor poet down;
Every critic—don't you know it?—
Is himself a minor poet. *Poems (1893).*

MYERS, Frederic Wm. Henry (1833-1901)
Simple and strong and desolate and daring,
Leaps to the great embraces of the sea.
St. Paul (1867).

Died of the kisses of the lips of God.
Ib. (Of Moses).

God, with sweet strength, with terror and with
trancing,
Spake in the purple mystery of dawn. *Ib.*

NAIRNE, Carolina, Baroness (née Oliphant (1766-1645))

I'm wearin' awa'
To the land o' the leal.
The Land o' the Leal.

* The words, "A pampered menial," were substituted by Goldsmith for "A livery servant."

237b

A penniless lass wi' a lang pedigree.
The Laird of Cockpen.

Wives and mithers, maist despairin',
Ca' them lives o' men. *Caller Herrin'.*
O, we're a' noddin', nid, nid, noddin';
O, we're a' noddin' at our house at hame.
We're a' Noddin'.

NEALE, Rev. John Mason (1818-1866)

Art thou weary, art thou languid,
Art thou sore distressed?
Translated from the Greek.

Brief life is here our portion,
Brief sorrow, short-lived care.
Hymn. Brief Life.

Jerusalem the golden,
With milk and honey blest. *Hymn.*
They whose course on earth is o'er
Think they on their brethren more?
All Souls. Vespers. St. 1.

NEAVES, Charles (Lord Neaves) (1800-1876)

Mutton old and claret good were Caledonia's
forte,
Before the Southron taxed her drink and
poisoned her with port.
Beef and Potatoes.

I'm very fond of water;
It ever must delight
Each mother's son and daughter,
When qualified aright.*
I'm very fond of Water (June, 1861).

No customer brings so much grist to the mill
As the wealthy old woman who makes her
own Will.
The Jolly Testator.

So I wonder a woman, the Mistress of Hearts,
Should descend to aspire to be Master of Arts;
A Ministering Angel in woman we see,
And an angel need covet no other Degree.
O why should a Woman not get a Degree.

NEWBOLT, Sir Henry John (b. 1862)

To set the Cause above renown,
To love the game beyond the prize,
To honour, while you strike him down,
The foe that comes with fearless eyes;
To count the life of battle good,
And dear the land that gave you birth;
And dearer yet the brotherhood
That binds the brave of all the earth.
The Island Race (1898). Clifton Chapel.

* Pure water is the best of gifts that man to man
can bring,
But who am I that I should have the best of anything?
Let princes revel at the pump, let peers with ponds
make free;
Whiskey or wine or even beer is good enough for me.
*Anon. Attributed to the Hon. G. W. E. Russell and
also to Lord Neaves, but not published in his "Songs
and Verses," where the quatrain above quoted
appears. For other versions, see "Notes and
Queries," Oct. 23, 1897.*

238a

The work of the world must still be done,
And minds are many though truth be one.

The Echo.

Lives obscurely great. *Minora sidera.*
Princes of courtesy, merciful, proud and strong. *Craven.*

But the Gordons know what the Gordons dare,
When they hear the pipers playing.

The Gay Gordons.

And the flags were all a-flutter, and the bells
were all a-chime. *San Stephano.*

For bragging-time was over, and fighting-time
was come. *Hawke.*

Admirals all, for England's sake,
Honour be yours and fame! *Admirals All.*

For me, there's nought I would not leave
For the good Devon land. *Laudabunt alii.*

Born to fail,

A name without an echo. *The Non-Combatant.*

A bumping pitch, and a blinding light,
An hour to play, and the last man in.

Vite Lampada.

The voice of the schoolboy rallies the ranks :
" Play up, play up ! and play the game !" *Ib.*

Drake he's in his hammock till the great
Armadas come.

(Capten, art tha sleepin' there below ?)
Drake's Drum.

Where the old trade's plyin', an' the old flag
flyin'

They shall find him 'ware and wakin', as
they found him long ago. *Ib.*

And bitter memory cursed with idle rage
The greed that coveted gold above renown,
The feeble hearts that feared their heritage,
The hands that cast the sea-king's sceptre
down,

And left to alien brows their famed ancestral
crown. *Væ victis.*

England, on thy knees to-night,
Pray that God defend the Right. *The Vigil.*

Down thy valleys, Ireland, Ireland,
Still thy spirit wanders mad ;
All too late they love that wronged thee,
Ireland, Ireland, green and sad. *Ireland, Ireland.*

For the Island's sons the word still runs,
" The King, and the King's Highway."
The King's Highway (Aug., 1914).

NEWMAN, Cardinal John Henry
(1801-1890)

Lead, kindly light, amid the encircling gloom,
Lead thou me on !

The night is dark, and I am far from home—
Lead thou me on ! *The Pillar of Cloud.—*
Written at Sea, June 16, 1833.

238b

And with the morn those angel faces smile
Which I have loved long since, and lost awhile. *Ib.*

Who never art so near to crime and shame,
As when thou hast achieved some deed of
name. *The Dream of Gerontius.*

Time hath a taming hand. *Persecution.*

From the age of fifteen, dogma has been
the fundamental principle of my religion.
I know of no other religion ; I cannot enter
into the idea of any other sort of religion ;
religion, as a mere sentiment, is to me a dream
and a mockery.

Apologia pro Vita Sua (1864). Ch. 2.

NEWTON, Sir Isaac (1642-1727)

I seem to have been only like a boy playing
on the seashore and diverting myself in now
and then finding a smoother pebble, or a
prettier shell, than ordinary, whilst the great
ocean of truth lay all undiscovered before me.

*Statement by Sir Isaac Newton.**
Brewster's Memoirs. Vol. 2, ch. 27.

If I have done the public any service,
it is due to patient thought.

Remark to Dr. Bentley.

NEWTON, John (1725-1807), D.D.

How sweet the name of Jesus sounds

In a believer's ear !

It soothes his sorrows, heals his wounds

And drives away his fear.

The Name of Jesus.

NICHOLS, J. B. B. (20th cent.)

I have no longing for things great and fair,
Beauty and strength and grace of word or
deed ;

For all sweet things my soul has ceased to
care ;

Infinite pity—that is all its need.

During Music.

NOEL, Thos. (1799-1861)

Rattle his bones over the stones,

He's only a pauper whom nobody owns.

The Pauper's Drive.

Rocked in the cradle of the deep.

Song.

NORMANBY, Marquis of (see Phipps)

NORRIS, Rev. John (1657-1711)

How fading are the joys we dote upon !

Like apparitions seen and gone :

But those which soonest take their flight

Are the most exquisite and strong ;

Like angels' visits, short and bright ;

Mortality's too weak to bear them long.†

The Parting (1687). St. 4.

* See Milton : " As children gathering pebbles on
the shore," p. 223a.

† Cf. Campbell, p. 66b.

239a

Angels, as 'tis but seldom they appear,
So neither do they make long stay,
They do but visit, and away.

To the Memory of my dear Niece. *St. 10.*

Our discontent is from comparison :
Were better states unseen, each man would
like his own. *The Consolation. St. 2.*

Reading without thinking may indeed make
a rich common-place, but 'twill never make a
clear head.

Of the Advantages of Thinking.

NORTON, Caroline Elizabeth Sarah,
afterwards Lady Maxwell (née
Sheridan) (1808-1877)

I am listening for the voices
Which I heard in days of old.

The Lonely Harp.

Love not, love not, ye hapless sons of clay !
Sorrows of Rosalie (1829).

NUGENT, Robert Craggs, Earl Nugent (1702-1788)

Whoever would be pleased and please,
Must do what others do with ease.

Epistle to a Lady.

Safer with multitudes to stray,
Than tread alone a fairer way :
To mingle with the erring throng,
Than boldly speak ten millions wrong. *Ib.*

Remote from liberty and truth ;
By fortune's crime, my early youth
Drank error's poisoned springs.
Ode to Wm. Pulteney. St. 1.*

Though Cato lived, though Tully spoke,
Though Brutus dealt the godlike stroke,
Yet perished fated Rome. *St. 7.*

OCCLEVE (see Hoccleve)

O'HARA, Kane (1714 ?-1782)

Pray, goody, please to moderate the rancour
of your tongue.

Why flash those sparks of fury from your
eyes ?

Remember, when the judgment's weak the
prejudice is strong. *Midas (1773 ?). i. 4.*

O'KEEFFE, John (1747-1833)

He dying bequeathed to his son a good name,
Which unsullied descended to me.

The Farmer. Opera, Act i.

How happy's the soldier who lives on his pay,
And spends half-a-crown out of sixpence a
day !
The Poor Soldier.

OLDHAM, John (1653-1683)

I wear my Pen as others do their Sword.
To each affronting sot I meet, the word
Is *Satisfaction* : straight to thrusts I go,
And pointed satire runs him through and
through. *Satire upon a Printer. l. 35.*

* Referring to the poet's renunciation of Roman Catholicism.

239b

Whate'er my fate is, 'tis my fate to write.

*A Letter from the Country to a Friend
in Town.*

Praise, the fine diet which we're apt to love,
If given to excess, does hurtful prove. *Ib.*

Fixed as a habit or some darling sin. *Ib.*

Lord of myself, accountable to none.
But to my conscience, and my God alone.

A Satire addressed to a Friend.

On Butler who can think without just rage,
The glory, and the scandal of the age ?

*A Satire : Spenser dissuading the Author.
l. 175.*

The wretch, at summing up his misspent days,
Found nothing left, but poverty and praise. *l. 182.*

And all your fortune lies beneath your hat.
*A Satire addressed to a Friend about to
leave the University.*

As if thou hadst unlearned the power to hate,
To the Memory of Charles Morwent. *St. 15.*

Thy sweet obligingness could supple hate,
And out of it, its contrary create. *St. 17.*

Racks, gibbets, halters were their arguments.
*Satires upon the Jesuits.
No. 1. Garnet's Ghost.*

A wound, though cured, yet leaves behind a
scar. *No. 3. Loyola's Will.*

Curse on that man whom* business first
designed,
And by 't enthralled a freeborn lover's mind.
Complaining of Absence.

This the just right of poets ever was,
And will be still, to coin what words they
please.

Horace's Art of Poetry : Imitated.

Music's the cordial of a troubled breast,
The softest remedy that grief can find ;
The gentle spell that charms our care to rest
And calms the ruffled passions of the mind.
Music does all our joys refine,
And gives the relish to our wine.

An Ode on St. Cecilia's Day.

Good sense must be the certain standard still
To all that will pretend to writing well. *Ib.*

Lights by mere chance upon some happy
thought. *Ib.*

For there's no second-rate in poetry. *Ib.*

OLDYS, William (1696-1761)

Make the most of life you may—
Life is short and wears away.

Song : Busy, curious, thirsty fly.

Busy, curious, thirsty fly,
Drink with me, and drink as I. *Ib.*

OLIPHANT, Caroline (see Baroness
Nairne)

* Possibly a misprint for "who."

O'NEILL, Moira (20th Cent.)

Ah, no use o' talkin' ! Sure a woman's born
to wed,
An' not go wastin' all her life by waitin' till
she's dead !

Haven't we the men to mind that couldn't,
for the lives o' them,
Keep their right end uppermost, only for the
wives o' them ?

More Songs of the Glens of Antrim (1922).

OPIE, Amelia (née Alderson) (1769-1853)

But oh ! if grief thy steps attend,
If want, if sickness be thy lot,
And thou require a soothing friend,
Forget me not, forget me not !

Go, Youth beloved. . Lines in "Edinburgh
Review," i. 16.

OSGOOD, Frances Sargent (née Locke) (1811-1850)

Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.
Thus the little minutes, humble though they
be,
Make the mighty ages of eternity.

Little Things (c. 1846).

Little deeds of kindness, little words of love,
Make our earth an Eden like the Heaven
above. *Ib.*

OTWAY, Thomas (1652-1685)

Justice is lame as well as blind, amongst us.
Venice Preserved (1682). i. 1.

Wronged me ! in the nicest point—
The honour of my house. *Ib.*

Honest men

Are the soft easy cushions on which knaves
Repose and fatten. *Ib.*

O woman, lovely woman, nature made thee
To temper man ; we had been brutes without
you,

Angels are painted fair to look like you. *Ib.*
Dear as the vital warmth that feeds my life. *Ib.*

A brave revenge
Ne'er comes too late. *iii. 1.*

Big with the fate of Rome.* *Ib.*

Suspicion's but at best a coward's virtue. *Ib.*

Trust not a man : we are by nature false,
Dissembling, subtle, cruel, and inconstant ;
When a man talks of love, with caution hear
him ;

But if he swears, he'll certainly deceive thee.
The Orphan (1681). *Ib., ii. 1.*

What mighty ills have not been done by
woman ?

Who was't betrayed the Capitol ? A woman !

* See Addison : " Big with the fate of Cato and of Rome " (p. 124).

Who lost Mark Antony the world ? A
woman !

Who was the cause of a long ten years' war,
And laid at last old Troy in ashes ? Woman !
Destructive, damnable, deceitful woman !

Ib., iii. 1.

Long she flourished,
Grew sweet to sense, and lovely to the eye :
And laid at last a cruel spoiler came,
Cropt this fair rose, and rifled all its sweetness,
Then cast it like a loathsome weed away.

Ib., iv. 2.

Polydore. Let us embrace, and from this very
moment

Vow an eternal misery together.

Monimia. And wilt thou be a very faithful
wretch,

Never grow fond of cheerful peace again ?
Wilt thou with me study to be unhappy,
And find out ways how to increase affliction ?

Ib., iv. 2. (Found in original printed
edition, but omitted in later versions.)

Mercy's indeed the attribute of heaven.
Windsor Castle.

For who's a prince or beggar in the grave ?
Ib.

Children blessings seem, but torments are ;
When young, our folly, and when old, our fear.
Don Carlos.

OVERBURY, Sir Thomas (1581-1613)

Each woman is a brief of womankind.
A Wife (pub. 1614).

Or rather let me love than be in love. *Ib.*

Things were first made, then words. *Ib.*

In part to blame is she
Which hath without consent been only tried ;
He comes too near that comes to be denied.*
St. 36.

In the way of love and glory
Each tongue best tells his own story.
Of the Choice of a Wife.

Let others write for glory or reward ;
Truth is well paid when she is sung and heard.
Elegy on Lord Effingham. *Ad fin.*

His discourse sounds big, but means nothing.
Characters. An Affectate Traveller.

He disdaineth all things above his reach,
and preferreth all countries before his own.
Ib.

She makes her hand hard with labour,
and her heart soft with pity : and when
winter evenings fall early (sitting at her
merry wheel), she sings a defiance to the
giddy wheel of fortune † . . . and fears no
manner of ill because she means none.

A Fair and Happy Milkmaid.

* Quoted by Lady M. W. Montagu in *The Resol-e.*
See p. 229a.

† The lines by Richard Gifford (p. 141), " Verse
sweetens toil," etc., seem to have been suggested
by this passage.

OXENHAM, John (pseudon.) (b. c. 1860)

He died the noblest death a man may die,
Fighting for God and Right and Liberty;
And such a death is Immortality.
War Poem (1916).

PAINE, Robert Treat (1773-1811)

And ne'er shall the sons of Columbia be slaves,
While the earth bears a plant, or the sea rolls
its waves.
Adams and Liberty.

PAINE, Thomas (1737-1809)

These are the times that try men's souls.
The American Crisis.

The sublime and the ridiculous are so often
so nearly related that it is difficult to class
them separately. One step above the sublime
makes the ridiculous, and one step above the
ridiculous makes the sublime again.

Age of Reason (1793). Part 2 (note).

PALEY, Archdeacon William (1743-1805)

Who can refute a sneer?
*Moral Philosophy (1785).
Vol. 2, book 5, ch. 5.*

PALGRAVE, Francis Turner (1824-1897)

To his own self not always just,
Bound in the bonds that all men share,—
Confess the failings as we must,
The lion's mark is always there!
Nor any song so pure, so great,
Since his, who closed the sightless eyes,
Our Homer of the war in Heaven,
To wake in his own Paradise.

William Wordsworth.

PALMERSTON, Viscount, Henry John Temple (1784-1865)

What is merit? The opinion one man
entertains of another.

*Speeches. (Quoted by Carlyle in "Shooting
Niagara.")*

You may call it an accidental and fortuitous
concourse of atoms.
1857.

PARKER, Edward Hazen, M.D. (1823-1896)

Life's race well run,
Life's work well done,
Life's victory won,*

Now cometh rest.

Funeral Ode on President Garfield.

PARKER, Martin (d. 1656?)

Ye gentlemen of England
Who live at home at ease,
Ah, little do you think upon
The dangers of the seas!

Ye Gentlemen of England.

* These lines are inscribed on Garfield's tomb. The
last lines are often given:

"Life's crown well won,
Then comes rest."

Then we ride, as the tide,
When the stormy winds do blow. *Ib.*

PARNELL, Thomas (1679-1718)

Remote from man, with God he passed his
days,
Prayer all his business, all his pleasure praise.
The Hermit.

We call it only pretty Fanny's way.
Elegy to an old Beauty.

What are the fields, or flowers, or all I see?
Ah! tasteless all, if not enjoyed with thee.
Eclogues. Health.

PATMORE, Coventry Kersey Dighton (1823-1896)

Grant me the power of saying things
Too simple and too sweet for words.
*The Angel in the House. Book 1, canto 1.
(Prelude 1.) (1853).*

Beauty's elixir vitæ, praise.
Book 2. Prologue (1854).

The eye which magnifies her charms
Is microscopic for defect.
Book 2, canto 11. (The Wedding, 3.) (1856).

Her pleasure in her power to charm.
Canto 12. (The Abdication, 4.)

PAYNE, John Howard (1791-1852)

Mild pleasures and palaces though we may
roam,
Be it never so humble, there's no place like
home. *Clari, or the Maid of Milan (1823).
(Opera). Song, "Home, Sweet Home!"*

PEACOCK, Thos. Love (1785-1866)

The mountain sheep are sweeter,
But the valley sheep are fatter;
We therefore deemed it meet
To carry off the latter.

*The Misfortunes of Elphin (1829).
Ch. 11. War Song of Dinas Vawr.*

His wine and beasts supplied our feasts,
And his overthrow our chorus. *Ib.*

It was a dictum of Porson, that "Life is
too short to learn German"; meaning, I
apprehend, not that it is too difficult to be
acquired within the ordinary space of life,
but that there is nothing in it to compensate
for the portion of life bestowed on its acquirement.
Gryll Grange, ch. 3.

For Nature had but little clay
Like that of which she moulded him.
Headlong Hall, ch. 5 (Song).

There are two reasons for drinking: one
is, when you are thirsty, to cure it; the other,
when you are not thirsty, to prevent it. . . .
Prevention is better than cure. *[Mr. Port-
pipe.] Melincourt, ch. 16.*

That canker at the heart of national
prosperity, the imaginary riches of paper
credit,
Ib., ch. 26.

242a

Respectable means rich, and decent means poor. I should die if I heard my family called decent. [*Lady Clarinda.*]

Crotchet Castle, *ch.* 3.

I [Mr. Skionar] never failed to convince an audience that the best thing they could do was to go away. *Ib.*, *ch.* 18.

PEELE, George (c. 1558 ?–1597 ?)

My merry, merry, merry roundelay
Concludes with Cupid's Curse,
They that do change old love for new,
Pray gods they change for worse.

The Arraignment of Paris (c. 1681). i. 2.

His golden locks time hath to silver turned;
O time too swift! O swiftness never
ceasing!

His youth 'gainst time and age hath ever
spurned

But spurned in vain; youth waneth by
encreasing.

Beauty, strength, youth, are flowers but fading
seen.

Duty, faith, love, are roots, and ever green.

Polyhymnia (1590). "Sonnet," ad finem.*

Be not afraid of every stranger;
Start not aside at every danger;
Things that seem are not the same;
Blow a blast at every flame.

Old Wives' Tale.

PENN, William (1644–1718)

No pain, no palm; no thorns, no throne; no
gall, no glory; no cross, no crown.†

No Cross, No Crown (1669).

The humble, meek, merciful, just, pious
and devout souls are everywhere of one
religion; and when death has taken off the
mask, they will know one another, though the
diverse liveries they wore here make them
strangers.‡

Some Fruits of Solitude.

PEPYS, Samuel (1633–1703)

Strange the difference of men's talk!

Diary. 1660.

A lazy, poor sermon. *Ib.*

There was one also for me from Mr. Black-
burne; who with his own hand superscribes
it to S. P., Esq., of which God knows I was
not a little proud. *March 25, 1660.*

It comes now into my mind to observe
that I am sensible that I have been a little

* Another version is published in Segar's *Honor, Military and Civil* (1602)–

"My golden locks Time hath to silver turned;
(O Time too swift, and swiftness never ceasing!)
My youth 'gainst age, and age 'gainst youth hath
spurned,

But spurned in vaine; youth waineth by encreasing.
Beauty, strength, and youth flowers fading beene;
Duty, faith, and love, are rootes and ever Greene."

† See Quarles: "He that had no cross deserves no crown"; also Proverb, "No house without a mouse;
no throne without a thorn."

‡ We are all of the same religion without knowing it.
—Voltaire: *Sermon by "Josias Rossette."*

242b

too free to make mirth with the minister of
our ship, he being a very sober and upright
man. *April 11, 1660.*

Gallantly great.

June 9, 1660.

A silk suit which cost me much money,
and I pray God to make me able to pay for
it. *July 1, 1660.*

Mr. Butler was now all full of his high
discourse in praise of Ireland. . . . But so
many lies I never heard in praise of anything
as he told of Ireland. *July 28, 1660.*

I went out to Charing Cross to see Major-
General Harrison hanged, drawn, and quar-
tered; which was done there, he looking as
cheerful as any man could do in that condition.
Oct. 13, 1660.

If a man should be out and forget his last
sentence . . . then his last refuge is to begin
with an Utcunque.* *Jan. 23, 1661.*

Indeed it is good, though wronged by my
over great expectations, as all things else are.
Jan. 31, 1661.

Very merry, and the best fritters that ever
I ate in my life. *Feb. 26, 1661 (Shrove Tues.).*

A good, honest, and painfull sermon.

March 17, 1661.

But good God! what an age is this and
what a world is this! that a man cannot
live without playing the knave and dissimula-
tion. *Sept. 1, 1661.*

All our talk about the great happiness
that my Lady Wright says there is in being
in the fashion, and in variety of fashions, in
scorn of others that are not so, as citizens'
wives and country gentlewomen.

Dec. 3, 1661.

But methought it lessened my esteem of
a king, that he should not be able to com-
mand the rain. *July 19, 1662.*

I see it is impossible for the King to have
things done as cheap as other men.

July 21, 1662.

God preserve us! for all these things bode
very ill. *Aug. 31, 1662.*

But Lord! to see the absurd nature of
Englishmen, that cannot forbear laughing
and jeering at everything that looks strange.

Nov. 28, 1662.

Good and much company, and a good
dinner; most of their discourse was about
hunting, in a dialect I understand very little.

Nov. 22, 1663.

While we were talking came by several
poor creatures, carried by, by constables, for
being at a conventicle. . . . I would to God
they would either conform, or be more wise,
and not be caught. *Aug. 7, 1664.*

Pretty, witty Nell. [Nell Gwynne.]

April 3, 1665.

* Utcunque = howsoever.

243a

But Lord! what a sad time it is to see no boats upon the River; and grass grows all up and down Whitehall Court.

Sept. 20, 1665.

Whether the fellow do this out of kindness or knavery, I cannot tell; but it is pretty to observe.

Oct. 7, 1665.

Strange to see how a good dinner and feasting reconciles everybody.

Nov. 9, 1665.

Strange to say what delight we married people have to see these poor fools decoyed into our condition.

Dec. 25, 1665.

And mighty proud I am (and ought to be thankful to God Almighty) that I am able to have a spare bed for my friends.

Aug. 8, 1666.

But, Lord! to see what success do, whether with or without reason, and making a man seem wise.

Aug. 15, 1666.

I bless God I do find that I am worth more than ever I yet was, which is £6,200, for which the Holy Name of God be praised.

Oct. 31, 1666.

I observe something of ill-nature in myself, more than should be.

Dec. 20, 1666.

But it is pretty to see what money will do.

March 21, 1667.

What he [Charles II] said was mighty weak.

Sept. 4, 1667.

And here do I see what creatures widows are in weeping for their husbands and then presently leaving off; but I cannot wonder at it, the cares of the world taking place of all other passions.

Oct. 17, 1667.

A very good and seraphic kind of a sermon, too good for an ordinary congregation.

May 24, 1668. (Of a sermon by "Jervas Fullword.")

A good dinner, and company that pleased me mightily, being all eminent men in their way.

July 19, 1668.

PERCIVAL, James Gates (1795-1856)

The world is full of poetry—the air Is living with its spirit; and the waves Dance to the music of its melodies.

Prevalence of Poetry.

PERCY, Thomas, Bishop of Dro-more (1729-1811)

It was a friar of orders grey

Walked forth to tell his beads.

The Friar of Orders Grey. (Old Ballad.)

Weep no more, lady, weep no more,

Thy sorrow is in vain;

For violets plucked the sweetest showers

Will ne'er make grow again.

Ib.

243b

PHELPS, Edward John, Statesman, U.S. (1822-1900)

The man who makes no mistakes does not usually make anything.*

Speech.

Mansion House, London, Jan. 24, 1889.

PHILIPS, Ambrose (1675?-1749)

Studious of ease and fond of humble things.

From Holland.

Softly speak and sweetly smile.

Fragment of Sappho.

The flowers anew returning seasons bring,
But beauty faded has no second spring.

Pastoral. 1.

PHILIPS, John (1676-1708)

Rejoice, O Albion! severed from the world,
By Nature's wise indulgence.

Cider (1708). Book 2.

Happy the man, who, void of cares and strife,
In silken or in leathern purse retains

A Splendid Shilling.

The Splendid Shilling (1701).

My galligaskins, that have long withstood
The winter's fury, and encroaching frosts,
By time subdued (what will not time subdue?)
An horrid chasm disclosed.

Ib.

PHILLIPS, Stephen (1868-1915)

How good it is to live, even at the worst!

Christ in Hades (1896). l. 103.

The red-gold cataract of her streaming hair.

Herod (1900). Act i.

I am deaf with praises, and all dazed with flowers.

Ib.

It is the fault of dreamers to fear fate.

Ib.

Might there not be
Some power in gentleness we dream not of?

Ib.

Who stabs at this my heart, stabs at a king-dom;

These veins are rivers, and these arteries

Are very roads; this body is your country.

Ib., Act ii.

They who grasp the world,
The Kingdom, and the power, and the glory,
Must pay with deepest misery of spirit,
Atoning unto God for a brief brightness.

Act iii.

As rich and purposeless as is the rose,

Thy simple doom is to be beautiful.

Marpessa. l. 51.

Beautiful Faith, surrendering unto Time.

l. 62.

What is the love of men that women seek it?

l. 74.

We cannot choose; our faces madden men.

Paolo and Francesca (1900). ii. 1.

* "The greatest general is he who makes the fewest mistakes."—Saying attributed to Napoleon. See also S. Smiles: "We learn wisdom from failure," etc.

244a

Sing, minstrel, sing us now a tender song
Of meeting and parting, with the moon in it.
Ulysses (1902). *Act i. 1.*

What were revel without wine ?
What were wine without a song ? *iii. 2.*
A man not old, but mellow, like good wine.
Ib.

O for a living man to lead !
That will not babble when we bleed ;
O for the silent doer of the deed !
One that is happy in his height,
And one that in a nation's night
Hath solitary certitude of light. *A Man.*

PHILPOTTS, Eden (b. 1862)

You thought to grasp the world ; but you shall
keep
Its curses only, crowned upon your brow.
You that have fouled the purple, broke your
vow,
And sowed the wind of death, the whirlwind
you shall reap.

Unto this Last (*pub.* Sept. 9, 1914).

A sudden wakin', a sudden weepin' ;
A li'l suckin', a li'l sleepin' ;
A cheel's full joys an' a cheel's short sorrows,
Wi' a power o' faith in gert tomorrow.

Man's Days. The Gaffer's Song.

The universe is full of magical things,
patiently waiting for our wits to grow sharper.
A Shadow Passes.

When the dust of the workshop is still,
The dust of the workman at rest,
May some generous heart find a will
To seek and to treasure his best.

When the dust of the workshop is still.

Spring counts no seed and gleans no treasure.
. . . Summer kisses her tired eyes, and
takes her crown and sceptre.

Girl and the Faun.

PHIPPS, Constantine Henry, Marquis of Normanby (1797-1863)

Property has its duties as well as its rights.*
Letter, when Viceroy of Ireland.

PINDAR, Peter (see Wolcot)

PINERO, Sir Arthur Wing (b. 1855)

What beautiful fruit ! I love fruit, when it
is expensive. (*Paula.*)

The Second Mrs. Tanqueray (1893). *Act i.*
All jealous women are mad. (*Drummle.*)
Act ii.

If there were many more like her [Mrs. Pan-
mure], the stock of halos would give out.

Preserving Mr. Panmure. *Act i.*

* The letter in which this phrase occurred was, according to Mr. David R. Pigot, Master of the Exchequer in Ireland, and son of Chief Baron Pigot, "jointly composed by Wolfe, Drummond, and Chief Baron Pigot," and "none of them was afterwards able to say who suggested the celebrated phrase."—*McLennan's Memoir of Thos. Drummond* (1867), p. 338.

244b

I'm two-and-thirty, and I missed my tip in
town ; and, such as he is, he's my prize-packet.
(Dulcie.) Act ii.

Married men are viler than bachelors.
(Mrs. Hebblethwaite.) Ib.

Stulkeley. There is only one thing to be done.
Woodhouse. What's that ?

Stulkeley. To wait and see.

Woodhouse. Wait and see !

Stulkeley. Wait and see what happens.
Act iii.

I was one of the tempted, and not one of the
strong. *The Profligate* (1887). *Act iii.*

In times of tribulation, suspense, affliction,
we ought indeed, in seeking deliverance, to try
everything—even prayer. (*Rev. Stephen Glyn.*)
The Freaks (1917). *Act ii.*

Regret is a woman's natural food, Mr.
Phenyl,—she thrives upon it. (*Minnie Gil-
fillian.*) *Sweet Lavender* (1893). *Act iii.*

The only rank which elevates a woman is
that which a gentle spirit bestows upon her.
Ib.

Paris is the middle-aged woman's paradise.
The Princess and the Butterfly (1897). *Act i.*

Those who love deeply cannot age.
Ib., Act v.

PIOZZI, Hester Lynch (Mrs. Thrale —née Salusbury) (1741-1821)

The tree of deepest root is found
Least willing still to quit the ground ;
'Twas therefore said by ancient sages
That love of life increased with years,
So much that in our later stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears.

The Three Warnings.

'Tis never for their wisdom that one loves
the wisest, or for their wit that one loves the
wittiest ; 'tis for benevolence and virtue and
honest fondness one loves people ; the other
qualities make one proud of loving them, too.
Letter. To Fanny Burney, 1781.

A physician can sometimes parry the scythe
of death, but has no power over the sand in
the hourglass.

Letter. To F. Burney, Nov. 12, 1781.

PITT, Christopher (1699-1748)

To all proportioned terms he must dispense
And make the sound a picture of the sense.*
Translation of Vida's Art of Poetry.

When things are small the terms should still
be so,
For low words please us when the theme is low.
Ib.

Talks much, and says just nothing for an hour.
Truth and the text he labours to display,
Till both are quite interpreted away.

On the Art of Preaching.

* Cf. Pope : " Make the sound an echo of the sense."

245a

PITT, William, Earl of Chatham
(1708-1778)

The atrocious crime of being a young man
... I shall neither attempt to palliate nor
deny. *Speeches. House of Commons, 1740.*

Confidence is a plant of slow growth in an
aged bosom; youth is the season of credulity.
January 14, 1766.

There is something behind the Throne
greater than the King himself.

House of Lords, March 2, 1770.

Where law ends, tyranny begins.

January 9, 1770.

PITT, Hon. William (1759-1806)

The remark is just—but then you have not
been under the wand of the magician.
In reference to the eloquence of Fox. 1783.

Necessity is the plea for every infringement
of human freedom. It is the argument of
tyrants; it is the creed of slaves.
Speeches. The India Bill, November 18, 1783.

We have a Calvinistic creed, a Popish
liturgy, and an Arminian clergy. *1790.*

England has saved herself by her exertions,
and will, I trust, save Europe by her example.*

Last Speech, Guildhall, Oct., 1805.
(Stanhope's version).

O my country! how I leave my country! †
Last Words (Traditional).

PITT, William (1790?-1840)

A strong nor'-wester's blowing, Bill,
Hark! don't ye hear it roar now?
Lord help 'em, how I pities them
Unhappy folks on shore now!

The Sailor's Confession.

PLANCHÉ, James Robinson (1796-1880)

Nothing is so impudent as Success—unless
it be those she favours.

Success (Burletta) (1825).

For music any words are good enough.

"The Birds" of Aristophanes (1846).

To talk of architecture is a joke,
Till you can build a chimney that won't smoke.
Ib.

But Cupid is a downy cove,
Wot it takes a deal to hinder;
And if you shuts him out o' the door,
Vy he walks in at the winder.

The Discreet Princess (1855).

* In 1814 a medal was struck to commemorate the
Treaty of Paris, with an inscription, "SEIPSUM CON-
STANTIA EUROPAM EXEMPLO." [Herself by fortitude,
Europe by example.] Macaulay's version of Pitt's
last speech gives the words, "Let us hope that Eng-
land, having saved herself by her energy, may save
Europe by her example."

† Or "How I love my country." Both forms are,
however, declared to be apocryphal. See p. 251a.

245b

PLUMPTRE, Edward Hayes, Dean of Wells
(1821-1891)

May Might and Right,
And sovran Zeus, as third, my helpers be!
Trans. of Æschylus. Coephoree, 240.

Long tarries destiny,
But comes to those who pray. *Ib., 462.*

Fame in excess is but a perilous thing.
Ib., Agamemnon, 453.

And now will I to home and household hearth
Move on, and first give thanks unto the Gods,
Who led me forth and brought me back again.
Ib., 824.

Make not my path offensive to the Gods
By spreading it with carpets. *Ib., 891.*

The nightingale, who still with sorrowing soul,
And "Itys, Itys" cry,
Bemoans a life o'er-flourishing in ills.
Ib., 1139.

POE, Edgar Allan (1809-1849)

In the heavens above
The angels, whispering to one another,
Can find, amid their burning terms of love,
None so devotional as that of "mother."
To my Mother.

To the glory that was Greece,
And the grandeur that was Rome. *To Helen.*

All that we see or seem
Is but a dream within a dream.
A Dream within a Dream.

A dirge for her, the doubly-dead,
In that she died so young. *Lenore.*

While I pondered, weak and weary,
Over many a quaint and curious volume of
forgotten lore. *The Raven (1845). St. 1.*

Sorrow for the lost Lenore—
For the rare and radiant maiden, whom the
angels name Lenore—
Nameless here for evermore.
St. 2.

Darkness there, and nothing more. *St. 4.*

Deep into that darkness peering, long I stood
there, wondering, fearing,
Doubting; dreaming dreams no mortal ever
dared to dream before. *St. 5.*

'Tis the wind, and nothing more. *St. 6.*

"Prophet!" said I, "thing of evil—prophet
still, if bird or devil!
By that heaven that bends above us,—by
that God we both adore." *St. 16.*

"Take thy beak from out my heart, and take
thy form from off my door!"
Quoth the Raven, "Nevermore."
St. 17.

Keeping time, time, time,
In a sort of Runic rhyme. *The Bells.*

What a world of happiness their harmony
foretells!
Ib.

246a

They are neither man nor woman—
They are neither brute nor human,
They are Ghouls ! *Ib.*

POLLOK, Rev. Robert (1798-1827)
Sorrows remembered sweeten present joy.
The Course of Time (1827). Book 1, 464.

He laid his hand upon "the Ocean's mane" *
And played familiar with his hoary locks.
Book 4, 389.

He was a man
Who stole the livery of the court of Heaven
To serve the Devil in. *Book 8, 616.*

With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
Book 8, 632.

Slander, the foulest whelp of sin. *Book 8, 715.*

POMFRET, Rev. John (1667-1702)
We bear it calmly, though a ponderous woe,
And still adore the hand that gives the blow.†
Verses to his Friend. l. 45.

For sure no minutes bring us more content,
Than those in pleasing, useful studies spent.
The Choice (1700). l. 31.

Wine whets the wit, improves its native force,
And gives a pleasant flavour to discourse.
l. 55.

And when committed to the dust I'd have
Few tears, but friendly, dropped into my grave.
l. 164.

And who would run, that's moderately wise,
A certain danger, for a doubtful prize ?
Love triumphant over Reason. l. 85.

What's all the noisy jargon of the schools
But idle nonsense of laborious fools,
Who fetter reason with perplexing rules ?
Reason. l. 57.

Custom, the world's great idol, we adore.
l. 99.

We live and learn, but not the wiser grow.
l. 112.

POOLE, John (1786?-1872)
I hope I don't intrude. *Paul Pry (1825).*

POPE, Alexander (1688-1744)
'Tis hard to say if greater want of skill
Appear in writing or in judging ill.
Essay on Criticism (1711). l. 1.

Ten censure wrong for one who writes amiss.
A fool might once himself alone expose,
Now one in verse makes many more in prose.
'Tis with our judgments as our watches, none
Go just alike, yet each believes his own. *l. 6.*

Let such teach others who themselves excel,
And censure freely who have written well.
l. 15.

246b

Some are bewildered in the maze of schools,
And some made coxcombs nature meant but
fools. *l. 26.*

All fools have still an itching to deride,
And fain would be upon the laughing side.
l. 33.

One science only will one genius fit ;
So vast is art, so narrow human wit. *l. 60.*

Each might his several province well com-
mand,
Would all but stoop to what they understand.
l. 66.

Cavil you may, but never criticise. *l. 123.*

Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream.
l. 179.

Immortal heirs of universal praise !
Whose honours with increase of ages grow,
As streams roll down, enlarging as they flow ;
Nations unborn your mighty names shall
sound,
And worlds applaud that must not yet be
found. *l. 190.*

Pride, the never-failing vice of fools. *l. 204.*

Trust not yourself ; but your defects to know,
Make use of every friend—and every foe.
A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring :
There shallow draughts intoxicate the brain,
And drinking largely sobers us again. *l. 213.*

Hills peep o'er hills, and Alps on Alps arise.
l. 232.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.
In every work regard the writer's end,
Since none can compass more than they
intend ;
And if the means be just, the conduct true,
Applause, in spite of trivial faults, is due.
l. 253.

True wit is nature to advantage dressed,
What oft was thought, but ne'er so well
expressed.* *l. 297.*

Words are like leaves ; and where they most
abound,
Much fruit of sense beneath is rarely found.
l. 309.

Such laboured nothings, in so strange a style,
Amaze the unlearn'd, and make the learned
smile. *l. 327.*

In words, as fashions, the same rule will hold ;
Alike fantastic, if too new, or old :
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside. *l. 333.*

Some to church repair,
Not for the doctrine, but the music there.
l. 342.

* Byron, *Childe Harold*, canto 4, 184.
† See Dryden, "Bless the hand," etc.; and Pope,
p. 248a.

* Paraphrased by Johnson in his *Life of Cowley* :
"Wit is that which has been often thought, but was
never before so well expressed."

And ten low words oft creep in one dull line.

l. 347.

Where'er you find "the western cooling breeze,"

In the next line, it "whispers through the trees:"

If crystal streams "with pleasing murmurs creep,"

The reader's threatened (not in vain) with "sleep":

Then at the last and only couplet fraught With some unmeaning thing they call a thought,

A needless Alexandrine ends the song,
That like a wounded snake, drags its slow length along.

l. 350.

True ease in writing comes from art, not chance,

As those move easiest who have learned to dance.

'Tis not enough no harshness gives offence,
The sound must seem an echo to the sense:
Soft is the strain when zephyr gently blows,
And the smooth stream in smoother numbers flows;

But when loud surges lash the sounding shore,
The hoarse, rough verse should like the torrent roar:

When Ajax strives some rock's vast weight to throw,

The line too labours, and the words move slow;
Not so when swift Camilla scours the plain,
Flies o'er the unbending corn, and skims along the main.

l. 362.

Avoid extremes; and shun the fault of such,
Who still are pleased too little or too much.
At every trifle scorn to take offence;
That always shows great pride, or little sense.

l. 384.

For fools admire, but men of sense approve.

l. 391.

Regard not then if wit be old or new,
But blame the false, and value still the true.

l. 406.

But let a lord once own the happy lines,
How the art brightens! how the style refines!
Before his sacred name flies every fault,
And each exalted stanza teems with thought!

l. 419.

Some praise at morning what they blame at night,

But always think the last opinion right.

l. 431.

And still to-morrow's wiser than to-day.
We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so.

l. 437.

Envy will merit, as its shade, pursue;
But, like a shadow, proves the substance true.

l. 466.

To err is human; to forgive, divine.*

l. 525.

* "Menschlich ist es bloss zu strafen,
Aber göttlich zu verzeihn."
—*P. von Winter*
(1755?-1823).

All seems infected that the infected spy,
As all looks yellow to the jaundiced eye.

l. 558.

Be silent always when you doubt your sense.

l. 566.

And make each day a critic on the last.

l. 571.

Blunt truths more mischief than nice falsehoods do.

l. 573.

Men must be taught as if you taught them not,
And things unknown proposed as things forgot.

l. 574.

Those best can bear reproof who merit praise.

l. 583.

The bookful blockhead, ignorantly read,
With loads of learned lumber in his head.

l. 612.

With him most authors steal their works, or buy;

Garth did not write his own Dispensary.

l. 617.

For fools rush in where angels fear to tread.

l. 625.

Led by the light of the Mæonian star.

(*Homer*) *l. 648.*

And to be dull was construed to be good.

l. 690.

Content if hence the unlearn'd their wants may view,

The learn'd reflect on what before they knew.

l. 739.

What dire offence from amorous causes springs,
What mighty contests rise from trivial things!
The Rape of the Lock (1712). *Canto 1, l. 1.*

Beware of all, but most beware of man.

l. 114.

And all Arabia breathes from yonder box.

l. 134.

On her white breast a sparkling cross she bore,
Which Jews might kiss, and infidels adore.

Canto 2, l. 7.

If to her share some female errors fall,
Look on her face, and you'll forget them all.

l. 17.

And beauty draws us with a single hair.*

l. 28.

Here, thou, great Anna! whom three realms obey,

Dost sometimes counsel take, and sometimes tea.

Canto 3, l. 7.

At every word a reputation dies.
Snuff, or the fan, supply each pause of chat,
With singing, laughing, ogling, and all that.

l. 16.

* Said to be in allusion to the lines in Butler's *Hudibras*:

"And though it be a two-foot trout,
'Tis with a single hair pulled out."
But see Howel: "One hair of a woman," etc.; and compare Dryden, "And draw you to her with a single hair."—*Persius, Sat. 5, 247.*

The hungry judges soon the sentence sign,
And wretches hang, that jurymen may dine.
l. 21.

Coffee, which makes the politician wise,
And see through all things with his half-shut
eyes.
l. 117.

But when to mischief mortals bend their will,
How soon they find fit instruments of ill!
l. 125.

The meeting points the sacred hair dis sever
From the fair head, for ever and for ever!
l. 153.

Sir Plume, of amber snuff-box justly vain,
And the nice conduct of a clouded cane.
Canto 4, l. 123.

Charms strike the sight, but merit wins the
soul.
Canto 5, l. 34.

Awake, my St. John, leave all meaner things
To low ambition, and the pride of kings.
Let us (since life can little more supply
Than just to look about us and to die),
Expatiate free o'er all this scene of man;
A mighty maze! but not without a plan.

An Essay on Man (1733). *Epistle 1, l. 1.*

Together let us beat this ample field,
Try what the open, what the covert yield;
The latent tracts, the giddy heights, explore
Of all who blindly creep, or sightless soar;
Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise;
Laugh where we must, be candid where we
can;

But vindicate the ways of God to man.
Say first, of God above, of man below
What can we reason, but from what we know?
l. 8.

Observe how system into system runs,
What other planets circle other suns,
What varied being peoples every star.
l. 25.

Heaven from all creatures hides the book of
fate,
All but the page prescribed, their present state.
l. 77.

Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his
blood.
l. 83.

Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurled,
And now a bubble burst, and now a world.
l. 87.

Hope springs eternal in the human breast:
Man never is, but always to be blest:
The soul, uneasy and confined from home,
Rests and expatiates in a life to come.
Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk, or milky way;
Yet simple nature to his hope has given,
Behind the cloud-topped hill, an humbler
heaven.
l. 95.

But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

Go wiser thou! and in thy scale of sense
Weigh thy opinion against Providence.
l. 111.

In pride, in reasoning pride our error lies;
All quit their sphere, and rush into the skies;
Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods.
l. 123.

The first Almighty Cause
Acts not by partial, but by general laws.
l. 145.

But all subsists by elemental strife,
And passions are the elements of life.
l. 169.

Die of a rose in aromatic pain.
l. 200.

The spider's touch, how exquisitely fine!
Feels at each thread and lives along the line.
l. 217.

What thin partitions sense from thought
divide!
l. 226.

From nature's chain, whatever link you strike,
Tenth, or ten thousandth, breaks the chain
alike.
l. 245.

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.
l. 268.

As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.
l. 276.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not
see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.
l. 289.

Know then thyself, presume not God to scan;
The proper study of mankind is man.*
Placed on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride.
Epistle 2 (1733), l. 1.

Chaos of thought and passion, all confused;
Still by himself abused, or disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled:
The glory, jest, and riddle of the world!
l. 13.

Instruct the planets in what orbs to run,
Correct old time, and regulate the sun.
l. 21.

What Reason weaves, by Passion is undone.
l. 42.

Two principles in human nature reign;
Self-love to urge, and reason, to restrain:
Nor this a good, nor that a bad, we call;
Each works its end, to move or govern all.
l. 53.

* "La vraie science et le vrai étude de l'homme c'est l'homme."—Pierre Charron (1541–1603), *Treatise on Wisdom*, Book 1, ch. 1. (In the first edition of *Moral Essays* the line appeared: "The only science of mankind is man.")

Fixed like a plant on his peculiar spot,
To draw nutrition, propagate, and rot;
Or meteor-like, flame lawless through the void,
Destroying others, by himself destroyed. *l. 63.*

Let subtle schoolmen teach these friends to
fight,

More studious to divide than to unite. *l. 81.*

Pleasure, or wrong or rightly understood,
Our greatest evil, or our greatest good. *l. 91.*

On life's vast ocean diversely we sail,
Reason the card, but passion is the gale.

l. 107.

All spread their charms, but charm not all
alike;

On different senses different objects strike.

l. 127.

And hence one master passion in the breast,
Like Aaron's serpent, swallows up the rest.

l. 131.

The young disease, that must subdue at length,
Grows with his growth, and strengthens with
his strength. *l. 135.*

Envy, to which the ignoble mind's a slave,
Is emulation in the learn'd or brave. *l. 191.*

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.
But where's the extreme of vice was ne'er
agreed:

Ask where's the north? at York, 'tis on the
Tweed;

In Scotland, at the Orcades; and there,
At Greenland, Zembla, or the Lord knows
where. *l. 217.*

Virtuous and vicious every man must be,
Few in the extreme, but all in the degree.

l. 231.

Whate'er the passion, knowledge, fame, or
pelf,

Not one will change his neighbour with him-
self.

The learn'd is happy nature to explore,
The fool is happy that he knows no more.

l. 261.

Behold the child, by Nature's kindly law,
Pleased with a rattle, tickled with a straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold, amuse his riper stage,
And beads and prayer-books are the toys of
age:

Pleased with this bauble still, as that before;
Till tired he sleeps, and life's poor play is o'er.

l. 275.

In folly's cup still laughs the bubble joy.

l. 288.

The hour concealed, and so remote the fear,
Death still draws nearer, never seeming near.

Epistle 3 (1733), l. 76.

Whether with reason, or with instinct blest,
Know, all enjoy that power which suits them
best;

To bliss alike by that direction tend,
And find the means proportioned to their end.

l. 79.

The state of nature was the reign of God.

l. 148.

Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.

l. 177.

In vain thy reason finer webs shall draw,
Entangle justice in her net of law.

l. 191.

The enormous faith of many made for one.

l. 242.

Forced into virtue thus, by self-defence,
Ev'n kings learned justice and benevolence:
Self-love forsook the path it first pursued,
And found the private in the public good.

l. 279.

For forms of government let fools contest,
Whate'er is best administered is best:
For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.

l. 303.

In Faith and Hope the world will disagree,
But all mankind's concern is Charity.

l. 307.

Oh happiness! our being's end and aim!
Good, pleasure, ease, content, whate'er thy
name:

That something still which prompts the eternal
sigh,

For which we bear to live, or dare to die.

Epistle 4 (1734), l. 1.

Fixed to no spot is happiness sincere,
'Tis nowhere to be found, or everywhere;
'Tis never to be bought, but always free.

l. 15.

There needs but thinking right, and meaning
well.

l. 32.

Order is Heaven's first law, and this confest,
Some are, and must be, greater than the rest.

l. 49.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and com-
petence.

But health consists with temperance alone.

l. 79.

But sometimes virtue starves, while vice is fed.
What then? Is the reward of virtue bread?

l. 150.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt
joy.

l. 167.

Honour and shame from no condition rise;
Act well your part; there all the honour lies.

l. 193.

Worth makes the man, and want of it, the
fellow;

The rest is all but leather or prunella.* *l. 203.*

But by your father's worth if yours you rate,
Count me those only who were good and great.

* "Corcillum est quod homines facit, cetera quis-
quilia omnia."—*Petronius Arbiter*, c. 75.

Go ! if your ancient but ignoble blood
Has crept through scoundrels ever since the
flood,
Go ! and pretend your family is young ;
Nor own your fathers have been wrong so long.
What can ennoble sots, or slaves, or cowards ?
Alas ! not all the blood of all the Howards.
Look next on greatness ; say where greatness
lies :

" Where, but among the heroes and the wise ?"
Heroes are much the same, the points agreed,
From Macedonia's madman to the Swede.
l. 209.

A wit's a feather, and a chief a rod ;
An honest man's the noblest work of God.
l. 247.

All fame is foreign, but of true desert ;
Plays round the head, but comes not to the
heart :
One self-approving hour whole years out-
weighs
Of stupid starers, and of loud huzzas ;
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels. l. 253.

Painful pre-eminence ! yourself to view
Above life's weakness, and its comforts too.
l. 267.

If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind :
Or, ravished with the whistling of a name,
See Cromwell, damned to everlasting fame !
l. 281.

Know then this truth (enough for man to
know),
" Virtue alone is happiness below." l. 309.

Slave to no sect, who takes no private road,
But looks through nature up to nature's God.*
l. 331.

The centre moved, a circle straight succeeds,
Another still, and still another spreads. l. 365.

Formed by thy converse, happily to steer
From grave to gay, from lively to severe.
l. 379.

Oh ! while along the stream of time thy name
Expanded flies, and gathers all its fame,
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale ?
l. 383.

Thou wert my guide, philosopher, and friend.
l. 390.

For wit's false mirror held up nature's light ;
Showed erring pride, whatever is, is right ;
That reason, passion, answers one great aim ;
That true self-love and social are the same ;
That virtue only makes our bliss below ;
And all our knowledge is, ourselves to know.
l. 393.

Father of all ! in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord !

* Stated by Warton to be verbatim from Boling-
broke's *Letters to Pope*.

Thou Great First Cause, least understood :
Who all my sense confined
To know but this, that thou art good,
And that myself am blind.

The Universal Prayer (1738).

And binding nature fast in fate
Left free the human will. Ib.

What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heaven pursue. Ib.

And deal damnation round the land,
On each I judge thy foe. Ib.

Save me alike from foolish pride
Or impious discontent. Ib.

Teach me to feel another's woe,
To hide the fault I see ;
That mercy I to others show,
That mercy show to me. Ib.

And yet the fate of all extremes is such,
Men may be read, as well as books, too much.
To observations which ourselves we make,
We grow more partial, for the observer's sake.
Moral Essays. (In Five Epistles to several
persons.) Epistle 1. To Lord Cobham
(1733). l. 9.

Like following life through creatures you
dissect,
You lose it in the moment you detect. l. 29.

All manners take a tincture from our own,
Or come discoloured through our passions
shown.
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand
dyes. l. 33.

When half our knowledge we must snatch, not
take. l. 40.

Itch of vulgar praise. l. 60.

Who reasons wisely is not therefore wise,
His pride in reasoning, not in acting lies.
l. 117.

'Tis from high life high characters are drawn ;
A saint in crape is twice a saint in lawn. l. 135.

'Tis education forms the common mind,
Just as the twig is bent, the tree's inclined.
l. 149.

Manners with fortunes, humours turn with
climes,
Tenets with books, and principles with times.
l. 172.

Search, then, the Ruling Passion : there alone
The wild are constant, and the cunning known ;
The fool consistent, and the false sincere ;
Priests, princes, women, no dissemblers here.
l. 174.

Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise.
l. 179.

" Odious ! in woollen ! 'twould a saint pro-
voke ! "

Were the last words that poor Narcissa spoke.
l. 246.

And you, brave Cobham ! to the latest breath,
Shall feel your ruling passion strong in death :
Such in those moments as in all the past,
"Oh, save my country, heaven !" shall be
your last. l. 262.

Nothing so true as what you once let fall,
"Most women have no characters at all."
Epistle 2. To a Lady.
[Martha Blount] (1735). l. 1.

Whether the charmer sinner it or saint it ;
If folly grow romantic, I must paint it. l. 15.

Choose a firm cloud, before it fall, and in it
Catch, ere she change, the Cynthia of this
minute. l. 19.

Fine by defect and delicately weak. l. 43.

See sin in state, majestically drunk. l. 69.

With too much quickness ever to be taught ;
With too much thinking to have common
thought. l. 97.

Offend her, and she knows not to forgive ;
Oblige her, and she'll hate you while you live :
But die, and she'll adore you—then the bust
And temple rise—then fall again to dust. l. 137.

To heirs unknown descends the unguarded
store,
Or wanders, heaven-directed, to the poor. l. 149.

Virtue she finds too painful an endeavour,
Content to dwell in decencies for ever. l. 163.

Men, some to business, some to pleasure take ;
But every woman is at heart a rake :
Men, some to quiet, some to public strife ;
But every lady would be queen for life. l. 215.

Pleasures the sex, as children birds, pursue,
Still out of reach, yet never out of view. l. 231.

See how the world its veterans rewards !
A youth of frolics, an old age of cards. l. 243.

Oh ! blest with temper, whose unclouded ray
Can make to-morrow cheerful as to-day ;
She, who can love a sister's charms, or hear
Sighs for a daughter with unwounded ear ;
She who ne'er answers till a husband cools,
Or, if she rules him, never shows she rules ;
Charms by accepting, by submitting sways,
Yet has her humour most when she obeys. l. 257.

And mistress of herself, though china fall. l. 268.

Woman's at best a contradiction still. l. 270.

Who shall decide, when doctors disagree,
And soundest casuists, like you and me ?
Epistle 3. To Lord Bathurst (1732). l. 1.

Like doctors thus, when much dispute has past,
We find our tenets just the same at last. l. 15.

Blest paper-credit ! last and best supply !
That lends corruption lighter wings to fly ! l. 39.

But thousands die, without or this or that,
Die, and endow a college, or a cat. l. 95.

The ruling passion, be it what it will,
The ruling passion conquers reason still. l. 153.

Extremes in nature equal good produce,
Extremes in man concur to general use. l. 161.

Who sees pale Mammon pine amidst his store,
Sees but a backward steward for the poor ;
This year a reservoir, to keep and spare ;
The next a fountain, spouting through his
heir,

In lavish streams to quench a country's thirst,
And men and dogs shall drink him till they
burst. l. 171.

Rise, honest Muse ! and sing the Man of Ross ! l. 250.

Ye little stars ! hide your diminished rays. l. 282.

Who builds a church to God, and not to fame,
Will never mark the marble with his name. l. 285.

In the worst inn's worst room. l. 299.

And tape-tied curtains, never meant to draw. l. 302.

Alas ! how changed from him,
That life of pleasure, and that soul of whim ! l. 305.

Where London's column, pointing at the skies,
Like a tall bully, lifts the head, and lies. l. 339.

Constant at church, and change. l. 347.

But Satan now is wiser than of yore,
And tempts by making rich, not making poor. l. 351.

The tempter saw his time ; the work he plied ;
Stocks and subscriptions poured on every side,
Till all the demon makes his full descent
In one abundant shower of cent. per cent.,
Sinks deep within him, and possesses whole,
Then dubs director, and secures his soul. l. 369.

Good sense, which only is the gift of Heaven,
And though no science, fairly worth the seven.
Epistle 4. To the Earl of Burlington (1731). l. 43.

Lo, some are vellum, and the rest as good
For all his lordship knows, but they are wood. l. 139.

Light quirks of music, broken and uneven,
Make the soul dance upon a jig to heaven. l. 143.

To rest, the cushion and soft dean invite,
Who never mentions hell to ears polite. l. 149.

Bid harbours open, public ways extend,
Bid temples, worthier of the God, ascend ;
Bid the broad arch the dangerous flood contain,

The mole projected break the roaring main ;
Back to his bounds their subject sea command,
And roll obedient rivers through the land ;
These honours, Peace to happy Britain brings,
These are imperial works, and worthy kings. l. 197.

252a

See the wild waste of all-devouring years !
How Rome her own sad sepulchre appears !
Epistle 5. To Addison (1721). l. 1.

The sacred rust of twice ten hundred years.
l. 38.

Statesman, yet friend to truth ! of soul sincere,
In action faithful, and in honour clear ;
Who broke no promise, served no private end,
Who gained no title, and who lost no friend,
Ennobled by himself, by all approved,
And praised, unenvied, by the muse he loved.*
l. 67.

Shut, shut the door, good John ! fatigued I
said,
Tie up the knocker ; say I'm sick, I'm dead.
Prologue to the Satires.
Epistle to Dr. Arbuthnot (1734). l. 1.

Even Sunday shines no Sabbath day to me.
l. 12.

A clerk, foredoomed his father's soul to cross.
Who pens a stanza, when he should engross,
l. 17.

Friend to my life, which, did you not prolong,
The world had wanted many an idle song.
l. 27.

Fired that the house reject him, " 'S death I'll
print it,
And shame the fools." *l. 61.*

No creature smarts so little as a fool. *l. 84.*

Who shames a scribbler ? break one cobweb
through,
He spins the slight, self-pleasing thread anew ;
Destroy his fib or sophistry,—in vain,
The creature's at his dirty work again,
Throned in the centre of his thin designs,
Proud of a vast extent of flimsy lines ! *l. 89.*

As yet a child, nor yet a fool to fame,
I lisped in numbers, for the numbers came.
l. 127.

This long disease, my life. *l. 131.*

Each word-catcher, that lives on syllables.
l. 166.

Pretty in amber to observe the forms
Of hairs, or straws, or dirt, or grubs, or worms !
The things, we know, are neither rich nor rare,
But wonder how the devil they got there.
l. 169.

Means not, but blunders round about a
meaning ;
And he whose fustian's so sublimely bad,
It is not poetry, but prose run mad. *l. 187.*

Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne.
l. 197.

Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer ;
Willing to wound, and yet afraid to strike,
Just hint a fault and hesitate dislike. *l. 201.*

252b

And so obliging, that he ne'er obliged. *l. 208.*

Like Cato, give his little senate laws,
And sit attentive to his own applause. *l. 209.*

Who but must laugh, if such a man there be ?
Who would not weep if Atticus were he ?
l. 213.

Above a patron, though I condescend
Sometimes to call a minister my friend,
I was not born for courts or great affairs ;
I pay my debts, believe, and say my prayers.
l. 265.

Cursed be the verse, how well soe'er it flow,
That tends to make one worthy man my foe.
l. 283.

Let Sporus tremble !—A. What that thing of
silk,
Sporus, that mere white curd of ass's milk ?
Satire or sense, alas ! can Sporus feel ?
Who breaks a butterfly upon a wheel ?
l. 305.

So well-bred spaniels civilly delight
In mumbling of the game they dare not bite.
Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
l. 313.

Wit that can creep, and pride that licks the
dust. *l. 333.*

That not in fancy's maze he wandered long ;
But stooped to truth, and moralised his song.
l. 340.

Unlearn'd, he knew no schoolman's subtle art,
No language, but the language of the heart.
By nature honest, by experience wise,
Healthy by temperance, and by exercise.
l. 398.

The lines are weak, another's pleased to say,
Lord Fanny spins a thousand such a day.
Satires and Epistles of Horace. Imitated
(1733). Book 2, Sat. 1, l. 5.

In moderation placing all my glory,
While Tories call me Whig, and Whigs a Tory.
Satire's my weapon, but I'm too discreet
To run amuck, and tilt at all I meet. *l. 67.*

The feast of reason and the flow of soul. *l. 128.*

It stands on record, that in Richard's times
A man was hanged for very honest rhymes.*
l. 145.

For I, who hold sage Homer's rule the best,
Welcome the coming, speed the going guest.†
l. 158.

In life's cool evening, satiate of applause.
First Book of the Epistles of
Horace (Ep. 1) (1737), l. 9.

When the brisk minor pants for twenty-one.
l. 38.

* This line in the epitaph in Westminster Abbey, on James Craggs, reads "Praised, wept, and honoured, by the muse he loved."

* John Ball, hanged temp. Richard II, reputed author of the lines: "When Adam delved, and Eva span, Who was then the gentleman?"

† See Pope's *Odyssey*, Book 13, 83.

253^a

Not to go back, is somewhat to advance,
And men must walk at least before they
dance. l. 53.

There, London's voice : "Get money, money
still !
And then let virtue follow if she will." l. 79.

He's armed without that's innocent within.
l. 94.

Get place and wealth, if possible, with grace ;
If not, by any means get wealth and place.
l. 103.

Not to admire, is all the art I know,
To make men happy, and to keep them so.*
Ep. 6, l. 1.

The worst of madmen is a saint run mad.
l. 27.

A man of wealth is dubbed a man of worth.
l. 81.

Above all Greek, above all Roman fame.
Second Book of the Epistles of Horace
(Ep. 1) (1737), l. 26.

Who lasts a century can have no flaw ;
I hold that wit a classic, good in law. l. 55.
The mob of gentlemen who wrote with ease.
l. 103.

One simile, that solitary shines
In the dry desert of a thousand lines. l. 111.
What will a child learn sooner than a song ?
l. 205.

Waller was smooth ; but Dryden taught to
join
The varying verse, the full resounding line,
The long majestic march, and energy divine.
l. 267.

Even copious Dryden wanted, or forgot,
The last and greatest art, the art to blot.
l. 280.

Who pants for glory finds but short repose ;
A breath revives him or a breath o'erthrows.
l. 300.

There still remains, to mortify a wit,
The many-headed monster of the pit. l. 304.

What dear delight to Britons farce affords !
Ever the taste of mobs, but now of lords.
l. 310.

To know the poet from the man of rhymes.
l. 341.

We poets are (upon a poet's word)
Of all mankind, the creatures most absurd.
l. 358.

The zeal of fools offends at any time,
But most of all, the zeal of fools in rhyme.
l. 406.

"Praise undeserved is scandal in disguise."†
l. 413.

* These lines are adapted from Creech's translation.
† From a poem, "The Celebrated Beauties" (Anon.),
Tonson's *Miscellanies* (1709). In *The Garland*, a
collection of poems by Mr. Broadhurst (1721), the
line appears : "Praise undeserved is satire in disguise."

253^b

Years following years, steal something every
day ;
At last they steal us from ourselves away.
Ep. 2, l. 72.

The vulgar boil, the learned roast an egg.
l. 85.

Command old words that long have slept, to
wake,
Words that wise Bacon, or brave Raleigh
spake. l. 167.

But ease in writing flows from art, not chance ;
As those move easiest who have learned to
dance.* l. 178.

A patriot is a fool in every age.
Epilogue to the Satires (1733).
Dialogue 1, l. 41.

Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it fame.†
l. 135.

Keen, hollow winds howl through the dark
recess,
Emblem of music caused by emptiness.
The Dunciad (1728). Book 1, l. 35.

Poetic justice, with her lifted scale,
Where, in nice balance, truth with gold she
weighs,
And solid pudding against empty praise.
Book 1, l. 52.

But lived in Settle's numbers one day more.
Now mayors and shrieves all hushed and
satiated lay,
Yet ate, in dreams, the custard of the day ;
While pensive poets painful vigils keep,
Sleepless themselves to give their readers
sleep. l. 90.

Swearing and supperless the hero sate,
Blasphemed his gods, the dice, and damned
his fate. l. 116.

Sinking from thought to thought, a vast
profound,
Plunged for his sense but found no bottom
there,
Yet wrote and floundered on in mere despair.
l. 118.

Or where the pictures for the page atone,
And Quarles is saved by beauties not his own.
l. 139.

There, saved by spice, like mummies, many a
year,
Dry bodies of divinity appear ;
De Lyra there a dreadful front extends,
And here the groaning shelves Philemon
bends.‡ l. 151.

Yet holds the eel of science by the tail. l. 280.

* See *Essay on Criticism*, p. 244.

† "Protects me unseen like my guardian angel, and
shuns my gratitude like a fairy, who is bountiful by
stealth, and conceals the giver when she bestows the
gift."—*Dedication (1692) of "Cleomenes."*

‡ Nicholas de Lyra (c. 1265–1349), French com-
mentator ; Philemon Holland, M.D. (1552–1637), a
wholesale translator.

254a

The field of glory is a field for all.

*Book 2, l. 32.*And gentle dulness ever loves a joke. *l. 34.*

A brain of feathers, and a heart of lead.

*l. 44.*Dulness is sacred in a sound divine. *l. 352.*

Till Peter's keys some christened Jove adorn.

Book 3, l. 109.

Peeled, patched, and piebald, linsey-wolsey brothers,

Grave mummings! sleeveless some, and shirtless others. *l. 115.*All crowd who foremost shall be damned to fame. *l. 158.*So sweetly mawkish, and so smoothly dull;
Heady, not strong; o'erflowing, though not full. *l. 171.*Another Cynthia her new journey runs,
And other planets circle other suns. *l. 243.*

A wit with dunces, and a dunce with wits.

Book 4, l. 90.

The Right Divine of kings to govern wrong.

*l. 188.*For thee we dim the eyes, and stuff the head
With all such reading as was never read;
For thee explain a thing till all men doubt it,
And write about it, goddess, and about it:
So spins the silk-worm small its slender store,
And labours till it clouds itself all o'er. *l. 248.*Led by my hand, he sauntered Europe round,
And gathered every vice on Christian ground. *l. 311.*Stretched on the rack of a too easy chair,
And heard thy everlasting yawn confess
The pains and penalties of idleness. *l. 342.*Even Palinurus nodded at the helm. *l. 614.*Religion blushing veils her sacred fires,
And unawares morality expires.
Nor public flame, nor private, dares to shine;
Nor human spark is left, nor glimpse divine!
Lo! thy dread empire, Chaos! is restored;
Light dies before thy uncreating word;
Thy hand, great Anarch! lets the curtain fall;
And universal darkness buries all. *l. 649.*

Time conquers all, and we must time obey.

*Pastorals (1709). Winter. l. 88.*Where order in variety we see,
And where, though all things differ, all agree.*Windsor Forest (1713). l. 13.*

A mighty hunter, and his prey was man.

l. 62.

From old Belerium* to the northern main.

l. 316.

And seas but join the regions they divide.

l. 400.

In a sadly-pleasing strain.

Ode on St. Cecilia's Day (1713). St. 1.

254b

While in more lengthened notes and slow,
The deep, majestic, solemn organs blow. *Ib.*In a dying, dying fall. *Ib.*Love, strong as death, the poet led. *St. 4.*Music can soften pain to ease. *St. 7.*Freedom and arts together fall;
Fools grant whate'er ambition craves,
And men, once ignorant, are slaves.*Choruses to "Brutus." l. 26.*

Happy the man whose wish and care

A few paternal acres bound,
Content to breathe his native air
In his own ground. *Ode on Solitude.*Thus let me live, unseen, unknown;
Thus unlamented let me die,—
Steal from the world, and not a stone
Tell where I lie. *Ib.*

Vital spark of heavenly flame!

Quit, oh, quit this mortal frame.

*The Dying Christian to his Soul (1730)*Hark! they whisper; angels say,
Sister spirit, come away. *Ib.*Tell me, my soul, can this be death? *Ib.*Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death, where is thy sting? *Ib.*What beckoning ghost, along the moonlight
shade,

Invites my steps and points to yonder glade?

*Elegy to the Memory of an Unfortunate
Lady (1717). l. 1.*Is it, in heaven, a crime to love too well?
*l. 6.*Is there no bright reversion in the sky,
For those who greatly think, or bravely die?
*l. 9.*Ambition first sprung from your blest abodes;
The glorious fault of angels and of gods.
*l. 13.*Dim lights of life, that burn a length of years,
Useless unseen as lamps in sepulchres. *l. 19.*So perish all whose breast ne'er learned to
glowFor other's good or melt at other's woe.*
*l. 45.*By foreign hands thy dying eyes were closed,
By foreign hands thy decent limbs composed,
By foreign hands thy humble grave adorned,
By strangers honoured, and by strangers
mourned! *l. 51.*So peaceful rests, without a stone, a name,
What once had beauty, titles, wealth, and fame:
How loved, how honoured once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be!
l. 69.

* The Land's End.

* See *Odyssey*, Book 18, 279.

A brave man struggling in the storms of fate,
And greatly falling, with a falling state,
While Cato gives his little senate laws,
What bosom beats not in his country's cause?
Prologue to Addison's Cato. l. 21.

Ignobly vain and impotently great. l. 29.

Heaven's first taught letters for some wretch's
aid,
Some banished lover, or some captive maid.

Translations and Imitations.
Eloisa to Abelard (1717). l. 51.

Speed the soft intercourse from soul to soul,
And waft a sigh from Indus to the Pole. l. 57.

Curse on all laws but those which love has
made!

Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.
l. 74.

O pious fraud of amorous charity! l. 150.

Love finds an altar for forbidden fires. l. 182.

Of all affliction taught a lover yet,
'Tis sure the hardest science to forget!
How shall I lose the sin, yet keep the sense,
And love the offender, yet detest the offence?
l. 189.

How happy is the blameless Vestal's lot!
The world forgetting, by the world forgot.
l. 207.

One thought of thee puts all the pomp to
flight,
Priests, tapers, temples, swim before my
sight.* l. 273.

He best can paint 'em who shall feel 'em most.
l. 366.

Fame impatient of extremes, decays
Not more by envy than excess of praise.
The Temple of Fame (1715). l. 44.

And boasting youth, and narrative old age;
Their pleas were different, their request the
same,

For good and bad alike are fond of fame.
l. 291.

To follow virtue even for virtue's sake. l. 365.

And all who told it added something new,
And all who heard it, made enlargements too.
l. 470.

Nor fame I slight, nor for her favours call;
She comes unlooked for, if she comes at all.
l. 513.

Drive from my breast that wretched lust of
praise;

Unblemished let me live, or die unknown;
Oh grant an honest fame, or grant me none!
l. 522.

All other goods by Fortune's hand are given;
A wife is the peculiar gift of heaven.

January and May (1709). l. 51.

Sir, I have lived a courtier all my days,
And studied men, their manners, and their
ways;
And have observed this useful maxim still,
To let my betters always have their will.
l. 156.

For women, when they list, can cry. l. 786.

There swims no goose so grey but soon or late,
She finds some honest gander for her mate.

The Wife of Bath (1714). l. 98.

The mouse that always trusts to one poor
hole
Can never be a mouse of any soul.

Prologue, l. 298.

Love seldom haunts the breast where learning
lies,

And Venus sets ere Mercury can rise. l. 369.

None judge so wrong as those who think amiss.
l. 810.

Each would the sweets of sovereign rule
devour,
While discord waits upon divided power.

Status of Thebais (1712). *Book 1,* l. 182.

'Tis fixed; the irrevocable doom of Jove;
No force can bend me, no persuasion move.
l. 413.

In her soft breast consenting passions move,
And the warm maid confessed a mutual love.
Vertumnus and Pomona (1712). l. 122.

There died my father, no man's debtor,
And there I'll die, nor worse nor better.
Imitations of Horace (pub. 1738). *Book 1,*
Ep. 7 (Imit. in manner of Swift), l. 79.

I've often wished that I had clear
For life, six hundred pounds a year,
A handsome house to lodge a friend,
A river at my garden's end,
A terrace-walk, and half a rood
Of land, set out to plant a wood.
Book 2, Sat. 6 (Imit. Swift), l. 1.

Give me again my hollow tree,
A crust of bread and liberty! l. 220.

A soul as full of worth, as void of pride.
Epistles. *To James Craggs.* l. 1.

Though not too strictly bound to time and
place.

To Mrs. Blount with Voiture's Works. l. 28.

Whose laughs are hearty, though his jests
are coarse,
And loves you best of all things—but his
horse.

To Mrs. Blount on her leaving

the Town (1717). l. 29.

Who ne'er knew joy but friendship might
divide,

Or gave his father grief, but when he died.
On the Hon. Simon Harcourt.

Here rests a woman, good without pretence,
Blest with plain reason, and with sober sense;
No conquests she, but o'er herself, desired,
No arts essayed, but not to be admired,

* "Priests, altars, victims, swam before my sight."
Edmund Smith (1668-1710): Phædra and Hippolytus,
l.

Passion and pride were to her soul unknown,
 Convinced that virtue only is our own.
 So unaffected, so composed a mind ;
 So firm, yet soft ; so strong, yet so refined ;
 Heaven, as its purest gold, by tortures tried !
 The saint sustained it, but the woman died.

On Mrs. Corbet.

Just of thy word, in every thought sincere,
 Who knew no wish but what the world might
 hear.

On the Hon. R. Digby.

Of manners gentle, of affections mild ;
 In wit, a man ; simplicity, a child.

On Mr. Gay.

Formed to delight at once and lash the age.

Ib.

Nature and nature's laws lay hid in night ;
 God said, " Let Newton be ! " and all was
 light.

On Sir I. Newton.

In his own palace forced to ask his bread,
 Scorned by those slaves his former bounties
 fed.

Miscellaneous. Argus

Strange ! all this difference should be
 'Twixt tweedle-dum and tweedle-dee ! *

*Epigram on the Feuds between
 Handel and Bononcini.*

You beat your pate, and fancy wit will come ;
 Knock as you please, there's nobody at home.

Epigram.

Fame is at best an unperforming cheat ;
 But 'tis substantial happiness to eat.

Prologue, Dufey's Last Play.

Oh ! why did he write poetry,
 That hereto was so civil ;
 And sell his soul for vanity,
 To rhyming and the devil ?

Sandy's Ghost.

What is prudery ? 'Tis a beldam,
 Seen with wit and beauty seldom.

Answer to Mrs. Howe.

When all the world conspires to praise her,
 The woman's deaf, and does not hear.

On a Certain Lady at Court.

I am his Highness's dog at Kew ;
 Pray tell me, sir, whose dog are you ?

Epigram.

I find, by all you have been telling,
 That 'tis a house, but not a dwelling.

On the Duke of Marlborough's House.

Too dull for laughter, for reply too mad.

Epigram.

Smith's no name at all.

Epitaph on James Moore-Smythe.

Those write because all write, and so have still
 Excuse for writing, and for writing ill.

Satires of Donne. No. 2.

" There, take," says Justice, " take you each
 a shell.

We thrive at Westminster on fools like you.
 'Twas a fat oyster—Live in peace—Adieu ! "

Verbalism from Boileau.

One half will never be believed,
 The other never read.

Epigram. Long Epitaphs.

Vain was the chief's, the sage's pride.
 They had no poet, and they died.

Trans. of Horace. Ode 9, Book 4.

Achilles' wrath, to Greece the direful spring
 Of woes unnumbered, heavenly goddess, sing !

Homer's " Iliad " (1715-1720). Bk. 1, l. 1.

To avenge a private, not a public wrong.

l. 208.

Beware, for dreadful is the wrath of kings.

Book 2, l. 234.

That worst of tyrants, an usurping crowd.

l. 242.

Spleen to mankind his envious heart possessed,
 And much he hated all, but most the best.

l. 267.

Great in the council, glorious in the field.

l. 335.

She moves a goddess, and she looks a queen.

Book 3, l. 208.

A wealthy priest, but rich without a fault.

Book 5, l. 16.

For what so dreadful as celestial hate ?

l. 227.

Not two strong men the enormous weight
 could raise ;

Such men as live in these degenerate days.

l. 371 ; and Book 12, l. 539.

A long, forlorn, uncomfortable way.

Book 6, l. 248.

The first in danger, as the first in fame.

l. 637.

Not hate, but glory, made these chiefs
 contend,

And each brave foe was in his soul a friend.

Book 7, l. 364.

Cursed is the man and void of law and right,
 Unworthy property, unworthy light,

Unfit for public rule, or private care ;

That wretch, that monster, who delights in
 war.

Book 9, l. 87.

Pluto, the grisly god, who never spares,

Who feels no mercy, and who hears no
 prayers.

l. 209.

Who dares think one thing, and another tell,
 My heart detests him as the gates of hell.

l. 412.

Deceived for once, I trust not kings again.

l. 455.

A cruel heart ill suits a manly mind.

l. 619.

Injustice, swift, erect, and unconfined,
 Sweeps the wide earth, and tramps o'er
 mankind,

While prayers, to heal her wrongs, move
 slow behind.

l. 628.

* Included in Pope's works, but see John Byrom,
 p. 534.

257^a

A generous friendship no cold medium knows,
Burns with one love, with one resentment
glows. *l. 725.*

The gods that unrelenting breast have steeled,
And cursed thee with a mind that cannot
yield. *l. 749.*

By mutual confidence and mutual aid
Great deeds are done, and great discoveries
made. *Book 10, l. 265.*

The rest were vulgar deaths, unknown to fame.
Book 11, l. 394.

Oppressed by multitudes, the best may fall.
l. 587.

To speak his thought is every freeman's right,
In peace, in war, in council and the fight.
Book 12, l. 249.

The old, yet still successful, cheat of love.
Book 14, l. 188.

Silence that spoke, and eloquence of eyes.
l. 252.

A noble mind disdains not to repent.
Book 15, l. 227.

Unruly manners, or ill-timed applause
Wrong the best speaker or the justest cause.
Book 19, l. 86.

Who dies in youth, and vigour, dies the best,
Struck through with wounds, all honest on
the breast. *Book 22, l. 100.*

Long exercised in woes.
Homer's "Odyssey" (1725-6). *Bk. 1. l. 2.*

Wand'ring from clime to clime, observant
strayed,
Their manners noted, and their states
surveyed. *l. 5.*

With sweet, reluctant, amorous delay.* *l. 23.*

And Follies are miscalled the crimes of Fate.
l. 44.

Light is the dance, and doubly sweet the lays,
When, for the dear delight, another pays.
l. 205.

Ye deedless boasters! *l. 470.*

And what he greatly thought, he nobly dared.
Book 2, l. 312.

Few sons attain the praise
Of their great sires, and most their sires
disgrace. *l. 315.*

The narrative old man. *Book 3, l. 80.*

Unwept, unnoted, and for ever dead.
Book 5, l. 401.

Even from the chief, who men and nations
knew,
The unwonted scene surprise and rapture
drew. *Book 7, l. 173.*

For Fate has wove the thread of life with
pain,
And twins, ev'n from the birth, are misery
and man. *l. 263.*

* This line is borrowed from Milton (*Paradise Lost*,
4, 311).

257^b

Hunger is insolent, and will be fed. *l. 380.*

Man's of a jealous and mistaking kind. *l. 394.*

He speaks reserv'dly, but he speaks with force,
Nor can one word be changed but for a worse.
Book 8, l. 191.

Too dear I prized a fair enchanting face :
Beauty unchaste is beauty in disgrace.
l. 359.

No more was seen the human form divine.*
Book 10, l. 278.

Out-fly the nimble sail, and leave the lagging
wind. *Book 11, l. 74.*

The tribute of a tear is all I crave,
And the possession of a peaceful grave.
l. 89.

In beauty's cause illustriously he fails. *l. 358.*

He ceased : but left so charming on their ear
His voice, that listening still they seemed to
hear. *l. 414.*

Aghast I stood, a monument of woe.
Book 12, l. 311.

And what so tedious as a twice-told tale ?†
l. 522.

Now did the rosy-fingered morn arise,
And shed her sacred light along the skies.‡
Book 13, l. 21.

Far from gay cities, and the ways of men.
Book 14, l. 410.

Lost in the children of the present spouse,
They slight the pledges of the former vows.
Book 15, l. 25.

Who love too much, hate in the like extreme.
l. 79.

True friendship's laws are by this rule ex-
pressed,
Welcome the coming, speed the parting guest.
l. 83.

Here let us feast, and to the feast be joined
Discourse, the sweeter banquet of the mind.
l. 432.

One rogue is usher to another still.
Book 17, l. 251.

Whatever day
Makes man a slave, takes half his worth away.
l. 392.

Yet, taught by time, my heart has learned
to glow
For others' good, and melt at others' woe.
Book 18, l. 279.

Stranger ! may fate a milder aspect show,
And spin thy future with a whiter clue !
Book 20, l. 249.

* Cf. Milton, "Human face divine," book 9, l. 83.

† Cf. Shakespeare, *King John*, iii. 4.

‡ The rosy-fingered morn appears,
And from her mantle shakes her tears,
In promise of a glorious day.

Dryden : Albion and Albanus (1685), lib. 3.

258a

Far from the sweet society of men.

Book 21, l. 394.

Oh, every sacred name in one—my friend!
l. 226.

Then heaven decrees in peace to end my days,
And steal myself from life by slow decays.
Book 23, l. 298.

Ye gods! annihilate but space and time,
And make two lovers happy.

*The Art of Sinking in Poetry. Ch. 9.
Quoted as "Anon."*

And thou Dalhousy, the great God of War,
Lieutenant-Colonel to the Earl of Mar. *Ib.*

He seems to have known the world by
intuition, to have looked through nature at
one glance.

Preface to the Works of Shakespeare.

The dull duty of an editor. *Ib.*

The three chief qualifications of a party
writer are to stick at nothing, to delight in
flinging dirt, and to slander in the dark by
guess. *Letter.*

Party is the madness of many for the gain
of a few. *Thoughts on Various Subjects.*

I never knew any man in my life who could
not bear another's misfortunes perfectly like
a Christian. *Ib.*

POPE, Walter, M.D. (1630?–1714)

May I govern my passion with an absolute
sway,
And grow wiser and better, as my strength
wears away,
Without gout or stone, by a gentle decay.
The Old Man's Wish. St. 1.

PORSON, Richard (1759–1808)

When Dido found Æneas would not come,
She mourned in silence, and was Dido dumb.
Facetiæ. Cantab.

I went to Frankfort, and got drunk
With that most learn'd professor, Brunck;
I went to Worms, and got more drunken
With that more learn'd professor, Ruhncken.
Ib.

**PORTEOUS, Beilby, Bishop of Ches-
ter and of London (1731–1808)**

One murder made a villain,
Millions a hero. Princes were privileged
To kill, and numbers sanctified the crime.
Death. l. 154.

Teach him how to live,
And, oh! still harder lesson, how to die.*
l. 316.

PORTER, Henry (fl. 1596–1599)

Plain-dealing is a jewel, and he that useth
it shall die a beggar.

The Two Angry Women of Abington (1599).

* See Tickell, p. 372a.

258b

POSTGATE, Margaret (20th Cent.)

Ask me not whether he were friend or foe
That lies beneath,
Nor whether in a worthy fight or no
He came to death.
Pass on, and leave such reckonings unmoved,
Remembering now,
Here lieth one who gave for that he loved
A greater gift than thou.

**PRAED, Winthrop Mackworth (1802–
1839)**

The glory and the glow
Of the world's loveliness have passed away;
And Fate hath little to inflict, to-day,
And nothing to bestow! *Stanzas.*

Twelve years ago I was a boy,
A happy boy, at Drury's.
School and Schoollfellows (1829). St. 1.

Some lie beneath the churchyard stone,
And some before the Speaker. *St. 5.*

Forgotten—like a maiden speech,
Which all men praise, but none remember.
To a Lady. St. 5.

I remember, I remember
How my childhood fled by,
The mirth of its December,
And the warmth of its July.
I remember (1833).

There is no pleasure like the pain
Of being loved, and loving.
Legend of the Haunted Tree.

Lived she?—in sooth 'twere hard to tell,
Sleep counterfeited death so well.
The Bridal of Belmont.

Oh! when a cheek is to be dried,
All pharmacy is folly;
There's nothing like a rattling ride
For curing melancholy!
The Troubadour, c. 1.

His talk was like a stream which runs
With rapid change from rocks to roses;
It slipped from politics to puns:
It passed from Mahomet to Moses.
The Vicar. St. 5.

And when religious sects ran mad,
He held, in spite of all their learning,
That if a man's belief is bad,
It will not be improved by burning. *St. 9.*

Some jealousy of someone's heir,
Some hopes of dying broken-hearted,
A miniature, a lock of hair,
The usual vows—and then we parted.
The Belle of the Ball. St. 12.

Our parting was all sob and sigh—
Our meeting was all mirth and laughter.
St. 13.

I think that nought is worth a thought
And I'm a fool for thinking.
Chant of the Brazen Head (1826).

PRIOR

259^a

PRIOR, Matthew (1664-1721)

With the fond maids in palmistry he deals ;
They tell the secret first which he reveals.

Henry and Emma. l. 134.

Better not do the deed than weep it done.
l. 313.

That air and harmony of shape express,
Fine by degrees, and beautifully less. l. 429.

For when one's proofs are aptly chosen,
Four are as valid as a dozen.

Alma. Canto 1, l. 514.

He's half absolved, who has confessed.
Canto 2, l. 22.

For story and experience tell us,
That man grows old and woman jealous ;
Both would their little ends secure ;
He sighs for freedom, she for power. l. 65.

And 'tis remarkable, that they
Talk most who have the least to say. l. 345.

Till their own dreams at length deceive 'em,
And, oft repeating, they believe 'em.
Canto 3, l. 13.

The man within the coach that sits,
And to another's skill submits,
Is safer much (whate'er arrives),
And warmer too, than he that drives. l. 137.

Salad, and eggs, and lighter fare,
Tune the Italian spark's guitar ;
And, if I take Dan Congreve right,
Pudding and beef make Britons fight. l. 246.

Similes are like songs in love :
They much describe ; they nothing prove.
l. 314.

And trifles I alike pursue,
Because they're old, because they're new.
l. 362.

What need of books these truths to tell,
Which folks perceive who cannot spell ?
l. 590.

Think, to be happy ; to be great, be wise :
Content of spirit must from science flow,
For 'tis a godlike attribute to know.

Solomon (printed 1718). Book 1, l. 41.

Human science is uncertain guess. l. 740.

What takes our heart must merit our esteem.
Book 2, l. 101.

And if thou wouldst be happy, learn to please.
l. 266.

Abra was ready ere I called her name ;
And, though I called another, Abra came.
l. 362.

The apples she had gathered smelt most sweet,
The cake she kneaded was the savoury meat :
But fruits their odour lost, and meats their
taste,

If gentle Abra had not decked the feast ;
Dishonoured did the sparkling goblet stand,
Unless received from gentle Abra's hand.
l. 493.

259^b

For hope is but the dream of those that wake.*
Book 3, l. 102.

Hoping at least she may herself deceive ;
Against experience willing to believe. l. 223.

Who breathes must suffer ; and who thinks,
must mourn ;
And he alone is blessed, who ne'er was born.
l. 239.

What is a King ? A man condemned to bear
The public burden of the nation's care. l. 270.

Silence is the soul of war.
Ode in Imitation of Horace.
Odes 3, 2 (1692). l. 34.

Now fitted the halter, now traversed the cart,
And often took leave, but was loth to depart.
The Thief and the Cordelier.

Be to her virtues very kind ;
Be to her faults a little blind.
An English Padlock.

When the big lip and watery eye
Tell me the rising storm is nigh.
The Lady's Looking-Glass

Nobles and heralds, by your leave,
Here lies what once was Matthew Prior ;
The son of Adam and of Eve :
Can Bourbon or Nassau claim higher ?†
Epitaph on himself.

Odds life ! must one swear to the truth of a
song ?
A Better Answer.

That, if weak women went astray,
Their stars were more in fault than they.
Hans Carvel.

The end must justify the means. l*b*.

The little pleasure of the game
Is from afar to view the flight.‡
To the Hon. C. Montague.

From ignorance our comfort flows,
The only wretched are the wise.\$ l*b*.

They never taste who always drink ;
They always talk who never think.
Upon a Passage in the Scaligera.

Entire and sure the monarch's rule must prove,
Who founds her greatness on her subjects'
love.
Prologue spoken on Her
Majesty's Birthday (1704).

In vain you tell your parting lover
You wish fair winds may wait him over.
Alas ! what winds can happy prove,
That bear me far from what I love ?
A Song.

Euphelia serves to grace my measure,
But Chloe is my real flame. An Ode.

* Quintilian has the following: "Otia animorum
et spes inanes, et velut somnia quadam vigilantium";
see also Greek, "Ἐρωτηθεὶς" κ.τ.λ.: p. 471*b*.

† Cf. "Johnnie Carnegie," etc., p. 444*a*.

‡ The edition of 1692 prints the lines:

"But all the pleasure of the game,
Is afar off to view the flight."

\$ Cf. Gray: "Where ignorance is bliss," etc.

260a

An artful woman makes a modern saint.

Epigrams. The Modern Saint.

How partial is the voice of Fame!

Partial Fame.

Examples draw when precept fails,
And sermons are less read than tales.

The Turtle and the Sparrow. l. 192.

[Own] life an ill whose only cure is death.

Epistle to Dr. Sherlock.

She should be humble, who would please;
And she must suffer, who can love.

Chloe Jealous. St. 5.

Verse comes from Heaven, like inward light;
Mere human pains can ne'er come by't;
The God, not we, the poem makes;
We only tell folks what he speaks.

Epistle to Fleetwood Shephard.

May 14, 1689, l. 41.

Pass their annals by:

Nor harsh reflection let remembrance raise;
Forbear to mention what thou canst not
praise.

Carmen Seculare. l. 104.

Serene yet strong, majestic yet sedate,
Swift without violence, without terror great.*

l. 200.

The song too daring, and the theme too great

l. 226.

He learns how stocks will fall or rise;
Holds poverty the greatest vice,
Thinks wit the bane of conversation;
And says that learning spoils a nation.

The Chameleon.

Most of his faults brought their excuse with
them.

Quoted by Johnson in his

"Lives of the Poets." ("Smith.")

PROCTER, Adelaide Ann (1825-1864)

The tempest rages wild and high;
The waves lift up their voice, and cry
Fierce answers to the angry sky.

The Storm.

A cry goes up of great despair,—
Miserere, Domine!

Ib.

I do not know what I was playing,†
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a great Angel.

A Lost Chord.

Now Time has fled—the world is strange,
Something there is of pain and change;
My books lie closed upon my shelf;
I miss the old heart in myself.

A Student.

Every word man's lips have uttered
Echoes in God's skies.

Words.

* The Thames, imitated from Denham: "Though deep, yet clear," etc.

† This line is so printed in *Legends and Lyrics*. When set to music it is usually given, "I know not what I was playing."

260b

Dreams grow holy put in action; work grows
fair through starry dreaming;
But where each flows on unmingling, both are
fruitless and in vain. **Phillip and Mildred.**

See how time makes all grief decay.

Life in Death. l.

PROCTER, Bryan Waller (Barry Cornwall) (1787-1874)

The sea! the sea! the open sea!

The blue, the fresh, the ever free!

The Sea (1832).

I'm on the sea! I'm on the sea!

I am where I would ever be,
With the blue above, and the blue below,
And silence wheresoe'er I go. *Ib.*

I never was on the dull, tame shore,
But I loved the great sea more and more. *Ib.*

Touch us gently, gentle Time. *Ib.*

As the man beholds the woman,

As the woman sees the man,

Curiously they note each other,

As each other only can.

Never can the man divest her

Of that wondrous charm of sex;

Ever must she, dreaming of him,

That same mystic charm annex.

The Sexes.

He that can draw a charm
From rocks, or woods, or weeds, or things
that seem

All mute, and does it—is wise.

A Haunted Stream.

Love is wiser than ambition.

A Vision.

Most writers steal a good thing when they
can.

Diego de Montillo. 4.

Her brow was fair, but *very* pale, and looked
Like stainless marble; a touch methought
would soil

Its whiteness. O'er her temple one blue vein
Ran like a tendril.

The Magdalen.

PRYNNE, William (1600-1669)

Plenty is the child of peace.

Histrlo-Mastix. i. 1.

Plain dealing is the best when all is done.

iii. 1.

PULTENEY, William, Earl of Bath (1684-1764)

Twelve good honest men shall decide in our
cause,

And be judges of fact though not judges of
laws.

The Honest Jury. (Song

published in "The Craftsman.")

QUARLES, Francis (1592-1644)

Flee, and she follows; follow, and she'll flee;
Than she there's none more coy; there's
none more fond than she.

Emblems (1635). Book 1, No. 4.

O what a crocodilian world is this!

Ib.

QUARLES

261a

The pleasure, honour, wealth of sea and land
Bring but a trouble ;
The world itself, and all the world's command
Is but a bubble. *No. 6.*

O who would trust this world, or prize what's
in it,
That gives and takes, and chops and changes
every minute ? *No. 9.*

Sweet Phosphor, bring the day,
Whose conquering ray
May chase these fogs, sweet Phosphor, bring
the day. *No. 14.*

The last act crowns the play.
No. 15. Epig. ad fin.

We spend our midday sweat, our midnight
oil ;
We tire the night in thought, the day in toil.
Book 2, No. 2.

Be wisely worldly, be not worldly wise. *Ib.*
Man is Heaven's masterpiece.

No. 6. Epig. ad fin.

All things are mixed, the useful with the vain,
The good with bad, the noble with the vile.
No. 7.

This house is to be let for life or years ;
Her rent is sorrow, and her income tears :
Cupid, 't has long stood void ; her bills make
known,
She must be dearly let, or let alone.

No. 10. Epig. ad fin.

The pleasing way is not the right :
He that would conquer Heaven must fight.
No. 11.

The slender debt to Nature's quickly paid,
Discharged, perchance, with greater ease
than made. *No. 13.*

How can I mend my title then ? Where can
Ambition find a higher style than man ?
Book 3, No. 5.

I see a brimstone sea of boiling fire,
And fiends, with knotted whips of flaming
wire,
Torturing poor souls, that gnash their teeth
in vain,
And gnaw their flame-tormented tongues for
pain. *No. 14.*

The road to resolution lies by doubt :
The next way home's the farthest way about.
Book 4, No. 2. Epig. ad fin.

I love the sea : she is my fellow-creature.
Book 5, No. 6.

To heaven's high city I direct my journey,
Whose spangled suburbs entertain mine eye.
Ib.

Without Thy presence, wealth are bags of
cares ;
Wisdom, but folly ; joy, disquiet, sadness :
Friendship is treason, and delights are snares ;
Pleasure's but pain, and mirth but pleasing
madness. *Ib.*

He that had no cross deserves no crown.
Esther.

261b

No man is born unto himself alone ;
Who lives unto himself, he lives to none.
Sec. 1, Med. 1.

He husbands best his life that freely gives
It for the public good : he rightly lives
That nobly dies : 'tis greatest mastery
Not to be fond to live, nor fear to die
Upon occasion. *Sec. 15, Med. 15.*

Death aims with fouler spite
At fairer marks. *Divine Poems (1630).*

Protect his memory, and preserve his story,
Remain a lasting monument of his glory.
Lines on Drayton's Monument.

Come then my brethren, and be glad,
And eke rejoice with me ;
Lawn sleeves and rochets shall go down,
And hey ! then up go we !
*The Shepherd's Oracles (1646).
Song of Anarchus.*

We'll cry both arts and learning down,
And hey ! then up go we ! *Ib.*

He that begins to live begins to die.
Hieroglyphics (1638) 1. Epig. 1.

Man is man's A.B.C. There is none can
Read God aright, unless he first spell man. *Ib.*

Knowledge, when wisdom is too weak to guide
her,
Is like a headstrong horse, that throws the
rider. *Miscellanies.*

Our God and soldier we alike adore,
When at the brink of ruin, not before ;
After deliverance both alike required,
Our God forgotten, and our soldiers slighted.*
Epigram.

O heavy burden of a doubtful mind !
A Feast of Worms (1620). Sec. 1.

Hard must he wink that shuts his eyes from
heaven. *Sec. 3, Med. 3.*

The feast is good, until the reck'ning come.
Sec. 6, Med. 6.

He teaches to deny that faintly prays.
Sec. 7, Med. 7.

* " God and the Doctor we alike adore
But only when in danger, not before ;
The danger o'er, both are alike required,
God is forgotten, and the Doctor slighted."

— Epigram by *Robt. Owen (1771-1858).*

A somewhat similar idea, in Latin, is in the works
of John Owen, of Oxford, 1647 :

" Intrantis medici facies tres esse videntur
Ægrotanti ; hominis, Dæmonis, atque Dei.
Cum primum accessit medicus dixitque salutem,
En Deus aut custos angelus, æger ait."

(To the sick man the physician when he enters seems
to have three faces, those of a man, a devil, a god.
When the physician first comes and announces the
safety of the patient, then the sick man says : " Behold
a God or a guardian angel ! ")

" Soldiers are never regarded in time of peace ; for
when a war is ended soldiers are out of credit."—
*Margaret Duchess of Newcastle : The Sociable Compan-
ions, 1. 1 (1668).* The expression seems to have been
a proverb.

QUILLER-COUCH, Sir Arthur
Thomas (b. 1863)

Not as we wanted it,
But as God granted it. **To Bearers.**

He that loves but half of Earth
Loves but half enough for me. **The Comrade.**

QUINCY, Josiah (1772-1864)

Amicably if they can, violently if they must.* **Speech. In Congress, Jan. 14, 1811.**

RALEGH, Sir Walter (1552?-1618)

O eloquent, just, and mighty Death! Whom none could advise, thou hast persuaded; what none hath dared thou hast done; and whom all the world hath flattered thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man; and covered it all over with these two narrow words: *Hic jacet.*

History of the World. Book 5, Part 1.

Fain would I climb yet fear I to fall.†
Written on a Glass Window.

If all the world and love were young,
And truth in every shepherd's tongue,
These pretty pleasures might me move
To live with thee, and be thy love.

**The Nymph's Reply to the
Passionate Shepherd.**

And Philomel becometh dumb. **Ib.**

Go soul, the body's guest,
Upon a thankless arrant;
Fear not to touch the best,—
The truth shall be thy warrant. **The Lie.‡**

Go tell the Church it shows
What's good, and doth no good. **Ib.**

Tell zeal it wants devotion,
Tell love it is but lust,
Tell time it is but motion,
Tell flesh it is but dust. **Ib.**

Tell wisdom she entangles
Herself in over-wiseness. **Ib.**

Tell schools they want profoundness,
And stand too much on seeming. **Ib.**

Tell faith it's fled the city. **Ib.**

Stab at thee he that will,
No stab the soul can kill. **Ib.**

Methought I saw the grave where Laura lay.
To Spenser.

Passions are likened best to floods and streams;
The shallow murmur, but the deep are dumb. **The Silent Lover.**

Silence in love bewrays more woe
Than words, though ne'er so witty;
A beggar that is dumb, you know,
May challenge double pity. **Ib.**

He smarteth most who hides his smart,
And sues for no compassion. **Ib.**

Even such is Time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust.

Verses written the night before his Death.

But from this earth, this grave, this dust,
My God shall raise me up, I trust. **Ib.**

Fame's but a hollow echo; Gold, pure clay;
Honour, the darling but of one short day;

State, but a golden prison, to live in,
And torture free-born minds.

A Farewell to the Vanities of the World.

Whoso reaps above the rest,
With heaps of hate shall surely be oppress.

In Commendation of the Steele Glas.

You pretty daughters of the Earth and Sun.*
The Shepherd to the Flowers.

**RALEIGH, Sir Walter, Professor of
Eng. Literature, Oxford (1861-1922)**

Eat slowly; only men in rags
And gluttons old in sin
Mistake themselves for carpet bags
And tumble victuals in.

Stans Puer ad Mensam.

The nightingale got no prize at the poultry show. **Epigram. Laughter from a Cloud.**

God's most candid critics are those of his children whom he has made poets.

Preface. Oxford Poetry, 1914.

The sun is a faithful artist, but his choice of emphasis is often too ironical to be intelligible to human faculty. **Ib.**

RAMSAY, Allan (1686-1758)

Let fowk bode weel, and strive to do their best;

Nae mair's required—let Heaven make out the rest. **The Gentle Shepherd. Act i. 2.**

A bleezing ingle, and clean hearth-stane. **Ib.**

You have sae saft a voice and slid a tongue,
You are the darling of baith auld and young. **Eclogue.**

For when I dinna clearly see,
I always own I dinna ken,
And that's the way with wisest men. **Ib.**

RANDOLPH, Thomas (1605-1635)

Men are more eloquent than women made;
But women are more powerful to persuade.

Amintas. Prologue.

He that's merciful
Unto the bad, is cruel to the good.
The Muses' Looking Glass.

* Violets.

* Quoted by Henry Clay in Congress, 1813: "Peaceably if we can, forcibly if we must."
† Queen Elizabeth is said to have added the line: "If thy heart fails thee, climb not at all."
‡ Also attributed to Joshua Sylvester (c. 1563-1618) and to Sir John Davies (1570-1626). The poem has been found in MS dating from 1593.

263a

Honour is a baby's rattle. *Act iii. 2.*

Marry too soon, and you'll repent too late.
A sentence worth my meditation;
For marriage is a serious thing.

The Jealous Lovers. Act v. 1.

There is no piety but amongst the poor.
On the Content he enjoys in the Muses.

O the divinity of being rich!
Hey for Honesty. *Act ii. 8.*

RANDS, William Brighty (1823-1882)

I saw a new world in my dream,
Where all the folks alike did seem:
There was no Child, there was no Mother,
There was no Change, there was no Other.
Lilliput Levée. I saw a New World.

And I thought to myself, How nice it is
For me to live in a world like this,
Where things can happen, and clocks can
strike,
And none of the people are made alike. *Ib.*

RAY, Rev. John (1628-1705)

He that uses many words for the explaining
any subject, doth, like the cuttle fish, hide
himself for the most part in his own ink.
On the Creation.

READE, Charles (1814-1884)

Make 'em laugh; make 'em cry; make 'em
wait.
Recipe for writing novels.
Given to a young novelist.

It is the characteristic of a certain blunderer
called genius to see things too far in advance.

REID, Thomas, D.D. (1710-1796)

Every conjecture we can form with regard
to the works of God has as little probability
as the conjectures of a child with regard to
the works of a man.

Intellectual Powers (1785). Vol. 1.

REYNOLDS, Frederic (1765-1841)

As for the women, though we scorn and flout
'em,

We may live with, but cannot live without 'em.
The Will. Act i. 1.

How goes the enemy? [Said by Mr. Ennui,
"the time-killer."] *Ib.*

I pay debts of honour,—not honourable
debts. *Act iii. 2.*

REYNOLDS, Sir Joshua (1723-1792)

A mere copier of nature can never produce
anything great.*

Discourses on Painting. No. 3.

He who resolves never to ransack any mind
but his own will be soon reduced from mere
barrenness to the poorest of all imitations;
he will be obliged to imitate himself, and to
repeat what he has before repeated. *Ib.*

* "There are those who think that not to copy
nature is the rule for attaining perfection."—*Haslett:*
Table Talk: "A Landscape of N. Poussin."

263b

If you have genius, industry will improve
it; if you have none, industry will supply its
place.

Saying. As quoted by John Graham to Edinburgh Art Students.

RHOADES, James (1841-1923)

Has he gone to the land of no laughter,
The man who made mirth for us all?
On the Death of Artemus Ward (1868).

RHODES, William Barnes (1772-1826)

Get out of my sight or I'll knock you down.
Bombastes Furioso (1810).

Hope told a flattering tale,*
Much longer than my arm,
That love and pots of ale
In peace would keep me warm. *Ib.*

This morn, as sleeping in my bed I lay,
I dreamt (and morning dreams come true they
say).† *Ib.*

No, no, I'll love no more; let him who can
Fancy the maid who fancies every man;
In some lone place I'll find a gloomy cave,
There my own hands shall dig a spacious
grave:

Then all unseen I'll lay me down and die
Since woman's constancy is—all my eye. *Ib.*

But ah! should she false-hearted prove,
Suspended, I'll dangle in air;
A victim to delicate love,
In Dyot Street, Bloomsbury Square. *Ib.*

"Who dares this pair of boots displace,
Must meet Bombastes face to face,"
Thus do I challenge all the human race. *Ib.*

Bombas: So have I heard on Afric's burning
shore

A hungry lion give a grievous roar,
The grievous roar echoed along the shore.

King: So have I heard on Afric's burning
shore

Another lion give a grievous roar,
And the first lion thought the last a bore!
Ib.

Oh, I am slain!
I'd give a pot of beer to live again. *Ib.*

Fate cropped him short—for be it understood
He would have lived much longer, if he could!
Ib.

ROBERTSON, Rev. Fredk. William (1816-1853)

Whenever opposite views are held with
warmth by religious-minded men, we may take
it for granted there is some higher truth which
embraces both. All high truth is the union
of two contradictions.

* See "Hope tells a flattering tale."—*Wrother*,
p. 403a.

† "Namque sub Aurorâ jam dormitante lucernâ,
(Somnia quo cerni tempore vera solent)."—*Ovid*,
Ep. 19, *Hero Leandro*, 195.—"Post mediam noctem
visus, quam somnia vera."—*Horace: Satires*, Book
1, 10, 31. The same idea occurs in Tibullus and
Moschus.

264a

ROCHESTER, John Wilmot, Earl of
(1647-1680)

Reason, an ignis fatuus of the mind.

A Satire Against Mankind.* *l. 11.*

Books bear him up awhile, and make him try
To swim with bladders of philosophy. *l. 20.*

Then Old Age and Experience, hand in hand,
Lead him to Death, and make him understand,
After a search so painful and so long,
That all his life he has been in the wrong.†
l. 25.

For all men would be cowards if they durst.‡
l. 157.

For pointed satire I would Buckhurst choose,
The best good man, with the worst-natured
Muse. **An Allusion to Horace.**

Sat. 10, Book 1.

A merry monarch, scandalous and poor.

On the King.

Angels listen when she speaks :
She's my delight, all mankind's wonder.

A Song.

Nothing ! thou elder brother even to shade.
Upon Nothing.

Since 'tis Nature's law to change,
Constancy alone is strange.

A Dialogue. *l. 31.*

Womankind more joy discovers
Making fools, than keeping lovers. *l. 71.*

Here lies our sovereign lord the king,
Whose word no man relies on ;
He never says a foolish thing,
Nor ever does a wise one.

Written on Charles II.'s Bedchamber Door.
(*Traditional.*)

ROGERS, Samuel (1763-1855)

When all things pleased, for life itself was new,
And the heart promised what the fancy drew.
Pleasures of Memory (1792). *Part 1.*

'Twas all he gave, 'twas all he had to give. *Ib.*
Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden
chain. *Ib.*

Sweet Memory, wafted by thy gentle gale
Oft up the stream of Time I turn my sail.
Part 2.

Devout yet cheerful, active yet resigned,§
Grant me, like thee whose heart knew no
disguise,
Whose blameless wishes never aimed to rise,

* Imitation of Boileau.

† These lines were quoted by Goethe, in *Wahrheit und Dichtung*, as an example of the gloomy misanthropy of English poetry. "Volumes," says Goethe, "might be written on the 'dreadful text' of this passage."

‡ See Crabbe (p. 102b).

§ "Devout, yet cheerful; pious, not austere;
To others lenient, to himself sincere."

—On a Friend, by J. M. Harney, M.D., native of Kentucky, c. 1816.

264b

To meet the changes Time and Chance present,
With modest dignity and calm content. *Ib.*

If but a beam of sober Reason play,
Lo, Fancy's fairy frost-work melts away. *Ib.*

Read in the temper that he wrote,
And may his gentle spirit guide thee !

Voyage of Columbus (1810).
Inscription on the Original MS.

Praise cannot wound his generous spirit now.
Canto 1.

I sing a Man, amid his sufferings here,
Who watched and served with humbleness and
fear ;
Gentle to others, to himself severe.* *Canto 6.*

Yet ah, how lovely in her tears !
Jacqueline (1814). *Part 1.*

Oh ! she was good as she was fair.
None—none on earth above her !
As pure in thought as angels are,
To know her was to love her.† *Ib.*

Her voice, whate'er she said, enchanted ;
Like music to the heart it went.
And her dark eyes—how eloquent !
Ask what they would 'twas granted. *Ib.*

True as the echo to the sound. *Part 2.*

The Good are better made by Ill,
As odours crushed are sweeter still. *Part 3.*

Think nothing done while aught remains to do.
Human Life (1819).

Holds secret converse with the Mighty Dead.
Ib.

A guardian angel, o'er his life presiding,
Doubling his pleasures, and his cares dividing.
Ib.

To fire-side happiness, and hours of ease,
Blessed with that charm, the certainty to
please. *Ib.*

The soul of music slumbers in the shell,
Till waked and kindled by the master's spell ;
And feeling hearts—touch them but rightly—
pour

A thousand melodies unheard before. *Ib.*

To pleasure such as leaves no sting behind.
Ib.

On he moves,
Careless of blame while his own heart approves.
Ib.

Through the wide world he only is alone
Who lives not for another. Come what will,
The generous man has his companion still. *Ib.*

Age has now
Stamped with its signet that ingenuous brow.‡
Ib.

* See the preceding note.

† See Burns : "To see her is to love her," p. 48b.

‡ See Scott (1810) :

"On his bold visage middle age

Had slightly pressed its signet sage,"

Rogers' lines were written in 1819.

265a

But there are moments which he calls his own :
Then, never less alone than when alone,
Those whom he loved so long and sees no more,
Loved and still loves—not dead—but gone
before,
He gathers round him. *Ib.*

Giant Error, darkly grand,
Grasped the globe with iron hand.

Ode to Superstition. 2, 1.

That very law* which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.

On a Tear.

Her tea she sweetens, as she sips, with scandal.
Written to be spoken by Mrs. Siddons.

The sweet expression of that face,
For ever changing, yet the same. *A Farewell.*
Gone to the world where birds are blest!
Where never cat glides o'er the green.

Epitaph on a Robin.

The only universal tongue. [Music.]
Italy (1822). Bergamo.

Subtle, discerning, eloquent, the slave
Of Love, of Hate, for ever in extremes ;
Gentle when unprovoked, easily won,
But quick in quarrel—through a thousand
shades

His spirit flits, chameleon-like ; and mocks
The eye of the observer. [Sketch of Italian
character.] *Italy. Venice.*

When all the illusions of his Youth were fled,
Indulged perhaps too much, cherished too
long. *Arquà (Pt. 2, pub. 1828).*

He is now at rest ;

And praise and blame fall on his ear alike,
Now dull in death. Yes, Byron, thou art gone,
Gone like a star that through the firmament
Shot and was lost, in its eccentric course
Dazzling, perplexing. Yet thy heart, me-
thinks,
Was generous, noble—noble in its scorn
Of all things low or little ; nothing there
Sordid or servile. *Bologna.*

Thou art gone ;

And he that would assail thee in thy grave,
Oh, let him pause ! For who among us all,
Tried as thou wert—even from thine earliest
years,
When wandering, yet unspoilt, a highland
boy—
Tried as thou wert, and with thy soul of flame ;
Pleasure, while yet the down was on thy cheek,
Uplifting, pressing, and to lips like thine,
Her charmed cup—ah, who among us all
Could say he had not erred as much, and more?
Ib.

There's such a charm in melancholy
I would not, if I could, be gay. *To —.*

That old hereditary bore,
The steward. *A Character.*

* The law of gravitation.

265b

ROGERS, James Edwin Thorold
(1823–1890)

The good live longest ; to the good alone
The record of the past remains their own. *Critics.*

Why is it that the meed of changeless fame
Is grudged the present, granted to the past ?
To George Waring.

All lawyers, be they knaves or fools,
Know that a seat is worth the earning,
Since Parliament's astounding rules
Vouch for their honour and their learning.
*On the Eagerness of Lawyers to obtain
Seats in the House (1876).*

ROSCOMMON, Earl of (*see* Dillon)

ROSE, Geo. ("Arthur Sketchley")
(1817–1882)

For me, I neither know nor care
Whether a parson ought to wear
A black dress or a white dress ;
I have a trouble of my own,
A wife who preaches in a gown
And lectures in a night-dress.
The Athenæum (Jan., 1907) states that these
lines appear in Oxford Ed. of Hood's
Poetical Works, p. 657.

ROSEBERRY, Archibald Primrose,
5th Earl of (b. 1847)

Few speeches which have produced an
electrical effect on an audience can bear the
colourless photography of a printed record.
Life of Pitt. Ch. 13.

It is beginning to be hinted that we are a
nation of amateurs. *Rectorial Address.*
Glasgow. Nov. 16, 1900.

The first advice I have to give the party is
that it should clean its slate.
Speech. Chesterfield. Dec. 16, 1901.

ROSS, Alexander (1699–1784)

Wooded, and married, and a',
Married and wooed and a' !
And was she nae very weel off
That was wooed, and married, and a' ? *Song.*

ROSSETTI, Christina Georgina
(1830–1894)

Their offers should not charm us,
Their evil gifts would harm us.
Goblin Market (1862).

Their mother hearts beset with fears,
Their lives bound up in tender lives. *Ib.*

For there is no friend like a sister
In calm or stormy weather ;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands. *Ib.*

She sang the tears into his eyes,
The heart out of his breast. *Maiden-Song.*

266a

Sleep that no pain shall wake,
Night that no morn shall break.
Till joy shall overtake

Her perfect peace. **Dream Land.**

Harsh towards herself, towards others full of
ruth. **A Portrait. 1.**

And hated all for love of Jesus Christ. **Ib.**

We Englishmen, trim, correct,
All minted in the self-same mould,
Warm hearted but of semblance cold,
All-courteous out of self-respect. **Enrica.**

Swift-footed to uphold the right
And to uproot the wrong. **Noble Sisters.**

And in his heart my heart is locked,
And in his life my life. **Ib.**

Remember me when I am gone away,
Gone far away into the silent land.
Remember.

Better by far you should forget and smile,
Than that you should remember and be sad.
Ib.

There is no music more for him,
His lights are out, his feast is done :
His bowl that sparkled at the brim
Is drained, is broken, cannot hold.
A Peal of Bells.

Once it came into my heart, and whelmed me
like a flood,
That these too are men and women, human
flesh and blood ;
Men with hearts and men with souls, though
trodden down like mud.
A Royal Princess. St. 12.

Weep not, O friend, we should not weep :
Our friend of friends lies full of rest :
No sorrow rankles in her breast,
Fallen fast asleep.
She sleeps below,
She wakes and laughs above ;
To-day, as she walked, let us walk in love ;
To-morrow, follow so. **My Friend.**

For what is knowledge duly weighed ?
Knowledge is strong, but love is sweet ;
Yea all the progress he had made
Was but to learn that all is small
Save love, for love is all in all.

The Convent Threshold.

The girls might flout and scout me,
But the boys would hang about me.
The Iniquity of the Fathers.

No wonder that his soul was sad,
When not one penny piece he had. **Johnny.**
Men work and think, but women feel.

An "Immurata" Sister.

All things that pass
Are wisdom's looking-glass.

Passing and Glassing.

And if thou wilt, remember,
And if thou wilt, forget.
Song. When I am dead, my Dearest.

And where are you going with your love-locks
flying ? **Amor Mundi.**

266b

ROSSETTI, Dante Gabriel (1828-1882)

The hour when you too learn that all is vain,
And that Hope sows what Love shall never
reap. **Sonnets. No. 44.**

My name is Might-have-been ;
I am also called No-more, Too-late, Farewell.
No. 97.

The sea hath no king but God alone.
The White Ship.

Burns of all poets is the most a Man.
On Burns.

Fond of fun,
And fond of dress, and change and praise,
So mere a woman in her ways. **Jenny.**

But the wine is bright at the goblet's brim,
Though the poison lurk beneath.
The King's Tragedy.

Unto the man of yearning, thought
And aspiration to do aught
Is in itself almost an act. **Soothsay.**

ROWE, Nicholas (1674-1718)

To the brook and the willow that heard him
complain,
Ah willow, willow,
Poor Colin sat weeping and told them his pain ;
Ah willow, willow ; ah willow, willow.
Song. Ah Willow.

As if Misfortune made the throne her seat,
And none could be unhappy but the great.*
The Fair Penitent (1703). Prologue.†

At length the morn and cold indifference came.
Act i. 1.

Guilt is the source of sorrow, 'tis the fiend,
Th' avenging fiend, that follows us behind
With whips and stings. **iii. 1.**

Is she not more than painting can express,
Or youthful poets fancy when they love ? **Ib.**

I am myself the guardian of my honour. **Ib.**
Is this that haughty, gallant, gay Lothario ?
v. 1.

Minds,
By nature great, are conscious of their great-
ness,
And hold it mean to borrow aught from
flattery. **Royal Convert (1707).**

I trust thee with the partner of my soul,
My wife, the kindest, dearest, and the truest,
That ever wore the name. **Act ii. 1.**

War, the needy bankrupt's last resort.
Pharsalia. Book 1, 343.

Thus some, who have the stars surveyed,
Are ignorantly led
To think those glorious lamps were made
To light Tom Fool to bed.
**On a Fine Woman who had a
Dull Husband. St. 4.**

* Cf. "None think the great unhappy, but the great."—*Young : Love of Fame.*

† Adapted without acknowledgment from Massinger and Field's *Fatal Dowry* (c. 1619).

ROWLEY—RUSKIN

267a

A purer soul, and one more like yourselves,
Ne'er entered at the golden gates of bliss.
Lady Jane Grey (1715). *Act i. 1.*

ROWLEY, William (1585 ?-1642 ?)

The longest sorrow finds at last relief.

A New Wonder, a woman never vexed (1632).
iv. 1.

ROYDON, Matthew (fl. 1580-1622)

To heare him speake and sweetly smile
You were in Paradise the while.

**An Elegy or Friend's Passion for his Astro-
phill [i.e. Sir Philip Sidney].** *St. 17.*

A sweet attractive kinde of grace,
A full assurance given by lookes,
Continuall comfort in a face,
The lineaments of Gospell bookes ;
I trowe that countenance cannot lie
Whose thoughts are legible in the eie.
St. 18.

Was never eie did see that face,
Was never eare did heare that tong,
Was never minde did minde his grace,
That ever thought the travell long. *St. 19.*

**RUNKLE, Bertha Brooks (V.S.A.)
(20th Cent.)**

O canny sons of Jacob, to fret and toiling tied,
We grudge you not the birthright for which
your father lied ;
We own the right of roaming, and the world
is wide. *Song of the Sons of Esau.*

RUSKIN, John (1819-1900)

The faculty of degrading God's works which
man calls his "imagination."

Modern Painters (1843). *1. Preface.*

He is the greatest artist who has embodied,
in the sum of his works, the greatest number
of the greatest ideas.

1, Part 1, Sec. 1, Ch. 2, Sec. 9.

They are good furniture pictures, unworthy
of praise, and undeserving of blame.

1, Part 11, Sec. 5, Ch. 1, Sec. 20.

They are the weakest-minded and the
hardest-hearted men, that most love variety
and change. *2 (1846), Part 2, Ch. 6, Sec. 7.*

Vulgarity is only in concealment of truth,
or affectation. *Ib.*

The higher a man stands, the more the word
"vulgar" becomes unintelligible to him.

3 (1856), Part 4, Ch. 7, Sec. 9.

We English have many false ideas about
reverence : we should be shocked, for instance,
to see a market-woman come into church with
a basket of eggs on her arm. *Ch. 10, Sec. 22.*

To see clearly is poetry, prophecy, and re-
ligion,—all in one. *Ch. 16, Sec. 28.*

Going by railroad I do not consider as
travelling at all ; it is merely being "sent"
to a place, and very little different from be-
coming a parcel. *Ch. 17, Sec. 24.*

267b

Your railroad, when you come to under-
stand it, is only a device for making the world
smaller. *Sec. 35.*

Pride is at the bottom of all great mistakes.
4 (1856), Part 5, Sec. 22.

False things may be imagined, and false
things composed ; but only truth can be in-
vented. *5 (1860), Part 8, Ch. 4, Sec. 23.*

Gentlemanliness, being another word for
intense humanity. *5, Part 9, Ch. 7, Sec. 23.*

That mysterious forest below London
Bridge. *Ch. 9, Sec. 7.*

Speaking truth is like writing fair, and only
comes by practice.

The Seven Lamps of Architecture (1849).
Ch. 2, Sec. 1.

Among the first habits that a young archi-
tect should learn, is that of thinking in shadow.
Ch. 3, Sec. 13.

It is the very temple of discomfort, and the
only charity that the builder can extend to us
is to show us, plainly as may be, how soonest
to escape from it. [This refers to the archi-
tecture of railway stations.] *Ch. 4, Sec. 21.*

That treacherous phantom which men call
Liberty. *Ch. 7, Sec. 1.*

The purest and most thoughtful minds are
those which love colour the most.

The Stones of Venice (1851-3).
2, Ch. 5, Sec. 30.

No architecture is so haughty as that which
is simple. *Ch. 7, Sec. 73.*

He who has the truth at his heart need never
fear the want of persuasion on his tongue.
Sec. 99 (Infidelitas).

The greatest efforts of the race have always
been traceable to the love of praise, as its
greatest catastrophes to the love of pleasure.
Sesame and Lilies (1865). *Sec. 1, 3.*

Nothing is ever done beautifully which is
done in rivalry, nor nobly which is done in
pride. **Ethics of the Dust** (1866).

A little group of wise hearts is better than
a wilderness of fools.

Crown of Wild Olive (1866). *War, 114.*

There is only one way of seeing things
rightly, and that is, seeing the whole of them.
The Two Paths. *Lecture 2.*

Fine art is that in which the hand, the head,
and the heart go together. *Ib.*

No human being, however great, or powerful,
was ever so free as a fish. *Lecture 5.*

You may either win your peace or buy it :
win it, by resistance to evil ; buy it, by com-
promise with evil. *Ib.*

God never imposes a duty without giving
time to do it.

Lectures on Architecture. *No. 2.*

268a

Our respect for the dead, when they are *just* dead, is something wonderful, and the way we show it more wonderful still.

Political Economy of Art. *Lecture 2.*

RUSSELL, Lord John, 1st Earl Russell (1792-1878)

The wit of one man, the wisdom of many.*
Quarterly Review. *September, 1850.*

Conspicuous by its absence.†

Election Address to the Electors of the City of London. *April 6, 1859.*

SACKVILLE, Thomas, Earl of Dorset (1536-1608)

So, in this way of writing without thinking,
Thou hast a strange alacrity in sinking.

Satire on Edward Howard.

His drink, the running stream; his cup, the bare

Of his palm closed; his bed, the hard, cold ground.

Mirror for Magistrates (1559-63). *Miscry.*

Went on three feet, and sometimes crept on four. *Old Age.*

His withered fist still knocking at death's door. *Ib.*

ST. JOHN, Henry, Viscount Bolingbroke (1678-1751)

The love of history seems inseparable from human nature because it seems inseparable from self-love.

On the Study and Use of History. *Letter 1.*

I have read somewhere or other—in Dionysius of Halicarnassus, I think—that History is Philosophy teaching by examples.‡

Letter 2. §

Nations, like men, have their infancy.

Letter 4.

All our wants, beyond those which a very moderate income will supply, are purely imaginary.

Letter. To Swift, March 17, 1719.

Plain truth will influence half a score men at most in a nation, or an age, while mystery will lead millions by the nose. *July 28, 1721.*

Pests of society; because their endeavours are directed to loosen the bands of it, and to

* Claimed by Lord John Russell as his original definition of a proverb.

† The idea of this saying was derived from a passage in Tacitus: "Præfulgebant Cassius atque Brutus eo ipso, quod effigies eorum non visebantur."—*Annals*, Book 3, concluding paragraph. (Cassius and Brutus were the more distinguished for that very circumstance that their portraits were absent—i.e. from the funeral of Junia, wife of Cassius and sister to Brutus—although the insignia of twenty illustrious families were carried in the procession.)

‡ Quoted from Dionysius of Halicarnassus, who was quoting Thucydides.

§ Invariably (and frequently) quoted by Carlyle. "History is philosophy teaching by experience," *See "Isotopia."*

268b

take at least one curb out of the mouth of that wild beast man.* *Sept. 12, 1724.*

Suspense, the only insupportable misfortune of life. *July 24, 1725.*

Truth lies within a little and certain compass, but error is immense.

Reflections upon Exile.

SALISBURY, Marquis of (Robt. A. Talbot Cecil, 3rd Marquis) (1830-1903)

Can it be maintained that a person of any education can learn anything worth knowing from a penny paper? It may be said that people may learn what is said in Parliament. Well, will that contribute to their education? *Speeches. House of Commons, 1861.†*

More worthy of an attorney than a statesman. *Ib.‡*

With his hand upon the throttle-valve of crime. *House of Lords, 1889. §*

SANDYS, Sir John Edwin, Litt.D., LL.D. (b. 1844)

Oh, the bards of olden days, blessed bards in song-craft skilled,
Happy henchmen of the Muses, when the field was yet untilled. *Tr. of Choerilus ap. Arist. Rhet., iii. 14, 1.*

SAVAGE, Richard (1698?-1743)

He lives to build, not boast, a generous race:
No tenth transmitter of a foolish face.

The Bastard (1728). *l. 7.*

Perhaps been poorly rich, and meanly great,
The slave of pomp, a cipher in the state. *l. 39.*

O Memory! thou soul of joy and pain! *l. 57.*

No mother's care
Shielded my infant innocence with prayer;
No father's guardian hand my youth maintained,
Called forth my virtues, or from vice restrained. *l. 87.*

When anger rushes, unrestrained, to action,
Like a hot steed, it stumbles in its way.

Sir Thos. Overbury.

Once to distrust is never to deserve.

The Volunteer Laureate. *No. 4.*

Such, Polly, are your sex—part truth, part fiction;
Some thought, much whim, and all a contradiction. *Verses to a Young Lady.*

Worth is by worth in every rank admired.

Epistle to Aaron Hill.

* Referring to free-thinkers and religion.

† On the Repeal of the Paper Duties.

‡ The remark was afterwards withdrawn as being "a great injustice to the attorneys."

§ On the Parnell Commission, 1889.

Those little creatures whom we are pleased
to call the Great. Letter to a Friend.

SAVILLE, George, Marquis of Halifax (1633-1695)

Friends are not so easily made as kept.
Maxims of State. 12.

Justice must tame, whom mercy cannot win.
On the Death of Charles II.

SAXE, John Godfrey, LL.D. (1816-1887)

But she was rich, and he was poor,
And so it might not be.
The Way of the World.

SCOT, Alexander (1525 ?-1584 ?)
They would have all men bound and thrall
To them, and they for to be free.
Of Womankind.

SCOTT, Sir Walter (1771-1832)
November's sky is chill and drear,
November's leaf is red and scar.
Marmion (1808). Canto 1. Introduction.

The vernal sun new life bestows
Even on the meanest flower that blows. Ib.

And wit that loved to play, not wound. Ib.

If ever from an English heart,
O here let prejudice depart ! Ib.

Stood for his country's glory fast,
And nailed her colours to the mast. Ib.

Profaned the God-given strength, and marred
the lofty line. Ib.

Coal-black, and grizzled here and there,
But more through toil than age.
Canto 1, St. 5.

His square-turned joints, and strength of limb,
Showed him no carpet knight so trim,

But, in close fight, a champion grim,
In camps, a leader sage. Ib.

And frame love ditties passing rare,
And sing them to a lady fair. St. 7.

Stout heart, and open hand. St. 10.

For lady's suit, and minstrel's strain,
By knight should ne'er be heard in vain.
St. 13.

We hold our greyhound in our hand,
Our falcon on our glove ;

But where should we find leash or band
For dame that loves to rove ?

Let the wild falcon soar her swing,
She'll stoop when she has tired her wing.
St. 17.

I love such holy rambles ; still
They know to charm a weary hill

With song, romance, or lay ;
Some jovial tale, or glee, or jest,

Some lying legend at the least,
They bring to cheer the way. St. 25.

Just at the age 'twixt boy and youth,
When thought is speech, and speech is truth.
Canto 2. Introduction.

When musing on companions gone,
We doubly feel ourselves alone. Ib.

Love, to her ear, was but a name
Combined with vanity and shame. St. 3.

Her hopes, her fears, her joys were all
Bounded within the cloister wall. Ib.

Her kinsman bade her give her hand
To one who loved her for her land. St. 5.

In Saxon strength that abbey frowned,
With massive arches broad and round. St. 10.

Built ere the art was known
By pointed aisles, and shafted stalk,
The arcades of an alleyed walk
To emulate in stone. Ib.

'Tis an old tale, and often told. St. 27.

And come he slow, or come he fast,
It is but Death who comes at last. St. 30.

Still from the grave their voice is heard.
Canto 3. Introduction.

Theirs was the glee of martial breast,
And laughter theirs at little jest. St. 4.

Yet, trained in camps, he knew the art
To win the soldiers' hardy heart.

They love a captain to obey,
Boisterous as March, yet fresh as May ;

With open hand, and brow as free,
Lover of wine and minstrelsy. Ib.

In the lost battle,
Borne down by the flying,
Where mingles war's rattle,
With groans of the dying. St. 11.

Shame and dishonour sit
By his grave ever ;
Blessing shall hallow it,—
Never, O never ! Ib.

High minds, of native pride and force,
Most deeply feel thy pangs, Remorse ! St. 13.

Wearied from doubt to doubt to flee,
We welcome fond credulity,
Guide confident, though blind. St. 30.

Far may we search before we find
A heart so manly and so kind !
Canto 4. Introduction.

The flash of that satiric rage,
Which, bursting on the early stage,
Branded the vices of the age,
And broke the keys of Rome. St. 7.

Remains of rude magnificence. St. 11.

The saddest heart might pleasure take
To see all nature gay. St. 15.

'Twere good
That kings would think withal,
When peace and wealth their land has blessed

'Tis better to sit still and rest,
Than rise, perchance to fall. St. 29

Where's the coward that would not dare
To fight for such a land ? *St. 30.*

But looking liked, and liking loved.
Canto 5. Introduction.

Bold in thy applause,
The Bard shall scorn pedantic laws. *Ib.*

And, oh ! he had that merry glance
That seldom lady's heart resists.
Lightly from fair to fair he flew,
And loved to plead, lament, and sue—
Suit lightly won, and short-lived pain,
For monarchs seldom sigh in vain. *St. 9.*

So faithful in love, and so dauntless in war,
There never was knight like the young Lochin-
var. *St. 12.*

With a smile on her lips and a tear in her eye.
Ib.

But woe awaits a country when
She sees the tears of bearded men. *St. 16.*

Heap on more wood ! The wind is chill ;
But let it whistle as it will,
We'll keep our Christmas merry still.
Each age has deemed the new-born year
The fittest time for festal cheer.

Canto 6. Introduction.

Power laid his rod and rule aside,
And Ceremony doffed her pride. *Ib.*

If unmelodious was the song,
It was a hearty note and strong. *Ib.*

England was merry England, when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale ;
A Christmas gambol oft could cheer
The poor man's heart through half the year.
Ib.

Small thought was his, in after-time
E'er to be hitched into a rhyme. *Ib.*

A life both dull and dignified. *St. 1.*

And darest thou then
To beard the lion in his den,
The Douglas in his hall ? *St. 14.*

Oh what a tangled web we weave
When first we practise to deceive ! *St. 17.*

And such a yell was there,
Of sudden and portentous birth,
As if men fought upon the earth,
And fiends in upper air. *St. 25.*

Good-night to Marmion. *St. 28.*

O woman ! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made,—
When pain and anguish wring the brow,
A ministering angel thou ! *St. 30.*

Forgot were hatred, wrongs, and fears ;
The plaintive voice alone she hears,
Sees but the dying man. *Ib.*

A sinful heart makes feeble hand. *St. 31.*

The monk, with unavailing cares,
Exhausted all the Church's prayers. *St. 32.*

Charge, Chester, charge ! On, Stanley, on !
Were the last words of Marmion. *Ib.*

O for a blast of that dread horn
On Fontarabian echoes borne ! *St. 33.*

With thy heart commune, and be still.
If ever, in temptation strong,
Thou led'st the right path for the wrong,
If every devious step, thus trod,
Still led thee farther from the road ;
Dread thou to speak presumptuous doom
On noble Marmion's lowly tomb ;
But say, " He died a gallant knight,
With sword in hand, for England's right." *St. 37.*

Why then a final note prolong,
Or lengthen out a closing song ? *L'Envoi.*

To all, to each, a fair good-night
And pleasing dreams, and slumbers light ! *Ib.*

Comparing what thou art,
With what thou might'st have been.
Waterloo. 18.

The stag at eve had drunk his fill.
Lady of the Lake (1810). Canto 1, st. 1.

'Twere long to tell what steeds gave o'er.
St. 6.

Two dogs of black St. Hubert's breed,
Unmatched for courage, breath, and speed.
St. 7.

Woe worth the chase, woe worth the day,
That costs thy life, my gallant grey ! *St. 9*

Back limped, with slow and crippled pace,
The sulky leaders of the chase. *St. 10.*

The rocky summits, split and rent,
Formed turret, dome, or battlement,
Or seemed fantastically set
With cupola or minaret. *St. 11.*

In listening mood, she seemed to stand,
The guardian Naiad of the strand. *St. 17.*

And ne'er did Grecian chisel trace
A Nymph, a Naiad, or a Grace,
Of finer form, or lovelier face !
What though the sun, with ardent frown,
Had slightly tinged her cheek with brown ?
St. 18.

A foot more light, a step more true,
Ne'er from the heath-flower dashed the dew.
Ib.

On his bold visage middle age
Had slightly pressed its signet sage,
Yet had not quenched the open truth
And fiery vehemence of youth. *St. 21.*

The will to do, the soul to dare. *Ib.*

His limbs were cast in manly mould,
For hardy sports or contest bold. *Ib.*

His ready speech flowed fair and free,
In phrase of gentlest courtesy ;
Yet seemed that tone, and gesture bland,
Less used to sue than to command. *Ib.*

SCOTT

271a

Well showed the elder lady's mien
That courts and cities she had seen. *St. 30.*

Soldier, rest! thy warfare o'er,
Sleep the sleep that knows not breaking.
Dream of battled fields no more,
Days of danger, nights of waking. *St. 31.*

Huntsman, rest! thy chase is done. *St. 32.*

True be thy sword, thy friend sincere,
Thy lady constant, kind, and dear!
Canto 2, st. 2.

Thy mirth refrain,
Thy hand is on a lion's mane. *St. 12.*

Children know,
Instinctive taught, the friend and foe. *St. 14.*

Hail to the Chief who in triumph advances!
St. 19.

Some feelings are to mortals given,
With less of earth in them than heaven. *St. 22.*

The chase I follow far,
'Tis mimicry of noble war. *St. 26.*

And each upon his rival glared,
With foot advanced, and blade half bared. *St. 34.*

Time rolls his ceaseless course.
Canto 3, st. 1.

Mildly and soft the western breeze
Just kissed the lake, just stirred the trees. *St. 2.*

Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and for ever. *St. 16.*

Grief claimed his right, and tears their course.
St. 18.

The rose is fairest when 'tis budding new,
And hope is brightest when it dawns from
fears;

The rose is sweetest washed with morning dew,
And love is loveliest when embalmed in
tears. *Canto 4, st. 1.*

At length the fateful answer came. *St. 6.*

Which spills the foremost foeman's life,
That party conquers in the strife. *Ib.*

I love to hear of worthy foes. *St. 8.*

Each silent, each upon his guard. *St. 20.*

That diamond dew, so pure and clear,
It rivals all but Beauty's tear. *Canto 5, st. 2.*

Your own good blades must win the rest.
St. 7.

Secret path marks secret foe. *St. 8.*

He manned himself with dauntless air,
Returned the Chief his haughty stare,
And back against a rock he bore,
And firmly placed his foot before:—

"Come one, come all! this rock shall fly
From its firm base as soon as I!" *St. 10.*

271b

Respect was mingled with surprise,
And the stern joy which warriors feel
In foemen worthy of their steel. *Ib.*

Can nought but blood our feud atone!
St. 13.

Thou add'st but fuel to my hate. *St. 14*

I thank thee, Roderick, for the word!
It nerves my heart, it steels my sword. *Ib.*

Now truce, farewell, and ruth, begone! *Ib.*

And all too late the advantage came. *St. 16.*

Who o'er the herd would wish to reign,
Fantastic, fickle, fierce and vain?
Vain as the leaf upon the stream,
And fickle as a changeful dream;
Fantastic as a woman's mood,
And fierce as Frenzy's fevered blood.
Thou many-headed, monster-thing,
O who would wish to be thy King? *St. 30.*

Where, where was Roderick then?
One blast upon his bugle horn
Were worth a thousand men.

Canto 6, st. 18.

The plaided warriors of the North. *St. 19.*

The Monarch drank, that happy hour,
The sweetest, holiest draught of Power. *St. 23.*

The hills grow dark,
On purple peaks a deeper shade descending.
Conclusion.

The way was long, the wind was cold,
The Minstrel was infirm and old;
His withered cheek and tresses grey
Seemed to have known a better day.

Lay of the Last Minstrel (1805).
Introduction.

The unpremeditated lay. *Ib.*

Old times were changed, old manners gone;
A stranger filled the Stuarts' throne;
The bigots of the iron time
Had called his harmless art a crime. *Ib.*

And tuned, to please a peasant's ear,
The harp a king had loved to hear. *Ib.*

Whose ponderous grate and massy bar
Had oft rolled back the tide of war. *Ib.*

His trembling hand had lost the ease,
Which marks security to please. *Ib.*

The present scene, the future lot,
His toils, his wants, were all forgot. *Ib.*

They carved at the meal
With gloves of steel,
And they drank the red wine through the
helmet barred. *Canto 1, st. 4.*

Such is the custom of Branksome Hall. *St. 7.*

Vengeance, deep-brooding o'er the slain,
Had locked the source of softer woe;
And burning pride and high disdain
Forbade the rising tear to flow. *St. 9.*

To her bidding she could bow
The viewless forms of air. *St. 12.*

What shall be the maiden's fate?
Who shall be the maiden's mate? *St. 16.*

Steady of heart, and stout of hand. *St. 21.*

Sir William of Deloraine, good at need.
St. 22.

Ambition is no cure for love. *St. 27.*

Yet through good heart and Our Lady's grace,
At length he gained the landing-place. *St. 29.*

If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight.
Canto 2, st. 1.

O fading honours of the dead!
O high ambition, lowly laid! *St. 10.*

I was not always a man of woe. *St. 12.*

I cannot tell how the truth may be;
I say the tale as 'twas said to me. *St. 22.*

My heart is dead, my veins are cold;
I may not, must not, sing of love. *St. 30.*

Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.
Canto 3, st. 2.

The meeting of these champions proud
Seemed like the bursting thunder-cloud. *St. 5.*

He was always for ill, and never for good.
St. 12.

And laughed, and shouted, "Lost! Lost!
Lost!" *St. 13.*

He never counted him a man,
Would strike below the knee. *St. 17.*

Along thy wild and willowed shore.
Canto 4, st. 4.

Dear to me is my bonny white steed;
Oft has he helped me at pinch of need.
St. 10.

For ne'er
Was flattery lost on poet's ear.
A simple race! they waste their toil
For the vain tribute of a smile. *St. 35.*

Call it not vain:—they do not err,
Who say, that when the Poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies.
Canto 5, st. 1.

True love's the gift which God has given
To man alone beneath the heaven. *St. 13.*

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind. *Ib.*

Scarce rued the boy his present plight,
So much he longed to see the fight. *St. 18.*

Not you, but Fate, has vanquished me.
St. 26.

As I am true to thee and thine,
Do thou be true to me and mine! *Ib.*

He would not waken old debate,
For he was void of rancorous hate,
Though rude, and scant of courtesy. *St. 28.*

Yet, rest thee God! for well I know
I ne'er shall find a nobler foe. *St. 29.*

Breathes there the man, with soul so dead,
Who never to himself hath said,

This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned

From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung.
Canto 6, st. 1.

O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! *St. 2.*

Unknown the manner of his death. *St. 7.*

For love will still be lord of all. *St. 11.*

Soft is the note, and sad the lay,
That mourns the lovely Rosabelle. *St. 23.*

From many a garnished niche around,
Stern saints and tortured martyrs frowned.
St. 29.

That day of wrath, that dreadful day,
When heaven and earth shall pass away.
St. 31.

Oft had he changed his weary side,
Composed his limbs, and vainly sought
By effort strong to banish thought.
Sleep came at length, but with a train
Of feelings true and fancies vain,
Mingling, in wild disorder cast,
The expected future with the past.
Rokeby (1813). Canto 1, st. 2.

He woke and feared again to close
His eyelids in such dire repose. *St. 4.*

He saw and scorned the petty wile. *St. 6.*

Death had he seen by sudden blow,
By wasting plague, by tortures slow,
By mine or breach, by steel or ball,
Knew all his shapes, and scorned them all.
St. 8.

Assumed despondence bent his head,
While troubled joy was in his eye.
The well-feigned sorrow to belie. *St. 14.*

Doubts, horrors, superstitious fears
Saddened and dimmed descending years.
St. 17.

Thoughts from the tongue that slowly part,
Glance quick as lightning through the heart.
St. 19.

SCOTT

273a

Hour after hour he loved to pore
On Shakespeare's rich and varied lore. *St. 24.*

Friendship, esteem, and fair regard,
And praise, the poet's best reward ! *St. 27.*

For not to rank nor sex confined
Is this vain ague of the mind. (Superstition.)
Canto 2, st. 11.

The sparkle of his swarthy eye. *Canto 3, st. 4.*

Speak thy purpose out ;
I love not mystery or doubt. *St. 11.*

He bids the ruddy cup go round,
Till sense and sorrow both are drowned.
St. 15.

Much then I learned, and much can show,
Of human guilt and human woe,
Yet ne'er have, in my wanderings, known
A wretch whose sorrows matched my own.
Canto 4, st. 23.

His face was of the doubtful kind
That wins the eye, but not the mind.
Canto 5, st. 16.

His was the subtle look and sly,
That, spying all, seems nought to spy. *Ib.*

So flits the world's uncertain span !
Nor zeal for God, nor love for man
Gives mortal monuments a date
Beyond the power of Time and Fate.
Canto 6, st. 1.

And sidelong glanced, as to explore,
In meditated flight, the door. *St. 6.*

Fell as he was in act and mind,
He left no bolder heart behind ;
Then give him, for a soldier meet,
A soldier's cloak for winding sheet. *St. 33.*

So—now, the danger dared at last,
Look back, and smile at perils past.

Bridal of Triermain (1813).
Introduction. St. 2.

Like Collins, ill-starred name !
Whose lay's requital was, that tardy Fame,
Who bound no laurel round his living head,
Should hang it o'er his monument when dead.
St. 8.

So sweet, so soft, so faint,
It seemed an angel's whispered call
To an expiring saint. *Canto 1, st. 4.*

Where lives the man that has not tried,
How mirth can into folly glide,
And folly into sin ? *St. 21.*

For priests will allow of a broken vow,
For penance or for gold. *Canto 2, st. 17.*

Brand him who will with base report,—
He shall be free from mine. *St. 18.*

Lordlings and witlings not a few,
Incapable of doing aught,
Yet ill at ease with nought to do. *St. 28.*

But answer came there none. *Canto 3, st. 10.*

Court not the critic's smile, nor dread his
frown. **Harold the Dauntless** (1817).
Introduction.

273b

An evil counsellor is despair. *Canto 1, st. 21.*

And thus Hope me deceived, as she deceiveth
all. — *Canto 3, st. 1.*

'Tis wisdom's use
Still to delay what we dare not refuse.
Canto 4, st. 11.

O, hush thee, my baby, thy sire was a knight,
Thy mother a lady, both lovely and bright ;
The woods and the glens, from the towers
which we see,
They all are belonging, dear baby, to thee.

Lullaby of an Infant Chief.

Come as the winds come, when
Forests are rended ;
Come as the waves come, when
Navies are stranded !

Pibroch of Donald Dhu.

While there's leaves in the forest, and foam
on the river,
MacGregor, despite them, shall flourish for
ever. **MacGregor's Gathering.**

John Bull was in his very worst of moods,
Raving of sterile farms and unsold goods.
The Search after Happiness. 15.

Their hearts were made of English oak, their
swords of Sheffield steel.

The Bold Dragon.

The dew that on the violet lies
Mocks the dark lustre of thine eyes.

The Lord of the Isles (1815). *Canto 1, st. 3.*

To show the form it seemed to hide. *St. 5.*

In man's most dark extremity
Oft succour dawns from Heaven. *St. 20.*

And I will say, as still I've said,
Though by ambition far misled,
Thou art a noble knight. *Canto 3, st. 5.*

Thus, then, my noble foe I greet :
Health and high fortune till we meet,
And then—what pleases Heaven. *St. 6.*

Scenes sung by him who sings no more !
His bright and brief career is o'er,
And mute his tuneful strains.
Canto 4, st. 11.

O ! many a shaft, at random sent,
Finds mark the archer little meant !
And many a word, at random spoken,
May soothe or wound a heart that's broken !
Canto 5, st. 18.

Forward, each gentleman and knight !
Let gentle blood show generous might,
And chivalry redeem the fight !
Canto 6, st. 24.

Waverley drove through the sea of books,
like a vessel without a pilot or a rudder.
Waverley (1814). *Ch. 3.*

Twist ye, twine ye ! even so
Mingle shades of joy and woe,
Hope and fear, and peace, and strife,
In the thread of human life.

Guy Mannering (1815). *Ch. 4.*

274a

274b

"That sounds like nonsense, my dear."

"May be so, my dear; but it may be very good law for all that." *Ch. 9.*

"Pro-di-gi-ous!" exclaimed Dominie Sampson. *Ch. 14.*

"Knowest thou not me?" the Deep Voice cried;

"So long enjoyed, so oft misused—

Alternate, in thy fickle pride,

Desired, neglected, and accused?

Before my breath, like blazing flax,

Man and his marvels pass away;

And changing empires wane and wax,

Are founded, flourish, and decay." (Time.)

The Antiquary (1815). *Ch. 11.*

But with the morning cool repentance came.

Rob Roy (1817). *Ch. 12.*

To the timid and hesitating everything is impossible because it seems so. *Ch. 16.*

Among the sea of upturned faces. *Ch. 20.*

To all the sensual world proclaim,

One crowded hour of glorious life

Is worth an age without a name.*

Old Mortality (1816). *Ch. 34.*

My foot is on my native heath, and my name is MacGregor. *Ch. 24.*

Like all rogues, he was a great calumniator of the fair sex.

Heart of Midlothian (1818). *Ch. 18.*

In poetry there is always fallacy, and sometimes fiction.

Bride of Lammermoor (1819). *Ch. 21.*

For a yeoman of Kent, with his yearly rent,
There was never a widow could say him nay.

Ivanhoe (1819). *Ch. 40.*

Old Homer's theme

Was but a dream,

Himself a fiction too. *Monastery* (1820).

Answer to the Introductory Epistle.

Within that awful volume lies

The mystery of mysteries!

Ch. 12.

And better had they ne'er been born,

Who read to doubt, or read to scorn. *Ib.*

* Sound, sound the clarion, fill the fife,
Throughout the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name.

These lines are part of a poem of fourteen stanzas in *The Edinburgh Bee*, October 12, 1791, said to be written by Major [Thos. Osbert] Mordaunt (1730-1809). Scott was twenty-one at the time of the publication, and was in Edinburgh, but there is no evidence to prove that he wrote this stanza, which is strikingly superior to the rest of the poem.

Compare:

One hour of right-down love

Is worth an age of dully living on.

—*Mrs. Aphra Behn*, *The Rover*, pt. 2 (1681), Act v. 1.

Each moment of the happy lover's hour

Is worth an age of dull and common life.

—*Mrs. Aphra Behn*, *The Younger Brother*, Act iii. 3
(produced posthumously, 1696; written probably c. 1681-2).

Credit me, friend, it hath been ever thus,
Since the ark rested on Mount Ararat:
False man hath sworn, and woman hath
believed—
Repented and reproached, and then believed
once more.

Fortunes of Nigel (1822). *Ch. 20.*

For a con-si-de-ra-tion. *Ch. 22.*

The wise man is his own best assistant. *Ib.*

Though his suit was rejected,

He sadly reflected,

That a lover forsaken

A new love may get;

But a neck that's once broken

Can never be set.

Peveril of the Peak (1823). *Ch. 39.*

He comes and gangs like a flap of a whirlwind, or sic loike.

Red Gauntlet (1824). *Ch. 5.*

Widowed wife, and wedded maid,
Betrothed, betrayer, and betrayed.

The Betrothed (1825). *Ch. 15.*

What can they see in the longest kingly
line in Europe, save that it runs back to a
successful soldier?

Woodstock (1826). *Vol. 2, ch. 37.*

But with the morning cool reflection came.*

The Highland Widow (1827).

Introductory. Ch. 4.

We talk of a credulous vulgar without
always recollecting that there is a vulgar
incredulity, which in historical matters, as
well as in those of religion, finds it easier to
doubt than to examine.

Fair Maid of Perth (1828). *Introductory.*

A torturer of phrases into sonnets.

Auchindrane. iii. 1.

Ill fares it with the flock

If shepherds wrangle when the wolf is nigh.

Halidon Hill. i. 2.

SCOTT, William, Lord Stowell (1745-1836)

A dinner lubricates business. *Sayings:*
Quoted in Boswell's Life of Johnson.

The elegant simplicity of the three per cents.
Campbell's Chancellors. Vol. 10, ch. 212.
(See note, p. 118a.)

SCROPE, Sir Carr (1649-1680)

Thou canst hurt no man's fame with thy ill
word;

Thy pen is full as harmless as thy sword.

On the Earl of Rochester.

SEAMAN, Sir Owen (b. 1861)

There must be something good in you, I know,
Or why does everyone abuse you so?

In Praise of Fog.

* See Rowe (p. 266b): "At length the morn and
cold indifference came."

SEAMAN—SEWELL

275a

Yet in a hundred scenes, all much the same,
I know that weekly half a million men
(Who never actually played the game),
Hustling like cattle herded in a pen,

Look on and shout,

While two-and-twenty hirelings hack a ball
about. **The People's Sport.**

She looked him frankly in the face,
And told a wicked, wicked lie.

A Vigo Street Eclogue.

Oxford! of whom the poet said

That one of your unwritten laws is

To back the weaker side, and wed

Your gallant heart to wobbling causes.

The Scholar Farmer.

Great is advertisement with little men.

Ode to Spring in the Metropolis.

New Art would better Nature's best,

But Nature knows a thing or two.

Ars Postera.

This was the "Day" foretold by yours and you
In whispers here, and there with beery
clamours—

You and your rat-hole spies and blustering
crew

Of loud Potsdamers.

And lo, there dawns another, swift and stern,
When on the wheels of wrath, by Justice'
token,

Breaker of God's own Peace, you shall in
turn

Yourself be broken.

Dies Ira. *To the German Kaiser.*
Punch, Aug. 19, 1914.

SEDLEY, Sir Charles (c. 1639-1701)

When change itself can give no more,

'Tis easy to be true.

Reasons for Constancy.

Let fools the name of loyalty divide:

Wise men and gods are on the strongest side.

Death of Marc Antony. iv. 2.

'Tis cruel to prolong a pain, and to defer a joy.
Song. "Love still has something of the sea."

Phyllis is my only joy!

Faithless as the winds or seas;

Sometimes coming, sometimes coy,

Yet she never fails to please.

Song.

She deceiving,

I believing,

What can lovers wish for more?

Ib.

What shall become of man so wise,

When he dies?

None can tell

Whether he goes to heaven or hell.

Out of Lycophron.

Out of our reach the gods have laid

Of time to come th' event,

And laugh to see the fools afraid

Of what the knaves invent.

Ib.

SELDEN, John (1584-1654)

Scrutamine Scripturas. These two words
have undone the world.

Table Talk. *Bible, Scripture.*

275b

Ceremony keeps up all things. *Ceremony.*

To preach long, loud, and Damnation, is
the way to be cried up. We love a man
that Damns us, and we run after him to save
us. *Damnation.*

Equity is a Roguish thing . . . Equity
is according to the Conscience of him that is
Chancellor, and as that is larger or narrower,
so is Equity. . . . One Chancellor has a
long foot, another a short foot, a third an
indifferent foot. 'Tis the same thing in the
Chancellor's Conscience. *Equity.*

No man is the wiser for his learning, wit
and wisdom are born with a man.

Learning.

More solid things do not show the com-
plexion of the times so well as Ballads and
Libels.* *Libels.*

Marriage is nothing but a civil contract.

Marriage.

There is not a thing in the world more
abused than this sentence, *Salus populi*
suprema lex esto. *People.*

The parish makes the Constable, and when
the Constable is made he governs the Parish.
Ib.

'Tis the most pleasing flattery to like what
other men like. *Pleasure.*

The Pope sends for him . . . and (says
he), We will be merry as we were before, for
thou little thinkest what a little Foolery
governs the whole world.† *Pope.*

Syllables govern the world. *Power, State.*

Preachers say, Do as I say, not as I do.

Preaching.

Why does the nurse tell the child of Raw-
head and Bloody-bones? To keep it in awe.
Priests of Rome.

Women and princes must trust somebody.
Women.

**SEWALL, Jonathan Mitchell (of Mas-
sachusetts) (1748-1808)**

No pent-up Utica contracts your powers,
But the whole boundless continent is yours.
Epilogue to Cato.

SEWARD, W. Henry (1801-1872)

There is a higher law than the Constitution.
Speech. March 11, 1850.

SEWELL, George, M.D. (d. 1726)

When all the blandishments of life are gone,
The coward sneaks to death; the brave live
on. *The Suicide.*

From Martial, Book 11, Epigram 56.

* Libels = pamphlets (*libellum*, a small book).

† "You do not know, my son, with how little wisdom
men are governed."—Saying of Count Axel Oxenstierna
to his son. See "With how little wisdom," etc.,
p. 458b.

SHADWELL, Thomas (1642 ?-1692)

Instantly, in the twinkling of a bedstaff.

Virtuoso.

Words may be false and full of art ;
Sighs are the natural language of the heart.

Psyche. Act iii.

SHAKESPEARE, William (1564-1616)

The pleasing punishment that women bear.

The Comedy of Errors (c. 1593). *Act i. 1.*

A wretched soul bruised with adversity. *ii. 1.*

They brought one Pinch, a hungry, lean-faced villain,

A mere anatomy, a mountebank,

A threadbare juggler, and a fortune-teller,

A needy, hollow-eyed, sharp-looking wretch ;
A living dead man. *v. 1.*

He hath, indeed, better bettered expectation,
than you must expect of me to tell you how.

Sweet mercy is nobility's true badge.

Titus Andronicus (c. 1594). *Act i. 2.*

He lives in fame, that died in virtue's cause.

Ib.

She is a woman, therefore may be wooed ;
She is a woman, therefore may be won ;
She is Lavinia, therefore must be loved.
What, man ! more water glideth by the mill
Than wots the miller of ; and easy it is
Of a cut loaf to steal a shive, we know.

Act ii. 1.

Sorrow concealèd, like an oven stopped,
Doth burn the heart to cinders where it is.

Act ii. 5.

Comfortless

As frozen water to a starvèd snake.

Act iii. 1

Two may keep counsel when the third's
away.* *Act iv. 2.*

The eagle suffers little birds to sing,
And is not careful what they mean thereby.

Act iv. 4.

If one good deed in all my life I did,
I do repent it from my very soul.

Act v. 3.

Let the world slide. *Taming of the Shrew*
(c. 1594). *Induction. Sc. 1.*

And twenty more such names and men as
these,

Which never were, nor no man ever saw.

Sc. 2.

To suck the sweets of sweet philosophy. *i. 1.*

No profit grows where is no pleasure ta'en ;
In brief, sir, study what you most affect. *Ib.*

Doubt not her care should be
To comb your noddle with a three-legged
stool. *Ib.*

There's small choice in rotten apples. *Ib.*

Love in idleness. *Ib.*

I come to wive it wealthily. *i. 2.*

Nothing comes amiss, so money comes withal.
Ib.

And do as adversaries do in law,—
Strive mightily, but eat and drink as friends.
Ib.

And where two raging fires do meet together,
They do consume the thing that feeds their
fury. *ii. 1.*

Old fashions please me best. *iii. 1.*

And thereby hangs a tale.* *iv. 1.*

Honest mean habiliments. *iv. 3.*

Pitchers have ears, and I have many servants.
iv. 4.

He that is giddy thinks the world turns round.
v. 2.

O vile,

Intolerable, not to be endured ! *Ib.*

A woman moved is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty.
Ib.

Such duty as the subject owes the prince,
Even such a woman oweth to her husband.
Ib.

Spite of cormorant devouring Time.

Love's Labour's Lost (c. 1594). *i. 1.*

Fat paunches have lean pates. *Ib.*

Or having sworn too hard-a-keeping oath,
Study to break it, and not break my troth.
Ib.

Why all delights are vain ; but that most vain,
Which, with pain purchased, doth inherit
pain. *Ib.*

As painfully to pore upon a book,
To seek the light of truth ; while truth
the while

Doth falsely blind the eyesight of his look :
Light, seeking light, doth light of light
beguile. *Ib.*

Study is like the heaven's glorious sun,
That will not be deep-searched with
saucy looks ;

Small have continual plodders ever won,
Save base authority from others' books.
These earthly godfathers of heaven's lights,
That give a name to every fixed star,
Have no more profit of their shining nights
Than those that walk, and wot not what
they are. *Ib.*

And men sit down to that nourishment
which is called supper. *Ib.*

* This is a proverbial expression. See ; " For three may kepe a counsel, if twain be awaie."—*Chaucer : The Ten Commandments of Love*, 41 ; also, " Three may keepe counsaile, if two be away."—*J. Heywood : Proverbs*.

* Also found in *Othello*, *Act iii. 1* ; *Merry Wives of Windsor*, *Act i. 4* ; *As you Like it*, *Act ii. 7*.

SHAKESPEARE—*Love's Labour's Lost*.—*Romeo and Juliet*.

277a

That unlettered, small-knowing soul. *Ib.*

A child of our grandmother Eve, a female ;
or, for thy more sweet understanding, a
woman. *Ib.*

Welcome the sour cup of prosperity !
Affliction may one day smile again ; and
until then, sit thee down, Sorrow !* *Ib.*

In thy condign praise. *i. 2.*

I am ill at reckoning, it fitteth the spirit
of a tapster. *Ib.*

The world was very guilty of such a ballad
some three ages since ; -but, I think, now
'tis not to be found. *Ib.*

Adieu, valour ! rust, rapier ! be still,
drum ! for your manager is in love ; yea, he
loveth. Assist me some extemporal god of
rhyme, for I am sure I shall turn sonnet.†
Devise, wit ! write, pen ! for I am for whole
volumes in folio ! *Ib.*

Nothing becomes him ill, that he would well.
ii. 1.

A merrier man,
Within the limit of becoming mirth,
I never spent an hour's talk withal ;
His eye begets occasion for his wit ;
For every object that the one doth catch
The other turns to a mirth-moving jest. *Ib.*

Delivers in such apt and gracious words,
That aged ears play truant at his tales,
And younger hearings are quite ravished ;
So sweet and voluble is his discourse. *Ib.*

Your wit's too hot, it speeds too fast, 'twill
tire. *Ib.*

By my penny of observation. *iii. 1.*

The heaving of my lungs provokes me to
ridiculous smiling. *Ib.*

A very beadle to a humorous sigh :
A critic ; nay, a night-watch constable. *Ib.*

This wimpled, whining, purblind wayward
boy,

This senior-junior, giant-dwarf, Dan Cupid ;
Regent of love rhymes, lord of folded arms,
Th' anointed sovereign of sighs and groans,
Liege of all loiterers and malcontents. *Ib.*

Well, I will love, write, sigh, pray, sue, and
groan ;

Some men must love my lady, and some Joan.
Ib.

Now step I forth to whip hypocrisy. *iv. 3.*

From women's eyes this doctrine I derive :
They are the ground, the books, the academes,
From whence doth spring the true Promethean fire. *Ib.*

For where is any author in the world
Teaches such beauty as a woman's eye ? *Ib.*

277b

The heavenly rhetoric of thine eye. *Ib.*

As sweet and musical
As bright Apollo's lute, strung with his hair.
iv. 1.

He draweth out the thread of his verbosity
finer than the staple of his argument. *v. 1.*

Priscian a little scratched ; 'twill serve. *Ib.*

They have been at a great feast of languages,
and stolen the scraps. *Ib.*

In the posteriors of this day ; which the
rude multitude call the afternoon. *v. 1.*

The word is well culled, chose ; sweet, and
apt,

I do assure you, sir, I do assure. *Ib.*

O, I am stabbed with laughter. *v. 2.*

It can never be
They will digest this harsh indignity. *Ib.*

Taffeta phrases, silken terms precise,
Three-piled hyperboles, spruce affectation,
Figures pedantical ; these summer flies
Have blown me full of maggot ostentation. *Ib.*

In russet yeas, and honest kersey noes. *Ib.*

A heavy heart bears but a humble tongue. *Ib.*

A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it. *Ib.*

When daisies pied, and violets blue,
And lady-smocks all silver white,
And cuckoo-buds of yellow hue
Do paint the meadows with delight. *Ib.*

And coughing drowns the parson's saw. *Ib.*

Now cracks a noble heart. Good-night,
sweet prince. *Ib.*

The weakest goes to the wall.

Romeo and Juliet (c. 1594). *i. 1.*

Abr. Do you bite your thumb at us, sir ?

Sam. Is the law of our side if I say ay ? *Ib.*

Gregory, remember thy swashing blow. *Ib.*

An hour before the worshipped sun
Peered forth the golden window of the east. *Ib.*

As is the bud bit with an envious worm,
Ere he can spread his sweet leaves to the air,
Or dedicate his beauty to the sun.* *Ib.*

From love's weak childish bow she lives
unharm'd.† *Ib.*

Saint-seducing gold. *Ib.*

He that is stricken blind, cannot forget
The precious treasure of his eyesight lost. *Ib.*

And 'tis not hard, I think,
For men so old as we to keep the peace. *i. 2.*

* This is the reading of the First Folio. A common reading is : "Till then, sit thee down, Sorrow."
† "Sonnet" in all the old copies. "Sonnetteer" is the later and received reading.

* The Folio and earlier editions have "same" for "sun."

† "Uncharmed" in the Folio and earlier editions.

When well apparelled April on the heel
Of limping winter treads.

Ib.

One fire burns out another's burning;
One pain is lessened by another's anguish.

Ib.

Compare her face with some that I shall show,
And I will make thee think thy swan a crow.

Ib.

For I am proverbed with a grand-sire phrase.

i. 4.

Oh, then, I see, Queen Mab hath been with
you.

She is the fairies' midwife; and she comes
In shape no bigger than an agate-stone
On the forefinger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep:
Her waggon-spokes made of long spinners'
legs;

The cover, of the wings of grasshoppers;
Her traces, of the smallest spider's web,
Her collars, of the moonshine's watery beams.

Ib.

Not half so big as a round little worm
Pricked from the lazy finger of a maid.

Ib.

Her chariot is an empty hazel-nut,
Made by the joiner squirrel, or old grub,
Time out o' mind the fairies' coach-makers.

Ib.

And sometimes comes she with a tithe-pig's
tail,

Tickling a parson's nose as 'a lies asleep,
Then dreams he of another benefice:
Sometimes she driveth o'er a soldier's neck,
And then dreams he of cutting foreign throats,
Of breaches, ambuscadoes, Spanish blades,
Of healths five fathom deep.

Ib.

And being thus frighted, swears a prayer or
two
And sleeps again.

Ib.

I talk of dreams,
Which are the children of an idle brain,
Begot of nothing but vain fantasy;
Which is as thin of substance as the air;
And more inconstant than the wind.

Ib.

But He, that hath the steerage of my course,
Direct my sail!*

Ib.

A whispering tale in a fair lady's ear,
Such as would please.

i. 5.

For you and I are past our dancing days.

Ib.

O, she doth teach the torches to burn bright!
It seems she hangs upon the cheek of night,
Like a rich jewel in an Ethiop's ear.

Ib.

He bears him like a portly gentleman:
And to say truth, Verona brags of him
To be a virtuous and well-governed youth.

Ib.

We have a trifling foolish banquet towards.

Ib.

My only love sprung from my only hate!
Too early seen unknown, and known too late!

Ib.

When King Cophetua loved the beggar maid.

ii. 1.

He jests at scars that never felt a wound.

ii. 2.

O, that I were a glove upon that hand,
That I might touch that cheek!

Ib.

O, Romeo, Romeo! wherefore art thou
Romeo?

Ib.

What's in a name? that which we call a rose,
By any other name* would smell as sweet.

Ib.

For stony limits cannot hold love out.

Ib.

Alack! there lies more peril in thine eye,
Than twenty of their swords: look thou but
sweet,

And I am proof against their enmity.

Ib.

I have night's cloak to hide me from their
sight.

Ib.

Thou know'st the mask of night is on my
face;

Else would a maiden blush bepaint my cheek.

Ib.

Fain would I dwell on form, fain, fain deny
What I have spoke: but farewell compliment!

Ib.

At lovers' perjuries,
They say, Jove laughs.

Ib.

In truth, fair Montague, I am too fond.

Ib.

I'll prove more true
Than those that have more cunning to be
strange.

Ib.

O, swear not by the moon, the inconstant
moon,

That monthly changes in her circled orb.

Ib.

Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry.

Ib.

It is too rash, too unadvised, too sudden;
Too like the lightning which doth cease to be
Ere one can say it lightens.

Ib.

This bud of love, by summer's ripening breath,
May prove a beauteous flower when next we
meet.

Ib.

My bounty is as boundless as the sea,
My love as deep.

Ib.

All this is but a dream,
Too flattering-sweet to be substantial.

Ib.

And all my fortunes at thy foot I'll lay,
And follow thee, my lord, throughout the
world.

Ib.

O for a falconer's voice,
To lure this tassel-gentle back again!
Bondage is hoarse, and may not speak aloud;
Else would I tear the cave where Echo lies.

Ib.

* "Direct my suit" in the folio and quarto of 1609.
† Later editions read: "Her beauty hangs upon
the cheek of night."

* "By any other word" in the Folio and the quarto
of 1609.

How silver sweet sound lovers' tongues by
night,
Like softest music to attending ears! *Ib.*
So loving-jealous of his liberty. *Ib.*

Yet I should kill thee with much cherishing.
Good night, good night! parting is such sweet
sorrow,
That I shall say good night, till it be morrow. *Ib.*

Sleep dwell upon thine eyes, peace in thy
breast!
Would I were sleep and peace, so sweet to
rest! *Ib.*

O mickle is the powerful grace that lies
In herbs, plants, stones, and their true
qualities:
For nought so vile that on the earth doth
live
But to the earth some special good doth give;
Nor aught so good, but, strained from that
fair use,
Revolts from true birth, stumbling on abuse:
Virtue itself turns vice, being misapplied;
And vice sometime's by action dignified. *ii. 3.*

It argues a distempered head
So soon to bid good-morrow to thy bed:
Care keeps his watch in every old man's eye,
And, where care lodges, sleep will never lie. *Ib.*

When, and where, and how,
We met, we wooed, and made exchange of
vow,
I'll tell thee as we pass. *Ib.*

Pronounce this sentence, then,
Women may fall when there's no strength
in men. *Ib.*

For this alliance may so happy prove,
To turn your households' rancour to pure love. *Ib.*

Wisely, and slow; they stumble that run
fast. *Ib.*

Stabbed with a white wench's black eye. *ii. 4.*

More than prince of cats. *Ib.*

Why, is it not a lamentable thing, grandsire,
that we should be thus afflicted with these
strange flies, these fashion-mongers, these
pardonnez-mois? *Ib.*

O flesh! flesh! how thou art fishified! *Ib.*

My business was great; and in such a case
a man may strain courtesy. *Ib.*

I am the very pink of courtesy. *Ib.*

Thy wit is a very bitter sweeting: it is a
most sharp sauce. *Ib.*

Why, is not this better now than groaning
for love? *Ib.*

One, . . . that God hath made himself to
mar. *Ib.*

A gentleman, nurse, that loves to hear
himself talk; and will speak more in a minute
than he will stand to in a month. *Ib.*

As pale as any clout in the varsal world. *Ib.*

These violent delights have violent ends,
And in their triumph die. *ii. 6.*

O, so light a foot
Will ne'er wear out the everlasting flint!
A lover may bestride the gossamers
That idle in the wanton summer air. *Ib.*

Till holy church incorporate two in one. *Ib.*

Thou! why, thou wilt quarrel with a man
that hath a hair more, or a hair less, in his
beard, than thou hast. *iii. 1.*

Thy head is as full of quarrels, as an egg is
full of meat. *Ib.*

Men's eyes were made to look, and let them
gaze:

I will not budge for no man's pleasure, I. *Ib.*

O calm, dishonourable, vile submission! *Ib.*

No, 'tis not so deep as a well, nor so wide
as a church door; but 'tis enough, 'twill
serve: ask for me to-morrow, and you shall
find me a grave man. I am peppered, I
warrant, for this world:—a plague o' both
your houses! *Ib.*

I thought all for the best. *Ib.*

O, I am fortune's fool! *Ib.*

Mercy but murders, pardoning those that kill. *Ib.*

Gallop apace, you fiery-footed steeds,
Towards Phoebus' mansion. *iii. 2.*

When he shall die,
Take him, and cut him out in little stars,
And he will make the face of heaven so fine
That all the world will be in love with night,
And pay no worship to the garish sun. *Ib.*

Beautiful tyrant! fiend angelical! *Ib.*

Was ever book, containing such vile matter,
So fairly bound? O that deceit should dwell
In such a gorgeous palace! *Ib.*

There's no trust,
No faith, no honesty in men; all perjured,
All forsworn, all naught, all dissemblers. *Ib.*

He was not born for shame:
Upon his brow shame is ashamed to sit;
For 'tis a throne where honour may be
crowned
Sole monarch of the universal earth. *Ib.*

Romeo, come forth; come forth, thou fearful
man;
Affliction is enamoured of thy parts,
And thou art wedded to calamity. *iii. 3.*

For exile hath more terror in his look,
Much more than death. *Ib.*

Adversity's sweet milk, philosophy. *Ib.*

Hang up philosophy!
Unless philosophy can make a Juliet. *Ib.*

Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountains' tops. *iii. 5.*

280a

Straining harsh discords and unpleasing
sharps. *iii. 5.*

Villain and he be many miles asunder. *Ib.*

For Venus smiles not in a house of tears. *iv. 1.*

Not stepping o'er the bounds of modesty. *iv. 2.*

Death lies on her, like an untimely frost
Upon the sweetest flower of all the field. *iv. 5.*

"Music with her silver sound," because
musicians have no gold for sounding. *Ib.*

If I may trust the flattering truth of sleep,
My dreams presage some joyful news at hand :
My bosom's lord sits lightly in his throne. *v. 1.*

Meagre were his looks,
Sharp misery had worn him to the bones. *Ib.*

A beggarly account of empty boxes. *Ib.*

Art thou so bare and full of wretchedness
And fear'st to die ? Famine is in thy cheeks,
Need and oppression starveth in thine eyes,
Contempt and beggary hang upon thy back,
The world is not thy friend, nor the world's
law ;
The world affords no law to make thee rich ;
Then be not poor, but break it. *Ib.*

My poverty, but not my will, consents. *Ib.*

The time and my intents are savage-wild ;
More fierce, and more inexorable far,
Than empty tigers, or the roaring sea. *v. 3.*

Can vengeance be pursued further than death ?
Ib.

Tempt not a desperate man. *Ib.*

Put not another sin upon my head
By urging me to fury. *Ib.*

One writ with me in sour misfortune's book.
Ib.

Beauty's ensign yet
Is crimson in thy lips and in thy cheeks,
And death's pale flag is not advanced there. *Ib.*

Eyes, look your last !
Arms, take your last embrace ! *Ib.*

Come bitter conduct, come unsavoury guide !
Thou desperate pilot, now at length run on
The dashing rocks thy sea-sick weary bark !
Ib.

A greater Power than we can contradict
Hath thwarted our intents. *Ib.*

But earthly happier * is the rose distilled,
Than that, which, withering on the virgin
thorn,

Grows, lives, and dies, in single blessedness.
A Midsummer Night's Dream (c. 1595). *i. 1.*

* In all the old copies the reading is "earthlier happy." In the Folio the words are "earthlier happie." The "r" is supposed to have been transposed.

280b

Ah me ! for aught that ever I could read,
Could ever hear, by tale or history,
The course of true love never did run smooth. *Ib.*

Love looks not with the eyes, but with the
mind ;
And therefore is winged Cupid painted blind. *Ib.*

This is Eracles' vein. *i. 2.*

I will aggravate my voice so, that I will roar
you as gently as any sucking dove ; I will roar
you an 'twere any nightingale. *Ib.*

Over hill, over dale,
Thorough bush, thorough brier,
Over park, over pale,
Thorough flood, thorough fire. *ii. 1.*

A proper man, as one shall see in a sum-
mer's day. *ii. 2.*

And the imperial votaress passed on,
In maiden meditation, fancy-free. *Ib.*

I'll follow thee, and make a heaven of hell,
To die upon the hand I love so well. *Ib.*

I'll put a girdle round about the earth
In forty minutes.* *Ib.*

I know a bank, where the wild thyme blows,
Where ox-lips, and the nodding violet grows ;
Quite over-canopied with luscious woodbine,
With sweet musk-roses, and with eglantine.† *Ib.*

The will of man is by his reason swayed. *ii. 3.*

God shield us !—a lion among ladies is a
most dreadful thing : for there is not a more
fearful wild-fowl than your lion, living. *iii. 1.*

Bless thee, Bottom ! bless thee ! thou art
translated. *Ib.*

To say the truth, reason and love keep little
company together now-a-days. *Ib.*

Lord, what fools these mortals be ! *iii. 2.*

So we grew together,
Like to a double cherry, seeming parted,
But yet a union in partition,
Two lovely berries moulded on one stem. *Ib.*

And sleep, that sometimes shuts up sorrow's
eye. *Ib.*

Cupid is a knavish lad
Thus to make poor females mad. *Ib.*

Jack shall have Jill,
Nought shall go ill,
The man shall have his mare again, and all
shall be well. *Ib.*

Who will not change a raven for a dove ?
iii. 3.

* The reading of Fisher's quarto. In the Folio the passage appears as one line : "I'll put a girdle about the earth in forty minutes."

† Stevens amends this to "whereon the wild thyme blows," and alters "luscious woodbine" to "lush woodbine."

SHAKESPEARE—*Romeo and Juliet*.—*Two Gentlemen of Verona*

281a

I have a reasonable good ear in music : let
us have the tongs and the bones. *iv. 1.*

But as the fierce vexation of a dream. *Ib.*

The lunatic, the lover, and the poet,
Are of imagination all compact.

One sees more devils than vast hell can hold,—
That is the madman : the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt.

The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth
to heaven,

And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy
nothing

A local habitation and a name. *v. 1.*

Or in the night, imagining some fear,
How easy is a bush supposed a bear ! *Ib.*

Very tragical mirth. *Ib.*

For never anything can be amiss
When simpleness and duty tender it. *Ib.*

And in the modesty of fearful duty
I read as much, as from the rattling tongue
Of saucy and audacious eloquence. *Ib.*

That is the true beginning of our end. *Ib.*

Our true intent is—all for your delight. *Ib.*

The best in this kind are but shadows. *Ib.*

The iron tongue of midnight hath told twelve :
Lovers, to bed ; 'tis almost fairy time. *Ib.*

Home-keeping youth have ever homely wits.
The Two Gentlemen of Verona (c. 1595). *i. 1.*

To be in love, where scorn is bought with
groans ;
Coy looks, with heart-sore sighs. *Ib.*

I have no other but a woman's reason :
I think him so, because I think him so. *Ib.*

Since maids, in modesty, say "No," to that
Which they would have the proferer construe
"Ay." *Ib.*

O how this spring of love resembleth
The uncertain glory of an April day ! *Ib.*

Fire, that is closest kept, burns most of all.*
i. 2.

They love least, that let men know their love.
Ib.

And yet another yet. *ii. 1.*

A jest unseen, inscrutable, invisible
As a nose on a man's face, or a weathercock
on a steeple ! *Ib.*

I have received my proportion, like the
prodigious son. *ii. 3.*

I have done penance for contemning love.
ii. 4.

She is mine own ;
And I as rich in having such a jewel,

281b

As twenty seas, if all their sand were pearl,
The water nectar, and the rocks pure gold. *Ib.*

The current that with gentle murmur glides,
Thou know'st, being stopped, impatiently doth
rage. *ii. 7.*

Didst thou but know the inly touch of love,
Thou wouldst as soon go kindle fire with snow,
As seek to quench the fire of love with words. *Ib.*

Flatter and praise, commend, extol their
graces ;
Though ne'er so black, say they have angels'
faces.

That man that hath a tongue, I say, is no man,
If with his tongue he cannot win a woman. *iii. 1.*

Except I be by Sylvia in the night,
There is no music in the nightingale ;
Except I look on Sylvia in the day,
There is no day for me to look upon. *Ib.*

Win her with gifts, if she respect not words :
Dumb jewels often, in their silent kind,
More quick than words, do move a woman's
mind. *Ib.*

Time is the nurse and breeder of all good. *Ib.*

Hope is a lover's staff. *Ib.*

Ay, much is the force of heaven-bred poesy.
iii. 2.

A man I am, crossed with adversity. *iv. 1.*

Who is Sylvia ? what is she,
That all our swains commend her ?
Is she kind, as she is fair ? *iv. 2.*

Love doth to her eyes repair
To help him of his blindness. *iv. 4.*

Is she not passing fair ? *Ib.*

How use doth breed a habit in a man ! *v. 4.*

Were man
But constant, he were perfect. *Ib.*

I hold him but a fool that will endanger
His body for a girl that loves him not. *Ib.*

In sooth I know not why I am so sad ;
It wearies me : you say it wearies you ;
But how I caught it, found it, or came by it,
I am to learn.

The Merchant of Venice (c. 1596). *i. 1.*

And in a word, but even now worth this,
And now worth nothing. *Ib.*

Now, by two-headed Janus,
Nature hath framed strange fellows in her
time ;
Some that will evermore peep through their
eyes

And laugh, like parrots, at a bagpiper ;
And other of such vinegar aspect,
That they'll not show their teeth in way of
smile

Though Nestor swear the jest be laughable.
Ib.

* Founded on Ovid, *Metam.*, 4, 64. See "Quoque
magis," etc., p. 642c.

You have too much respect upon the world :
They lose it that do buy it with much care.

Ib.

I hold the world but as the world, Gratiano ;
A stage, where every man must play a part,
And mine a sad one.

Ib.

Why should a man, whose blood is warm
within,

Sit like his grandsire cut in alabaster ?

Ib.

As who should say, I am Sir Oracle,
And, when I ope my lips, let no dog bark !
O my Antonio, I do know of these,
That therefore only are reputed wise,
For saying nothing.

Ib.

Gratiano speaks an infinite deal of nothing,
more than any man in all Venice. His reasons
are as two grains of wheat, hid in two bushels
of chaff : You shall seek all day ere you find
them ; and when you have found them, they
are not worth the search.

Ib.

My purse, my person, my extremest means
Lie all unlocked to your occasions.

Ib.

In my school-days, when I had lost one shaft,
I shot his fellow of the self-same flight
The self-same way, with more advised watch,
To find the other forth ; and by adventuring
both

I oft found both.

Ib.

They are as sick that surfeit with too much,
as they that starve with nothing.

i. 2.

If to do were as easy as to know what were
good to do, chapels had been churches, and
poor men's cottages princes' palaces.

Ib.

God made him, and therefore let him pass
for a man.

Ib.

I dote on his very absence.

Ib.

Ships are but boards, sailors but men ; there
be land rats and water rats.

i. 3.

If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him.

Ib.

Even there where merchants most do congre-
gate.

Ib.

The devil can cite scripture for his purpose.

Ib.

A goodly apple rotten at the heart.
O, what a goodly outside falsehood hath !

Ib.

For sufferance is the badge of all our tribe.

Ib.

Shall I bend low, and in a bondman's key,
With bated breath, and whispering humble-
ness.

Ib.

For when did friendship take,
A breed of barren metal of his friend ?

Ib.

O father Abraham ! what these Christians are,
Whose own hard dealings teach them to sus-
pect

The thoughts of others !

Ib.

I like not fair terms and a villain's mind.

Ib.

Mislike me not for my complexion,
The shadowed livery of the burnished sun.

ii. 1.

If Hercules and Lichas play at dice,
Which is the better man ? The greater throw
May turn by fortune from the weaker hand !

Ib.

O heavens, this is my true-begotten father !

ii. 2.

According to fates and destinies, and such
odd sayings, the sisters three, and other
branches of learning.

Ib.

It is a wise father that knows his own child.

Ib.

Like one well studied in a sad ostent

To please his grandam.

Ib.

These foolish drops do somewhat drown my
manly spirit.

ii. 3.

And the vile squeaking of the wry-necked fife.

ii. 5.

All things that are,
Are with more spirit chased than enjoyed.
How like a younker, or a prodigal
The scarfed bark puts from her native bay,
Hugged and embraced by the strumpet wind !
How like a prodigal doth she return ;
With over-weathered ribs, and ragged sails,
Lean, rent, and beggared by the strumpet
wind !

Ib.

For love is blind, and lovers cannot see
The pretty follies they themselves commit.

ii. 6.

I never heard a passion so confused,
So strange, outrageous, and so variable.

ii. 8.

A kinder gentleman treads not the earth.

Ib.

Thus hath the candle singed the moth.
O, these deliberate fools !

ii. 9.

The ancient saying is no heresy :—
Hanging and wooing goes by destiny.

Ib.

The Goodwins, I think they call the place ;
a very dangerous flat and fatal, where the
carcasses of many a tall ship lie buried, as they
say, if my gossip report be an honest woman
of her word.

iii. 1.

Let him look to his bond.

Ib.

If it will feed nothing else, it will feed my
revenge.

Ib.

Hath not a Jew eyes ? Hath not a Jew
hands, organs, dimensions, senses, affections,
passions ?

Ib.

The villainy you teach me, I will execute ;
and it shall go hard but I will better the
instruction.

Ib.

No satisfaction, no revenge ; nor no ill-luck
stirring but what lights on my shoulders ; no
sighs, but o' my breathing ; no tears, but o'
my shedding.

Ib.

Thou stick'st a dagger into me.

Ib.

SHAKESPEARE—*The Merchant of Venice*

283a

He makes a swan-like end,
Fading in music. *iii. 2.*

Tell me where is fancy bred,
Or in the heart, or in the head ? *Ib.*

So may the outward shows be least themselves :
The world is still deceived with ornament.
In law what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil ? *Ib.*

There is no vice so simple but assumes
Some mark of virtue on his outward parts. *Ib.*

Thou gaudy gold,
Hard food for Midas ! *Ib.*

Rash-embraced despair,
And shuddering fear and green-eyed jealousy. *Ib.*

Is an unlessoned girl, unschooled, unpractised:
Happy in this, she is not yet so old
But she may learn ; happier than this,
She is not bred so dull but she can learn. *Ib.*

And swearing, till the very roof was dry,
With oaths of love. *Ib.*

He did entreat me past all saying nay. *Ib.*

Here are a few of the unpleasant'st words
That ever blotted paper ! *Ib.*

I will have my bond. *iii. 3.*

I never did repent for doing good,
Nor shall not now. *iii. 4.*

This comes too near the praising of myself. *Ib.*

How every fool can play upon the word !
iii. 5.

What a wit-snapper are you ! *Ib.*

Wilt thou show the whole wealth of thy
wit in an instant ? I pray thee, understand
a plain man in his plain meaning. *Ib.*

Let it serve for table talk. *Ib.*

A stony adversary, an inhuman wretch,
Uncapable of pity, void and empty
From any dram of mercy. *iv. 1.*

Some men there are love not a gaping pig,
Some that are mad if they behold a cat. *Ib.*

Do all men kill the thing they do not love ?
Ib.

A harmless necessary cat. *Ib.*

What, wouldst thou have a serpent sting thee
twice ? *Ib.*

What judgment shall I dread, doing no wrong ?
Ib.

The pound of flesh which I demand of him,
Is dearly bought, 'tis mine, and I will have it. *Ib.*

I am a tainted wether of the flock. *Ib.*

I never knew so young a body with so old a
head. *Ib.*

283b

On what compulsion must I ? tell me that. *Ib.*

The quality of mercy is not strained ;
It droppeth, as the gentle rain from heaven
Upon the place beneath : it is twice blessed ;
It blesseth him that gives, and him that takes :
'Tis mightiest in the mightiest ; it becomes
The throned monarch better than his crown ;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings ;
But mercy is above this sceptred sway ;
It is enthroned in the hearts of kings,
It is an attribute to God himself ;
And earthly power doth then show likest God's
When mercy seasons justice. *Ib.*

We do pray for mercy ;
And that same prayer doth teach us all to
render
The deeds of mercy. *Ib.*

Wrest once the law to your authority ;
To do a great right, do a little wrong. *Ib.*

'Twill be recorded for a precedent ;
And many an error, by the same example
Will rush into the state. *Ib.*

A Daniel come to judgment ! *Ib.*

Is it so nominated in the bond ? *Ib.*

For herein Fortune shows herself more kind
Than is her custom. *Ib.*

Speak me fair in death. *Ib.*

Now, infidel, I have thee on the hip. *Ib.*

You take my house, when you do take the
prop

That doth sustain my house ; you take my life
When you do take the means whereby I live. *Ib.*

He is well paid that is well satisfied. *Ib.*

I pray you know me when we meet again. *Ib.*

You taught me first to beg, and now, me-
thinks,
You teach me how a beggar should be
answered. *Ib.*

Here will we sit, and let the sounds of music
Creep in our ears ; soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica. Look, how the floor of heaven
Is thick inlaid with patines* of bright gold !
There's not the smallest orb which thou be-
hold'st,

But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls ;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it. *v. 1.*

I am never merry when I hear sweet music. *Ib.*

Since nought so stockish, hard, and full of rage,
But music for the time doth change his nature

* " Patens " in the Folio. The paten or patine is the small flat dish used in the service of the altar.

The man that hath no music in himself,
Nor is not moved with concord of sweet
sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted! *Ib.*

How far that little candle throws his beams!
So shines a good deed in a naughty world. *Ib.*

For a light wife doth make a heavy husband. *Ib.*

How many things by season seasoned are
To their right praise, and true perfection! *Ib.*

This night, methinks, is but the daylight sick. *Ib.*

These blessed candles of the night. *Ib.*

So doth the greater glory dim the less. *Ib.*

Much Ado about Nothing (c. 1598). *i. 1.*

He is a very valiant trencher-man. *Ib.*

They never meet but there is a skirmish of
wit between them. *Ib.*

He wears his faith but as the fashion of his
hat. *Ib.*

I see, lady, the gentleman is not in your books. *Ib.*

What, my dear lady Disdain! *Ib.*

Shall I never see a bachelor of three-score
again? *Ib.*

In time the savage bull doth bear the yoke.* *Ib.*

Benedick the married man. *Ib.*

There live we as merry as the day is long. *ii. 1.*

Speak low, if you speak love. *Ib.*

Friendship is constant in all other things,
Save in the office and affairs of love;
Therefore, all hearts in love use their own
tongues;

Let every eye negotiate for itself,
And trust no agent; for beauty is a witch,
Against whose charms faith melteth into blood. *Ib.*

Silence is the perfected herald of joy;
I were but little happy, if I could say how much. *Ib.*

Every why hath a wherefore. (Proverb.) *ii. 2.*

He was wont to speak plain, and to the
purpose, like an honest man and a soldier;
and now is he turned orthographer; his words
are a very fantastical banquet, just so many
strange dishes. *ii. 3.*

Note this before my notes.

There's not a note of mine that's worth the
noting. *Ib.*

Sigh no more ladies, sigh no more,

Men were deceivers ever;
One foot in sea, and one on shore;
To one thing constant never. *Ib.*

Sits the wind in that corner? *Ib.*

Man loves the meat in his youth that he
cannot endure in his old age. *Ib.*

Shall quips, and sentences, and these paper
bullets of the brain, awe a man from the
career of his humour? *Ib.*

When I said I would die a bachelor, I did
not think I should live till I were married. *Ib.*

Of this matter

Is little Cupid's crafty arrow made,
That only wounds by hearsay. *iii. 1.*

So turns she every man the wrong way out;
And never gives to truth and virtue that
Which simpleness and merit purchaseth. *Ib.*

Some Cupid kills with arrows, some with traps. *Ib.*

For others say thou dost deserve, and I
Believe it better than reportingly. *Ib.*

Well, every one can master a grief but he
that has it. *iii. 2.*

He brushes his hat o' mornings; what
should that bode? *Ib.*

Are you good men and true? *iii. 3.*

To be a well-favoured man is the gift of fortune;
but to write and read comes by nature. *Ib.*

You are thought here to be the most sense-
less and fit man. *Ib.*

You shall comprehend all vagrom men. *Ib.*

For the watch to babble and talk, is most
tolerable and not to be endured. *Ib.*

The fashion wears out more apparel than
the man. *Ib.*

Comparisons are odorous. *iii. 5.*

I am as honest as any man living, that is
an old man, and no honestest than I. *Ib.*

A good old man, sir, he will be talking; as
they say, "When the age is in, the wit is out." *Ib.*

An two men ride of a horse, one must ride
behind. *Ib.*

O, what men dare do! what men may do!
What men daily do, not knowing what they
do! *iv. 1.*

I have marked

A thousand blushing apparitions start
Into her face; a thousand innocent shames
In angel whiteness bear away those blushes. *Ib.*

For it so falls out,
That what we have we prize not to the worth
Whiles we enjoy it; but being lacked and lost,
Why, then we rack the value. *Ib.*

* Thos. Watson (1560-1591) has a sonnet with the line: "In time the bull is brought to bear the yoke." Ovid (*Tristia*, 4, 6, 1) has: "Tempore ruricolæ patiens fit taurus aratri."

The idea of her life shall sweetly creep
Into his study of imagination. *Ib.*

Into the eye and prospect of his soul. *Ib.*

O that I were a man for his sake ! *Ib.*

But manhood is melted into courtesies,
valour into compliment. *Ib.*

Masters, it is proved already that you are
little better than false knaves ; and it will go
near to be thought so presently. *iv. 2.*

Yea, marry, that's the effest way.* *Ib.*

Flat burglary as ever was committed. *Ib.*

O that he were here to write me down an
ass !—but masters, remember that I am an
ass ; though it be not written down, yet for-
get not that I am an ass. *Ib.*

A fellow that hath had losses ; and one that
hath two gowns and everything handsome
about him. *Ib.*

Patch grief with proverbs. *v. 1.*

'Tis all men's office to speak patience
To those that wring under the load of sorrow.
Ib.

For there was never yet philosopher
That could endure the toothache patiently.
Ib.

In a false quarrel there is no true valour. *Ib.*

Runs not this speech like iron through your
blood ? *Ib.*

He is composed and framed of treachery. *Ib.*

No, I was not born under a rhyming planet.
v. 2.

Done to death by slanderous tongues. *v. 3.*

As proper men as ever trod upon neat's-
leather. *Julius Cæsar* (c. 1599). *i. 1.*

You blocks, you stones, you worse than sense-
less things !

O you hard hearts, you cruel men of Rome,
Knew you not Pompey ? *Ib.*

Beware the Ides of March. *i. 2.*

Well, honour is the subject of my story.
I cannot tell what you and other men
Think of this life ; but, for my single self,
I had as lief not be, as live to be
In awe of such a thing as I myself. *Ib.*

“ Dar'st thou Cassius, now,
Leap in with me into this angry flood,
And swim to yonder point ? ” Upon the
word,
Accoutred as I was, I plunged in,
And bade him follow. *Ib.*

Ye gods, it doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone. *Ib.*

Why, man, he doth bestride the narrow world
Like a Colossus ; and we petty men

Walk under his huge legs, and peep about
To find ourselves dishonourable graves.
Men at some time are masters of their fates :
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings. *Ib.*

Brutus will start a spirit as soon as Cæsar.
Now in the names of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great ? *Ib.*

There was a Brutus once, that would have
brook'd
The eternal devil to keep his state in Rome,
As easily as a king. *Ib.*

Let me have men about me that are fat ;
Sleek-headed men, and such as sleep o' nights ;
Yond' Cassius has a lean and hungry look ;
He thinks too much : such men are dangerous.
Ib.

Seldom he smiles ; and smiles in such a sort,
As if he mocked himself, and scorned his spirit,
That could be moved to smile at anything.
Such men as he be never at heart's ease,
Whilst they behold a greater than themselves.
Ib.

For mine own part, it was Greek to me.* *Ib.*

This rudeness is a sauce to his good wit,
Which gives men stomach to digest his words
With better appetite. *Ib.*

Therefore 'tis meet
That noble minds keep ever with their likes ;
For who so firm that cannot be seduced ? *Ib.*

Lowliness is young ambition's ladder,
Whereto the climber-upward turns his face ;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. *Act ii. 1.*

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream. *Ib.*

For he will never follow anything
That other men begin. *Ib.*

But when I tell him he hates flatterers,
He says he does, being then most flatter'd.
Ib.

You are my true and honourable wife ;
As dear to me as are the ruddy drops
That visit my sad heart. *Ib.*

Think you I am no stronger than my sex,
Being so fathered and so husbanded ? *Ib.*

When beggars die, there are no comets seen ;
The heavens themselves blaze forth the death
of princes. *ii. 2.*

Cowards die many times before their deaths ;
The valiant never taste of death but once.
Ib.

How hard it is for women to keep counsel !
ii. 2.

* Hum, I think this is heathen Greek ; I'm sure 'tis
so to me.—*Aphra Behn: False Count* (1682), *iv. 1.*

* Effest = quickest.

286a

But I am constant as the northern star.

iii. 1.

O mighty Cæsar ! dost thou lie so low ?

Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure ?

Ib.

The choice and master spirits of this age.

Ib.

Though last, not least in love.

Ib.

Thou art the ruins of the noblest man

That ever livèd in the tide of times.

Ib.

And Cæsar's spirit, ranging for revenge,
With Atè by his side, come hot from hell,
Shall in these confines, with a monarch's voice,
Cry "Havoc !" and let slip the dogs of war.

Ib.

Romans, countrymen, and lovers ! hear me
for my cause, and be silent that ye may hear.

iii. 2.

Not that I loved Cæsar less, but that I loved
Rome more.

Ib.

As he was valiant I honour him : but, as
he was ambitious I slew him.

Ib.

Who is here so base that would be a bond-
man ? If any, speak : for him have I offended.Who is here so rude that would not be a
Roman ? If any, speak : for him have I
offended. Who is here so vile, that will not
love his country ? If any, speak : for him
have I offended. I pause for a reply.

Ib.

Friends, Romans, countrymen, lend me your
ears ;

I come to bury Cæsar, not to praise him.

The evil that men do lives after them ;

The good is oft interred with their bones ;

So let it be with Cæsar.

Ib.

For Brutus is an honourable man ;

So are they all, all honourable men.

Ib.

He was my friend, faithful and just to me.

Ib.

When that the poor have cried, Cæsar hath
wept ;

Ambition should be made of sterner stuff.

Ib.

But here I am to speak what I do know.

Ib.

You all did love him once, not without cause.

Ib.

O judgment, thou art fled to brutish beasts,
And men have lost their reason !

Ib.

But yesterday, the word of Cæsar might
Have stood against the world ; now, lies he
there,

And none so poor to do him reverence.

Ib.

You are not wood, you are not stones, but men.
I have o'ershot myself to tell you of it.

Ib.

If you have tears, prepare to shed them now.

Ib.

For Brutus, as you know, was Cæsar's angel.

Ib.

This was the most unkindest cut of all.

Ib.

286b

Ingratitude, more strong than traitors' arms,
Quite vanquished him : then burst his mighty
heart ;And, in his mantle muffling up his face,
... great Cæsar fell.

O, what a fall was there, my countrymen !

Ib.

O, now you weep ; and, I perceive, you feel
The dint of pity ; these are gracious drops.

Ib.

What private griefs they have, alas ! I know
not.

Ib.

I come not, friends, to steal away your hearts :
I am no orator, as Brutus is ;But, as you know me all, a plain, blunt man,
That love my friend.

Ib.

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor power of speech,
To stir men's blood : I only speak right on :
I tell you that which you yourselves do know.

Ib.

But were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cæsar, that should move
The very stones of Rome to rise and mutiny.

Ib.

Now let it work ! Mischief, thou art afoot ;
Take thou what course thou wilt !

Ib.

Tear him for his bad verses, tear him for his
bad verses.

Ib.

When love begins to sicken and decay,
It useth an enforced ceremony.

There are no tricks in plain and simple faith.

iv. 2.

In such a time as this, it is not meet
That every nice offence should bear his com-
ment.

iv. 3.

You yourself
Are much condemned to have an itching palm.

Ib.

The foremost man of all this world.

Ib.

I had rather be a dog, and bay the moon,
Than such a Roman.

Ib.

I'll use you for my mirth, yea, for my laughter,
When you are waspish.

Ib.

I said an elder soldier, not a better ;
Did I say better ?

Ib.

There is no terror, Cassius, in your threats ;
For I am armed so strong in honesty,
That they pass by me as the idle wind.

Ib.

A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are.

Ib.

A friendly eye could never see such faults.

Ib.

All his faults observed,
Set in a note-book, learned and conned by rote,
To cast into my teeth.

Ib.

Carries anger as the flint bears fire ;
Who, much enforced, shows a hasty spark,
And straight is cold again.

Ib.

SHAKESPEARE—*The Merry Wives of Windsor*

287a

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures.* *Ib.*

But for your words, they rob the Hybla bees,
And leave them honeyless. *v. 1.*

The storm is up, and all is on the hazard. *Ib.*

For ever and for ever farewell, Cassius !
If we do meet again, why, we shall smile ;
If not, why, then this parting was well made. *Ib.*

O, that a man might know
The end of this day's business, ere it come ! *Ib.*

O hateful error, melancholy's child !
Why dost thou show, to the apt thoughts of
men,
The things that are not ? *v. 3.*
The last of all the Romans, fare thee well ! *Ib.*

Give him all kindness : I had rather have
Such men my friends, than enemies. *v. 4.*
This was the noblest Roman of them all. *v. 5.*

He, only, in a general honest thought,
And common good to all, made one of them.
His life was gentle ; and the elements
So mixed in him that Nature might stand up
And say to all the world, " This was a man ! " *Ib.*

I will make a Star-Chamber matter of it.
The Merry Wives of Windsor (c. 1600). *i. 1.*

All his successors, gone before him, have
done't ; and all his ancestors that come after
him, may. *Ib.*

It is a familiar beast to man, and signifies—
love. *Ib.*

Seven hundred pounds, and possibilities, is
good gifts. *Ib.*

Lastly and finally, mine host of the Garter.
Ib.

Word of denial, froth and scum, thou liest !
Ib.

I had rather than forty shillings, I had my
book of songs and sonnets here. *Ib.*

If there be no great love in the beginning,
yet heaven may decrease it upon better ac-
quaintance, when we are married, and have
more occasion to know one another ; I hope
upon familiarity will grow more contempt. *Ib.*

There's the humour of it.† *Ib.*

* There is an hour in each man's life appointed
To make his happiness, if then he seize it.
Fletcher and Massinger: The Custom of the Country
(1619), ii. 1.
† This was inserted by Theobald from the quarto.

287b

" Convey " the wise it call. " Steal ! " foh,
a fico for the phrase ! *i. 3.*

Tester I'll have in pouch, when thou shalt lack,
Base Phrygian Turk ! *Ib.*

Thou art the Mars of malcontents ; I second
thee ; troop on ! *Ib.*

Here will be an old abusing of God's
patience, and the King's English. *i. 4.*

His worst fault is that he is given to prayer ;
he is something peevish that way ; but no-
body but has his fault ; but let that pass. *Ib.*

We burn daylight. *ii. 1.*

They do no more adhere and keep pace
together than the hundredth psalm to the
tune of " Green Sleeves." *Ib.*

Faith thou hast some crotchets in thy head
now. *Ib.*

If money go before, all ways do lie open. *ii. 2.*

Why, then the world's mine oyster,
Which I with sword will open. *Ib.*

Love like a shadow flies when substance love
pursues,
Pursuing that that flies, and flying what pur-
sues. *Ib.*

Hiding mine honour in my necessity. *Ib.*

Marry, this is the short and the long of it. *Ib.*

Unless experience be a jewel ; that I have
purchased at an infinite rate. *Ib.*

Like a fair house built on another man's
ground. *Ib.*

By gar, de herring is no dead, so as I will
kill him. *ii. 3.*

Ah, sweet Anne Page ! *iii. 1.*

I cannot tell what the dickens his name is.
iii. 2.

O, what a world of vile, ill-favoured faults
Looks handsome in three hundred pounds a
year. *iii. 4.*

If it be my luck, so ; if not, happy man be
his dole ! *Ib.*

If I be served such another trick, I'll have
my brains taken out and buttered, and give
them to a dog for a new year's gift. *iii. 5.*

I have a kind of alacrity in sinking. *Ib.*

The rankest compound of villainous smell
that ever offended nostril. *Ib.*

A man of my kidney. *Ib.*

Your husband is in his old lunes again. *iv. 2.*

Life is a shuttle. *v. 1.*

They say there is divinity in odd numbers,
either in nativity, chance, or death. *Ib.*

Better a little chiding than a great deal of
heart-break. *v. 3.*

Let the sky rain potatoes ! let it thunder on
the tune of " Green Sleeves " ! *v. 5.*

288a

What cannot be eschewed, must be embraced.

*Ib.**Ford*: And one that is as slanderous as Satan?*Page*: And as poor as Job?*Ford*: And as wicked as his wife? — *Ib.*O powerful love! that in some respects makes a beast a man; in some other, a man a beast. *Ib.*

The courtesy of nations allows you my better; in that you are the first-born.

As You Like It (c. 1600). *i. 1.*Therefore use thy discretion; I had as lief thou didst break his neck as his finger. *Ib.*The dulness of the fool is the whetstone of the wits. *i. 2.*Unmuzzle your wisdom. *Ib.*Well said! that was laid on with a trowel. *Ib.*Only in the world I fill up a place, which may be better supplied when I have made it empty. *Ib.*Now Hercules be thy speed, young man! *Ib.*Thus must I from the smoke into the smother. *Ib.**Celia*: Not a word? *Ros.*: Not one to throw at a dog. *i. 3.*O, how full of briars is this working-day world! *Ib.*Beauty provoketh thieves sooner than gold. *Ib.*We'll have a swashing and a martial outside. *Ib.*Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head:
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything.*
*ii. 1.*The big round tears
Coursed one another down his innocent nose,
In piteous chase. *Ib.*Thou mak'st a testament
As worldlings do, giving thy sum of more
To that which had too much. *Ib.*Sweep on, you fat and greasy citizens! *Ib.*I love to cope him in these sullen fits,
For then he's full of matter. *Ib.*He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age! *ii. 3.** *Experto crede; aliquid amplius in silvis invenies quam in libris. Ligna et lapides docebunt te quod a magistris audire non possis.* (Believe one who has had experience; you will find something more in woods than in books. Trees and stones will teach you that which you cannot learn from masters.)—*St. Bernard* (1091–1153): *Epistle* (106) to Master Henry Murdach (afterwards Abbot of Fountains and Archbishop of York).

288b

For in my youth I never did apply
Hot and rebellious liquors in my blood. *Ib.*My age is as a lusty winter,
Frosty, but kindly. *Ib.*O good old man, how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed!
Thou art not for the fashion of these times,
Where none will sweat but for promotion,
And having that, do choke their service up. *Ib.*But travellers must be content. *ii. 4.*We that are true lovers, run into strange
capers. *Ib.*Thou speakest wiser than thou art ware of. *Ib.*Under the greenwood tree. *ii. 5.*I can suck melancholy out of a song, as a
weasel sucks eggs. *Ib.*I'll rail against all the first-born in Egypt. *Ib.*And railed on Lady Fortune in good terms,
In good set terms. *ii. 7.*"Call me not fool till heaven hath sent me
fortune."And then he drew a dial from his poke,
And, looking on it with lack-lustre eye,
Says very wisely, "It is ten o'clock."
Thus may we see," quoth he, "how the world
wags." *Ib.*And so, from hour to hour, we ripe and ripe,
And then from hour to hour, we rot and rot;
And thereby hangs a tale. *Ib.*My lungs began to crow like chanticleer. *Ib.*Motley's the only wear. *Ib.*And says, if ladies be but young and fair,
They have the gift to know it: and in his
brain,—Which is as dry as the remainder biscuit
After a voyage—he hath strange places
crammedWith observation, the which he vents
In mangled forms. *Ib.*I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please. *Ib.*The "why" is plain as way to parish church. *Ib.*Your gentleness shall force,
More than your force move us to gentleness. *Ib.*If ever you have looked on better days,
If ever been where bells have knolled to
church. *Ib.*All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.

Then the whining schoolboy with his satchel,
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woful ballad
Mile to his mistress' eyebrow. Then a

soldier,
Full of strange oaths, and bearded like the

pard,
Jealous in honour, sudden and quick in

quarrel,
Seeking the bubble reputation

Even in the cannon's mouth. And then the
justice,

In fair round belly, with good capon lined,
With eyes severe, and beard of formal cut,

Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts

Into the lean and slippered pantaloen,
With spectacles on nose, and pouch on side;

His youthful hose, well saved, a world too
wide

For his shrunk shank; and his big manly
voice,

Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,

That ends this strange eventful history,
Is second childishness, and mere oblivion,—

Sans teeth, sans eyes, sans taste, sans every-
thing. *Ib.*

Blow, blow, thou winter wind,
Thou art not so unkind

As man's ingratitude:

Thy tooth is not so keen,

Because thou art not seen,

Although thy breath be rude. *Ib.*

Most friendship is feigning, most loving mere
folly. *Ib.*

The fair, the chaste, and unexpressive she.
iii. 2.

Hast any philosophy in thee, shepherd? *Ib.*

He that wants money, means, and content
is without three good friends. *Ib.*

Thou art in a parlous state. *Ib.*

Helen's cheek, but not her heart. *Ib.*

O wonderful, wonderful, and most wonderful
wonderful! and yet again wonderful, and
after that, out of all whooping! *Ib.*

Do you not know I am a woman? what I
think, I must speak.* *Ib.*

I do desire we may be better strangers. *Ib.*

You have a nimble wit; I think 'twas
made of Atalanta's heels. *Ib.*

The lazy foot of time. *Ib.*

I am he, that unfortunate he. *Ib.*

Touch. Truly, I would the gods had made
thee poetical.

Aud. I do not know what poetical is: is it
honest in deed and word? Is it a true thing?

Touch. No, truly; for the truest poetry
is the most feigning; and lovers are given to
poetry. *Ib.*

Well, I am not fair, and therefore I pray
the gods make me honest. *Ib.*

I am not a slut, though I thank the gods
I am foul. *iii. 3.*

Down on your knees,
And thank heaven, fasting, for a good man's
love. *iii. 5.*

Who ever loved that loved not at first sight? *
Ib.

But, sure, he's proud; and yet his pride
becomes him. *Ib.*

Wraps me in a most humorous sadness. *iv. 1.*

I had rather have a fool to make me merry,
than experience to make me sad. *Ib.*

He that will divide a minute into a thousand
parts, and break but a part of the thousandth
part of a minute in the affairs of love, it may
be said of him, that Cupid hath clapped him
on the shoulder, but I'll warrant him heart-
whole. *Ib.*

Men have died from time to time, and worms
have eaten them, but not for love. *Ib.*

Why then, can one desire too much of a
good thing? *Ib.*

Men are April when they woo, December
when they wed; maids are May when they
are maids, but the sky changes when they
are wives. *Ib.*

You shall never take her without her
answer, unless you take her without her
tongue.† *Ib.*

Chewing the food‡ of sweet and bitter fancy.
iv. 3.

Kindness, nobler ever than revenge. *Ib.*

I will kill thee a hundred and fifty ways. *v. 1.*

No sooner met, but they looked; no sooner
looked but they loved; no sooner loved,
but they sighed; no sooner sighed, but they
asked one another the reason. *v. 2.*

Oh how bitter a thing it is to look into
happiness through another man's eyes! *Ib.*

An ill-favoured thing, sir, but mine own. *v. 4.*

The Retort courteous . . . the Quip
modest . . . the Reproof valiant . . . the
Countercheck quarrelsome . . . the Lie cir-
cumstantial . . . the Lie direct. *Ib.*

Your "if" is the only peace-maker; much
virtue in "if." *Ib.*

If it be true that, "good wine needs no
bush," 'tis true that a good play needs no
epilogue. *Epilogue.*

* Quoted as a "dead shepherd's saw." The "dead
shepherd" was Marlowe, who died in 1593, and the
line is from his "Hero and Leander," see page 205.

† A proverbial saying. See Chaucer's *Mar-
chauntes Tale*, l. 1027: "For lakke of answer noon of
[t]hem shall dyen."

‡ Amended in some editions to "cud," but without
authority.

* See Chaucer: *Marchauntes Tale*, l. 1061.

For this relief much thanks.

Hamlet (c. 1601). *i. 1.*

O! farewell, honest soldier. *Ib.*

Ber. What is Horatio there?

Hor. A piece of him. *Ib.*

Is not this something more than fantasy? *Ib.*

This bodes some strange eruption to our state. *Ib.*

Whose sore task

Does not divide the Sunday from the week. *Ib.*

Doth make the night joint-labourer with the day. *Ib.*

Of unimprovèd metal hot and full. *Ib.*

Some enterprise

That hath a stomach in 't. *Ib.*

In the most high and palmy state of Rome. *Ib.*

We do it wrong, being so majestic, *Ib.*

To offer it the show of violence. *Ib.*

And then it started, like a guilty thing
Upon a fearful summons. *Ib.*

So hallowed and so gracious is the time. *Ib.*

But look, the morn, in russet mantle clad,
Walks o'er the dew of yon high eastern * hill. *Ib.*

Yet so far hath discretion fought with nature,
That we with wisest sorrow think on him,
Together with remembrance of ourselves. *i. 2.*

With mirth in funeral, and with dirge in marriage,

In equal scale weighing delight and dole. *Ib.*

The head is not more native to the heart. *Ib.*

He hath, my lord, wrung from me my slow leave

By laboursome petition; and, at last,
Upon his will I sealed my hard consent. *Ib.*

A little more than kin, and less than kind. *Ib.*

Thou know'st 'tis common, all that live must die,

Passing through nature to eternity. *Ib.*

Ay, madam, it is common. *Ib.*

Seems, madam! Nay, it is; I know not seems.

'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected 'haviour of the visage,
Together with all forms, modes,† shows of grief,

That can denote me truly; these indeed seem,
For they are actions that a man might play,
But I have that within which passeth show;
These but the trappings and the suits of woe. *Ib.*

But to perséver

In obstinate condolement, is a course
Of impious stubbornness; 'tis unmanly grief;
It shows a will most incorrect to heaven,
A heart unfortified, a mind impatient. *Ib.*

O, that this too too solid flesh would melt,
Thaw, and resolve itself into a dew!
Or that the Everlasting had not fixed
His canon 'gainst self-slaughter. O God!
O God!

How weary, stale, flat, and unprofitable
Seem to me all the uses of this world!
Fie on 't! O fie! 'tis an unweeded garden,
That grows to seed! Things rank and gross
in nature
Possess it merely. That it should come to this! *Ib.*

Hyperion to a satyr: so loving to my mother,
That he might not beitem the winds of heaven
Visit her face too roughly. *Ib.*

Why, she would hang on him,
As if increase of appetite had grown
By what it fed on. *Ib.*

Frailty, thy name is woman! *Ib.*

A little month. *Ib.*

Like Niobe, all tears. *Ib.*

A beast, that wants discourse of reason. *Ib.*

But no more like my father,
Than I to Hercules. *Ib.*

It is not, nor it cannot come to good. *Ib.*

We'll teach you to drink deep ere you depart. *Ib.*

The funeral baked meats
Did coldly furnish forth the marriage tables.
Would I had met my dearest foe in heaven
Ere I had ever seen that day, Horatio! *Ib.*

In my mind's eye, Horatio. *Ib.*

He was a man, take him for all in all,
I shall not look upon his like again. *Ib.*

In the dead vast * and middle of the night. *Ib.*

Armed at all points. *Ib.*

These hands are not more like. *Ib.*

But answer made it none. *Ib.*

A countenance more
In sorrow than in anger. *Ib.*

While one with moderate haste might tell a
hundred. *Ib.*

A sable silvered. *Ib.*

I'll speak to it, though hell itself should gape,
And bid me hold my peace. *Ib.*

If you have hitherto concealed this sight,
Let it be tenable in your silence still;
And whatsoever else shall hap to-night,
Give it an understanding, but no tongue.
I will requite your loves. *Ib.*

* "Eastward" in the quartos.

† "Modes" is the modern reading; "moods" in the Folio and quartos.

* "Waist" in many editions; afterwards printed "waste." "Vast" in the quarto of 1603.

291a

Foul deeds will rise,
Though all the earth o'erwhelm them, to men's
eyes. *Ib.*

A violet in the youth of primy nature,
Forward, not permanent, sweet, not lasting.
The perfume and suppliance of a minute. *i. 3.*

His greatness weigh'd, his will is not his own;
For he himself is subject to his birth:
He may not as unvalued persons do,
Carve for himself; for on his choice depends
The safety and the health of the whole state. *Ib.*

And keep you in the rear of your affection. *Ib.*

The chariest maid is prodigal enough,
If she unmask her beauty to the moon;
Virtue itself 'scapes not calumnious strokes:
The canker galls the infants of the spring,*
Too oft before their buttons be disclosed;
And in the morn and liquid dew of youth,
Contagious blastments are most imminent. *Ib.*

Be wary, then; best safety lies in fear. *Ib.*

Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede. *Ib.*

A double blessing is a double grace. *Ib.*

And these few precepts in thy memory
See thou character. Give thy thoughts no
tongue,

Nor any unproportioned thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption
tried,

Grapple them to thy soul with hoops† of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Be-
ware

Of entrance to a quarrel; but, being in,
Bear't that th' opposèd may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy
judgment.

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich not gaudy;
For the apparel oft proclaims the man;
And they in France, of the best rank and
station,

Are most select and generous chief in that.
Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all,—To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
Farewell; my blessing season this in thee! *Ib.*

'Tis in my memory locked,
And you yourself shall keep the key of it. *Ib.*

* See *Love's Labour's Lost*: "The firstborn infants of the spring," *i. 1.*

† "Hooks" in many editions, but without authority.

291b

You speak like a green girl,
Unsifted in such perilous circumstance. *Ib.*

Ay, springs to catch woodcocks. I do know
When the blood burns, how prodigal the soul
Lends* the tongue vows. *Ib.*

Be somewhat scanter of your maiden presence. *Ib.*

It is a nipping and an eager air. *i. 4.*

But to my mind—though I am native here,
And to the manner born—it is a custom
More honoured in the breach than the
observance. *Ib.*

Angels and ministers of grace defend us! *Ib.*

Be thy intents wicked or charitable,
Thou com'st in such a questionable shape,
That I will speak to thee. *Ib.*

Let me not burst in ignorance! *Ib.*

In complete steel,
Revisit'st thus the glimpses of the moon,
Making night hideous. *Ib.*

With thoughts beyond the reaches of our
souls. *Ib.*

Look, with what courteous action
It waves† you to a more removèd ground. *Ib.*

I do not set my life at a pin's fee;
And, for my soul, what can it do to that,
Being a thing immortal as itself? *Ib.*

Go on; I'll follow thee. *Ib.*

My fate cries out,
And makes each petty artery in this body
As hardy as the Nemean lion's nerve. *Ib.*
Something is rotten in the state of Denmark. *Ib.*

Whither wilt thou lead me? speak; I'll go
no further. *i. 5.*

But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold, whose lightest word
Would harrow up thy soul; freeze thy young
blood;
Make thy two eyes, like stars, start from their
spheres;
Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine;
But this eternal blazon must not be
To ears of flesh and blood.—List, list, O list! *Ib.*

Murder most foul, as in the best it is,
But this most foul, strange, and unnatural. *Ib.*

With wings as swift
As meditation, or the thoughts of love. *Ib.*
O my prophetic soul! mine uncle! *Ib.*

O, Hamlet, what a falling off was there!
From me, whose love was of that dignity,

* "Gives" in the Folio; "lends" in the quartos.
† "Wafts" in the Folio.

That it went hand in hand even with the vow
I made to her in marriage. *Ib.*

But soft! methinks, I scent the morning's
air. *Ib.*

Cut off even in the blossoms of my sin,
Unhousel'd, disappointed, unaneled;
No reckoning made, but sent to my account
With all my imperfections on my head;
O horrible! O horrible! most horrible!
If thou hast nature in thee, bear it not. *Ib.*

Leave her to Heaven,
And to those thorns that in her bosom lodge,
To prick and sting her. *Ib.*

While memory holds a seat
In this distracted globe. Remember thee!
Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there. *Ib.*

Within the book and volume of my brain. *Ib.*
O villain, villain, smiling, damn'd villain! *Ib.*

My tables—meet it is I set it down,
That one may smile, and smile, and be a
villain;*
At least I'm sure it may be so in Denmark. *Ib.*

There needs no ghost, my lord, come from
the grave
To tell us this. *Ib.*

And so, without more circumstance at all,
I hold it fit that we shake hands and part;
You, as your business and desire shall point
you,

For every man hath business and desire,
Such as it is—and for mine own poor part,
Look you, I'll go pray. *Ib.*

These are but wild and whirling words, my
lord. *Ib.*

It is an honest ghost, that let me tell you. *Ib.*

Art thou there, truepenny?
Come on,—you hear this fellow in the cellarage. *Ib.*

O day and night, but this is wondrous strange!
Ib.

There are more things in heaven and earth,
Horatio,
Than are dreamt of in your† philosophy. *Ib.*

Rest, rest, perturb'd spirit. *Ib.*

The time is out of joint;—O curs'd spite,
That ever I was born to set it right! *Ib.*

The flash and outbreak of a fiery mind;
A savageness in unreckon'd blood. *ii. 1.*

Your bait of falsehood takes this carp of
truth. *Ib.*

By indirections find directions out. *Ib.*

He raised a sigh so piteous and profound,
That it did seem to shatter all his bulk. *Ib.*

This is the very ecstasy of love. *Ib.*

Such thanks
As fits a king's remembrance. *ii. 2.*

Thou still hast been the father of good news. *Ib.*

Brevity is the soul of wit. *Ib.*

More matter with less art. *Ib.*

That he is mad, 'tis true; 'tis true 'tis pity;
And pity 'tis 'tis true; a foolish figure;
But farewell it, for I will use no art. *Ib.*

And now remains
That we find out the cause of this effect;
Or, rather say, the cause of this defect,
For this effect, defective, comes by cause. *Ib.*

That's an ill phrase, a vile phrase; "beauti-
fied" is a vile phrase. *Ib.*

Doubt thou the stars are fire;
Doubt that the sun doth move;
Doubt truth to be a liar;
But never doubt I love. *Ib.*

Hath there been such a time, I'd fain know
that,
When I have positively said "'Tis so,"
And it proved otherwise? *Ib.*

Let me be no assistant for a state,
But keep a farm, and carters. *Ib.*

Hamlet. You are a fishmonger.

Polonius. Not I, my lord.

Hamlet. Then I would you were so honest a
man. *Ib.*

Ay, sir; to be honest, as this world goes, is
to be one man picked out of ten thousand.* *Ib.*

Still harping on my daughter. *Ib.*

Words, words, words! *Ib.*

The satirical rogue says here, that old
men have grey beards; that their faces are
wrinkled; their eyes purging thick amber
and plum-tree gum; and that they have a
plentiful lack of wit, together with most
weak hams: all which, sir, though I most
powerfully and potentially believe, yet I hold
it not honesty to have it thus set down; for
you yourself, sir, should be old as I am, if,
like a crab, you could go backward. *Ib.*

Though this be madness, yet there is method
in it. *Ib.*

These tedious old fools. *Ib.*

As the indifferent children of the earth. *Ib.*

On Fortune's cap we are not the very button. *Ib.*

Hamlet. What news?

Rosencrantz. None, my lord, but that the
world's grown honest.

Hamlet. Then is doomsday near? *Ib.*

* "The smyer with the knyf under the cloke."
Chaucer: Knight's Tale, l. 1141.

† The original reading is "our philosophy."

* "Two thousand" in the Folio; "ten" in the
quartos.

293a

There is nothing either good or bad, but
thinking makes it so.* *Ib.*

O God! I could be bounded in a nut-shell,
and count myself a king of infinite space,
were it not that I have bad dreams. *Ib.*

The very substance of the ambitious is
merely the shadow of a dream. *Ib.*

I hold ambition of so airy and light a
quality that it is but shadow's shadow. *Ib.*

Beggar that I am, I am poor even in thanks. *Ib.*

It goes so heavily with my disposition,
that this goodly frame, the earth, seems to
me a sterile promontory; this most excellent
canopy, the air, look you,—this brave o'er-
hanging firmament, this majestical roof
fretted with golden fire,—why, it appears no
other thing to me but a foul and pestilent
congregation of vapours. What a piece of
work is a man! How noble in reason! how
infinite in faculty! in form and moving, how
express and admirable! in action, how like
an angel! in apprehension, how like a god!
the beauty of the world! the paragon of
animals! and yet, to me, what is this quint-
essence of dust? Man delights not me; no,
nor woman neither, though by your smiling,
you seem to say so. *Ib.*

There was no such stuff in my thoughts. *Ib.*

And the lady shall say her mind freely, or
the blank verse shall halt for it. *Ib.*

'Faith, there has been much to do on both
sides; and the nation holds it no sin, to
tarré them to controversy. *Ib.*

There is something in this more than
natural, if philosophy could find it out. *Ib.*

I am but mad north-north-west; when
the wind is southerly, I know a hawk from a
handsaw. [*i.e.* a "heron-shaw," or "heron".] *Ib.*

Come, give us a taste of your quality. *Ib.*

The play, I remember, pleased not the
million; 'twas caviare to the general. *Ib.*

Let them be well used; for they are the
abstracts and brief chronicles of the time:
after your death you were better have a
bad epitaph, than their ill report while you
lived. *Ib.*

Use every man after his desert, and who
should 'scape whipping? Use them after
your own honour and dignity; the less they
deserve, the more merit is in your bounty. *Ib.*

O, what a rogue and peasant slave am I! *Ib.*

What's Hecuba to him, or he to Hecuba,
That he should weep for her? *Ib.*

He would drown the stage with tears,
And cleave the general ear with horrid speech;

* Adeo nihil est miserum nisi cum putes (so nothing is
wretched unless when you think it so).—*Boethius.*

293b

Make mad the guilty, and appal the free;
Confound the ignorant; and amaze, indeed,
The very faculties of eyes and ears. *Ib.*

A dull, and muddy-mettled rascal. *Ib.*

But I am pigeon-livered, and lack gall
To make oppression bitter.* *Ib.*

Must, like a whore, unpack my heart with
words,
And fall a-cursing, like a very drab. *Ib.*

For murder, though it have no tongue, will
speak
With most miraculous organ. *Ib.*

The devil hath power
To assume a pleasing shape. *Ib.*

I'll have grounds
More relative than this; the play's the thing
Wherein I'll catch the conscience of the king. *Ib.*

'Tis too much proved,—that with devotion's
visage
And pious action, we do sugar o'er
The devil himself. *iii. 1.*

To be, or not to be; that is the question:—
Whether 'tis nobler in the mind, to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die,—to
sleep:—

No more; and, by a sleep, to say we end
The heart-ache, and the thousand natural
shocks

That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die—to sleep;—
To sleep! perchance to dream;—ay, there's
the rub;

For in that sleep of death what dreams may
come,

When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life:
For who would bear the whips and scorns of
time,

The oppressor's wrong, the proud† man's
contumely,

The pangs of despised‡ love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels
bear,§

To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country, from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of?
Thus conscience doth make cowards of us all;
And thus the native hue of resolution

* Sure he is a pigeon, for he has no gall: *Dekker:*
The Honest Whore, Pt. I, i, 5 (1604).

† "The poor man's contumely" in the Folio.

‡ "Dispriz'd" in the Folio; "despis'd" in the
quarto.

§ "Who would these fardels bear," in the Folio.

Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,*
And lose the name of action. *Ib.*

Nymph, in thy orisons
Be all my sins remembered. *Ib.*

For, to the noble mind,
Rich gifts wax poor, when givers prove unkind. *Ib.*

Get thee to a nunnery. *Ib.*

I am myself indifferent honest. *Ib.*

What should such fellows as I do crawling
between heaven and earth? We are arrant
knaves, all. *Ib.*

Let the doors be shut upon him, that he
may play the fool nowhere but in 's own
house. *Ib.*

Be thou as chaste as ice, as pure as snow,
thou shalt not escape calumny. *Ib.*

If thou wilt needs marry, marry a fool;
for wise men know well enough what monsters
you make of them. *Ib.*

I have heard of your paintings, too, well
enough. God hath given you one face, and
you make yourself another. *Ib.*

O, what a noble mind is here o'erthrown!
The courtier's, soldier's, scholar's, eye,
tongue, sword:

The expectancy and rose of the fair state,
The glass of fashion, and the mould of form,
The observed of all observers! quite, quite,
down!

And I, of ladies most deject and wretched,
That sucked the honey of his music vows,
Now see that noble and most sovereign
reason,

Like sweet bells jangled, out of tune and
harsh;

That unmatched form and figure of blown
youth,

Blasted with ecstasy. O, woe is me!
To see what I have seen, see what I see! *Ib.*

Madness in great ones must not unwatched
go. *Ib.*

Speak the speech, I pray you, as I pro-
nounced it to you, trippingly on the tongue;
but if you mouth it, as many of your players do,
I had as lief the town-crier had spoke my
lines. Nor do not saw the air too much with
your hand, thus; but use all gently, for in
the very torrent, tempest, and (as I may say)
the whirlwind of your passion, you must
acquire and beget a temperance, that may give
it smoothness. *iii. 2.*

Tear a passion to tatters, to very rags, to
split the ears of the groundlings; who for
the most part are capable of nothing but
inexplicable dumb shows and noise. *Ib.*

It out-herods Herod: pray you, avoid it. *Ib.*

Be not too tame neither, but let your own
discretion be your tutor: suit the action to
the word, the word to the action; with
this special observance, that you o'erstep not
the modesty of nature. *Ib.*

The purpose of playing; whose end, both
at the first, and now, was, and is, to hold, as
'twere, the mirror up to nature. *Ib.*

Though it make the unskilful laugh, cannot
but make the judicious grieve; the censure
of which one, must, in your allowance,
o'erweigh a whole theatre of others. *Ib.*

Not to speak it profanely. *Ib.*

Having neither the accent of Christians, nor
the gait of Christian, pagan, nor man. *Ib.*

I have thought some of nature's journey-
men had made men, and not made them well,
they imitated humanity so abominably. *Ib.*

I hope we have reformed that indifferently. *Ib.*

O, reform it altogether. *Ib.*

That's villainous, and shows a most pitiful
ambition in the fool that uses it. *Ib.*

Horatio, thou art e'en as just a man
As e'er my conversation coped withal. *Ib.*

Nay, do not think I flatter:
For what advancement may I hope from thee,
That no revenue hast, but thy good spirits?
Ib.

No, let the candied tongue lick absurd pomp;
And crook the pregnant hinges of the knee,
Where thrift may follow fawning. *Ib.*

A man, that fortune's buffets and rewards
Has ta'en with equal thanks: and bless'd'd
are those,

Whose blood and judgment are so well
co-mingled,

That they are not a pipe for Fortune's finger
To sound what stop she please. Give me
that man

That is not passion's slave, and I will wear
him

In my heart's core, ay, in my heart of heart,
As I do thee.—Something too much of this. *Ib.*

And my imaginations are as foul
As Vulcan's stithy. *Ib.*

Here's metal more attractive. *Ib.*

Your only jig-maker. *Ib.*

Nay, then, let the devil wear black, for
I'll have a suit of sables. *Ib.*

Died two months ago, and not forgotten
yet? Then there's hope a great man's
memory may outlive his life half a year;
but, by'r lady, he must build churches then. *Ib.*

For, O, for, O, the hobby-horse is forgot. *Ib.*

Marry, this is miching mallecho; it means
mischief. *Ib.*

* "Awry" in the quarto; "away" in the Folio.

SHAKESPEARE—*Hamlet*

295a

Hamlet : Is this a prologue or the posy of a ring ?

Oph. : 'Tis brief, my lord.

Ham. : As woman's love. *Ib.*

O confound the rest !

Such love must needs be treason in my breast :

In second husband let me be accurst !

None wed the second but who killed the first. *Ib.*

I do believe you think what now you speak ;

But what we do determine oft we break.

Purpose is but the slave to memory. *Ib.*

If she should break it now ! *Ib.*

Sleep rock thy brain ;

And never come mischance between us twain ! *Ib.*

The lady doth protest too much, methinks. *Ib.*

No, no, they do but jest, poison in jest ;
no offence i' the world. *Ib.*

We that have free souls, it touches us not :
let the galled jade wince, our withers are
unwrung. *Ib.*

Why let the stricken deer go weep,

The hart ungalled play ;

For some must watch, while some must sleep :

So runs the world away. *Ib.*

Put your discourse into some frame, and
start not so wildly from my affair. *Ib.*

O wonderful son, that can so astonish a
mother ! *Ib.*

The proverb is something musty. *Ib.*

'Tis as easy as lying. *Ib.*

It will discourse most eloquent* music. *Ib.*

You would play upon me ; you would
seem to know my stops ; you would pluck
out the heart of my mystery ; you would
sound me from my lowest note to the top of
my compass. *Ib.*

Call me what instrument you will, though
you can fret me, you cannot play upon me. *Ib.*

It is backed like a weasel. *Ib.*

Very like a whale. *Ib.*

They fool me to the top of my bent. *Ib.*

'Tis now the very witching time of night,
When churchyards yawn, and hell itself
breathes out

Contagion to this world ; now could I drink
hot blood,

And do such bitter business as the day
Would quake to look on. *Ib.*

Let me be cruel, not unnatural :
I will speak daggers to her, but use none. *Ib.*

O, my offence is rank, it smells to heaven ;

It hath the primal eldest curse upon 't,

A brother's murder ! *iii. 3.*

295b

My stronger guilt defeats my strong intent. *Ib.*

May one be pardoned, and retain th' offence ? *Ib.*

Try what repentance can ; what can it not ?
Yet what can it, when one can not repent ? *Ib.*

Help, angels, make assay !

Bow, stubborn knees ! and, heart, with
strings of steel,

Be soft as sinews of the new-born babe. *Ib.*

Now might I do it, pat. *Ib.*

Some act

That has no relish of salvation in it. *Ib.*

Words without thoughts never to heaven go. *Ib.*

Tell him his pranks have been too broad to
bear with. *iii. 4.*

How now ! a rat ?

Dead, for a ducat, dead ! *Ib.*

And let me wring your heart : for so I shall,
If it be made of penetrable stuff. *Ib.*

Such an act,

That blurs the grace and blush of modesty. *Ib.*

As false as dicers' oaths. *Ib.*

Ah me, what act,

That roars so loud, and thunders in the index ? *Ib.*

Look here, upon this picture, and on this,
The counterfeit presentment of two brothers.
See, what a grace was seated on his brow ;
Hyperion's curls ; the front of Jove himself ;
An eye like Mars, to threaten and command ;
A station [attitude] like the herald Mercury,
New-lighted on a heaven-kissing hill ;
A combination and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man. *Ib.*

Like a mildewed ear,

Blasting his wholesome brother. *Ib.*

Could you on this fair mountain leave to feed
And batten on this moor ? *Ib.*

At your age,

The hey-day in the blood is tame, it's humble,
And waits upon the judgment. *Ib.*

O shame, where is thy blush ? *Ib.*

A cutpurse of the empire and the rule ;
That from a shelf the precious diadem stole,
And put it in his pocket. *Ib.*

A king of shreds and patches. *Ib.*

Do you not come your tardy son to chide ? *Ib.*

Conceit in weakest bodies strongest works. *Ib.*

For use almost can change the stamp of nature. *Ib.*

Tears, perchance, for blood. *Ib.*

* In Knight's edition, "excellent music."

296a

This is the very coinage of your brain :

This bodiless creation ecstasy

Is very cunning in.

Ib.

My pulse, as yours, doth temperately keep time,

And makes as healthful music. It is not madness

That I have uttered : bring me to the test.

Ib.

Lay not that flattering unction to your soul.

Ib.

Repent what's past ; avoid what is to come.

Ib.

For in the fatness of these porsy times,

Virtue itself of vice must pardon beg.

Ib.

Assume a virtue, if you have it not.

Ib.

That monster, custom, who all sense doth eat.

Ib.

And when you are desirous to be blessed,

I'll blessing beg of you.

Ib.

I must be cruel, only to be kind :

Thus bad begins, and worse remains behind.

Ib.

For 'tis the sport, to have the engineer
Hoist with his own petard ; and it shall go

hard,

But I will delve one yard below their mines,

And blow them to the moon.

Ib.

He keeps them, like an ape does nuts, in
the corner of his jaw ; first mouthed, to be
last swallowed.

iv. 2.

A knavish speech sleeps in a foolish ear.

Ib.

Diseases, desperate grown,

By desperate appliance are relieved,

Or not at all.

iv. 3.

Your worm is your only emperor for diet.

Ib.

We go to gain a little patch of ground,

That hath in it no profit but the name.

iv. 4.

What is a man

If his chief good, and market of his time,

Be but to sleep and feed ? A beast, no more.

Sure, he, that made us with such large

discourse,

Looking before, and after, gave us not,

That capability and godlike reason,

To fust in us unused.

Ib.

Rightly to be great,

Is not to stir without great argument,

But greatly to find quarrel in a straw,

When honour's at the stake.

Ib.

We know what we are, but know not what

we may be.

iv. 5.

We must be patient : but I cannot choose
but weep to think they should lay him i'

the cold ground.

Ib.

When sorrows come, they come not single

spies,

But in battalions.

Ib.

296b

There's such divinity doth hedge a king,

That treason can but peep to what it would.

Ib.

To hell, allegiance ! vows, to the blackest
devil !

Conscience and grace, to the profoundest pit !

Ib.

There's rosemary, that's for remembrance ;

pray, love, remember : and there is pansies,

that's for thoughts.

Ib.

You must wear your rue with a difference.

Ib.

They say he made a good end.

Ib.

And will he not come again ?

Ib.

No, no, he is dead,

Go to thy death-bed,

He never will come again.

Ib.

He is gone, he is gone,

And we cast away moan ;

Grammercy on his soul !

Ib.

His means of death, his obscure funeral,

No trophy, sword, nor hatchment o'er his

bones,

No noble rite, nor formal ostentation.

Ib.

And, where the offence is, let the great axe

fall.

Ib.

It warms the very sickness in my heart,

That I shall live and tell him to his teeth,

" Thus diddest thou."

iv. 7.

A very riband in the cap of youth.

Ib.

He grew into his seat ;

And to such wondrous doing brought his horse,

As he had been incorpored and demi-natured

With the brave beast.

Ib.

One woe doth tread upon another's heel,

So fast they follow.

Ib.

Too much of water hast thou, poor Ophelia,

And therefore I forbid my tears : but yet

It is our trick ; nature her custom holds,

Let shame say what it will.

Ib.

Crowner's-quest law.

v. 1.

There is no ancient gentlemen but gardeners,

ditchers, and grave-makers : they hold up

Adam's profession.

Ib.

Cudgel thy brains no more about it ; for

your dull ass will not mend his pace with

beating.

Ib.

Hath this fellow no feeling of his business ?

Ib.

The hand of little employment hath the

daintier sense.

Ib.

The pate of a politician, . . . one that

could circumvent God.

Ib.

Where be his quiddits now, his quillets,

his cases, his tenures, and his tricks ?

Ib.

One that was a woman, sir ; but, rest her

soul, she's dead.

Ib.

How absolute the knave is! we must speak by the card, or equivocation will undo us. *Ib.*

The age is grown so picked, that the toe of the peasant comes so near the heel of the courtier, he galls his kibe. *Ib.*

Alas, poor Yorick!—I knew him, Horatio: a fellow of infinite jest, of most excellent fancy. *Ib.*

Where be your gibes now? your gambols? your songs? your flashes of merriment that were wont to set the table on a roar? Not one now, to mock your own jeering? quite chapfallen? Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come; make her laugh at that. *Ib.*

To what base uses we may return, Horatio! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole? *Ib.*

'Twere to consider too curiously, to consider so.* *Ib.*

Imperial Cæsar, dead, and turned to clay, Might stop a hole to keep the wind away. *Ib.*

Lay her i' the earth;
And from her fair and unpolluted flesh,
May violets spring! *Ib.*

I tell thee, churlish priest,
A minst'ring angel shall my sister be,
When thou liest howling. *Ib.*

Sweets to the sweet: farewell! *Ib.*

Sir, though I am not splenetic and rash,
Yet have I in me something dangerous. *Ib.*

Nay, an thou 'lt mouth,
I'll rant as well as thou. *Ib.*

And thus awhile the fit will work on him;
Anon, as patient as the female dove,
When that her golden couplets are disclosed,
His silence will sit drooping. *Ib.*

Let Hercules himself do what he may,
The cat will mew, and dog will have his day. *Ib.*

This grave shall have a living monument. *Ib.*

There's a divinity that shapes our ends,
Rough-hew them how we will. *v. 2.*

It did me yeoman's service. *Ib.*

What imports the nomination of this gentleman? *Ib.*

The phrase will be more german to the matter. *Ib.*

Not a whit! We defy augury: there's a providence in the fall of a sparrow. *Ib.*

I have shot mine arrow o'er the house,
And hurt my brother. *Ib.*

* "Platon estime qu'il y ait quelque vice d'impiété à trop curieusement s'enquérir de Dieu et du monde."—*Montaigne: Essais* (1580), Book 2, ch. 12. (Plato holds that there is some vice of impiety in enquiring too curiously about God and the world.)

I do receive your offered love, like love,
And will not wrong it. *Ib.*

A hit, a very palpable hit. *Ib.*

Why, as a woodcock to mine own springe,
Osric:

I am justly killed with my own treachery. *Ib.*

This fell sergeant, Death,
Is strict in his arrest. *Ib.*

Report me and my cause aright. *Ib.*

I am more an antique Roman than a Dane. *Ib.*

Horatio, what a wounded name,
Things standing thus unknown shall live behind me!

If thou diest ever hold me in thy heart,
Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
To tell my story. *Ib.*

The rest is silence. *Ib.*

If music be the food of love, play on.
Twelfth Night (c. 1601). *i. 1.*

That strain again—it had a dying fall;
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing, and giving odour. *Ib.*

Care's an enemy to life. *i. 3.*

I am a great eater of beef, and I believe that does harm to my wit. *Ib.*

What says Quinapalus? * "Better a witty fool than a foolish wit." *i. 5.*

'Tis beauty truly blent, whose red and white
Nature's own sweet and cunning hand laid on:
Lady, you are the cruellest she alive. *Ib.*

And leave the world no copy. *Ib.*

Not to be abed after midnight is to go to bed betimes. *ii. 3.*

Journeys end in lovers meeting. *Ib.*

He does it with a better grace, but I do it more natural. *Ib.*

Dost thou think, because thou art virtuous, there shall be no more cakes and ale? *Ib.*

Ginger shall be hot i' the mouth, too. *Ib.*

These most brisk and giddy-paced times. *ii. 4.*

Let still the woman take
An elder than herself; so wears she to him,
So sways she level in her husband's heart.
For, boy, however we do praise ourselves,
Our fancies are more giddy and unfirm,
More longing, wavering, sooner lost and worn,†
Than women's are. *Ib.*

Duke. And what's her history?
Viola. A blank, my lord. She never told her love,

* An imaginary author.

† "Won" in most modern editions, but "worn" in the original.

But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pined in
thought;

And, with a green and yellow melancholy,
She sat like patience on a monument,*
Smiling at grief. Was not this love indeed?
We men may say more, swear more; but,
indeed,

Our shows are more than will; for still we
prove

Much in our vows, but little in our love. *Ib.*

I am all the daughters of my father's house,
And all the brothers too. *Ib.*

Here comes the trout that must be caught
with tickling. *ii. 5.*

Ay, an you had an eye behind you, you
might see more detraction at your heels, than
fortunes before you. *Ib.*

But be not afraid of greatness; some men
are born great, some achieve greatness, and
some have greatness thrust upon them. *Ib.*

The trick of singularity. *Ib.*

This fellow's wise enough to play the fool;
And to do that well craves a kind of wit. *iii. 1.*

O, what a deal of scorn looks beautiful
In the contempt and anger of his lip! *Ib.*

Love sought is good, but given unsought is
better. *Ib.*

Let there be gall enough in thy ink; though
thou write with a goose pen, no matter. *iii. 2.*

Why, this is very midsummer madness. *iii. 4.*

If this were played upon a stage now, I
could condemn it as an improbable fiction. *Ib.*

Let thy tongue tang with arguments of state. *Ib.*

Still you keep o' the windy side of the law. *Ib.*

An I thought he had been valiant, and so
cunning in fence, I'd have seen him damned
ere I'd have challenged him. *Ib.*

I hate ingratitude more in a man
Than lying, vainness, babbling, drunkenness. *Ib.*

In nature there's no blemish but the mind.
None can be called deformed but the unkind. *iii. 5.*

As the old hermit of Prague, that never
saw pen and ink, very wittily said to a niece
of King Gorboduc, "That that is, is." † *iv. 2.*

* Cf. Chaucer: *Parlement of Foules*, l. 242:

Dame Pience sitting ther I fond,
With face pale, upon an hille of sond.

† According to Francis Douce (1757-1834) this
"hermit of Prague" (obviously not Jerome of Prague,
who lived in the 15th century and was not a hermit)
was "another of that name [Jerome], born likewise at
Prague and called the hermit of Camaldoli in Prague"—
meaning apparently a hermit of the Camaldolense
(Tuscan) order, which was not founded till about A.D.

Out, hyperbolical fiend! *Ib.*

There is no darkness but ignorance. *Ib.*

And thus the whirligig of time brings in his
revenges. *v. 1.*

For the rain it raineth every day. *Ib.*

A great while ago the world begun. *Ib.*

I have had my labour for my travail.

Troilus and Cressida (c. 1602). *i. 1.*

Is not birth, beauty, good shape, discourse,
manhood, learning, gentleness, virtue, youth,
liberality, and such like, the spice and salt
that season a man? *i. 2.*

Women are angels, wooing. *Ib.*

Men prize the thing ungained more than it is. *Ib.*

The baby figure of the giant mass
Of things to come at large. *i. 3.*

Let us like merchants show our foulest wares,
And think, perchance, they'll sell; if not,
The lustre of the better shall exceed
By showing the worst first. *Ib.*

Two curs shall tame each other; pride alone
Must tarre the mastiffs on. *Ib.*

Modest doubt is called
The beacon of the wise. *ii. 2.*

What is aught, but as 'tis valued? *Ib.*

'Tis mad idolatry
To make the service greater than the god. *Ib.*

The amity that wisdom knits not, folly
May easily untie. *ii. 3.*

He that is proud eats up himself. *Ib.*

Words pay no debts. *iii. 2.*

To be wise and love
Exceeds man's might. *Ib.*

As false
As air, as water, wind, or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Pard to the hind, or step-dame to her son;
Yea, let them say, to stick the heart of false-
hood,
As false as Cressid. *Ib.*

Welcome ever smiles,
And farewell goes out sighing. *iii. 3.*

One touch of nature makes the whole world
kin. *Ib.*

For honour travels in a strait so narrow,
Where one but goes abreast. *Ib.*

And like a dew-drop from the lion's mane,
Be shook to air. *Ib.*

A plague of opinion! a man may wear it on
both sides, like a leather jerkin. *Ib.*

980. The legendary Gorboduc, King of Britain, is
represented by Geoffrey of Monmouth to have been
contemporary with Romulus and Remus, whose
traditional date is 750 years before Christ. The hermit
and the niece of Gorboduc were probably humorous
inventions of Shakespeare, and entirely imaginary.

SHAKESPEARE—*All's Well that Ends Well*—*Measure for Measure*

299a

What's past, and what's to come, is strewed
with husks
And formless ruin of oblivion. *iv. 5.*

The end crowns all. *Ib.*

Brother, you have a vice of mercy in you,
Which better fits a lion than a man. *v. 3.*

A bright particular star.
All's Well that Ends Well (c. 1602). *i. 1.*

Love all, trust a few,
Do wrong to none. *Ib.*

The hind that would be mated by the lion
Must die for love. *Ib.*

Our remedies oft in ourselves do lie,
Which we ascribe to heaven. *Ib.*

"Let me not live," quoth he,
"After my flame lacks oil, to be the snuff
Of younger spirits." *i. 2.*

He must needs go that the devil drives. *i. 3.*

My friends were poor but honest.* *Ib.*

Oft expectation fails, and most oft there
Where most it promises; and oft it hits
Where hope is coldest, and despair most sits. *ii. 1.*

He that of greatest works is finisher,
Oft does them by the weakest minister. *Ib.*

Highly fed and lowly taught. *ii. 2.*

To the wars, my boy, to the wars!
He wears his honour in a box unseen,
That hugs his kicky-wickys here at home. *ii. 3.*

A young man married is a man that's married.
Ib.

To say nothing, to do nothing, to know
nothing, and to have nothing. *ii. 4.*

For the love of laughter, hinder not the
humour of his design. *iii. 6.*

The web of our life is of a mingled yarn,
good and ill together. *iv. 3.*

There's place and means for every man alive.
Ib.

Whose words all ears took captive. *v. 3.*

Praising what is lost
Makes the remembrance dear. *Ib.*

Th' inaudible and noiseless foot of time. *Ib.*

Heaven doth with us as we with torches do,
Not light them for themselves.

Measure for Measure (c. 1604). *i. 1.*

I love the people,
But do not like to stage me to their eyes,
Though it do well, I do not relish well
Their loud applause and *aves* vehement;
Nor do I think the man of safe discretion,
That does affect it. *Ib.*

He was ever precise in promise-keeping. *i. 2.*

299b

And liberty plucks justice by the nose. *i. 4.*
I hold you as a thing ensky'd and sainted. *i. 5.*

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt. *Ib.*

And let him learn to know when maidens sue,
Men give like gods. *Ib.*

We must not make a scarecrow of the law,
Setting it up to fear the birds of prey,—
And let it keep one shape, till custom make it
Their perch, and not their terror. *ii. 1.*

'Tis one thing to be tempted, Escalus,
Another thing to fall. I do not deny,
The jury, passing on the prisoner's life,
May, in a sworn twelve, have a thief or two
Guiltier than him they try. *Ib.*

The jewel that we find, we stoop and take it,
Because we see it; but what we do not see
We tread upon, and never think of it. *Ib.*

This will last out a night in Russia,
When nights are longest there. *Ib.*

At war 'twixt will and will not. *ii. 2.*

Condemn the fault and not the actor of it?
Ib.

No ceremony that to great ones longs,
Not the King's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Become them with one half so good a grace
As mercy does. *Ib.*

O! it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant. *ii. 2.*

The tempter or the tempted, who sins most?
Ib.

But man, proud man!
Drest in a little brief authority,—
Most ignorant of what he's most assured,
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep. *Ib.*

That in the captain's but a choleric word,
Which in the soldier is flat blasphemy. *Ib.*

Our compelled sins
Stand more for number than for account. *ii. 4.*

O pardon me, my lord; it oft falls out,
To have what we would have, we speak not
what we mean. *Ib.*

The miserable have
No other medicine but only hope. *iii. 1.*

Dar'st thou die?
The sense of death is most in apprehension;
And the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies. *Ib.*

If I must die,
I will encounter darkness as a bride,
And hug it in mine arms. *Ib.*

* See Middleton, *The Witch*, iii. 2:

"Though I be poor I'm honest."

Ay, but to die, and go we know not where ;
 To lie in cold obstruction, and to rot ;
 This sensible warm motion to become
 A kneaded clod ; and the delighted spirit
 To bathe in fiery floods, or to reside
 In thrilling region* of thick-ribbed ice ;
 To be imprisoned in the viewless winds,
 And blown with restless violence round about
 The pendent world ! *Ib.*

The weariest and most loathed worldly life
 That age, ache, penury, and imprisonment
 Can lay on nature, is a paradise
 To what we fear of death. *Ib.*

Virtue is bold, and goodness never fearful. *iii. 1.*

A very superficial, ignorant, unweighing fellow. *iii. 2.*

Back-wounding calumny
 The whitest virtue strikes. *Ib.*

Shame to him, whose cruel striking
 Kills for faults of his own liking ! *Ib.*

When rich villains have need of poor ones,
 Poor ones may make what price they will. *iii. 3.*

Take, oh, take those lips away,
 That so sweetly were forsworn.† *iv. 1.*

Seals of love, but sealed in vain,
 Sealed in vain. *Ib.*

Every true man's apparel fits your thief. *iv. 2.*

A fortified residence 'gainst the tooth of time,
 And rasure of oblivion. *v. 1.*

My business in this state
 Made me a looker-on here in Vienna. *Ib.*

They say best men are moulded out of faults ;
 And, for the most, become much more the
 better
 For being a little bad. *Ib.*

For truth is truth
 To th' end of the reckoning. *Ib.*

What's mine is yours, and what is yours is
 mine. *Ib.*

Horribly stuffed with epithets of war.
Othello (c. 1604). *i. 1.*

A fellow almost damned in a fair wife ;
 That never set a squadron in the field,
 Nor the division of a battle knows,
 More than a spinster. *Ib.*

The bookish theoretic. *Ib.*

Mere prattle without practice
 Is all his scholarship. *Ib.*

'Tis the curse of service ;
 Preferment goes by letter and affection,
 Not by the old gradation, where each second
 Stood heir to the first. *Ib.*

* In some editions "regions."

† This stanza, with an additional one, is found in Beaumont and Fletcher's *Rollo*, v. 2. The song is possibly a ballad current in Shakespeare's time, but Malone and other editors prefer to believe that it is by Shakespeare.

We cannot all be masters. *Ib.*

Whip me such honest knaves. *Ib.*

But I will wear my heart upon my sleeve
 For daws to peck at : I am not what I am. *Ib.*

Zounds, sir, you are one of those that will
 not serve God if the devil bid you. *Ib.*

Who would be a father ? *Ib.*

Though in the trade of war I have slain men,
 Yet do I hold it very stuff o' the conscience
 To do no contrived murder. I lack iniquity
 Sometime to do me service. *i. 2.*

The wealthy curled darlings of our nation. *Ib.*

For my particular grief
 Is of so floodgate and o'erbearing nature,
 That it engulfs and swallows other sorrows. *i. 3.*

Most potent, grave, and reverend signiors,
 My very noble and approved good masters,—
 That I have ta'en away this old man's daughter,
 ter,

It is most true ; true, I have married her :
 The very head and front of my offending
 Hath this extent, no more ! Rude am I in
 my speech,

And little blessed with the soft phrase of peace. *Ib.*

The tented field. *Ib.*

And little of this great world can I speak,
 More than pertains to feats of broil and battle ;
 And therefore little shall I grace my cause,
 In speaking for myself. *Ib.*

I will a round unvarnished tale deliver. *Ib.*

A maiden never bold ;
 Of spirit so still and quiet, that her motion
 Blushed at herself. *Ib.*

I ran it through, even from my boyish days,
 To the very moment that he bade me tell it :
 Wherein I spake of most disastrous chances ;
 Of moving accidents by flood and field ;
 Of hairbreadth 'scapes i' the imminent deadly
 breach ;

Of being taken by the insolent foe,
 And sold to slavery. *Ib.*

Wherein of antres vast, and deserts idle,
 Rough quarries, rocks, and hills whose heads
 touch heaven,

It was my hint to speak,—such was my process ;

And of the cannibals that each other eat,
 The Anthropophagi, and men whose heads
 Do grow beneath their shoulders. These
 things to hear

Would Desdemona seriously incline. *i. 3.*

She gave me for my pains a world of sighs :
 She swore,—In faith, 'twas strange, 'twas
 passing strange ;

'Twas pitiful, 'twas wondrous pitiful ;
 She wished she had not heard it ; yet she
 wished

That heaven had made her such a man : she
 thanked me ;

301a

And bade me, if I had a friend that loved her,
I should but teach him how to tell my story,
And that would woo her. Upon this hint I
spake :

She loved me for the dangers I had passed ;
And I loved her that she did pity them.
This is the only witchcraft I have used. *Ib.*

Take up this mangled matter at the best :
Men do their broken weapons rather use,
Than their bare hands. *Ib.*

I do perceive here a divided duty. *Ib.*

The robbed that smiles, steals something from
the thief. *Ib.*

The tyrant custom, most grave senators,
Hath made the flinty and steel couch of war,
My thrice-driven bed of down. *Ib.*

I saw Othello's visage in his mind. *Ib.*

A moth of peace. *Ib.*

She has deceived her father, and may thee. *Ib.*

I will incontinently drown myself. *Ib.*

Virtue ! a fig ! 'tis in ourselves that we are
thus, or thus. *Ib.*

Put money in thy purse. *Ib.*

The food that to him now is as luscious as
locusts, shall be to him shortly as bitter as
coloquintida. *Ib.*

Thus do I ever make my fool my purse. *Ib.*

Framed to make women false. *Ib.*

I have 't ;—it is engendered ;—hell and night
Must bring this monstrous birth to the world's
light. *Ib.*

A maid

That paragons description and wild fame ;
One that excels the quirks of blazoning pens.
ii. 1.

Do not put me to 't,
For I am nothing if not critical. *Ib.*

I am not merry, but I do beguile
The thing I am, by seeming otherwise. *Ib.*

She that could think, and ne'er disclose her
mind,

See suitors following, and not look behind. *Ib.*

To suckle fools, and chronicle small beer. *Ib.*

O most lame and impotent conclusion ! *Ib.*

Is he not a most profane and liberal coun-
sellor ? *Ib.*

He speaks home, madam ; you may relish
him more in the soldier than in the scholar. *Ib.*

A subtle slippery knave. *Ib.*

Making him egregiously an ass. *Ib.*

Let's teach ourselves that honourable stop
Not to outsport discretion. *ii. 3.*

Potations pottle deep. *Ib.*

301b

And let me the canakin clink !

A soldier's a man ;

A life's but a span ;

Why, then, let a soldier drink. *Ib.*

Most potent in potting. *Ib.*

'Tis pride that pulls the country down.* *Ib.*

'Tis evermore the prologue to his sleep. *Ib.*

Silence that dreadful bell ! *Ib.*

The world hath noted, and your name is great
In mouths of wisest censure. *Ib.*

But men are men ; the best sometimes forget.
Ib.

Thy honesty and love doth mince this matter.
Ib.

Cassio, I love thee ;

But never more be officer of mine. *Ib.*

Ay, past all surgery. *Ib.*

Reputation, reputation, reputation ! O, I
have lost my reputation ! I have lost the
immortal part of myself, and what remains is
bestial. *Ib.*

O thou invisible spirit of wine, if thou hast
no name to be known by, let us call thee
devil ! *Ib.*

O that men should put an enemy in their
mouths, to steal away their brains ! *Ib.*

Had I as many mouths as Hydra, such an
answer would stop them all. *Ib.*

Every inordinate cup is unblessed, and the
ingredient is a devil. *Ib.*

Come, come ; good wine is a good familiar
creature, if it be well used. *Ib.*

How poor are they that have not patience !
What wound did ever heal, but by degrees ?
Ib.

Pleasure and action make the hours seem
short. *Ib.*

Excellent wretch ! Perdition catch my soul,
But I do love thee ! And when I love thee
not,

Chaos is come again. *iii. 3.*

Good name in man or woman, dear my lord,
Is the immediate jewel of their souls :

Who steals my purse, steals trash ; 'tis some-
thing, nothing ;

'Twas mine, 'tis his, and has been slave to
thousands ;

But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed. *Ib.*

O, beware, my lord, of jealousy ;
It is the green-eyed monster, which doth mock
The meat it feeds on. *Ib.*

* From the old ballad, "Take thy old cloak about
thee." In Percy's *Reliques* the line is given : "Itts
pride that puttis this countrey downe."

302a

But, O, what damnèd minutes tells he o'er,
Who dotes, yet doubts; suspects, yet fondly
loves.* *Ib.*

Poor and content is rich, and rich enough. *Ib.*

To be once in doubt,
Is once to be resolved. *Ib.*

If I do prove her haggard,
Though that her jesses were my dear heart-
strings,
I'd whistle her off, and let her down the wind
To prey at fortune. *Ib.*

I am declined
Into the vale of years. *Ib.*

That we can call these delicate creatures ours,
And not their appetites. *Ib.*

Trifles, light as air,
Are to the jealous confirmations strong
As proofs of holy writ. *Ib.*

Not poppy, nor mandragora,
Nor all the drowsy syrups of the world
Shall ever medicine thee to that sweet sleep
Which thou ow'dst yesterday. *Ib.*

He that is robbed, not wanting what is stolen,
Let him not know't, and he's not robbed at all. *Ib.*

O, now, for ever,
Farewell the tranquil mind! farewell content!
Farewell the plumèd troops,† and the big wars,
That make ambition virtue! O, farewell!
Farewell the neighing steed and the shrill
trump,

The spirit-stirring drum, the ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumstance of glorious
war!

And, O you mortal engines, whose rude throats
The immortal Jove's dread clamours counter-
feit,

Farewell! Othello's occupation's gone! *Ib.*

Be sure of it: give me the ocular proof. *Ib.*

No hinge, nor loop
To hang a doubt on. *Ib.*

On horror's head horrors accumulate:
Do deeds to make heaven weep, all earth
amazed. *Ib.*

But this denoted a foregone conclusion. *Ib.*

O, that the slave had forty thousand lives!
One is too poor, too weak for my revenge. *Ib.*

O, hardness to dissemble! *iii. 4.*

The hearts of old gave hands:
But our new heraldry is—hands not hearts. *Ib.*

I would have him nine years a killing. *iv. 1.*

O, she will sing the savageness out of a bear!
Ib.

But yet the pity of it, Iago!—O, Iago, the
pity of it, Iago! *Ib.*

* In the quarto edition "strongly loves" is the
reading, instead of "fondly loves."

† Troops. The quarto has "troop."

302b

I understand a fury in your words,
But not the words. *iv. 2.*

Had it pleased heaven
To try me with affliction; had he rained
All kinds of sores and shames on my bare head;
Steeped me in poverty to the very lips;
Given to captivity me and my utmost hopes;
I should have found in some part of my soul
A drop of patience: but, alas, to make me
A fixed figure, for the time of scorn*
To point his slow unmoving finger at! † *Ib.*

Patience, thou young and rose-lipped cherubin.
Ib.

O thou weed,
Who art so lovely fair, and smell'st so sweet,
That the sense aches at thee, would thou hadst
ne'er been born! *Ib.*

I will be hanged if some eternal villain,
Some busy and insinuating rogue,
Some cogging, cozening slave, to get some
office,
Have not devised this slander. *Ib.*

Fie, there is no such man; it is impossible.
Ib.

O heaven, that such companions thou'dst un-
fold,

And put in every honest hand a whip,
To lash the rascals naked through the world,
Even from the east to the west! *Ib.*

Sing willow, willow, willow. *iv. 3.*

'Tis neither here nor there. *Ib.*

Nay, whether he kill Cassio,
Or Cassio him, or each do kill the other,
Every way makes my game. *v. 1.*

He hath a daily beauty in his life. *Ib.*

This is the night
That either makes me, or fordoes me quite.
Ib.

It is the cause, it is the cause, my soul,—
Let me not name it to you, you chaste stars!—
It is the cause. *Ib.*

That whiter skin of hers than snow,
And smooth as monumental alabaster. *v. 2.*

Put out the light, and then—put out the light?
If I quench thee, thou flaming minister,
I can again thy former light restore,
Should I repent me;—but once put out thy
light,

Thou cunning'st pattern of excelling nature,
I know not where is that Promethean heat
That can thy light relume. *Ib.*

I will kill thee,
And love thee after. *Ib.*

Had all his hairs been lives, my great revenge
Had stomach for them all. *Ib.*

* "Time of scorn"—perhaps a misprint for "hand
of scorn."

† In the Folio:

"The fixed figure for the time of scorn
To point his slow and moving finger at."

303^a

My wife ! my wife ! what wife ?—I have no wife.

O, insupportable ! O heavy hour !
Methinks it should be now a huge eclipse
Of sun and moon. *Ib.*

It is the very error of the moon. *Ib.*

Then murder's out of tune,
And sweet revenge grows harsh. *Ib.*

A guiltless death I die. *Ib.*

O, the more angel she,
And you the blacker devil ! *Ib.*

She was false as water. *Ib.*

If heaven would make me such another world
Of one entire and perfect chrysolite,
I'd not have sold her for it. *Ib.*

But why should honour outlive honesty ? *Ib.*

Who can control his fate ? *Ib.*

Here is my journey's end, here is my butt,
And very sea-mark of my utmost sail. *Ib.*

I have done the state some service, and they
know 't. *Ib.*

Speak of me as I am ; nothing extenuate,
Nor set down aught in malice : then must you
speak

Of one that loved not wisely, but too well ;
Of one not easily jealous, but, being wrought,
Perplexed in the extreme : of one, whose hand
Like the base Indian,* threw a pearl away,
Richer than all his tribe : of one, whose sub-
dued eyes,

Albeit unused to the melting mood,
Drop tears as fast as the Arabian trees
Their medicinal gum. *Ib.*

All that is spoke is marred. *Ib.*

I kissed thee, ere I killed thee. *Ib.*

1st Witch :

When shall we three meet again,
In thunder, lightning, or in rain ?

2nd Witch :

When the hurlyburly's done,
When the battle's lost and won.

Macbeth (c. 1605). *i. 1.*

Fair is foul, and foul is fair. *Ib.*

Banners flout the sky. *i. 2.*

Though his bark cannot be lost,
Yet it shall be tempest-tossed. *i. 3.*

What are these,
So withered, and so wild in their attire,
That look not like the inhabitants o' the earth,
And yet are on 't ? *Ib.*

If you can look into the seeds of time,
And say, which grain will grow, and which will
not. *Ib.*

To be king
Stands not within the prospect of belief. *Ib.*

The earth hath bubbles, as the water has,
And these are of them. *Ib.*

303^b

The insane root,

That takes the reason prisoner. *Ib.*

And oftentimes, to win us to our harm,
The instruments of darkness tell us truths ;
Win us with honest trifles, to betray us
In deepest consequence. *Ib.*

Two truths are told,
As happy prologues to the swelling act
Of the imperial theme. *Ib.*

Present fears
Are less than horrible imaginings. *Ib.*

Nothing is
But what is not. *Ib.*

Come what come may,
Time and the hour runs through the roughest
day. *Ib.*

Nothing in his life
Became him like the leaving it ; he died
As one that had been studied in his death,
To throw away the dearest thing he owed
As 'twere a careless trifle. *i. 4.*

There's no art
To find the mind's construction in the face ;
He was a gentleman on whom I built
An absolute trust. *Ib.*

Yet do I fear thy nature ;
It is too full o' the milk of human kindness
To catch the nearest way ; thou wouldst be
great ;
Art not without ambition ; but without
The illness should attend it. What thou
wouldst highly
That wouldst thou holily ; wouldst not play
false,
And yet wouldst wrongly win. *i. 5.*

That no compunctious visitings of nature
Shake my fell purpose. *Ib.*

Your face, my thane, is as a book where men
May read strange matters. *Ib.*

Look like the innocent flower,
But be the serpent under it. *Ib.*

Coigne of vantage. *i. 6.*

If it were done when 'tis done, then 'twere
well
It were done quickly. *i. 7.*

That but this blow
Might be the be-all and the end-all here. *Ib.*

So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued,
against
The deep damnation of his taking off. *Ib.*

I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself,
And falls on the other. *Ib.*

I have bought
Golden opinions from all sorts of people. *Ib.*

Letting "I dare not" wait upon "I would,"
Like the poor cat i' the adage.* *Ib.*

* "Judean" for "Indian" in the First Folio.

* See Proverbs : "The cat would eat fish," etc.

304a

I dare do all that may become a man ;
Who dares do more is none. *Ib.*

Nor time nor place
Did then adhere. *Ib.*

We fail !
But screw your courage to the sticking-place,
And we'll not fail. *Ib.*

Memory, the warder of the brain. *Ib.*

False face must hide what the false heart doth
know. *Ib.*

There's husbandry in heaven ;
Their candles are all out. *ii. 1.*

Shut up
In measureless content. *Ib.*

Is this a dagger which I see before me,
The handle toward my hand ? Come, let me
clutch thee :—

I have thee not and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling as to sight ? or art thou but
A dagger of the mind, a false creation,
Proceeding from the heat-oppressèd brain ?
ii. 1.

Thou marshall'st me the way that I was going.
Ib.

Hear it not, Duncan ; for it is a knell
That summons thee to heaven or to hell ! *Ib.*

The fatal bellman,
Which gives the stern'st good-night. *ii. 2.*

The attempt, and not the deed,
Confounds us. *Ib.*

Consider it not so deeply. *Ib.*

I had most need of blessing, and " Amen " —
Stuck in my throat. *Ib.*

Methought I heard a voice cry, " Sleep no
more !

Macbeth does murder sleep,"—the innocent
sleep ;

Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great Nature's second
course,

Chief nourisher in life's feast.* *Ib.*

Infirm of purpose ! *Ib.*

Will all great Neptune's ocean wash this blood
Clean from my hand ? No ; this my hand
will rather

The multitudinous seas incarnadine,
Making the green—one red. *Ib.*

The labour we delight in physics pain. *ii. 3.*
Shake off this downy sleep, death's counterfeit,
Ib.

The wine of life is drawn, and the mere lees
Is left this vault to brag of. *Ib.*

Who can be wise, amazed, temperate, and
furious,

Loyal and neutral, in a moment ? No man.
Ib.

304b

To show an unfelt sorrow is an office
Which the false man does easy. *I*

There's daggers in men's smiles. *Ib.*

Upon my head they put a fruitless crown,
And put a barren sceptre in my gripe,
Thence to be wrenched with an unlineal hand,
No son of mine succeeding. *iii. 1.*

Ay, in the catalogue ye go for men. *Ib.*

I am one, my liege,
Whom the vile blows and buffets of the world
Have so incensed, that I am reckless what
I do to spite the world. *Ib.*

Naught's had, all's spent,
Where our desire is got without content :
'Tis safer to be that which we destroy,
Than, by destruction, dwell in doubtful joy.
iii. 2.

Things without all remedy
Should be without regard ; what's done is
done. *Ib.*

We have scotched the snake, not killed it. *Ib.*

After life's fitful fever he sleeps well.
Treason has done his worst : nor steel, nor
poison,
Malice domestic, foreign levy, nothing,
Can touch him further. *Ib.*

A deed of dreadful note. *Ib.*

But now I am cabined, cribbed, confined,
bound in. *iii. 4.*

Now good digestion wait on appetite,
And health on both ! *Ib.*

Thou canst not say I did it : never shake
Thy gory locks at me. *Ib.*

Thy bones are marrowless, thy blood is cold ;
Thou hast no speculation in those eyes
Which thou dost glare with. *Ib.*

What man dare, I dare :
Approach thou like the rugged Russian bear,
The armed rhinoceros, or the Hyrcan tiger ;
Take any shape but that, and my firm nerves
Shall never tremble. *Ib.*

Hence, horrible shadow !
Unreal mockery, hence ! *Ib.*

You have displaced the mirth, broke the good
meeting,
With most admired disorder. *Ib.*

Can such things be,
And overcome us like a summer's cloud,
Without our special wonder ? *Ib.*

Stand not upon the order of your going,
But go at once. *Ib.*

Macb. What is the night ?

Lady M. Almost at odds with morning.
Ib.

And you all know, security
Is mortal's chiefest enemy. *iii. 5.*

Double, double, toil and trouble. *iv. 1.*

* In Hamner's edition the " voice " is continued to the end of Macbeth's speech. Johnson made it stop at "murder sleep" (as above).

305a

Black spirits and white,
Red spirits and grey,
Mingle, mingle, mingle,
You that mingle may.*

By the pricking of my thumbs,
Something wicked this way comes;
Open locks, whoever knocks.

How now, you secret, black, and midnight
hags!

A deed without a name.

But yet I'll make assurance double sure,
And take a bond of fate.

What, will the line stretch out to the crack of
doom?

The weird sisters.

When our actions do not,
Our fears do make us traitors.

Angels are bright still, though the brightest
fell.

I would not be the villain that thou think'st,
For the whole space that's in the tyrant's
grasp,

And the rich East to boot.

Boundless intemperance
In nature is a tyranny; it hath been
The untimely emptying of the happy throne,
And fall of many kings.

Stands Scotland where it did?

What, man! ne'er pull your hat upon your
brows;

Give sorrow words: the grief that does not
speak
Whispers the o'erfraught heart, and bids it
break.

What, all my pretty chickens and their dam,
At one fell swoop?

But I must also feel it as a man;
I cannot but remember such things were,
That were most precious to me.

O, I could play the woman with mine eyes.

Out, damned spot! out, I say!

Fie, my lord, fie! a soldier, and afeared?

Yet who would have thought the old man
to have had so much blood in him?

All the perfumes of Arabia will not
Sweeten this little hand.

What's done cannot be undone.

Foul whisperings are abroad.

The devil damn thee black, thou cream-faced
loon!

Where gott'st thou that goose look?

This push
Will cheer me ever, or dis-seat me now.
I have lived long enough; my way of life
Is fall'n into the sear, the yellow leaf;

* This song is found in Middleton's *The Witch* (1604).
Act v. 2.

305b

And that which should accompany old age,
As honour, love, obedience, troops of friends,
I must not look to have; but in their stead,
Curses, not loud but deep; mouth-honour,
breath,
Which the poor heart would fain deny, and
dare not.

Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuffed bosom of that perilous stuff,
Which weighs upon the heart?

Throw physic to the dogs, I'll none of it.

I would applaud thee to the very echo,
That should applaud again.

Hang out our banners on the outward walls;
The cry is still, "They come." Our castle's
strength
Will laugh a siege to scorn.

I have supped full with horrors;
Direness, familiar to my slaughterous thoughts,
Cannot once start me.

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief
candle!

Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

To doubt the equivocation of the fiend,
That lies like truth.

There is no flying hence, nor tarrying here,
I 'gin to be a weary of the sun.

Blow, wind! come, wrack!
At least we'll die with harness on our back.

I bear a charmed life.

And be these juggling fiends no more believed,
That palter with us with a double sense;
That keep the word of promise to our ear,
And break it to our hope.

Lay on, Macduff;
And damned be he that first cries, "Hold,
enough!"

So young, and so untender?
King Lear (c. 1605). i. 1.

Come not between the dragon and his wrath.

Hence, and avoid my sight!

Time shall unfold what plighted cunning
hides.

My cue is villainous melancholy, with a sigh
like Tom o' Bedlam.

A very honest-hearted fellow, and as poor
as the king.

That which ordinary men are fit for, I am
qualified in; and the best of me is diligence.
Ib.

An thou canst not smile as the wind sits,
thou'lt catch cold shortly.
Ib.

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest.
i. 4.

Ingratitude, thou marble-hearted fiend,
More hideous, when thou show'st thee in a
child,
Than the sea-monster!
Ib.

How sharper than a serpent's tooth it is
To have a thankless child!
Ib.

Striving to better, oft we mar what's well.
Ib.

Zed! thou unnecessary letter!
ii. 2.

He cannot flatter, he,—
An honest mind and plain,—he must speak
truth!

An they will take it, so; if not, he's plain.
These kind of knaves I know.
Ib.

A good man's fortune may grow out at heels.
Ib.

Down, thou climbing sorrow,
Thy element's below!
iii. 4.

That, sir, which serves and seeks for gain,
And follows but for form,
Will pack when it begins to rain,
And leave thee in the storm.
Ib.

O, sir, you are old!
Nature in you stands on the very verge
Of her confine.
Ib.

I confess that I am old;
Age is unnecessary.
Ib.

O, let not women's weapons, water-drops,
Stain my man's cheeks!
Ib.

To wilful men,
The injuries that they themselves procure
Must be their schoolmasters.
Ib.

Blow, wind, and crack your cheeks! rage!
blow!
iii. 2.

A poor, infirm, weak, and despised old man.
Ib.

There was never yet fair woman but she
made mouths in a glass.
Ib.

I am a man
More sinned against than sinning.
Ib.

O, that way madness lies; let me shun that!
iii. 4.

Tom's a-cold.
Ib.

Take heed o' the foul fiend!
Ib.

Out-paramoured the Turk.
Ib.

'Tis a naughty night to swim in.
Ib.

Drinks the green mantle of the standing pool.
Ib.

But mice, and rats, and such small deer,
Have been Tom's food for seven long year.*
Ib.

The prince of darkness is a gentleman.
Ib.

Child Roland to the dark tower came,
His word was still—Fie, foh, and fum,
I smell the blood of a British man.
Ib.

The little dogs and all,
Tray, Blanch, and Sweet-heart, see, they bark
at me.
iii. 6.

Mastiff, greyhound, mongrel grim,
Hound or spaniel, brach or lym,†
Or bobtail tyke, or trundle-tail.
Ib.

The worst is not,
So long as we can say, "This is the worst."
iv. 1.

You are not worth the dust which the rude
wind
Blows in your face.
iv. 2.

Wisdom and goodness to the vile seem vile.
Ib.

Patience and sorrow strove
Who should express her goodliest.
iv. 3.

There she shook
The holy water from her heavenly eyes.
Ib.
Our foster-nurse of Nature is repose.
iv. 4.

How fearful
And dizzy 'tis, to cast one's eyes so low!
iv. 6.

Half-way down
Hangs one that gathers samphire, dreadful
trade!
Methinks he seems no bigger than his head;
The fishermen, that walk upon the beach,
Appear like mice.
Ib.

The murmuring surge,
That on the unnumbered idle pebbles chafes,
Cannot be heard so high.
Ib.

Ay, every inch a king.
Ib.

Down from the waist they are centaurs,
though women all above.
Ib.

Give me an ounce of civet, good apothecary,
to sweeten my imagination.
Ib.

A man may see how this world goes, with
no eyes. Look with thine ears.
Ib.

Lear: Thou hast seen a farmer's dog bark
at a beggar?—*Glo.*: Ay, sir.—*Lear*: And
the creature run from the cur? There thou
might'st behold the great image of authority:
a dog's obeyed in office.
Ib.

* "Ratons and myse and soche smale dere
That was his mete that vii. yere."
—*Sir Bevis of Hamtoun*, MS. Univ. Lib., Cambridge,
l. 1427.

† "Brach" an i "lym," hunting dogs; "lymeere"
is used by Chaucer for a dog led in a "liam," or
leash:

I asked oon, ladde a lymere;
"Say, fellow, who shal hunten here?"
Book of the Duchesses, l. 365.

307a

Through tattered clothes small vices do
appear ;
Robes and furred gowns hide all. Plate sin
with gold,
And the strong lance of justice hurtless breaks.

iv. 6.

When we are born, we cry that we are come
To this great stage of fools.

Ib.

Mine enemy's dog,

Though he had bit me, should have stood
that night

Against my fire.

iv. 7.

I am a very foolish, fond old man,
Fourscore and upward, not an hour more or
less ;

And, to deal plainly,
I fear I am not in my perfect mind.

Ib.

Men must endure

Their going hence, even as their coming
hither :

Ripeness is all.

v. 2.

Out-frown false fortune's frown.

v. 3.

The gods are just, and of our pleasant vices
Make instruments to plague* us.

Ib.

The wheel has come full circle.

Ib.

Cordelia, Cordelia ! stay a little.

Ib.

Her voice was ever soft,

Gentle, and low ; an excellent thing in woman.

Ib.

Vex not his ghost : Oh ! let him pass ! he
hates him,
That would upon the rack of this tough†
world

Stretch him out longer.

Ib.

He is gone indeed.

The wonder is he hath endured so long :
He but usurped his life.

Ib.

There's beggary in the love that can be
reckoned.

Antony and Cleopatra (c. 1606). Act i. 1.

The nature of bad news infects the teller.

i. 2.

There's a great spirit gone ! Thus did I
desire it :

What our contempt's do often hurl from us,
We wish it ours again.

Ib.

Indeed, the tears live in an onion that
should water this sorrow.

Ib.

In time we hate that which we often fear.

i. 3.

The demi-Atlas of this earth.

i. 5.

My salad days,

When I was green in judgment.

Ib.

Every time

Serves for the matter that is then born in it.

ii. 2.

I do not much dislike the matter, but
The manner of his speech.

Ib.

* In the quartos " scourge " is substituted for
" plague."

† Altered by Pope to " rough."

307b

We did sleep day out of countenance.

Ib.

For her own person,

It beggared all description.

Ib.

Age cannot wither her, nor custom stale
Her infinite variety.

Ib.

Read not my blemishes in the world's report.

ii. 3.

Music, moody food

Of us that trade in love.

ii. 5.

I will praise any man that will praise me.

ii. 6.

Ah, this thou should'st have done,
And not have spoke on't ! In me, 'tis villainy ;
In thee, 't had been good service.

ii. 7.

Ambition,

The soldier's virtue.

iii. 1.

If I lose mine honour,

I lose myself.

iii. 4.

Celerity is never more admired,

Than by the negligent.

iii. 7.

He wears the rose

Of youth upon him.

iii. 11.

To business that we love, we rise betime,
And go to 't with delight.

iv. 4.

This morning, like the spirit of a youth
That means to be of note, begins betimes.

Ib.

Eros, unarm ; the long day's task is done,
And we must sleep.

iv. 12.

Wishers were ever fools.

iv. 13.

O, withered is the garland of the war,
The soldier's pole is fallen.

Ib.

Let's do it after the high Roman fashion.

Ib.

A rarer spirit never

Did steer humanity : but you, gods, will
give us

Some faults to make us men.

v. 1.

His legs bestrid the ocean : his reared arm
Crested the world : his voice was propertyed
To all the tuned spheres.

v. 2.

For his bounty,

There was no winter in 't ; an autumn 'twas.

Ib.

Mechanic slaves,

With greasy aprons, rules, and hammers.

Ib.

His biting is immortal ; those that do die
of it do seldom or never recover.

Ib.

A very honest woman, but something given
to lie.

Ib.

If thou and nature can so gently part,
The stroke of death is as a lover's pinch,
Which hurts and is desired.

Ib.

He that trusts to you,

Where he should find you lions, finds you
hares ;

Where foxes, geese.

Coriolanus (c. 1606). Act i. 1.

Sighed forth proverbs,
That hunger broke stone walls, that dogs
must eat,
That meat was made for mouths, that the gods
sent not
Corn for the rich man only. *Ib.*
Nature teaches beasts to know their friends. *ii. 1.*

'Faith, there have been many great men
that have flattered the people, who ne'er
loved them. *ii. 2.*

I thank you for your voices, thank you—
Your most sweet voices. *ii. 3.*

Hear you this Triton of the minnows? mark you
His absolute "shall"? *iii. 1.*

His nature is too noble for the world:
He would not flatter Neptune for his trident,
Or Jove for 's power to thunder. His heart's
his mouth:

What his breast forges, that his tongue must
vent. *Ib.*

You common cry of curs! whose breath I
hate

As reek o' the rotten fens, whose loves I prize
As the dead carcases of unburi'd men
That do corrupt my air,—I banish you! *iii. 3.*

3. Servant. Where dwell'st thou?

Cor. Under the canopy . . . I' the city
of kites and crows. *iv. 5.*

A name unmusical to the Volscians' ears,
And harsh in sound to thine. *Ib.*

Those dove's eyes
Which can make gods forsworn. *v. 3.*

O, a kiss
Long as my exile, sweet as my revenge! *Ib.*

Chaste as the icicle,
That's curd'd by the frost from purest snow,
And hangs on Dian's temple. *Ib.*

The tartness of his face sours ripe grapes. *v. 4.*

At a few drops of women's rheum, which are
As cheap as lies. *v. 5.*

Measureless liar, thou hast made my heart
Too great for what contains it. *Ib.*

If you have writ your annals true, 'tis there,
That, like an eagle in a dove-cote, I
Flutter'd your Volscians in Corioli:
Alone I did it.—Boy! *Ib.*

Life every man holds dear; but the brave
man
Holds honour far more precious-dear than life. *Ib.*

But flies an eagle flight, bold, and forth on,
Leaving no tract behind.

Timon of Athens (c. 1607). *Act i. 1.*

'Tis not enough to help the feeble up,
But to support him after. *Ib.*

He that loves to be flattered is worthy of
the flatterer. *Ib.*

Men shut their doors against a setting sun. *i. 2.*

Varro's servant. Thou art not altogether a
fool.

Fool. Nor thou altogether a wise man:
as much foolery as I have, so much wit thou
lackest. *ii. 2.*

They froze into silence. *Ib.*

'Tis lack of kindly warmth. *Ib.*

Every man has his fault, and honesty is his. *iii. 1.*

Policy sits above conscience. *iii. 2.*

The devil knew not what he did when he
made man politic; he crossed himself by 't. *iii. 3.*

Nothing emboldens sin so much as mercy. *iii. 5.*

He's truly valiant, that can wisely suffer
The worst that man can breathe. *Ib.*

Timon will to the woods, where he shall find
The unkindest beast more kinder than
mankind. *iv. 1.*

We have seen better days. *iv. 2.*

O, the fierce wretchedness that glory brings
us! *Ib.*

The learnèd pate
Ducks to the golden fool: all is oblique;
There's nothing level in our cursèd natures,
But direct villainy. *iv. 3.*

I do proclaim
One honest man—mistake me not—but one;
No more, I pray—and he's a steward. *Ib.*

To sing a song that old was sung.
Pericles (c. 1608). *Act i. Prelude.*

It hath been sung at festivals,
On ember eves, and holy-ales;
And lords and ladies in their lives
Have read it for restoratives. *Ib.*

Few love to hear the sins they love to act. *i. 1.*

They do abuse the king, that flatter him;
For flattery is the bellows blows up sin. *i. 2.*

'Tis time to fear, when tyrants seem to kiss. *Ib.*

3rd Fisher. Master, I marvel how the
fishes live in the sea.

1st Fisher. Why, as men do a-land—the
great ones eat up the little ones. *Act ii. 1.*

'Tis more by fortune, lady, than by merit. *ii. 3.*

The cat with eyne of burning coal. *iii. Prelude.*

O you gods!
Why do you make us love your goodly gifts,
And snatch them straight away? *iii. 1.*

We are strong in custom. *Ib.*

SHAKESPEARE—*Cymbeline*—*Winter's Tale*

309a

A thing
Too bad for bad report.
Cymbeline (c. 1609). i. 1.
No vizard does become black villainy
So well as soft and tender flattery. Ib.
There cannot be a pinch in death
More sharp than this is. i. 2.
Boldness be my friend ! i. 7.
O sleep, thou ape of death ! ii. 2.
Hark, hark ! the lark at heaven's gate sings,*
And Phœbus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies ;
And winking Mary-buds begin
To ope their golden eyes ;
With everything that pretty is,
My lady sweet, arise ! ii. 3.
As chaste as unsunned snow. ii. 5.
There be many Cæsars,
Ere such another Julius. Britain is
A world by itself ; and we will nothing pay
For wearing our own noses. iii. 1.
You shall find us in our salt-water girdle. Ib.
O, for a horse with wings ! iii. 2.
Why, one that rode to his execution, man,
Could never go so slow. Ib.
Some griefs are med'cinable. Ib.
Prouder than rustling in unpaid-for silk. iii. 3.
How hard it is to hide the sparks of nature !
Ib.
No ; 'tis slander,
Whose edge is sharper than the sword ;
whose tongue
Outvenoms all the worms of Nile. iii. 4.
Men's vows are women's traitors. Ib.
Against self-slaughter
There is a prohibition so divine,
That cravens my weak hand. Ib.
Hath Britain all the sun that shines ? Ib.
Prythee, think
There's livers out of Britain. Ib.
As quarrelous as the weasel. Ib.
Plenty and peace breeds cowards ; hardness
ever
Of hardness is mother. iii. 6.
Weariness
Can snore upon the flint, when resty sloth
Finds the down pillow hard. Ib.
Society is no comfort
To one not sociable. iv. 2.
Though mean and mighty, rotting
Together, have one dust, yet reverence

309b

(That angel of the world) doth make distinction
Of place 'tween high and low. Ib.
Thersites' body is as good as Ajax',
When neither are alive. Ib.
Fear no more the heat o' the sun,
Nor the furious winter's rages ;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages :
Golden lads and girls all must,
As chimney-sweepers, come to dust. Ib.
Thou hast finished joy and moan. Ib.
Quiet consummation have ;
And renown'd be thy grave ! Ib.
Every good servant does not all commands. v. 1.
He had rather
Groan so in perpetuity, than be cured
By the sure physician, death. v. 4.
A thing of pity. Ib.
Many dream not to find, neither deserve,
And yet are steeped in favours. Ib.
He that sleeps feels not the toothache. Ib.
I would we were all of one mind, and one
mind good ; O, there were desolation of
gaolers and gallowses ! I speak against my
present profit, but my wish hath a preferment
in 't. Ib.
By medicine life may be prolonged, yet death
Will seize the doctor too. v. 5.
Who is 't can read a woman ? Ib.
Pardon's the word to all. Ib.
They that went on crutches ere he was
born, desire yet their life to see him a man.
The Winter's Tale (c. 1610). Act i. 1.
The wat'ry star.* i. 2.
There is no tongue that moves, none, none
't the world,
So soon as yours could win me. Ib.
You put me off with limber vows. Ib.
Two lads that thought there was no more
behind,
But such a day to-morrow as to-day,
And to be boy eternal. Ib.
Cram us with praise, and make us
As fat as tame things ; one good deed, dying
tongueless,
Slaughters a thousand waiting upon that.
Our praises are our wages. Ib.
He makes a July's day short as December. Ib.
Gone already !
Inch-thick, knee-deep, o'er head and ears, a
forked one ! Ib.

If I could find example
Of thousands that had struck anointed kings,
And flourished after, I'd not do 't ; but since

* "None but the lark so shrill and clear !
Now at Heaven's gate she claps her wings,
The morn not waking till she sings."
—John Lyly : *Alexander and Campaspe* (1574), Act v. 1.

* The moon.

310a

310b

Nor brass, nor stone, nor parchment bears not
one,
Let villainy forswear 't. *Ib.*

You may as well
Forbid the sea for to obey the moon. *Ib.*

'Tis safer to
Avoid what's grown, than question how 'tis
born. *Ib.*

A sad tale's best for winter;
I have one of sprites and goblins. *ii. 1.*

I will tell it softly,
Yond' crickets shall not hear it. *Ib.*

The silence often of pure innocence
Persuades, when speaking fails. *ii. 2.*

Slander,
Whose sting is sharper than the sword's. *ii. 3.*

I am a feather for each wind that blows. *Ib.*

There is no truth at all i' the oracle. *iii. 2.*

Fancies too weak for boys, too green and idle
For girls of nine! *Ib.*

What's gone, and what's past help,
Should be past grief. *Ib.*

'Tis a lucky day, boy, and we'll do good
deeds on 't. *iii. 3.*

Time. I that please some, try all. *iv. Chorus.*

For a quart of ale is a dish for a king. *iv. 2.*

Why, then comes in the sweet o' the year. *Ib.*

The lark, that tirra-lirra chants. *Ib.*

A snapper-up of unconsidered trifles. *Ib.*

My revenue is the silly cheat. *Ib.*

For the life to come, I sleep out the thought
of it. *Ib.*

I cannot tell, good sir, for which of his
virtues it was, but he was certainly whipped
out of the court. *Ib.*

Jog on, jog on the foot-path way,
And merrily hent the stile-a :

A merry heart goes all the day,
Your sad tires in a mile-a. *Ib.*

Daffodils,
That come before the swallow dares, and take
The winds of March with beauty. *iv. 3.*

Violets dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath. *Ib.*

When you do dance, I wish you
A wave i' the sea, that you might ever do
Nothing but that. *Ib.*

Nothing she does, or seems,
But smacks of something greater than herself,
Too noble for this place. *Ib.*

I think there is not half a kiss to choose
Who loves another best. *Ib.*

I love a ballad in print, a' life; for then
we are sure they are true. *Ib.*

To unpathed waters, undreamed shores. *Ib.*

Ha, ha! what a fool Honesty is! and
Trust his sworn brother, a very simple
gentleman! *Ib.*

Though I am not naturally honest, I am
so sometimes by chance. *Ib.*

Let me have no lying: it becomes none
but tradesmen. *Ib.*

How blessed are we that are not simple men!
Yet nature might have made me as these are;
Therefore, I'll not disdain. *Ib.*

All deaths are too few, the sharpest too easy. *Ib.*

Though authority be a stubborn bear, yet
he is often led by the nose with gold. Show
the inside of your purse to the outside of his
hand. *Ib.*

The odds for high and low's alike. *v. 1.*

If it be ne'er so false, a true gentleman may
swear it in the behalf of his friend. *v. 2.*

What care these roarers for the name of king?
The Tempest (c. 1611). *i. 1.*

He hath no drowning mark upon him; his
complexion is perfect gallows. *Ib.*

The wills above be done! but I would fain
die a dry death. *Ib.*

In the dark backward and abysm of time. *i. 2.*

Set all hearts i' the state
To what tune pleased his ear. *Ib.*

I, thus neglecting worldly ends, all dedicated
To closeness, and the bettering of my mind. *Ib.*

Made such a sinner of his memory,
To credit his own lie. *Ib.*

Your tale, sir, would cure deafness. *Ib.*

My library
Was dukedom large enough. *Ib.*

The very rats
Instinctively had quit it. *Ib.*

From the still-vexed Bermoothes. *Ib.*

I will be correspondent to command
And do my spriting* gently. *Ib.*

Come unto these yellow sands,
And then take hands:

Curtisied when you have and kissed,
The wild waves whist. *Ib.*

The strain of strutting chancicleer. *Ib.*

Full fathom five thy father lies;
Of his bones are coral made;

Those are pearls that were his eyes;
Nothing of him that doth fade,

* "Spriting" in some editions.

311a

But doth suffer a sea change
Into something rich and strange. *Ib.*

The fringed curtains of thine eye advance. *Ib.*

There's nothing ill can dwell in such a temple ;
If the ill spirit have so fair a house,
Good things will strive to dwell with 't. *Ib.*

Thou shalt be as free
As mountain winds. *Ib.*

He receives comfort like cold porridge. *ii. 1.*

A very ancient and fish-like smell. *ii. 2.*

Misery acquaints a man with strange bed-
fellows. *Ib.*

For she had a tongue with a tang. *Ib.*

Ferd. : Here's my hand.
Miranda : And mine, with my heart in 't. *iii. 1.*

He that dies pays all debts. *iii. 2.*

Travellers ne'er did lie,
Though fools at home condemn 'em. *iii. 3.*

I'll seek him deeper than e'er plummet
sounded. *iv. 1.*

Our revels now are ended. These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air ;
And like the baseless fabric of this vision
The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep. *iv. 1.*

For aye thy foot-licker. *Ib.*

I do begin to have bloody thoughts. *Ib.*

With foreheads villainous low. *Ib.*

Now does my project gather to a head. *v. 1.*

Where the bee sucks, there suck I ;
In a cowslip's bell I lie :
There I couch when owls do cry ;
On the bat's back I do fly
After summer, merrily. *Ib.*

Let us not burden our remembrances with
A heaviness that's gone. *Ib.*

THE HISTORICAL PLAYS

Lord of thy presence, and no land beside.
King John (c. 1595). *i. 1.*

And if his name be George, I'll call him Peter :
For new-made honour doth forget men's
names. *Ib.*

For he is but a bastard to the time,
That doth not smack of observation. *Ib.*

Sweet, sweet, sweet poison for the age's tooth.
Ib.

For courage mounteth with occasion. *ii. 1.*

311b

I, would that I were low laid in my grave ;
I am not worth this coil that's made for me. *Ib.*

He speaks plain cannon,—fire and smoke and
bounce. *ii. 2.*

Zounds ! I was never so bethumped with
words
Since first I called my brother's father dad. *Ib.*

Well, whiles I am a beggar, I will rail,
And say,—There is no sin, but to be rich ;
And, being rich, my virtue then shall be,
To say,—There is no vice, but beggary. *Ib.*

Thou ever strong upon the stronger side !
Thou Fortune's champion, that dost never
fight
But when her humorous ladyship is by,
To teach thee safety ! *iii. 1.*

Thou wear a lion's hide ! doff it for shame,
And hang a calf-skin on those recreant limbs ! *Ib.*

Old Time, the clock-setter, that bald sexton,
Time. *Ib.*

But now will canker sorrow eat my bud,
And chase the native beauty from his cheek. *iii. 4.*

Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form. *Ib.*

Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man. *Ib.*

When Fortune means to men most good,
She looks upon them with a threatening eye. *Ib.*

And he that stands upon a slippery place,
Makes nice of no vile hold to stay him up. *Ib.*

Methinks nobody should be sad but I. *iv. 1.*
How now, foolish rheum ! *Ib.*

Alas ! I then have chid away my friend :
He hath a stern look, but a gentle heart. *Ib.*

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to
garnish,
Is wasteful and ridiculous excess. *iv. 2.*

And, oftentimes, excusing of a fault
Doth make the fault the worse by the excuse. *Ib.*

We cannot hold mortality's strong hand. *Ib.*
Why do you bend such solemn brows on me ? *Ib.*

The spirit of the time shall teach me speed. *Ib.*

Another lean, unwashed artificer. *Ib.*

312a

How oft the sight of means to do ill deeds,
Makes ill deeds done!* Hadst thou not
been by,

A fellow by the hand of nature marked,
Quoted, and signed, to do a deed of shame. *Ib.*

Out of my sight and never see me more! *Ib.*

Whate'er you think, good words, I think,
were best. *Ib.*

Be great in act as you have been in thought.
v. 1.

Be stirring as the time; be fire with fire;
Threaten the threatener, and outface the
brow

Of bragging horror. *Ib.*

This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself.
v. 7.

Come the three corners of the world in arms,
And we shall shock them: nought shall make
us rue,

If England to itself do rest but true. *Ib.*

Time-honoured Lancaster.

King Richard II (c. 1596). *Act i. 1.*

Let's purge this choler without letting blood.
Ib.

The purest treasure mortal times afford,
Is spotless reputation; that away,
Men are but gilded loam, or painted clay.
A jewel in a ten times barred up chest
Is a bold spirit in a loyal breast.

Mine honour is my life; both grow in one;
Take honour from me, and my life is done. *Ib.*

We were not born to sue, but to command.
Ib.

That which in mean men we entitle patience,
Is pale cold cowardice in noble breasts. *i. 2.*

The hopeless word of—never to return. *i. 3.*

All places that the eye of heaven visits,
Are to a wise man ports and happy havens.
Ib.

Grief makes one hour ten. *Ib.*

There is no virtue like necessity. *Ib.*

For gnarling sorrow hath less power to bite
The man that mocks at it, and sets it light.
Ib.

O, who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite,
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summer's heat?
O, no! the apprehension of the good
Gives but the greater feeling to the worse. *Ib.*

Oh, but they say the tongues of dying men
Enforce attention, like deep harmony. *ii. 1.*

He tires betimes that spurs too fast betimes.
Ib.

312b

This royal throne of kings, this sceptred isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-Paradise;
This fortress, built by nature for herself
Against infection, and the hand of war;
This happy breed of men, this little world;
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this
England. *Ib.*

England, bound in with the triumphant sea. *Ib.*

The ripest fruit first falls, and so doth he. *Ib.*

Cozening hope; he is a flatterer,
A parasite, a keeper-back of death. *ii. 2.*

Comfort's in heaven; and we are on the earth,
Where nothing lives but crosses, care, and
grief. *Ib.*

Alas, poor duke! the task he undertakes
Is numbering sands, and drinking oceans dry:
Where one on his side fights, thousands will
fly. *Ib.*

I count myself in nothing else so happy
As in a soul remembering my good friends.
ii. 3.

Bloody with spurring, fiery-red with haste.
Ib.

Evermore thanks, the exchequer of the poor.
Ib.

I see my glory, like a shooting star,
Fall to the base earth from the firmament!
Thy sun sits weeping in the lowly west. *ii. 4.*

Eating the bitter bread of banishment. *iii. 1.*

Not all the water in the rough, rude sea
Can wash the balm from an anointed king.
iii. 2.

If angels fight,
Weak men must fall; for heaven still guards
the right. *Ib.*

O, call back yesterday, bid time return! *Ib.*

The worst is death, and death will have his
day. *Ib.*

Sweet love, I see, changing his property,
Turns to the sourest and most deadly hate.
Ib.

Of comfort no man speak:
Let's talk of graves, of worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth.
Let's choose executors, and talk of wills. *Ib.*

And nothing can we call our own but death.
Ib.

For heaven's sake let us sit upon the ground,
And tell sad stories of the death of kings. *Ib.*

He is come to ope
The purple testament of bleeding war. *iii. 3.*

And my large kingdom for a little grave,
A little little grave, an obscure grave. *Ib.*

* "Makes deeds ill done," in the original folio.

313^a

They well deserve to have
That know the strong'st and surest way to
get. *Ib.*

Gave
His body to that pleasant country's earth,
And his pure soul unto his captain, Christ,
Under whose colours he had fought so long. *iv. 1.*

Sweet peace conduct his sweet soul to the
bosom
Of good old Abraham ! *Ib.*

As in a theatre, the eyes of men,
After a well-graced actor leaves the stage,
Are idly bent on him that enters next,
Thinking his prattle to be tedious. *v. 2.*

How sour sweet music is,
When time is broke, and no proportion kept !
So is it in the music of men's lives. *v. 5.*

Pride must have a fall. *Ib.*

In those holy fields,
Over whose acres walked those blessed feet,
Which, fourteen hundred years ago, were
nailed,
For our advantage, on the bitter cross.

King Henry IV. Part 1. (c. 1597). *i. 1.*
It is a conquest for a prince to boast of. *Ib.*

Let us be Diana's foresters, gentlemen of
the shade, minions of the moon. *i. 2.*

Thou hast the most unsavoury similes. *Ib.*

The rusty curb of old father antic, the law. *Ib.*

I would thou and I knew where a com-
modity of good names were to be bought ! *Ib.*

O, thou hast damnable iteration ; and art,
indeed, able to corrupt a saint. *Ib.*

And now am I, if a man should speak truly,
little better than one of the wicked. *Ib.*

Why, Hal, 'tis my vocation, Hal ; 'tis no
sin for a man to labour in his vocation. *Ib.*

He was never yet a breaker of proverbs :
he will give the devil his due. *Ib.*

There's neither honesty, manhood, nor
good fellowship in thee. *Ib.*

I know them to be as true-bred cowards
as ever turned back. *Ib.*

If all the year were playing holidays,
To sport would be as tedious as to work. *Ib.*

A certain lord, neat, and trimly dressed,
Fresh as a bridegroom ; and his chin, new-
reaped,

Showed like a stubble-land at harvest home ;
He was perfumed like a milliner ;
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose, and took 't away again. *Ib.*

And as the soldiers bore dead bodies by,
He called them untaught knaves, unmannerly,
To bring a slovenly, unhandsome course
Betwixt the wind and his nobility. *Ib.*

313^b

So pestered with a popinjay. *Ib.*

He made me mad
To see him shine so brisk, and smell so sweet,
And talk so like a waiting-gentlewoman,
Of guns, and drums, and wounds. *Ib.*

And telling me the sovereign'st thing on earth
Was parmaceti for an inward bruise ;
And that it was great pity, so it was,
This villainous saltpetre should be digged
Out of the bowels of the harmless earth,
Which many a good tall fellow had destroyed*
So cowardly ; and but for these vile guns,
He would himself have been a soldier. *Ib.*

This bald, unjointed chat of his. *Ib.*

Never did base and rotten policy
Colour her working with such deadly wounds. *Ib.*

The blood more stirs
To rouse a lion, than to start a hare. *Ib.*

By heaven, methinks, it were an easy leap,
To pluck bright honour from the pale-faced
moon ;
Or dive into the bottom of the deep
Where fathom-line could never touch the
ground,
And pluck up drownèd honour by the locks. *Ib.*

But out upon this half-faced fellowship ! *Ib.*

Why what a candy deal of courtesy
This fawning greyhound then did proffer me ! *i. 3.*

I know a trick worth two of that. *ii. 1.*

If the rascal have not given me medicines
to make me love him, I'll be hanged ;
it could not be else. *ii. 2.*

Argument for a week, laughter for a month,
and a good jest for ever. *Ib.*

Falstaff sweats to death,
And lards the lean earth as he walks along. *Ib.*

Out of this nettle, danger, we pluck this
flower, safety. *ii. 3.*

Thou wilt not utter what thou dost not know ;
And so far will I trust thee, gentle Kate ! *Ib.*

A Corinthian, a lad of mettle, a good boy. *ii. 4.*

As merry as crickets. *Ib.*

Call you that backing of your friends ? A
plague upon such backing ! Give me them
that will face me. *Ib.*

A plague on all cowards, still say I. *Ib.*

I am a Jew else ; an Ebrew Jew. *Ib.*

Two rogues in buckram suits. *Ib.*

Three misbegotten knaves in Kendal green. *Ib.*

* Whereof that many a good felawe
Hath be distraught by sodein chaunce.
—Gower: *Confessio Amantis* (c. 1390), Book 3, 6.

314a

If reasons were as plenty as blackberries,
I would give no man a reason upon com-
pulsion, I. *Ib.*

Mark now, how a plain tale shall put you
down. *Ib.*

Instinct is a great matter; I was a coward
on instinct. *Ib.*

Watch to-night, pray to-morrow. *Ib.*

Ah! No more of that, Hal, an thou lovest
me. *Ib.*

What doth gravity out of his bed at mid-
night? *Ib.*

I will do it in King Cambyzes' vein. *Ib.*

If sack and sugar be a fault, heaven help
the wicked! *Ib.*

Banish plump Jack, and banish all the
world. *Ib.*

Play out the play. *Ib.*

O monstrous! but one half-pennyworth
of bread to this intolerable deal of sack! *Ib.*

At my nativity,
The front of heaven was full of fiery shapes
Of burning cressets. *iii. 1.*

And all the courses of my life do show,
I am not in the roll of common men. *Ib.*

Glend. I can call spirits from the vasty deep.
Hotspur. Why, so can I, or so can any man!
But will they come when you do call for
them? *Ib.*

O, while you live, tell truth, and shame the
devil. *Ib.*

I had rather be a kitten and cry mew,
Than one of these same metre ballad-mongers. *Ib.*

Mincing poetry,—
'Tis like the forced gait of a shuffling nag. *Ib.*

But in the way of bargain, mark you me,
I'll cavil on the ninth part of a hair. *Ib.*

And such a deal of skimble-skamble stuff
As puts me from my faith. *Ib.*

O, he's as tedious
As a tired horse, a railing wife;
Worse than a smoky house :—I had rather
live

With cheese and garlic in a windmill. *Ib.*

A good mouth-filling oath. *Ib.*

A fellow of no mark, nor likelihood. *iii. 2.*

By being seldom seen, I could not stir,
But like a comet, I was wondered at. *Ib.*

An I have not forgotten what the inside of
a church is made of, I am a peppercorn, a
brewer's horse. *iii. 3.*

Company, villainous company, hath been
the spoil of me. *Ib.*

You are so fretful, you cannot live long. *Ib.*

314b

Shall I not take mine ease in mine inn? *
Ib.

Zounds! how has he the leisure to be sick,
In such a justling time? *iv. 1.*

This sickness doth infect
The very life-blood of our enterprise. *Ib.*

I saw young Harry, with his beaver on,
His cuisses on his thighs, gallantly armed,
Rise from the ground like feathered Mercury,
And vaulted with such ease into his seat,
As if an angel dropped down from the clouds,
To turn and wind a fiery Pegasus,
And witch the world with noble horsemanship. *Ib.*

If I be not ashamed of my soldiers, I am
a soused gurnet. *iv. 2.*

The cankers of a calm world and a long
peace. *Ib.*

There's but a shirt and a half in all my
company. *Ib.*

Food for powder; they'll fill a pit as well
as better. *Ib.*

To the latter end of a fray, and the beginning
of a feast,
Fits a dull fighter, and a keen guest. *Ib.*

I do not think a braver gentleman,
More active-valiant, nor more valiant-young,
More daring, or more bold, is now alive,
To grace this latter age with noble deeds. *v. 1.*

I would it were bed-time, Hal, and all well. *Ib.*

Honour pricks me on. Yea, but how if
honour prick me off, when I come on? how
then? Can honour set-to a leg? No. Or
an arm? No. Or take away the grief of a
wound? No. Honour hath no skill in
surgery, then? No. What is honour? A
word. . . . Who hath it? He that died o'
Wednesday. Doth he feel it? No. Doth
he hear it? No. Is it insensible, then?
Yea, to the dead. But will it not live with
the living? No. Why? Detraction will
not suffer it—therefore, I'll none of it:
honour is a mere scutcheon :—and so ends
my catechism. *Ib.*

Look how we can, or sad, or merrily,
Interpretation will misquote our looks. *v. 2.*

Two stars keep not their motion in one sphere. *v. 4.*

Fare thee well, great heart!
Ill-weaved ambition, how much art thou
shrunk!

When that this body did contain a spirit,
A kingdom for it was too small a bound:
But now two paces of the vilest earth
Is room enough :—This earth, that bears
thee dead,
Bears not alive so stout a gentleman. *Ib.*

* A proverbial expression. See J. Heywood's pro-
verbs (1546), ro. "To let the world wag and take
mine ease in mine inn."

315a

Poor Jack; farewell!

I could have better spared a better man. *Ib.*The better part of valour is discretion. *Ib.*

Full bravely hast thou fleshed

Thy maiden sword. *Ib.*Lord, lord, how the world is given to lying! *Ib.*I'll purge, and leave sack, and live cleanly,
as a nobleman should do. *Ib.*Even such a man, so faint, so spiritless,
So dull, so dead in look, so woe-begone,
Drew Priam's curtain in the dead of night,
And would have told him, half his Troy was
burned.**King Henry IV. Part 2. (c. 1598). i. 1.**See what a ready tongue suspicion hath. *Ib.*Yet the first bringer of unwelcome news
Hath but a losing office; and his tongue
Sounds ever after as a sullen bell,
Remembered knolling a departed friend. *Ib.*I am not only witty in myself, but the
cause that wit is in other men. *ii. 2.*Your lordship, though not clean past your
youth, hath yet some smack of age in you,
some relish of the saltiness of time. *Ib.*I am poor as Job, my lord, but not so
patient. *Ib.*We that are in the vaward of our youth. *Ib.*For my voice, I have lost it with hollaing,
and singing of anthems. *Ib.*It was always yet the trick of our English
nation, if they have a good thing to make it
too common.* *Ib.*Wake not a sleeping wolf. *Ib.*O, thoughts of men accurst!
Past and to come seem best; things present,
worst. *ii. 3.*He hath eaten me out of house and home.† *ii. 1.*Thus we play the fool with the time; and
the spirits of the wise sit in the clouds and
mock us. *ii. 2.*So that in speech, in gait,
In diet, in affections of delight,
In military rules, humours of blood,
He was the mark and glass, copy and book,
That fashioned others. And him—O won-
drous him!O miracle of men! *ii. 3.*A good heart's worth gold. *ii. 4.*Then death rock me asleep, abridge my
doleful days!Why then let grievous, ghastly, gaping
woundsUntwine the sisters three! *Ib.*

* This passage is not in the Folio edition.

† A proverbial expression. Cf. *Towneley Papers*
(c. 1388), No. 13, line 245: "I were eaten out of house
and harbour."

315b

Patch up thine old body for heaven. *Ib.*

O sleep! O gentle sleep!

Nature's soft nurse, how have I frightened thee,
That thou no more wilt weigh mine eyelids
down,And steep my senses in forgetfulness? *iii. 1.*Uneasy lies the head that wears a crown. *Ib.*Death, as the Psalmist saith, is certain to
all; all shall die. How a good yoke of
bullocks at Stamford fair? *iii. 2.*I will maintain the word with my sword
to be a good soldier-like word, and a word
of exceeding good command. Accommo-
dated: That is, when a man is, as they say,
accommodated: or, when a man is,—being,—
whereby,—he may be thought to be ac-
commodated; which is an excellent thing. *Ib.*Thou wilt be as valiant as the wrathful
dove, or most magnanimous mouse. *Ib.*Most forcible Feeble. *Ib.*We have heard the chimes at midnight. *Ib.*I care not;—a man can die but once;—
we owe a death. *Ib.*He that dies this year is quit for the next. *Ib.*How subject we old men are to this vice of
lying! *Ib.*He was, for all the world, like a forked
radish, with a head fantastically carved
upon it with a knife. *Ib.*A rotten case abides no handling. *iv. 1.*Against ill chances men are ever merry;
But heaviness foreruns the good event. *iv. 2.*A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser. *Ib.*I may justly say with the hook-nosed
fellow of Rome—"I came, saw, and over-
came." (See p. 679b note.) *iv. 3.*A man cannot make him laugh;—but
that's no marvel; he drinks no wine. *Ib.*If I had a thousand sons, the first human
principle I would teach them should be—to
forswear thin potations. *Ib.*He hath a tear for pity, and a hand
Open as day for melting charity:
Yet, notwithstanding, being incensed, he's
flint. *iv. 4.*O polished perturbation! golden care! *Ib.*Thy wish was father, Harry, to that thought. *Ib.*

Commit

The oldest sins the newest kind of ways. *Ib.*A joint of mutton, and any pretty little
tiny kick-shaws. *v. 1.*

316a

It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another: therefore let men take heed of their company. *Ib.*

Not Amurath an Amurath succeeds,
But Harry, Harry. *v. 2.*

A foutra for the world, and worldlings base!
I speak of Africa and golden joys. *v. 3.*

Under which king, Bezonian? speak, or die!
Ib.

Where is the life that late I led? *Ib.*

How ill white hairs become a fool and jester!
Ib.

Presume not that I am the thing I was. *Ib.*

If you look for good speech now, you
undo me. *Epilogue.*

Consideration, like an angel, came,
And whipped the offending Adam out of him
King Henry V (c. 1599). *i. 1.*

Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter: that, when he speaks,
The air, a chartered libertine, is still. *Ib.*

The strawberry grows underneath the nettle,
And wholesome berries thrive and ripen best,
Neighbour'd by fruit of baser quality.* *Ib.*

And make your chronicle as rich with praise
As is the ooze and bottom of the sea
With sunken wreck and sumless treasures.
i. 2.

For now sits Expectation in the air.
ii. Chorus.

Though patience be a tired mare, yet she
will plod. *ii. 1.*

Base is the slave that pays. *Ib.*

He's in Arthur's bosom, if ever man went
to Arthur's bosom. 'A made a finer end, and
went away, an it had been any christom child.
ii. 3.

I knew there was but one way; for his
nose was as sharp as a pen, and 'a babbled
of green fields. *Ib.*

Now I, to comfort him, bid him 'a should
not think of God; I hoped there was no need
to trouble himself with any such thoughts yet.
Ib.

'A said once, the devil would have him about
women. *Ib.*

Trust none;
For oaths are straw, men's faiths are wafer-
cakes,
And hold-fast is the only dog. *Ib.*

* Next the foule nettle, rough and thikke,
The rose waxeth swote (sweet), and smothe and
softe.

—*Chaucer: Troilus*, Book I, 948. (Taken from Alanus
de Insulis (Alan Lisle) *Liber Parabolarum*: "Fragrantes
vicina rosas urtica perurit.")

316b

Self-love, my liege, is not so vile a sin
As self-neglecting. *ii. 4.*

Once more unto the breach, dear friends, once
more,
Or close the wall up with our English dead!
Ib.

I see you stand like greyhounds in the slips,
Straining upon the start. *iii. 1.*

What rein can hold licentious wickedness,
When down the hill he holds his fierce career?
iii. 3.

Is not their climate foggy, raw, and dull?
iii. 5.

And giddy Fortune's furious fickle wheel.
iii. 6.

Advantage is a better soldier than rashness.
Ib.

I thought upon one pair of English legs
Did march three Frenchmen. *Ib.*

There is some soul of goodness in things evil,
Would men observingly distil it out. *iv. 1.*

Thus may we gather honey from the weed,
And make a moral of the devil himself. *Ib.*

Art thou officer?
Or art thou base, common and popular? *Ib.*

From my heart-string
I love the lovely bully. *Ib.*

Every subject's duty is the king's; but
every subject's soul is his own. *Ib.*

Gets him to rest, crammed with distressful
bread. *Ib.*

The fewer men, the greater share of honour.
iv. 3.

But if it be a sin to covet honour,
I am the most offending soul alive. *Ib.*

Our names,
Familiar in his mouth* as household words. *Ib.*

Be in their flowing cups freshly remembered.
Ib.

This story shall the good man teach his son.
Ib.

We few, we happy few, we band of brothers.
Ib.

And so espoused to death, with blood he sealed
A testament of noble-ending love. *iv. 6.*

And all my mother came into mine eyes,
And gave me up to tears. *Ib.*

There is occasions and causes why and
wherefore in all things. *v. 1.*

An angel is like you, Kate, and you are like
an angel. *v. 2.*

For these fellows of infinite tongue, that can
rhyme themselves into ladies' favours, they do
always reason themselves out again! *Ib.*

* "Their mouths" in the quarto.

SHAKESPEARE—*King Henry VI, Parts 1, 2, & 3.*

317a

If he not fellow with the best king, thou
shalt find the best king of good fellows. *Ib.*
Nice customs curtesy to great kings. *Ib.*

Hung be the heavens with black, yield day to
night!

King Henry VI. Part 1 (c. 1592). *i. 1.*

Expect Saint Martin's summer, halcyon days. *i. 2.*

Glory is like a circle in the water
Which never ceaseth to enlarge itself,
Till, by broad spreading, it disperse to nought. *Ib.*

Unbidden guests

Are often welcomest when they are gone. *ii. 2.*

But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw. *ii. 4.*

Thy promises are like Adonis' gardens,
That one day bloomed, and fruitful were the
next. *i. 6.*

Undaunted spirit in a dying breast! *iii. 2.*

One drop of blood drawn from thy country's
bosom,
Should grieve thee more than streams of
foreign gore. *iii. 3.*

He then that is not furnished in this sort,
Doth but usurp the sacred name of knight. *iv. 1.*

I owe him little duty and less love. *iv. 4.*

She's beautiful, and therefore to be woo'd;
She is a woman, therefore to be won. *v. 3.*

I am a soldier, and unapt to weep,
Or to exclaim on fortune's fickleness. *Ib.*

For what is wedlock forcèd but a hell?
v. 6.

Rancour will out.
King Henry VI. Part 2 (c. 1591). *i. 1.*

Could I come near your beauty with my nails,
I'd set my ten commandments in your face. *i. 3.*

Smooth runs the water where the brook is
deep. *iii. 1.*

What know I how the world may deem of me?
iii. 2.

Who finds the heifer dead, and bleeding fresh,
And sees fast by a butcher with an axe,
But will suspect 'twas he that made the
slaughter?

Who finds the partridge in the puttock's nest,
But may imagine how the bird was dead,
Although the kite soar with unbloodied beak?
Even so suspicious is this tragedy. *Ib.*

What stronger breastplate than a heart un-
tainted?
Thrice is he armed that hath his quarrel just. *Ib.*

Disturb him not, let him pass peaceably!
iii. 3.

He dies, and makes no sign: O God, forgive
him! *Ib.*

317b

Forbear to judge, for we are sinners all.—
Close up his eyes, and draw the curtains close;
And let us all to meditation. *Ib.*

The gaudy, blabbing, and remorseful day.
Is crept into the bosom of the sea. *iv. 1.*

Small things make base men proud. *Ib.*

There's no better sign of a brave mind than
a hard hand. *iv. 2.*

Beggary is valiant. *Ib.*

The first thing we do, let's kill all the lawyers. *Ib.*

Is not this a lamentable thing, that of the
skin of an innocent lamb should be made
parchment; that parchment, being scribbled
o'er, should undo a man? *Ib.*

Thou hast most traitorously corrupted the
youth of the realm in erecting a grammar
school. *iv. 7.*

Kent, in the commentaries of Cæsar writ,
Is termed the civillest place of all this isle. *Ib.*

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to
heaven. *Ib.*

Was ever feather so lightly blown to and
fro, as this multitude? *iv. 8.*

Was never subject longed to be a king,
As I do long and wish to be a subject. *iv. 9.*

Lord, who would live turmoiled in the court,
And may enjoy such quiet walks as these!
iv. 10.

The unconquered soul of Cade is fled. *Ib.*

A subtle traitor needs no sophister. *v. 1.*

Hold, Warwick, seek thee out some other
chase,
For I myself must hunt this deer to death. *v. 2.*

To make a shambles of the parliament house.
King Henry VI. Part 3 (c. 1591). *i. 1.*

Frowns, words, and threats,
Shall be the war that Henry means to use. *Ib.*

In whose cold blood no spark of honour bides. *Ib.*

Hadst thou but loved him half so well as I,
Or felt that pain which I did for him once,
Or nourished him, as I did with my blood. *Ib.*

An oath is of no moment, not being took
Before a true and lawful magistrate. *i. 2.*

How sweet a thing it is to wear a crown,
Within whose circuit is Elysium,
And all that poets feign of bliss and joy. *Ib.*

A crown, or else a glorious tomb!
A sceptre, or an earthly sepulchre! *i. 4.*

Thou art as opposite to every good,
As the Antipodes are unto us,
Or as the south to the septentrion. *Ib.*

318a

But Hercules himself must yield to odds ;
And many strokes, though with a little axe,
Hew down and fell the hardest timbered oak.

ii. 1.

The smallest worm will turn, being trodden on.

ii. 2.

Didst thou never hear
That things ill got had ever bad success ?
And happy always was it for that son,
Whose father, for his hoarding, went to hell ?

Ib.

And I, like one lost in a thorny wood,
That rents the thorns, and is rent with the thorns

Seeking a way, and straying from the way ;
Not knowing how to find the open air,
But toiling desperately to find it out.

iii. 2.

For though usurpers sway the rule a while,
Yet heavens are just, and time suppresseth wrongs.

iii. 3.

Warwick, peace !

Proud setter-up and puller-down of kings !

Ib.

Hasty marriage seldom proveth well.

iv. 1.

Trust not him that once hath broken faith.

iv. 4.

A little fire is quickly trodden out,
Which, being suffered, rivers cannot quench.

iv. 8.

Suspicion always haunts the guilty mind ;
The thief doth fear each bush an officer.

v. 6.

Down, down to hell ; and say I sent thee thither.

Ib.

I, that have neither pity, love, nor fear.

Ib.

Now is the winter of our discontent
Made glorious summer by this sun of York.

King Richard III (1593).

i. 1.

Our stern alarums changed to merry meetings,
Our dreadful marches to delightful measures :
Grim-visaged war hath smoothed his wrinkled front,

And now,—instead of mounting barbed steeds,
To fright the souls of fearful adversaries,
He capers nimbly in a lady's chamber,
To the lascivious pleasing of a lute.

Ib.

Deformed, unfinished, sent before my time
Into this breathing world, scarce half made up,
And that so lamely and unfashionable
That dogs bark at me, as I halt by them.

Ib.

This weak piping time of peace.

Ib.

Simple, plain Clarence, I do love thee so,
That I will shortly send thy soul to heaven.

Ib.

No beast so fierce but knows some touch of pity.

i. 2.

Vouchsafe, divine perfection of a woman.

Ib.

Vouchsafe, diffused infection of a man.

Ib.

To leave this king encounter of our wits.

Ib.

318b

I never sued to friend nor enemy ;
My tongue could never learn sweet smoothing word ;

But, now thy beauty is proposed my fee,
My proud heart sues, and prompts my tongue to speak.

Ib.

Teach not thy lip such scorn ; for it was made
For kissing, lady, not for such contempt.

Ib.

Was ever woman in this humour wooed ?

Was ever woman in this humour won ?

Ib.

Framed in the prodigality of nature.

Ib.

Because I cannot flatter and speak* fair,
Smile in men's faces, smooth, deceive, and cog,
Duck with French nods and apish courtesy,
I must be held a rancorous enemy.

Cannot a plain man live, and think no harm,
But thus his simple truth must be abused

By silken, sly, insinuating Jacks ?

i. 3.

The world is grown so bad,
That wrens make prey where eagles dare not perch ;

Since every Jack became a gentleman,
There's many a gentle person made a Jack.

Ib.

And thus I clothe my naked villainy
With odd old ends stol'n forth of holy writ ;
And seem a saint, when most I play the devil.

Ib.

We will not stand to prate ;
Talkers are no good doers.

Ib.

Your eyes drop mill-stones, when fools' eyes fall tears.

Ib.

Oh I have passed a miserable night,
So full of fearful dreams, of ugly sights,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 'twere to buy a world of happy days ;
So full of dismal terror was the time !

i. 4.

O Lord ! methought what pain it was to drown !

What dreadful noise of water in mine ears !
What sights of ugly death within mine eyes !
Methought I saw a thousand fearful wrecks ;
A thousand men that fishes gnawed upon ;
Wedges of gold, great anchors, heaps of pearl,
Inestimable stones, unvalued jewels,
All scattered in the bottom of the sea ;
Some lay in dead men's skulls : and in those holes,

Where eyes did once inhabit, there were crept
(As 'twere in scorn of eyes) reflecting gems,
That wooed the slimy bottom of the deep,
And mocked the dead bones that lay scattered by.

Ib.

An outward honour for an inward toil.

Ib.

They often feel a world of restless cares.

Ib.

Some certain dregs of conscience are yet within me.

Ib.

* "Speak" in the quartos ; "look" in the Folio.

319a

First Murderer. Relent! 'tis cowardly, and womanish.

Clarence. Not to relent is beastly, savage, devilish. *Ib.*

'Tis death to me to be at enmity;
I hate it, and desire all good men's love. *ii. 1.*

I do not know that Englishman alive,
With whom my soul is any jot at odds,
More than the infant that is born to-night:
I thank my God for my humility. *Ib.*

By a divine instinct men's minds mistrust
Ensuing danger. *ii. 3.*

Small herbs have grace, great weeds do grow
apace. *Ib.*

If 'twere not she, I cannot tell who told me.
ii. 4.

You are too senseless-obstinate, my lord,
Too ceremonious and traditional. *iii. 1.*

So wise, so young, they say, do ne'er live long.
Ib.

I moralise two meanings in one word. *Ib.*

So cunning, and so young, is wonderful. *Ib.*

He's all the mother's, from the top to toe. *Ib.*

When clouds are seen, wise men put on their
cloaks. *iii. 3.*

I think there's never man in Christendom
Can lesser hide his hate or love than he.
iii. 4.

Lives, like a drunken sailor, on the mast;
Ready, with every nod, to tumble down. *Ib.*

Doubt not, my lad, I'll play the orator,
As if the golden fee, for which I plead,
Were for myself. *iii. 5.*

High-reaching Buckingham grows circum-
spect. *iv. 2.*

Gold were as good as twenty orators. *Ib.*

I am not in the giving vein to-day. *Ib.*

Hover about me with your airy wings. *iv. 4.*

Let not the heavens hear these tell-tale women
Rail on the Lord's anointed! *Ib.*

An honest tale speeds best, being plainly told.
Ib.

Relenting fool, and shallow, changing woman!
Ib.

Thus far into the bowels of the land
Have we marched on without impediment.
v. 2.

True hope is swift, and flies with swallow's
wings;
Kings it makes gods, and meaner creatures
kings. *Ib.*

Besides, the king's name is a tower of strength.
v. 3.

I have not that alacrity of spirit,
Nor cheer of mind, that I was wont to have.
Ib.

319b

Give me another horse,—bind up my
wounds,—
Have mercy, Jesu!—soft! I did but dream.
O coward conscience, how dost thou afflict me!
Ib.

My conscience hath a thousand several
tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain. *Ib.*

There is no creature loves me;
And if I die, no soul shall pity me. *Ib.*

By the apostle Paul, shadows to-night
Have struck more terror to the soul of Richard,
Than can the substance of ten thousand
soldiers. *Ib.*

For the self-same heaven
That frowns on me, looks sadly upon him. *Ib.*

A thing devised by the enemy. *Ib.*

Conscience is but a word that cowards use,
Devised at first to keep the strong in awe. *Ib.*

A horse! a horse! my kingdom for a horse! *
v. 4.

Slave! I have set my life upon a cast,
And I will stand the hazard of the die.
I think there be six Richmonds in the field.
Ib.

Order gave each thing view.
King Henry VIII (c. 1613). *i. 1.*

The force of his own merit makes his way. *Ib.*

Heat not a furnace for your foe so hot
That it do singe yourself. *Ib.*

As merry,
As, first, good company, good wine, good
welcome,
Can make good people. *i. 4.*

Two women placed together makes cold
weather. *Ib.*

Of her, that loves him with that excellence
That angels love good men with. *ii. 2.*

This bold bad man.† *Ib.*

He was a fool,
For he would needs be virtuous. *Ib.*

Verily,
I swear 'tis better to be lowly born,
And range with humble livers in content,
Than to be perked up, in a glist'ring grief,
And wear a golden sorrow. *ii. 3.*

I swear again, I would not be a queen
For all the world. *Ib.*

I have been to you a true and humble wife,
At all times to your will conformable. *ii. 4.*

But your heart
Is crammed with arrogancy, spleen, and pride.
Ib.

* "A man! a man! My kingdom for a man!"
—*Marston: The Scourge of Villainy* (1598).

"A boat! a boat! a full hundred marks for a boat!"
—*Marston: Eastward Ho* (1605).

"A fool! a fool! my coxcomb for a fool!"
—*Marston: Parasitaster* (1606).

† "A bold, bad man."—*Spenser: Faerie Queen*, 36.

SHAKESPEARE—*King Henry VIII.—Venus and Adonis*

320a

In sweet music is such art,
Killing care, and grief of heart
Fall asleep, or hearing die.

iii. 1.

A spleeny Lutheran.

iii. 2.

'Tis well said again ;
And 'tis a kind of good deed to say well :
And yet words are no deeds.

Ib.

And then to breakfast, with
What appetite you have.

Ib.

O negligence,
Fit for a fool to fall by !

Ib.

I have touched the highest point of all my
greatness ;

And from that full meridian of my glory,
I haste now to my setting : I shall fall,
Like a bright exhalation in the evening,
And no man see me more.

Ib.

Press not a falling man too far.

Ib.

Farewell, a long farewell, to all my greatness !
This is the state of man : to-day he puts forth
The tender leaves of hope ; to-morrow blossoms,

And bears his blushing honours thick upon
him :

The third day comes a frost, a killing frost ;
And,—when he thinks, good easy man, full
surely

His greatness is a-ripening,—nips his root,
And then he falls, as I do. I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory ;
But far beyond my depth : my high-blown
pride

At length broke under me ; and now has left
me

Weary and old with service, to the mercy
Of a rude stream that must for ever hide me.
Vain pomp and glory of this world, I hate ye ;
I feel my heart new opened. O how wretched
Is that poor man that hangs on princes'
favours !

There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women
have :—

And when he falls, he falls like Lucifer,
Never to hope again.

Ib.

A peace above all earthly dignities,
A still and quiet conscience.

Ib.

The depths and shoals of honour.

Ib.

Cromwell, I charge thee, fling away ambition :
By that sin fell the angels.

Ib.

Love thyself last : cherish those hearts that
hate thee :

Corruption wins not more than honesty.

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear
not.

Let all the ends thou aim'st at be thy coun-
try's,

Thy God's, and truth's.

Ib.

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

Ib.

320b

An old man, broken with the storms of state,
Is come to lay his weary bones among ye.
Give him a little earth for charity !

iv. 2.

He gave his honours to the world again,
His blessed part to Heaven, and slept in peace.

Ib.

So may he rest ; his faults lie gently on him !

Ib.

His own opinion was his law.

Ib.

Men's evil manners live in brass ; their virtues
We write in water.

Ib.

He was a scholar, and a ripe and good one ;
Exceeding wise, fair-spoken, and persuading :
Lofty and sour to them that loved him not ;
But, to those men that sought him, sweet as
summer.

Ib.

And, to add greater honour to his age
Than man could give him, he died fearing God.

Ib.

After my death I wish no other herald,
No other speaker of my living actions,
To keep mine honour from corruption,
Than such an honest chronicler as Griffith.

Ib.

Now I am past all comforts here, but prayers.

Ib.

The dews of heaven fall thick in blessings on
her !

Ib.

To dance attendance on their lordships'
pleasures.

v. 2.

To load a falling man, 'Tis a cruelty

Ib.

Some come to take their ease,
And sleep an act or two.

Epilogue.

POEMS AND SONNETS

Hunting he loved, but love he laughed to
scorn. *Venus and Adonis* (1593). *St. 1.*

Bid me discourse, I will enchant thine ear,
Or, like a fairy, trip upon the green,
Or, like a nymph, with long dishevelled hair,
Dance on the sands, and yet no footing seen.
Love is a spirit, all compact of fire,
Not gross to sink, but light, and will aspire.

St. 25.

" Ah me," quoth Venus, " young, and so un-
kind !"

St. 32.

Art thou a woman's son, and canst not feel
What 'tis to love ?

St. 34.

Look what a horse should have, he did not
lack,
Save a proud rider on so proud a back.

St. 50.

Like a melancholy malcontent.

St. 53.

The sea hath bounds, but deep desire hath
none.

St. 65.

Foul words and frowns must not repel a lover ;
What though the rose have prickles, yet 'tis
plucked.

321*a*

Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all
at last. *St. 96.*

For where Love reigns, disturbing Jealousy
Doth call himself Affection's sentinel;
Gives false alarms, suggesteth mutiny.

St. 109.

This carry-tale, dissentious Jealousy,
That sometime true news, sometime false doth
bring. *St. 110.*

Danger deviseth shifts; wit waits on fear.
St. 115.

Love-lacking vestals, and self-loving nuns.
St. 126.

Foul cankering rust the hidden treasure frets,
But gold that's put to use more gold begets.
St. 128.

For know, my heart stands armed in mine ear,
And will not let a false sound enter there.
St. 130.

Love comforteth, like sunshine after rain.
St. 134.

More I could tell, but more I dare not say;
The text is old, the orator too green.
St. 135.

Finding their enemy to be so curst,
They all strain court'sy who shall cope him
first. *St. 148.*

Look, how the world's poor people are amazed
At apparitions, signs, and prodigies! *St. 155.*

Grief hath two tongues: and never woman
yet,
Could rule them both, without ten women's
wit. *St. 168.*

For he being dead, with him is beauty slain,
And, beauty dead, black chaos comes again.
St. 170.

Beauty itself doth of itself persuade
The eyes of men without an orator.
Lucrece (1594). St. 5.

In blind wonder of still-gazing eyes. *St. 12.*

Then where is truth if there be no self-trust?
St. 23.

Or sells eternity to get a toy. *St. 31.*

But nothing can affection's course control,
Or stop the headlong fury of his speed.
St. 72.

Pity-pleading eyes. *St. 81.*

Soft pity enters at an iron gate. *St. 85.*

For princes are the glass, the school, the book,
Where subjects' eyes do learn, do read, do
look. *St. 88.*

Men's faults do seldom to themselves appear.
St. 91.

Small lights are soon blown out, huge fires
abide,
And with the wind in greater fury fret.
St. 93.

321*b*

O 'comfort-killing night, image of hell!
Dim register and notary of shame!
Black stage for tragedies and murders fell!
Vast sin-concealing chaos! nurse of blame!
St. 110.

O Opportunity, thy guilt is great!
'Tis thou that execut'st the traitor's treason.
St. 126.

Time's glory is to calm contending kings,
To unmask falsehood, and bring truth to light.
St. 135.

To wrong the wronger till he render right. *Ib.*
And turn the giddy round of Fortune's wheel.
St. 136.

For greatest scandal waits on greatest state.
St. 144.

Grief best is pleased with grief's society.
St. 159.

'Tis double death to drown in ken of shore.
St. 160.

Thou art thy mother's glass, and she in thee
Calls back the lovely April of her prime.
Sonnets (pub. 1609). No. 3.

True concord of well-tuned sounds. *No. 8.*
And stretchèd metre of an antique song.
No. 17.

Rough winds do shake the darling buds of
May;
And summer's lease hath all too short a date.
No. 18.

But thy eternal summer shall not fade. *Ib.*
Yet, do thy worst, old Time. *No. 19.*

The painful warrior, famoused for fight,*
After a thousand victories, once foiled,
Is from the book of honour razèd quite,
And all the rest forgot for which he toiled.
No. 25.

When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought.
No. 30.

Full many a glorious morning have I seen.
No. 33.

And loathsome canker lives in sweetest bud.
No. 35.

My grief lies onward, and my joy behind.
No. 50.

Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme.
No. 55.

Like as the waves make towards the pebbled
shore,
So do our minutes hasten to their end.
No. 60.

* "Famoused for worth," in the original. The want of a rhyme shows that there has been some error in printing.

322a

And Art made tongue-tied by Authority.

No. 66.

And simple truth, miscalled simplicity,
And captive good attending captain ill. *Ib.*So all my best is dressing old words new.
No. 76.You still shall live (such virtue hath my pen)
Where breath most breathes,—even in the
mouths of men. No. 81.Farewell! thou art too dear for my possessing.
No. 87.Some glory in their birth, some in their skill,
Some in their wealth, some in their body's
force;
Some in their garments, though new-fangled
ill;
Some in their hawks and hounds, some in their
horse;All these I better in one general best.
Thy love is better than high birth to me,
Richer than wealth, prouder than garments' *cost*,
Of more delight than hawks or horses be.
No. 91.When proud-pied April, dressed in all his trim,
Hath put a spirit of youth in everything.
No. 98.To me, fair friend, you never can be old,
For as you were when first your eye I eyed,
Such seems your beauty still. No. 104.And beauty, making beautiful old rhyme.
No. 106.My nature is subdued
To what it works in, like the dyer's hand;
Pity me then and wish I were renewed.
No. 111.Let me not to the marriage of true minds
Admit impediments. Love is not love,
Which alters when it alteration finds.
No. 116.No.—I am that I am; and they that level
At my abuses, reckon up their own. No. 121.Nor that full star that ushers in the even.
No. 132.When my love swears that she is made of
truth,
I do believe her, though I know she lies,
That she might think me some untutored
youth,
Unlearned in the world's false subtleties.
No. 138.Love is too young to know what conscience is;
Yet who knows not, conscience is born of love?
No. 151.But spite of Heaven's fell rage,
Some beauty peeped through lattice of seared
age.
A Lover's Complaint.
Published 1609 with the Sonnets, and possibly
written by Shakespeare. St. 2.

322b

Small show of man was yet upon his chin.
St. 14.To make the weeper laugh, the laughter weep,
He had the dialect and different skill. St. 18.

Vows were ever brokers to defiling. St. 25.

O father, what a hell of witchcraft lies
In the small orb of one particular tear!
St. 42.She told him stories to delight his ear;
She showed him favours to allure his eye.
The Passionate Pilgrim. A selection of
poems by Shakespeare and others published
by Wm. Jaggard (1599). St. 2.Fair is my love, but not so fair as fickle;
Mild as a dove, but neither true nor trusty.
St. 5.Sweet rose, fair flower, untimely plucked, soon
vaded,*
Plucked in the bud, and vaded in the spring!
(Authorship uncertain.) St. 10.Crabbed age and youth
Cannot live together:
Youth is full of pleasure,
Age is full of care.† *Ib.*Age, I do abhor thee;
Youth, I do adore thee. *Ib.*Beauty is but a vain and doubtful good.
(Authorship uncertain.) St. 11.My flocks feed not,
My ewes breed not,
My rams speed not,
All is amiss.*Adapted from Thos. Weelkes's "Madrigals"*
(1597).† St. 16.All my merry jigs are quite forgot. *Ib.*The strongest castle, tower, and town,
The golden bullet beats it down.† St. 18.Have you not heard it said full oft,
A woman's nay doth stand for nought? † *Ib.***SHANKS, Edward Buxton (b. 1892)**We said on that first day, we said and swore
That self should be no more;
That we were risen, that we would wholly be
For love and liberty;
And in the exhilaration of that oath
We cast off spite and sloth,
And laboured for an hour, till we began,
Man after piteous man,
To lose the splendour, to forget the dream.
Meditation in June, 1917.**SHAW, George Bernard (b. 1856)**It is clear that a novel cannot be too bad
to be worth publishing. . . . It certainly is
possible for a novel to be too good to be worth
publishing. *Plays Pleasant and Unpleasant.*
Vol. 1. Preface.

* "Vaded," a form used by Shakespeare for "faded."

† "Crabbed age and youth" was a popular song
often quoted by Elizabethan dramatists, and probably
was not written by Shakespeare.

‡ Probably not by Shakespeare.

323a

A great devotee of the Gospel of Getting On.
Mrs. Warren's Profession (1893). *Act iv.*

The fickleness of the woman I love is only equalled by the infernal constancy of the women who love me.

The Philanderer (1893). *Act ii.*

There is only one religion, though there are a hundred versions of it. *Vol. 2. Preface.*

There is nothing so bad or so good that you will not find Englishmen doing it; but you will never find an Englishman in the wrong. He does everything on principle. He fights you on patriotic principles; he robs you on business principles; he enslaves you on imperial principles. *The Man of Destiny* (1895).

It is easy—terribly easy—to shake a man's faith in himself. To take advantage of that to break a man's spirit is devil's work.

Candida (1894).

I never expect a soldier to think.

The Devil's Disciple (1897). *Act iii.*

The British soldier can stand up to anything—except the British War Office. *Ib.*

A thing that nobody believes cannot be proved too often. *Ib.*

Getting Patronage is the whole art of life. A man cannot have a career without it.

Captain Brassbound's Conversion (1906). *Act iii.*

Surely there must be some meaning beneath all this terrible irony. *Major Barbara* (1905).

Tim. Tell me all me faults as man to man. I can stand anything but flatattery.

John's Bull's Other Island (1904). *Act i.*

An Irishman's heart is nothing but his imagination. *Ib.*

No Englishman has any common sense, or ever had, or ever will have. *Ib.*

Of course it's all tommy rot; but it's so brilliant, you know! How the dickens do you think of such things? *Ib.*

My way of joking is to tell the truth. It's the funniest joke in the world (*Keegan*).

Act ii.

First love is only a little foolishness and a lot of curiosity. *Act iv.*

What really flatters a man is that you think him worth flattering. *Ib.*

There are only two qualities in the world: efficiency and inefficiency; and only two sorts of people: the efficient and the inefficient. *Ib.*

The true artist will let his wife starve, his children go barefoot, his mother drudge for his living at seventy, sooner than work at anything but his art.

Man and Superman. *Act i.*

There is no love sincerer than the love of food. *Ib.*

323b

It is a woman's business to get married as soon as possible, and a man's to keep unmarried as long as he can. *Act ii.*

Hell is full of musical amateurs. Music is the brandy of the damned. *Act iii.*

Englishmen never will be slaves: they are free to do whatever the Government and public opinion allow them to do. *Ib.*

An Englishman thinks he is moral when he is only uncomfortable. *Ib.*

As an old soldier I admit the cowardice: it's as universal as seasickness, and matters just as little. *Ib.*

In the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence, and famine. *Ib.*

Woman reduces us all to the common denominator. *Great Catherine* (1919). *Sc. 1.*

I am well aware that I do not express myself with exactability. Ladies and gentlemen have that power over words that they can always say what they mean, but a common man can't. . . . He has more thoughts than words.

An Unsocial Socialist (c. 1881). *Ch. 4.*

A gentleman ain't a man—leastways not a common man—the common man bein' but the slave wot feeds and clothes the gentleman beyond the common. *Ib.*

Be like the sun and the meadow, which are not in the least concerned about the coming winter. *Ib., ch. 5.*

Do you know what a pessimist is?—A man who thinks everybody as nasty as himself, and hates them for it. *Ib.*

I think the most ridiculous sight in the world is a man on a bicycle, working away with his feet as hard as he possibly can, and believing that his horse is carrying him, instead of, as anyone can see, he carrying the horse. *Ib., ch. 11.*

You sometimes have to answer a woman according to her womanishness, just as you have to answer a fool according to his folly. *Ib., ch. 18.*

You must not suppose, because I am a man of letters, that I never tried to earn an honest living.

The Irrational Knot.
Preface (1905).

Money is indeed the most important thing in the world; and all sound and successful personal and national morality should have this fact for its basis. *Ib.*

Invention is the most expensive thing in the world. It takes no end of time, and no end of money. *The Irrational Knot* (1880), *ch. 3.*

What is the use of straining after an amiable view of things, Marian, when a cynical view is most likely to be the true one? *Ib.*

324a

I never was a good son or a good brother or a good patriot in the sense of thinking that my mother and my sister and my native country were better than other people's, because I happened to belong to them. *Ch. 6.*

Reminiscences make one feel so deliciously aged and sad. *Ch. 14.*

He hates chess. He says it is a foolish expedient for making idle people believe they are doing something very clever, when they are only wasting their time. *Ib.*

That ghostliest of all unrealities, the non-working man. *Ch. 17.*

If you want to see how selfish people are, and how skin-deep fashionable politeness is, take a voyage. . . . An ocean steamer is the next worst thing to the Palace of Truth. *Ch. 18.*

A man who has no office to go to—I don't care who he is—is a trial of which you can have no conception. *Ib.*

Only through the accident of being a hereditary peer can anyone, in these days of Votes for Everybody, get into Parliament, if handicapped by a serious modern cultural equipment.

Heartbreak House (1919). Introductory. The Cherry Orchard.

They prescribed inoculations and operations. . . . From such trifles as uvulas and tonsils they went on to ovaries and appendices, until at last no one's inside was safe. *Ib. Hypochondria.*

There was only one virtue, pugnacity; only one vice, pacifism. That is an essential condition of war. *Ib. Madness in Court.*

In London we have no theatres for the welfare of the people: they are all for the sole purpose of producing the utmost obtainable rent for the proprietor. *Ib. Commerce in the Theatre.*

Truth telling is not compatible with the defence of the realm.

Ib. How War muzzles the Dramatic Poet.

I am a woman of the world, Hector, and I can assure you that if you will only take the trouble always to do the perfectly correct thing, and to say the perfectly correct thing, you can do just what you like (*Lady Utterword*). *Act i.*

Every woman who hasn't any money is a matrimonial adventurer. *Act ii.*

Go anywhere in England where there are natural, wholesome, contented, and really nice English people; and what do you always find? That the stables are the real centre of the household. *Act iii.*

Everybody can see that the people who hunt are the right people, and the people who don't are the wrong ones. *Ib.*

Every drunken skipper trusts to Providence. But one of the ways of Providence with

324b

drunken skippers is to run them on the rocks. *Ib.*

The British blockade won the war; but the wonder is that the British blockhead did not lose it. *Preface. O'Flaherty, V.C., (1919).*

You'll never have a quiet world till you knock the patriotism out of the human race. *O'Flaherty V.C. (1915).*

SHEFFIELD, John, Duke of Buckingham (1648-1721)

Of all those arts in which the wise excel, Nature's chief masterpiece is writing well.

Essay on Poetry. l. 1.

There's no such thing in nature, and you'll draw
A faultless monster, which the world ne'er saw. *l. 231.*

Read Homer once, and you can read no more; For all books else appear so mean, so poor, Verse will seem prose, but still persist to read, And Homer will be all the books you need. *l. 322.*

The world is made up, for the most part, of Fools and Knaves.

To Mr. Clifford, on his Humane Reason.

How weak and yet how vain a thing is man,
Mean what he will, endeavour what he can!
An Essay on Satire.

Learn to write well, or not to write at all. *Ib.*

Such is the mode of these censorious days,
The art is lost of knowing how to praise.
On Mr. Hobbes. l. 1.

Love is the salt of life. *Ode on Love. Canto 5.*

SHELLEY, Percy Bysshe (1792-1822)

How wonderful is Death,
Death and his brother Sleep! *
Queen Mab (1813). Canto 1.

In this interminable wilderness
Of worlds, at whose immensity
Even soaring fancy staggers. *Ib.*

Nature's unchanging harmony. *Canto 2.*

For when the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven. *Canto 3.*

And conscience, that undying serpent, calls
Her venomous brood to their nocturnal task. *Ib.*

There needeth not the hell that bigots frame
To punish those who err: earth in itself
Contains at once the evil and the cure;
And all-sufficing Nature can chastise
Those who transgress her law,—she only
knows
How justly to proportion to the fault
The punishment it merits. *Ib.*

* These are also the first lines of Shelley's *The Demon of the World* (1815).

325a

Many faint with toil,
That few may know the cares and woe of sloth. *Ib.*

The virtuous man,
Who, great in his humility, as kings
Are little in their grandeur. *Ib.*

Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bare of all genius, virtue, freedom, truth,
Makes slaves of men, and, of the human frame,
A mechanized automaton. *Ib.*

Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world. *Canto 4.*
Startling pale midnight on her starry throne. *Ib.*

War is the statesman's game, the priest's
delight,
The lawyer's jest, the hired assassin's trade. *Ib.*

Twin-sister of religion, selfishness. *Canto 5.*
Commerce! beneath whose poison-breathing
shade
No solitary virtue dares to spring;
But poverty and wealth, with equal hand,
Scatter their withering curses. *Ib.*
Necessity, thou mother of the world! *Canto 6.*

Human pride
Is skilful to invent most serious names
To hide its ignorance. *Canto 7.*
The moonlight's ineffectual glow. *Canto 8.*
That sweet bondage which is freedom's self. *Canto 9.*

The slimy caverns of the populous deep,
Alastor (1815).
Two starry eyes, hung in the gloom of thought. *Ib.*

A dream
Of youth, which night and time have quenched
for ever. *Ib.*

But thou art fled
Like some frail exhalation. *Ib.*

Some respite to its turbulence unresting ocean
knows;
Whatever moves, or toils, or grieves, hath its
appointed sleep. *Stanzas. April, 1814.*

Nought may endure but Mutability. *Mutability.*

And bloody Faith, the foulest birth of time.
Feelings of a Republican.

Honey from silkworms who can gather,
Or silk from the yellow bee?
The grass may grow in winter weather
As soon as hate in me. *Lines to a Critic.*

It stirs
Too much of suffocating sorrow.
Rosalind and Helen (1819).

325b

He was a coward to the strong:
He was a tyrant to the weak. *Ib.*

His name in my ear was ever ringing,
His form to my brain was ever clinging. *Ib.*

Darkly forward flowed
The stream of years. *Ib.*

It is unmeet
To shed on the brief flower of youth
The withering knowledge of the grave. *Ib.*

As to the Christian creed, if true
Or false, I never questioned it;
I took it as the vulgar do. *Ib.*

So the priests hated him, and he
Repaid their hate with cheerful glee. *Ib.*

His soul seemed hovering in his eyes. *Ib.*

Fear not the tyrants shall rule for ever,
Or the priests of the bloody faith;
They stand on the brink of that mighty river,
Whose waves they have tainted with death. *Ib.*

Many a green isle needs must be
In the deep wide sea of misery,
Or the mariner, worn and wan,
Never thus could voyage on.
Lines written amongst the Euganean Hills.

O, wind,
If winter comes, can Spring be far behind?
Ode to the West Wind.

The wingless, crawling hours.
Prometheus Unbound (1820). *Act 1.*

Dreams and the light imaginings of men,
And all that faith creates or love desires,
Terrible, strange, sublime and beautiful
shapes. *Ib.*

Evil minds
Change good to their own nature. *Ib.*

And the future is dark, and the present is
spread
Like a pillow of thorns for thy slumberless
head. *Ib.*

Thy words are like a cloud of winged snakes. *Ib.*

From the dust of creeds out-worn. *Ib.*

Low, sweet, faint sounds, like the farewell of
ghosts. *Act ii. 1.*

Those eyes which burn through smiles that
fade in tears,
Like stars half-quenched in mists of silver dew. *Ib.*

Sounds overflow the listener's brain,
So sweet, that joy is almost pain. *Act ii. 2.*

He gave man speech, and speech created
thought,
Which is the measure of the universe. *Act ii. 4.*

All spirits are enslaved which serve things evil. *Ib.*

All love is sweet,
Given or returned. Common as light is love,
And its familiar voice wearies not ever.

Act ii. 5.

They who inspire it are most fortunate,
As I am now ; but those who feel it most
Are happier still.

Ib.

My soul is an enchanted boat,
Which, like a sleeping swan, doth float
Upon the silver waves of thy sweet singing.

Ib.

We have passed Age's icy caves,
And Manhood's dark and tossing waves,
And Youth's smooth ocean, smiling to betray :
Beyond the glassy gulfs we flee
Of shadow-peopled Infancy,
Through Death and Birth, to a diviner day.

Ib.

Thetis, bright image of eternity. *Act iii. 1.*

We two will sink on the wild waves of ruin,
Even as a vulture and a snake outspent
Drop, twisted in inextricable fight,
Into a shoreless sea.

Ib.

Weave harmonies divine, yet ever new.

Act iii. 2.

Death is the veil which those who live call life :
They sleep, and it is lifted.

Act iii. 3.

Or the dull sneer of self-loved ignorance.

Act iii. 4.

Man
Equal, unclassed, tribeless, and nationless.

Ib.

Laugh with a vast and inextinguishable
laughter.

Act iv.

To suffer woes which Hope thinks infinite ;
To forgive wrongs darker than death or night ;
To defy Power, which seems omnipotent ;
To love, and bear ; to hope till Hope creates
From its own wreck the thing it contem-
plates ;

Neither to change, nor falter, nor repent ;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free ;
This is alone Life, Joy, Empire, and Victory !

Ib.

And narcissi, the fairest among them all,
Who gaze on their eyes in the stream's recess,
Till they die of their own dear loveliness.

The Sensitive Plant. Part I, st. 5.

And the jessamine faint, and the sweet tube-
rose,
The sweetest flower for scent that blows.

St. 10.

Hail to thee, blithe spirit !
Bird thou never wert.

To a Skylark.

And singing still dost soar, and soaring ever
singest.

Ib.

We look before and after ;
We pine for what is not ;

Our sincerest laughter
With some pain is fraught ;

Our sweetest songs are those that tell of sad-
dest thought.

Ib.

I could lie down like a tired child,
And weep away the life of care
Which I have borne, and yet must bear,
Till death like sleep might steal on me.
Stanzas, written in Dejection (Dec., 1818).

A pard-like spirit, beautiful and swift.

Adonais (1821). St. 32.

He has out-soared the shadow of our night ;
Envy and calumny, and hate and pain,
And that unrest which men miscall delight,
Can touch him not, and torture not again ;
From the contagion of the world's slow stain,
He is secure, and now can never mourn
A heart grown cold, a head grown grey in vain.

St. 40.

Go thou to Rome,—at once the Paradise,
The grave, the city, and the wilderness.

St. 49.

Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity. *St. 52.*

'Tis malice, 'tis revenge, 'tis pride,
'Tis anything but thee.

To Harriet. May, 1814.

Fame is love disguised.

An Exhortation.

Kings are like stars—they rise, they set, they
have

The worship of the world, but no repose.*
Hellas (1822).

Those who inflict must suffer, for they see
The work of their own hearts, and that must
be

Our chastisement or recompense.

Julian and Maddalo (1819). l. 481.

Most wretched men
Are cradled into poetry by wrong :
They learn in suffering what they teach in
song.

l. 543.

Then black despair,
The shadow of a starless night, was thrown
Over the world in which I moved alone.

The Revolt of Islam (1817).

Dedication, st. 6.

Can man be free if woman be a slave ?

Canto 2, st. 43.

With hue like that when some great painter dips
His pencil in the gloom of earthquake and
eclipse.

Canto 5, st. 23.

That orbèd maiden, with white fire laden,
Whom mortals call the moon.

The Cloud. 4.

I am the daughter of earth and water,
And the nursling of the sky ;
I pass through the pores of the ocean and
shores ;
I change, but I cannot die.

Ib. 6.

I am the friend of the unfriended poor.

To Cambria.

Music, when soft voices die,
Vibrates in the memory ;

* See Bacon, *Essays*, 19, "Of Empire," p. 106.

327a

Odours, when sweet violets sicken,
Live within the sense they quicken.

Poems written in 1821. To —

The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow. To —.

When a man marries, dies, or turns Hindoo,
His best friends hear no more of him.

Letter to Maria Gisborne (1820).

A hooded eagle among blinking owls.* Ib.
In London, that great sea, whose ebb and
flow

At once is deaf and loud. Ib.

For she was beautiful; her beauty made
The bright world dim, and everything beside
Seemed like the fleeting image of a shade.

The Witch of Atlas (1820). 12.

Man, who man would be,
Must rule the empire of himself; in it
Must be supreme.

Sonnet. Political Greatness.

Old men are testy, and will have their way.

The Cenci (1819). i. 2.

There are deeds

Which have no form, sufferings which have
no tongue. iii. 1.

Worse than a bloody hand is a hard heart. v. 2.

What 'twas weak to do
'Tis weaker to lament, once being done. v. 3.

The fountains mingle with the river,

And the rivers with the ocean;

The winds of heaven mix for ever

With a sweet emotion;

Nothing in the world is single;

All things, by a law divine,

In one another's being mingle—

Why not I with thine?

Love's Philosophy.

The seed ye sow, another reaps;

The wealth ye find, another keeps;

The robes ye weave, another wears;

The arms ye forge, another bears.

To the Men of England.

SHENSTONE, William (1714-1763)

Come listen to my mournful tale,

Ye tender hearts and lovers dear;

Nor will you scorn to heave a sigh,

Nor need you blush to shed a tear.

Jemmy Dawson.

For seldom shall she hear a tale

So sad, so tender, and so true. Ib.

Ah me! full sorely is my heart forlorn

To think how modest worth neglected lies,

While partial fame doth with her blasts adorn

Such deeds alone as pride and pomp disguise.

The Schoolmistress (1742).

In every village marked with little spire,
Embowered in trees, and hardly known to
fame. Ib.

* Referring to Coleridge.

327b

Her cap, far whiter than the driven snow,
Emblem right meet of decency does yield. Ib.

For never title yet so mean could prove,
But there was eke a mind which did that title
love. Ib.

The tufted basil, pun-provoking thyme,
Fresh baum, and marigold of cheerful hue. Ib.

By the sharp tooth of cankering eld defaced. Ib.

A little bench of heedless bishops here,
And there a chancellor in embryo,
Or bard sublime, if bard may e'er be so. Ib.

Wisheth, poor starveling elf! his paper kite
may fly. Ib.

Whoe'er has travelled life's dull round,

Where'er his stages may have been,

May sigh to think he still has found

The warmest welcome at an inn.

Written at an Inn at Henley.

So sweetly she bade me adieu,

I thought that she bade me return.

Pastoral. Part 1. Absence.

Let her speak, and whatever she say,

Methinks I should love her the more.

Part 2. Hope.

A picturesque countenance rather than one
that is esteemed of regular features.

An Humourist.

His knowledge of books had in some degree
diminished his knowledge of the world.

A Character.

A fool and his words are soon parted.

On Reserve.

I am thankful that my name is obnoxious
to no pun.*

Egotisms.

Not Hebrew, Arabic, Syriac, Coptic, nor
even the Chinese language, seems half so
difficult to me as the language of refusal. Ib.

The quarrels of friends in the latter part of
life are never truly reconciled. Ib.

A man sooner finds out his own foibles in
a stranger than any other foibles.

Men and Manners.

Think when you are enraged with anyone,
what would probably become your sentiments
should he die during the dispute. Ib.

A justice and his clerk is now little more
than a blind man and his dog. Ib.

Our old friend Somerville is dead! I did
not imagine that I could have been so sorry.

Letter (1742).

Let the gulled fool the toils of war pursue,
Where bleed the many to enrich the few.

The Judgment of Hercules.

Love is a pleasing but a various clime.

Elegy. 5.

* "The surname which has descended to me is
liable to no pun."—*Essays*: "An Humourist."

328a

Of't has good nature been the fool's defence,
And honest meaning gilded want of sense.

Ode to a Lady.

SHEPHERD, Anne, n³e Houlditch
(c. 1815)

Around the throne of God in heaven
Thousands of children stand.

For a Sunday School.

SHERIDAN, Richd. Brinsley (1751-1816)

I must marry the girl first, and ask his
consent afterwards.

St. Patrick's Day (1775). i. 1.

I ne'er could any lustre see
In eyes that would not look on me;
I ne'er saw nectar on a lip
But where my own did hope to sip.

The Duenna (1775). i. 3.

But, to the charms which I adore,
'Tis religion to be true. Ib.

At twenty she mocks at the duty you taught
her—

Oh, what a plague is an obstinate daughter!
Ib.

Had I a heart for falsehood framed,
I ne'er could injure you. i. 5.

A bumper of good liquor
Will end a contest quicker
Than justice, judge, or vicar. ii. 3.

Conscience has no more to do with gallantry
than it has with politics. ii. 4.

Soft pity never leaves the gentle breast,
Where love has been received a welcome
guest. Ib.

A progeny of learning. (Mrs. Malaprop.)
The Rivals (1777). i. 2.

I always know when Lady Slattern has
been before me. She has a most observing
thumb. Ib.

You are not like Cerberus, three gentlemen
at once, are you? iv. 2.

The quarrel is a very pretty quarrel as it
stands; we should only spoil it by trying to
explain it. iv. 3.

As headstrong as an allegory on the banks
of the Nile. v. 3.

My valour is certainly going! It is sneaking
off! I feel it oozing out, as it were, at the
palms of my hands. Ib.

I own the soft impeachment. (Mrs. Mala-
prop.) Ib.

Through all the drama—whether damned or
not—

Love gilds the scene, and women guide the
plot. Epilogue, 5.

You shall see them on a beautiful quarto
page, where a neat rivulet of text shall
meander through a meadow of margin.

School for Scandal (1777). i. 1.

328b

Steal! to be sure they may, and egad,
serve your best thoughts as gipsies do stolen
children—disfigure them to make 'em pass
for their own. The Critic (1779). i. 1.

If it is abuse, why one is always sure to
hear of it from one damned good-natured
friend or another. Ib.

Egad, I think the interpreter is the hardest
to be understood of the two. i. 2.

Yes, sir, puffing is of various sorts; the
principal are, the puff direct, the puff pre-
liminary, the puff collateral, the puff collusive,
and the puff oblique, or puff by implication.
Ib.

No scandal about Queen Elizabeth, I hope.
ii. 1.

Where they *do* agree on the stage, their
unanimity is wonderful. ii. 2.

Inconsolable to the minuet in Ariadne. Ib.

The Spanish fleet thou can'st not see—
because—
It is not yet in sight. Ib.

An oyster may be crossed in love. iii. 1.

The malice of a good thing is the barb
that makes it stick. Ib.

Well, for my part, I believe there never was
a scandalous tale without some foundation.
ii. 2.

Here's to the maiden of bashful fifteen;
Here's to the widow of fifty;
Here's to the flaunting, extravagant quean,
And here's to the housewife that's thrifty.
Let the toast pass!
Drink to the lass!

I'll warrant she'll prove an excuse for the
glass. iii. 3.

An unforgiving eye, and a damned dis-
inheriting countenance. iv. 1.

When ingratitude bars the dart of injury,
the wound has double danger in it. iv. 3.

There is no trusting to appearances. v. 2.

Humanity always becomes a conqueror.
Pizarro (1799). i. 1.

Silence is the gratitude of true affection.
ii. 1.

The right honourable gentleman is indebted
to his memory for his jests, and to his imagin-
ation for his facts.

Sheridaniana. Speech in reply to Mr. Dundas.

I have a silent sorrow here,
A grief I'll ne'er impart. The Stranger.

You write with ease to show your breeding,
But easy writing's curst hard reading.

Life of Sheridan. (Moore.) Clio's Protest.

Hushed be that sigh, be dry that tear,
Nor let us lose our Heaven here.

Dry be that tear!

Dry be That Tear.

SHERIDAN—SIDNEY

329a

Believe not each accusing tongue,
As most weak persons do ;
But still believe that story wrong,
Which ought not to be true. *Attributed.*

SHERIDAN, Rev. Thomas (1687-1738)

Thou lowest scoundrel of the scoundrel kind,
Extract of all the dregs of all mankind.

*Satire. On Mr. Fairbrother (as mentioned
in a letter to Dean Swift, April 3, 1736).*

SHIRLEY, James (1596-1666)

The glories of our blood and state*
Are shadows, not substantial things ;
There is no armour against fate ;
Death lays his icy hand on kings.

Sceptre and crown

Must tumble down,

And in the dust be equal made
With the poor crooked scythe and spade.

The Contention of Ajax and Ulysses (1659).

Only the actions of the just
Smell sweet and blossom in their dust.† *Ib.*

Death calls ye to the crowd of common men.
Song. Cupid and Death.

How little room

Do we take up in death, that living know
No bounds ! *The Wedding.*

SHORTHOUSE, Joseph Henry (1834-1903)

When you have lived longer in this world
and outlived the enthusiastic and pleasing
illusions of youth, you will find your love and
pity for the race increase tenfold, your
admiration and attachment to any particular
party or opinion fall away altogether.

John Inglesant (1881). Vol. 1, ch. 6.

All creeds and opinions are nothing but
the mere result of chance and temperament. *Ib.*

Nothing but the Infinite pity is sufficient
for the infinite pathos of human life. *Ib.*

Your northern religions, harsh and bitter
as your skies. *Vol. 2, ch. 6.*

"The Church of England," I said, seeing
that Mr. Inglesant paused, "is no doubt a
compromise." *Ch. 19.*

SIDNEY, Sir Philip (1554-1586)

There have been many most excellent
poets that never versified, and now swarm
many versifiers that need never answer to
the name of poets. *Apology for Poetry.*

Part 2. Subdivisions of Poetry.

The moral commonplaces.

The Poet's Work and Parts. Sec. 1.

* Printed "birth and state" in Percy's *Reliques*.

† See Tate and Brady's *Psalter* :

"The sweet remembrance of the just
Shall flourish when he sleeps in dust."

—Psalm 112.

In Percy's *Reliques*, Shirley's line is printed, "Smell
sweet and blossom in the dust."

329b

With a tale, forsooth, he cometh unto you ;
with a tale which holdeth children from
play, and old men from the chimney corner.*
The Poet Monarch of all Human Sciences.

The bitter but wholesome iambic.

Or Iambic ? or Satiric ? Sec. 2.

Certainly, I must confess mine own bar-
barousness, I never heard the old song of
Percy and Douglas, that I found not my
heart moved more than with a trumpet.

Or Tragic ?

Philip of Macedon reckoned a horse-race
won at Olympus among his three fearful
felicities. *Ib.*

Scoffing cometh not of wisdom.

Objections Stated.

Poetry is the companion of camps.

That Poetry is the Nurse of Abuse.

Admitted into the company of paper-
blurrers. *Causes of Defect.*

You cannot hear the planet-like music of
poetry. *Last Summary.*

Knitting and withal singing, and it seemed
that her voice comforted her hands to work.†
Arcadia. Book 1.

They are never alone that are accompanied
with noble thoughts. *Ib.*

A noble cause doth ease much a grievous
case. *Ib.*

That only disadvantage of honest hearts,
credulity. *Book 2.*

O the cowardice of a guilty conscience !
Book 2.

Nothing is achieved before it be thoroughly
attempted. *Ib.*

Who shoots at the midday sun, though he
be sure he shall never hit the mark, yet as
sure he is he shall shoot higher than he who
aims at a bush. *Ib.*

He waters, ploughs and soweth in the sand.
Ib.

My dear, my better half. *Book 3.*

Near acquaintance doth diminish reverent
fear. *Ib.*

No is no negative in a woman's mouth. *Ib.*

Have I caught my heavenly jewel ?

Astrophel and Stella. No. 2.

With how sad steps, O Moon, thou climb'st
the skies !

How silently and with how wan a face !
No. 31.

* This resembles a passage in *Love's Labour's Lost* :
Which his fair tongue—conceit's expositor—
Delivers in such apt and gracious words,
That aged ears play truant at his tales,
And younger hearings are quite ravished.

† See Richard Gifford (p. 144b) : "Verse sweetens
toil."

Come Sleep, O Sleep! the certain knot of peace,
The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The indifferent judge between the high and low.

No. 39.

That sweet enemy, France. No. 41.

Love fears nothing else but anger. Song.

SILLERY, Chas. Doyne (1807-1836)

She died in beauty,—like a rose blown from
its parent stem. Song.

SIMS, George Robert (1847-1922)

Lor', but women's rum cattle to deal with,
The first man found that to his cost,
And I reckon it's just through a woman the
last man on earth'll be lost.

Dagonet Ballads. *Moll Jarvis o' Morley.*

'Gainst minor evils let him pray,
Who fortune's favour curries,—
For one that big misfortunes slay,
Ten die of little worries."

Occasional Lines.

SINGLETON, Mary Montgomerie (née Lamb), afterwards Lady Currie (pseud. "Violet Fane") (1843-1905)

Nothing is right and nothing is just;
We sow in ashes and reap in dust.

A Reverie.

Let me arise and open the gate,
To breathe the wild warm air of the heath,
And to let in Love, and to let out Hate,
And anger at living, and scorn of Fate,
To let in Life, and to let out Death. Ib.

Perhaps if we had never met,
I had been spared this vain regret,
This endless striving to forget. Song.

Ah, "all things come to those who wait,"
(I say these words to make me glad),
But something answers, soft and sad,
"They come, but often come too late."
Tout vient à qui sait attendre.

SKELTON, John (1460?-1529?)

Laymen say, indeed,
How they take no heed
Their sely sheep to feed,
But pluck away and pull
The fleeces of their wool. Colin Clout.*

It is a wylly mouse
That can build his dwelling house
Within the cattles eare. Ib.

Thou madde Marche hare.

Replycation against Certayne Yong Scolers.

SMART, Christopher (1722-1771)

And now the matchless deed's achieved,
Determined, dared, and done.

Song to David (1757-8). St. 86.

* Partly translated from the *Apocalypse of Goliath*, by Walter Mapes.

SMILES, Samuel (1812-1904)

No laws, however stringent, can make the
idle industrious, the thriftless provident, or
the drunken sober. *Self-Help* (1859). Ch. 1.

His life was . . . an illustration of the
truth of the saying that those who have
most to do, and are willing to work, will
find the most time. Ib.

Cecil's despatch of business was extra-
ordinary, his maxim being, "The shortest
way to do many things is to do only one
thing at once." Ch. 9.

"Punctuality," said Louis XIV., "is the
politeness of kings." It is also the duty of
gentlemen, and the necessity of men of
business. Ib.

We learn wisdom from failure much more
than from success. We often discover what
will do, by finding out what will not do;
and probably he who never made a mistake
never made a discovery. Ch. 11.

His (Dr. Priestley's) appointment [to act as
astronomer to Captain Cook's expedition to
the southern seas] had been cancelled, as the
Board of Longitude objected to his theology.
Invention and Industry (1884). Ch. 3.

This extraordinary metal [iron], the soul
of every manufacture, and the mainspring
perhaps, of civilised society. Ch. 4.

SMITH, Adam (1723-1790)

The propensity to truck, barter, and
exchange one thing for another . . . is
common to all men, and to be found in no
other race of animals.

The Wealth of Nations (1776). Book 1, ch. 2.

No society can surely be flourishing and
happy, of which the far greater part of the
members are poor and miserable. Ch. 8.

Science is the great antidote to the poison
of enthusiasm and superstition.
Book 5, part 3, art. 3.

SMITH, Alexander (1830-1867)

Like a pale martyr in his shirt of fire.

A Life Drama (1853). Sc. 2.

In winter, when the dismal rain
Came down in slanting lines,
And wind, that grand old harper, smote
His thunder-harp of pines. Ib.

A poem, round and perfect as a star. Ib.

SMITH, Horace (1779-1849)

Were I, O God, in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find, in flowers of thy ordaining,
Priests, sermons, shrines!

Hymn to the Flowers.

In losing fortune, many a lucky elf
Has found himself.

Moral Alchemy. St. 12.

SMITH

331a

When Love owes to Nature his charms,
How vain are the lessons of Art!
Horace in London (1813). *Book 1, ode 19.*

Our charity begins at home,
And mostly ends where it begins.
Book 2, ode 15.

SMITH, Horace (1779-1849) and
SMITH, James (1775-1839)

Who makes the quatern loaf and Luddites
rise?

Who fills the butchers' shops with large blue
flies? *Rejected Addresses* (1812).
No. 1. Loyal Effusion, by W. T. F[itzgerald].

I saw them go: one horse was blind,
The tails of both hung down behind,
Their shoes were on their feet.

No. 2. The Baby's Début.
(Imitation of Wordsworth by James Smith.)

And if you'll blow to me a kiss,
I'll blow a kiss to you. *Ib.*

Hence, dear delusion, sweet enchantment
hence!

No. 3. An Address without a Phoenix.
By "S. T. P."*

Thinking is but an idle waste of thought,
And nought is everything, and everything is
nought. *No. 4. Cui Bono. St. 8.*
(Imitation of Byron by Horace Smith.)

I prophesied that, though I never told
anybody.

No. 5. Hampshire Farmer's Address.
(Imitation of Wm. Cobbett.)

Midnight, yet not a nose
From Tower Hill to Piccadilly snored!†

No. 7. The Rebuilding.
(Imitation of Southey by James Smith.)

Thick calf, fat foot, and slim knee,
Mounted on roof and chimney. *Ib.*

(This couplet is stated to have been introduced
"by way of bravado, in answer to one
who alleged that the English language
contained no rhyme to chimney.")

And bucks with pockets empty as their pate,
Lax in their gaiters, laxer in their gait.

No. 17. The Theatre. By the Rev. G. C[rabbe].
(By James Smith.)

"In the name of the Prophet—figs!"
No. 10. Johnson's Ghost.

SMITH, Mary ("May") Louise
(née Keeley), wife of Albert Smith
(b. 1842)

If We could push ajar the gates of life,
And stand within, and all God's workings
see,

We could interpret all this doubt and strife,
And for each mystery could find a key.

331b

But not to-day. Then be content, poor heart!
God's plans, like lilies pure and white,
unfold:

We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.

Sometime (1897).

SMITH, Rev. Samuel Francis, D.D.*
(1808-1895)

My country, 'tis of thee,
Sweet land of liberty,—
Of thee I sing. *America* (1832).

SMITH, Rev. Sydney (1771-1845)

A Curate—there is something which excites
compassion in the very name of a Curate!

Persecuting Bishops.

It is safest to be moderately base—to be
flexible in shame, and to be always ready
for what is generous, good, and just, when
anything is to be gained by virtue.

Catholic Question.

All great alterations in human affairs are
produced by compromise. *Ib.*

And, from long residence upon your living,
are become a kind of holy vegetable.

Peter Plymley's Letters (1807). *No. 1.*

I do not mean to be disrespectful, but the
attempt of the Lords to stop the progress of
reform, reminds me very forcibly of the great
storm of Sidmouth, and of the conduct of
the excellent Mrs. Partington on that occasion.
In the winter of 1824, there set in a great
flood upon that town—the tide rose to an
incredible height: the waves rushed in upon
the houses, and everything was threatened
with destruction. In the midst of this sublime
and terrible storm, Dame Partington, who
lived upon the beach, was seen at the door of
her house with mop and pattens, trundling
her mop, squeezing out the sea water, and
vigorously pushing away the Atlantic Ocean.
The Atlantic was roused. Mrs. Partington's
spirit was up; but I need not tell you that
the contest was unequal. The Atlantic Ocean
beat Mrs. Partington. She was excellent at a
slop or a puddle, but she should not have
meddled with a tempest.

Speech at Taunton. Oct., 1831.

A wise man struggling with adversity is
said by some heathen writer to be a spectacle
on which the gods might look down with
pleasure.†

Sermon on the Duties of the Queen. 1837.

What bishops like best in their clergy is
a dropping-down-deadness of manner.

First Letter to Archdeacon Singleton.

* Of whom O. W. Holmes wrote, "Fate tried to
conceal him by naming him Smith."—*Reunion Poem,*
"The Boys."

† "A brave man struggling with adversity is a
spectacle for the gods."—*Seneca.* (See "Naturalised
Phrases," p. 453b.)

* These initials were used to puzzle the critics, this
address being not an imitation.

† See Southey, p. 337a: *Curse of Kehama.*

332a

"Let me get my arms about you," says the bear. "I have not the smallest intention of squeezing you."

Second Letter to Archdeacon Singleton.

The common precaution of a foolometer, with which no public man should be unprovided. *Ib.*

His [Lord John Russell's] worst failure is that he is utterly ignorant of all moral fear; there is nothing he would not undertake. I believe he would perform the operation for the stone, build St. Peter's, or assume (with or without ten minutes' notice) the command of the Channel Fleet. *Ib.*

Rather too close an imitation of that language which is used in the apostolic occupation of trafficking in fish.

Third Letter to Archdeacon Singleton.

I like, my dear Lord, the road you are travelling, but I don't like the pace you are driving; too similar to that of the son of Nimshi. I always feel myself inclined to cry out, Gently, John—gently down hill. Put on the drag.

Letter to Lord John Russell.

Men who prefer any load of infamy, however great, to any pressure of taxation, however light. *Petition to the House of Congress at Washington.*

Erin go bragh! A far better anthem would be, Erin go bread and cheese.

Fragment on the Irish Roman Catholic Church.

Let onion atoms lurk within the bowl,
And, half-suspected, animate the whole.

Recipe for Salad.

Serenely full, the epicure would say,
"Fate cannot harm me: I have dined to-day." *Ib.*

The good of ancient times let others state;
I think it lucky I was born so late.

Modern Changes. (*Translation of Ovid's "Ars Amat.," 3, 121.*)

Bishop Berkeley destroyed this world in one volume octavo; and nothing remained, after his time, but mind; which experienced a similar fate from the hand of Mr. Hume in 1737. *Sketches of Moral Philosophy* (1804-6).

Introductory Lecture.

Among the smaller duties of life I hardly know any one more important than that of not praising where praise is not due.

Ib. Lecture 9.

No man can ever end with being superior who will not begin with being inferior. *Ib.*

We shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the round hole. *Ib.*

Surprise is so essential an ingredient of art that no wit will bear repetition.

Ib. Lecture 10.

332b

Puns are in very bad repute. . . . The wit of words is so miserably inferior to the wit of ideas that it is very deservedly driven out of good company. *Ib.*

There are very few who would not rather be hated than laughed at. *Ib. Lecture 11.*

Justice is pleasant, even when she destroys. *Ib. Lecture 12 (On Taste).*

There is one piece of advice, in a life of study, which I think no one will object to; and that is, every now and then to be completely idle,—to do nothing at all.

Ib. Lecture 19.

I never could find any man who could think for two minutes together.

Ib. Lecture 19.

A man who dedicates his life to knowledge becomes habituated to pleasure which carries with it no reproach. *Ib.*

Mankind are always happier for having been happy. . . . A man is the happier for life from having made once an agreeable tour.

Ib. Lecture 22.

The messenger of good news is always an object of benevolence. *Ib.*

"Whenever," says Mr. Lancaster* (in his book just published), "I met with a boy particularly mischievous, I made him a monitor: I never knew this fail." The cause for the promotion, and the kind of encouragement it must occasion, I confess appear rather singular; but of the effect I have no sort of doubt. *Ib.*

Life is to be fortified by many friendships.

Practical Essays. *Of Friendship.*

I look upon Switzerland as an inferior sort of Scotland.

Letters. *To Lord Holland, 1815.*

The luxury of false religion is to be unhappy. *To Francis Horner, Nov. 25, 1816.*

I believe the first receipt to farm well is to be rich. *To John Wishaw, April 13, 1818.*

We are all well, and keep large fires, as it behoveth those who pass their summers in England. *To Mrs. Meynell, 1820.*

I have never given way to that puritanical feeling of the Whigs against dining with Tories.

Tory and Whig in turn shall be my host;

I taste no politics in boiled and roast.

To John Murray (no date, c. 1834).

And Lucy, dear child, mind your arithmetic. . . . What would life be without arithmetic, but a scene of horrors?

To Miss —, July 22, 1835.

I think every wife has a right to insist upon seeing Paris.

To Countess Grey, Sept. 11, 1835.

* Joseph Lancaster (1778-1838), founder of the Lancasterian system of education; author of *Improvements in Education*, 1803.

333^a

The weather is beautiful; but as Noodle says (with his eyes beaming with delight), "We shall suffer for this, sir, by-and-by."

To *Sir Geo. Phillips*, Dec. 22, 1836.

I am convinced digestion is the great secret of life. To *Arthur Kinglake*, Sept. 30, 1837.

I have no relish for the country; it is a kind of healthy grave.

To *Miss G. Harcourt*, 1838.

I do all I can to love the country, and endeavour to believe those poetical lies which I read in Rogers and others, on the subject; which said deviations from the truth were, by Rogers, all written in St. James's Place.

To *Lady Holland*, Jan. 3, 1841.

I have seen nobody since I saw you, but persons in orders. My only varieties are vicars, rectors, curates, and every now and then (by way of turbot) an archdeacon.

To *Miss Berry*, Jan. 28, 1843.

A comfortable house is a great source of happiness. It ranks immediately after health and a good conscience.

To *Lord Murray*, Sept. 29, 1843.

If I were to begin life again, I would devote it to music. It is the only cheap and unpunished rapture upon earth.

To the *Countess of Carlisle*, Aug., 1844.

We can inform Jonathan what are the inevitable consequences of being too fond of glory:—Taxes upon every article which enters the mouth, or covers the back, or is placed on the foot . . . taxes on everything on earth, and in the waters under the earth.

Review of Seybert's Statistical Annals of the United States.

Who reads an American book, or goes to an American play, or looks at an American picture or statue? *Ib.*

The motto I proposed for the [*Edinburgh*] *Review* was: *Tenui musam meditamur avena*—"We cultivate literature upon a little oatmeal." **Preface to Works.**

"It requires," he used to say, "a surgical operation to get a joke well into a Scotch understanding."

Sayings. *Memoir by Lady Holland. Vol. 1.*

My Scotch servants bargained that they were not to have salmon more than three times a week. *Ib.*

Scotland, that knuckle-end of England, that land of Calvin, oatcakes and sulphur. *Ib.*

No one minds what Jeffrey says—it is not more than a week ago that I heard him speak disrespectfully of the equator. *Ib.*

Avoid shame, but do not seek glory—nothing so expensive as glory. *Ib.*

Most people sulk in stage-coaches; I always talk. *Ib.*

333^b

The Smiths never had any arms, and have invariably sealed their letters with their thumbs. *Ib.*

How can a Bishop marry? How can he flirt? The most he can say is, "I will see you in the vestry after service." *Ib.*

No furniture so charming as books. *Ib.*

I have, alas, only one illusion left, and that is the Archbishop of Canterbury. *Ib.*

Daniel Webster struck me much like a steam-engine in trousers. *Ib.*

Heat, ma'am! It was so dreadful here that I found there was nothing left for it but to take off my flesh and sit in my bones. *Ib.*

Macaulay is like a book in breeches . . . He has occasional flashes of silence that make his conversation perfectly delightful. *Ib.*

You never expected justice from a company, did you? They have neither a soul to love nor a body to kick. *Ib.*

Thank God for tea! What would the world do without tea? How did it exist? I am glad I was not born before tea. *Ib.*

As the French say, there are three sexes—men, women, and clergymen. *Ib.*

You find people ready enough to do the Samaritan, without the oil and the twopence. *Ib.*

Praise is the best diet for us, after all. *Ib.*

Poverty is no disgrace to a man, but it is confoundingly inconvenient. *Ib.*

I think it was Jekyll who used to say that the further he went west, the more convinced he felt that the wise men came from the east. *Ib.*

SMITH, Walter Chalmers, D.D., LL.D. (1824–1908)

Dusting, darning, drudging, nothing is great or small,

Nothing is mean or irksome, love will hallow it all. **Hilda among the Broken Gods.**

Book 2. Hilda, Saint-wife.

God giveth speech to all, song to the few.

Olgiv Grange. Book 1. Editorial, l. 15.

SMOLLETT, Tobias George, M.D. (1721–1771)

True courage scorns

To vent her prowess in a storm of words; And, to the valiant, actions speak alone.

The Regicide (c. 1739). Act i. 7.

There fled the purest soul that ever dwelt In mortal clay. *v. 8.*

The blast that blows loudest is soon overblown. **The Reprisal (1757). ii. 8. (Song.)**

'Tis infamous, I grant it, to be poor.

Advice (1746). Line 2.

334^a

What though success will not attend on all?
Who bravely dares, must sometimes risk a fall.
l. 207.

Too coy to flatter, and too proud to serve,
Thine be the joyless dignity to starve. *l. 238.*

Mourn, hapless Caledonia, mourn
Thy banished peace, thy laurels torn!
The Tears of Scotland (1746).

What foreign arms could never quell
By civil rage and rancour fell. *Ib.*

Thy spirit, Independence, let me share!
Lord of the lion-heart and eagle-eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the
sky. **Ode to Independence.**

Some folks are wise, and some are otherwise.
Roderick Random (1748). *Ch. 6.*

He was formed for the ruin of our sex. *Ch. 22.*

Death's like the best bower anchor, as the
saying is, it will bring us all up. *Ch. 24.*

Got pless my heart, liver, and lungs. *Ch. 26.*

By this time the Demon of Discord, with
her sooty wings, had breathed her influence
upon our counsels.* *Ch. 33.*

It was his [Tom Bowling's] opinion that
no honest man would swerve from the
principles in which he was bred, whether
Turkish, Protestant, or Roman. *Ch. 42.*

I consider the 'world as made for me, not
me for the world. It is my maxim therefore
to enjoy it while I can, and let futurity shift
for itself. *Ch. 45.*

A prodigy in learning. *Ib.*

I make good the old saying, we sailors get
money like horses, and spend it like asses.

Peregrine Pickle (1751). *Ch. 2.*

The painful ceremony of receiving and
returning visits. *Ch. 5.*

I'll be damned if the dog ha'n't given me
some stuff to make me love him.† *Ch. 15.*

Mr. Pickle himself . . . was a mere
dragon among the chambermaids.‡ *Ch. 82.*

Every person of importance ought to write
his own memoirs, provided he has honesty
enough to tell the truth.§

**The Adventures of Ferdinand
Count Fathom** (1753). *Ch. 1.*

The genteel comedy of the polite world. *Ib.*

I a'n't dead, but I'm speechless. *Ch. 42.*

* A favourite figure of speech with Smollett. Cf. *Launcelot Greaves*, ch. 3: "Discord seemed to clap her sooty wings in expectation of battle."

† Slightly altered from Shakespeare: "If the rascal," etc. (p. 313b).

‡ Cf. *Chaucer*, "Legend of Good Women," l. 1580:

To Colcos comen is this duk[e] Jasoun,
That is of love devourer and dragoun.

§ Quoted as a "judicious observation" of Cardinal de Retz.

334^b

To a man of honour (said I) the unfortunate
need no introduction. *Ch. 62.*

Facts are facts, as the saying is.
The Adventures of Sir Launcelot Greaves
(1762). *Ch. 3.*

I think for my part one-half of the nation
is mad—and the other not very sound. *Ch. 6.*

True patriotism is of no party.
Ch. 9. (Heading).

A seafaring man may have a sweetheart
in every port; but he should steer clear of a
wife as he would avoid a quicksand. *Ch. 21.*

Hark ye, Clinker, you are a most notorious
offender. You stand convicted of sickness,
hunger, wretchedness, and want.

Humphrey Clinker (1771).

Her ladyship's brain was a perfect mill for
projects. *Ib.*

Edinburgh is a hot-bed of genius. *Ib.*

The Great Cham of literature. [S. Johnson.]
Letter to Wilkes.

SOMERVILLE, William (1675-1742)

Invites thee to the Chase, the sport of kings;
Image of war, without its guilt.

The Chase (1735). *Book 1.*

Hail, happy Britain! highly-favoured isle,
And Heaven's peculiar care! *Ib.*

With countenance blithe,
And with a courtly grin, the fawning hound
Salutes thee cowering, his wide opening nose
Upward he curls, and his large sloe-black eyes
Melt in soft blandishments and humble joy. *Ib.*

Fortune is like a widow won,
And truckles to the bold alone.*

The Fortune-Hunter. Canto 2.

The best elixir is a friend. **The Hlp.**

The power of kings (if rightly understood)
Is but a grant from Heaven of doing good.

Fables. No. 12. The Two Springs. Moral.

SOUTH, Rev. Robert (1634-1716)

Speech was given to the ordinary sort of
men whereby to communicate their mind;
but to wise men whereby to conceal it.

Sermon.

An Aristotle was but the rubbish of an
Adam, and Athens but the rudiments of
Paradise. **Sermon 2.**

SOUTHERN, Thomas (1660-1746)

And when they're worn,
Hacked, hewn with constant service, thrown
aside,
To rust in peace, and rot in hospitals.

Loyal Brother (1682).

* See Butler: "Honour is like a widow, won."

SOUTHEY

335^a

If marriages
Are made in Heaven, they should be happier.
Isabella ; or, The Fatal Marriage (1694).
iv. 2.

Do pity me ;
Pity's akin to love. **Oroonoko** (1696). *ii. 1.*
Love stops at nothing but possession. *ii. 2.*

Remember who you are,
A prince, born for the good of other men ;
Whose god-like office is to draw the sword
Against oppression, and set free mankind.
iii. 3.

Honour should be concerned in honour's
cause. *Ib.*

SOUTHEY, Robert (1774-1843)

Of saintly paleness.

Joan of Arc (c. 1792). *Book 1.*

He in his heart
Felt that misgiving which precedes belief
In what was disbelieved. *Ib.*

Happy those
Who in the after-days shall live, when Time
Hath spoken, and the multitude of years
Taught wisdom to mankind !* *Ib.*

Death ! to the happy thou art terrible ;
But how the wretched love to think of thee !
Oh, thou true comforter, the friend of all
Who have no friend beside ! *Ib.*

A toiling man
Intent on worldly gains, one in whose heart
Affection had no root. *Ib.*

Such wondrous tales as childhood loves to
hear. *Ib.*

Then my soul awoke,
For it had slumbered long in happiness,
And, never feeling misery, never thought
What others suffer. *Ib.*

No bond
In closer union knits two human hearts
Than fellowship in grief. *Ib.*

The determined foe
Fought for revenge, not hoping victory.
Book 2.

Our stern foe
Had made a league with Famine. *Ib.*
The foul, corruption-gendered swarm of state.
Book 4.

The grave
Is but the threshold of eternity.
Vision of the Maid of Orleans.† *Book 2.*

He toiled and toiled, of toil no end to know,
But endless toil and never-ending woe. *Ib.*

The sacrifice septennial, when the sons
Of England meet, with watchful care to choose
Their delegates, wise, independent men,
Unbribing and unbribed. *Ib.*

* "Days should speak, and multitude of years
should teach wisdom."—Job 32, 7.
† This formed the 9th Book of *Joan of Arc* in the first
edition, but was subsequently struck out and issued as a
separate poem.

335^b

Mother of Miseries. (Poverty.) *Book 3.*
The vanquished have no friends. *Ib.*

Fame's loudest trump upon the ear of Time
Leaves but a dying echo ; they alone
Are held in everlasting memory
Whose deeds partake of heaven.

**Verses spoken at Oxford upon the
Installation of Lord Grenville.**

Man hath a weary pilgrimage
As through the world he wends,
On every stage, from youth to age,
Still discontent attends ;
With heaviness he casts his eye
Upon the road before,
And still remembers with a sigh
The days that are no more.

Remembrance.

Go thou and seek the House of Prayer !
I to the woodlands wend, and there,
In lovely Nature see the God of Love.

Written on Sunday Morning.

You are old, Father William, the young man
cried,
And pleasures with youth pass away,
And yet you lament not the days that are
gone :
Now tell me the reason, I pray.

The Old Man's Comforts.

In the days of my youth I remembered my
God,
And He hath not forgotten my age. *Ib.*
And other hopes and other fears
Effaced the thoughts of happier years.

To Mary.

No happier lot can I wish thee
Than such as Heaven hath granted me. *Ib.*

But his memory is fresh in the land,
And his name with the names that we love.

The Old Chikkasah to his Grandson.

Mine is no narrow creed,
And He who gave thee being did not frame
The mystery of life to be the sport
Of merciless Man. There is another world
For all that live and move, . . . a better one !
Where the proud bipeds, who would fain
confine
Infinite goodness to the little bounds
Of their own charity, may envy thee.

On the Death of a Favourite Spaniel.

They have their passing paragraphs of praise,
And are forgotten. **The Victory.**

Let no man write my epitaph ; let my grave
Be uninscribed, and let my memory rest
Till other times are come, and other men,
Who then may do me justice.

**Written after Reading the
Speech of R. Emmet.***

* Robert Emmet, on his trial and conviction for
treason, September, 1803, used the following words :
" Let there be no inscription upon my tomb. Let no
man write my epitaph. No man can write my epitaph.
I am here ready to die. I am not allowed to vindicate
my character ; and when I am prevented from vin-

My days among the dead are passed ;
 Around me I behold,
 Where'er these casual eyes are cast,
 The mighty minds of old ;
 My never-failing friends are they,
 With whom I converse day by day.

Occasional Pieces. No. 18.

The days of childhood are but days of woe.
The Retrospect.

Thy path is plain and straight,—that light is
 given ;
 Onward in faith,—and leave the rest to
 Heaven. *Ib.*

The best of lessons—to respect myself.
Hymn to the Penates.

Or 'twas the cold enquiry, more unkind
 Than silence. **Hannah.**

And so never ending, but always descending,
 Sounds and motions for ever and ever are
 blending. **Cataract of Lodore.**

He is more than halfway
 On the road from Grizzle to Grey.
Robert the Rhymer's Account of Himself.

Having some friends, whom he loves dearly,
 And no lack of foes, whom he laughs at
 sincerely. *Ib.*

His coat was red and his breeches were blue,
 And there was a hole where his tail came
 through. **The Devil's Walk.***

He passed a cottage with a double coach-
 house,
 A cottage of gentility,
 And he owned with a grin
 That his favourite sin
 Is pride that apes humility. *Ib.*

As he passed through Cold Bath fields, he
 looked
 At a solitary cell ;
 And he was well-pleased, for it gave him a hint
 For improving the prisons of Hell. *Ib.*

And leered like a love-sick pigeon. *Ib.*
 Wise and foolish, great and small,
 March-of-Intellect-Boys all. *Ib.*

And so with glee the verse flow free,
 In ding-dong chime of sing-song rhyme. *Ib.*

In vain for a man you might seek
 Who could drink more like a Trojan,
 Or talk more like a Greek.† *Ib.*

The indignant land,
 Where Washington hath left
 His awful memory,
 A light for after times.

**Ode. Written during the War with
 America (1814).**

dicating myself, let no man dare to calumniate me.
 Let my character and motives repose in obscurity and
 peace, till other times and other men can do them
 justice."

* Jointly written by Southey and Coleridge (see
 p. 87a).

† A reference to Prof. Porson.

Not thus doth peace return.
 A blessed visitant she comes ;
 Honour in his right hand
 Doth lead her like a bride. **Carmen Aulica.**

Man creates the evil he endures.
**Inscriptions, 2. For a Cavern
 Overlooking the Avon.**

How beautiful is night !
 A dewy freshness fills the silent air ;
 No mist obscures, nor cloud, nor speck, nor
 stain,
 Breaks the serene of heaven.
Thalaba (1800). Book 1, canto 1.

The desert circle spreads,
 Like the round ocean girdled with the sky.*
Ib.

Time is not here, nor days, nor months, nor
 years,
 An everlasting now of solitude ! **Canto 28.**

Nothing in itself is good or evil,
 But only in its use. **Book 4, canto 15.**

Day after day, day after day the same—
 A weary waste of waters !
Madoc in Wales (1805). Sec. 4.

And still at morning where we were at night,
 And where we were at morn, at nightfall still—
 The centre of that drear circumference,
 Progressive, yet no change ! *Ib.*

Blue, darkly, deeply, beautifully blue. **Sec. 5.**

Blood will have blood, revenge beget revenge,
 Evil must come of evil. **Sec. 7.**

We wage no war with women nor with priests.
Sec. 15.

Scorn tempering wrath, yet anger sharpening
 scorn. *Ib.*

For he was kind and she was kind,
 And who so blest as they ? **Rudiger (1796).**

They have whetted their teeth against the
 stones,
 And now they pick the Bishop's bones.

God's Judgment on a Wicked Bishop.

All is not false which seems at first a lie.
St. Gualberto. St. 28.

Richard Penlake was a cheerful man,
 Cheerful and frank and free,
 But he led a sad life with Rebecca his wife,
 For a terrible shrew was she.

St. Michael's Chair.

" Now tell us what 'twas all about,"
 Young Peterkin he cries ;
 And little Wilhelmine looks up
 With wonder-waiting eyes.

Battle of Blenheim (1798).

But what they fought each other for,
 I could not well make out. *Ib.*

* "Vast plains with lowly cottages forlorn
 Rounded about with the low-waving sky."
 —Henry More.

337^a

"And everybody praised the Duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why that I cannot tell," said he,
"But 'twas a famous victory."

Ib.

They bowed the head, and the knee they bent,
But nobody blessed him as he went.

Bishop Bruno.

But they wavered not long, for conscience was
strong,
And they thought they might get more,
And they refused the gold, but not
So rudely as before.

The Surgeon's Warning.

A terrible man with a terrible name,
A name which you all know by sight very well,
But which no one can speak, and no one can
spell. **March to Moscow** (1813). *Canto 8.*

'Tis myself, quoth he, I must mind most;
So the Devil may take the hindmost. *Ib.*

At earliest dawn his thrilling pipe was heard;
And when the light of evening died away,
That blithe and indefatigable bird
Still his redundant song of joy and love pre-
ferred. (The Thrush.)

A Tale of Paraguay (1825). *Dedication, 4.*

"Eleëmon, Eleëmon,
Thou art sold to the Demon!"
And his heart seemed dying away.

All for Love (1829). *Part 5.*

To prove by reason, in reason's despite,
That right is wrong, and wrong is right,
And white is black, and black is white. *Part 9.*

Midnight, and yet no eye
Through all the Imperial City closed in sleep.*
Curse of Kehama (1810). *Part 1, 1.*

And Sleep shall obey me,
And visit thee never,
And the Curse shall be on thee
For ever and ever. *Part 2, 14.*

But Love is indestructible.
Its holy flame for ever burneth,
From Heaven it came, to Heaven returneth. *Part 10, 10.*

Oh! when a Mother meets on high
The Babe she lost in infancy,
Hath she not then, for pains and fears,
The day of woe, the watchful night,
For all her sorrow, all her tears,
An overpayment of delight? *Part 10, 11.*

Dark is the abyss of Time,
But light enough to guide your steps is given;
Whatever weal or woe betide,
Turn never from the way of truth aside,
And leave the event, in holy hope to Heaven. *Part 12, 4.*

Thou hast been called, O Sleep! the friend of
Woe,
But 'tis the happy who have called thee so.
Part 15, 12.

* See Horace and James Smith (p. 3314): "Midnight,
and not a nose."

337^b

The virtuous heart and resolute mind are free.
Thus in their wisdom did the Gods decree
When they created man. Let come what will,
This is our rock of strength; in every ill,
Sorrow, oppression, pain and agony,
The spirit of the good is unsubdued,
And suffer, as they may, they triumph still.
Part 13, 10.

And worst of enemies, their Sins were armed
Against them. **Roderick** (1814). *Sec. 1.*

Death is the only mercy that I crave,
Death soon and short, death and forgetfulness!
Ib.

With something too of majesty that still
Appeared amid the wreck. *Sec. 3.*

Call it not
Revenge! Thus sanctified and thus sublimed,
'Tis duty, 'tis devotion. *Ib.*

Christ bless thee, brother, for that Christian
speech! *Sec. 5.*

That peace
Which follows painful duty well performed. *Sec. 7.*

He was the sunshine of my soul, and like
A flower I lived and flourished in his light.
Sec. 10.

The feud between us was but of the house,
Not of the heart. *Sec. 12.*

This was an hour
That sweetened life, repaid and recompensed
All losses; and although it could not heal
All griefs, yet laid them for awhile to rest.
Sec. 18.

Dreams such as thine pass now
Like evening clouds before me; if I think
How beautiful they seem, 'tis but to feel
How soon they fade, how fast the night shuts
in. *Sec. 19.*

The times are big with tidings. *Sec. 20.*
Earth could not hold us both, nor can one
Heaven
Contain my deadliest enemy and me!
Sec. 21.

Here I possess—what more should I require?
Books, children, leisure,—all my heart's desire.
Poet's Pilgrimage to Waterloo (1822).
Proem, st. 4.

A fairer sight perchance than when it
frowned in power. *Part 1, canto 4, 30.*

Learn thou, whate'er the motive they may
call,
That Pleasure is the aim, and Self the spring
of all. *Part 2, canto 1, 22.*

These waters are the Well of Life, and lo!
The Rock of Ages there, from whence they
flow. *Canto 3, 39.*

Pre-eminently bad among the worst. (Napo-
leon.) *Part 4, st. 15.*

And that wise Government, the general friend,
Might everywhere its eye and arm extend.
St. 47.

How best to build the imperishable lay.*
Carmen Nuptiale. Proem, 2.

For as of all the ways of life but one—
The path of duty—leads to happiness,
So in their duty States must find at length
Their welfare, and their safety, and their
strength. *The Lay of the Laureate—
The Dream, st. 65.*

My name is Death : the last best friend am I.
St. 87.

The school which they have set up may
properly be called the Satanic school.

A Vision of Judgment. Preface, Part 3.

The march of intellect.
Colloquies on the Progress and
Prospects of Society.

The arts Babblative and Scribbulative. Ib.

Literary fame is the only fame of which a
wise man ought to be ambitious, because it
is the only lasting and living fame.

Quoted as from Southey by Landor.
(See Forster's "Life of Landor," Bk. 7, 13).

**SOUTHEY, Caroline Anne (née
Bowles) (1786-1854)**

Set thy sails warily,
Tempests will come ;
Steer thy course steadily ;
Christian, steer home ! *Mariner's Hymn.*

SOUTHWELL, Robert (1561 ?-1595)

Plough not the seas, sow not the sands,
Leave off your idle pain ;
Seek other mistress for your minds ;
Love's service is in vain.

Love's Servile Lot.

Time goes by turns, and chances change by
course,

From foul to fair, from better hap to worse.
Times go by Turns.

No joy so great but runneth to an end,
No hap so hard but may in fine amend. Ib.

A chance may win that by mischance was lost.
Ib.

I feel no care of coin ;
Well-doing is my wealth ;
My mind to me an empire is,
While grace affordeth health.†

Content and Rich.

Sleep, death's ally. St. Peter's Complaint.

Such distance is between high words and
deeds !

In proof, the greatest vaunter seldom speeds.
Ib.

SPENCER, Herbert (1820-1903)

A living thing is distinguished from a dead
thing by the multiplicity of the changes at any
moment taking place in it.

Principles of Biology (1872).
Part 1, ch. 4, sec. 25.

* See Milton (p. 226a) : "To build the lofty rhyme."

† See Sir R. Dyer (p. 129b) : "My mind to me a
kingdom is."

Early ideas are not usually true ideas.
Part 3, ch. 2, sec. 110.

Survival of the fittest.
Part 6, ch. 12, sec. 363 (et passim).

Our lives are universally shortened by our
ignorance. Sec. 372.

Nature's rules have no exceptions.
Social Statistics (1850). Introduction.

Evil perpetually tends to disappear.
Part 1, ch. 2.

Progress, therefore, is not an accident, but
a necessity. . . . It is a part of nature. Ib.

Divine right of kings means the divine right
of anyone who can get uppermost.
Part 2, ch. 6, sec. 3.

A nation's institutions and beliefs are deter-
mined by its character. Ch. 16, sec. 5.

We all decry prejudice, yet are all preju-
diced. Ch. 17, sec. 2.

Education has for its object the formation
of character. Sec. 4.

No philosopher's stone of a constitution can
produce golden conduct from leaden instincts.
Part 3, ch. 21, sec. 7.

Policemen are soldiers who act alone ; sol-
diers are policemen who act in unison. Sec. 8.

If it be a duty to respect other men's claims,
so also it is a duty to maintain our own. Ib.

Morality knows nothing of geographical
boundaries or distinctions of race.
Ch. 23, sec. 1.

Parish pay is hush money. Ch. 25, sec. 3.

Nine parts of self-interest gilt over with one
part of philanthropy. Ch. 28, sec. 3.

The behaviour of men to the lower animals,
and their behaviour to each other, bear a
constant relationship. Ch. 30, sec. 2.

Hero-worship is strongest where there is
least regard for human freedom. Sec. 6.

As though conduct could be made right or
wrong by the votes of some men sitting in a
room in Westminster ! Sec. 7.

Opinion is ultimately determined by the
feelings, and not by the intellect. Sec. 8.

No one can be perfectly free till all are
free ; no one can be perfectly moral till all
are moral ; no one can be perfectly happy till
all are happy. Sec. 16.

Conservatism defends those coercive ar-
rangements which a still-lingering savageness
makes requisite. Radicalism endeavours to
realize a state more in harmony with the
character of the ideal man. Ch. 31, sec. 5.

That practical atheism, which, seeing no
guidance for human affairs but its own limited
foresight, endeavours itself to play the god,
and decide what will be good for mankind and
what bad. Sec. 8.

339^a

Only when genius is married to science, can
the highest results be produced.

Education. *Ch. 1.*

Science is organised knowledge. *Ch. 2.*

Savageness begets savageness. *Ch. 3.*

Absolute morality is the regulation of conduct
in such a way that pain shall not be
inflicted. **Essays.** *Prison Ethics.*

The Republican form of Government is the
highest form of government; but because of
this it requires the highest type of human
nature—a type nowhere at present existing.
The Americans.

Happiness is added Life, and the giver of
Life. *Representative Government.*

The ultimate result of shielding men from
the effects of folly, is to fill the world with
fools. *State Tamperings with Money Banks.*

The saying that beauty is but skin deep is
but a skin-deep saying. *Personal Beauty.*

Reading is seeing by proxy.

The Study of Sociology (1876). *Ch. 15.*

When a man's knowledge is not in order,
the more of it he has the greater will be his
confusion. *Ib.*

Every unpunished delinquency has a family
of delinquencies. *Postscript.*

The society exists for the benefit of its mem-
bers; not the members for the benefit of the
society.

Principles of Ethics (1891-3). *Sec. 222.*

Mental power cannot be got from ill-fed
brains. *Sec. 238.*

Political changes should never be made save
after overcoming great resistance. *Sec. 468.*

SPENCER, Hon. Wm. Robt. (1769-
1834)

Too late I stayed—forgive the crime;

Unheeded flew the hours:

How noiseless falls the foot of time

That only treads on flowers!

Lines to Lady A. Hamilton.

SPENSER, Edmund (1552?-1599)

The rugged brow of careful Policy. *Sonnets.*

Fierce warrs and faithfull loves shall moralise
my song. **The Faerie Queene** (c. 1589).

Introduction, st. 1.

A gentle knight was pricking on the plaine.

*Book 1, canto 1, st. 1.**

And on his brest a bloodie crosse he bore,
The dear remembrance of his dying Lord.

St. 2.

But of his cheere did seeme too solemne sad,
Yet nothing did he dread, but ever was ydrad.

Ib.

339^b

The sayling pine; the cedar proud and tall;
The vine-propp elme; the poplar never dry;
The builder oake, sole king of forrests all;
The aspine, good for staves; the cypresse
funerall. *St. 8.*

Will was his guide, and grieve led him astray.
St. 12.

Virtue gives herself light through darkness for
to wade. *St. 12.*

But, full of fire and greedy hardiment,
The youthfull knight could not for ought be
staide. *St. 14.*

The noblest mind the best contentment has.
St. 35.

A bold bad man. *St. 37.*

And fittest for to forge true-seeming lyes.
St. 38.

He oft finds med'cine who his grieve imparts.
Canto 2, st. 34.

Her angel's face
As the great eye of heaven, shynèd bright,
And made a sunshine in the shady place;
Did never mortall eye behold such heavenly
grace. *Canto 3, st. 4.*

O how can beautie maister the most strong!
St. 6.

For to the highest she did still aspyre,
Or, if ought higher were then that, did it
desyre. *St. 11.*

Yet, wilfull man, he never would forecast
How many mischieves should ensue his heed-
lesse hast. *St. 34.*

Sluggish idleness, the nourse of sin.
Canto 4, st. 18.

Whose welth was want, whose plenty made
him poor. *St. 29.*

As when that divelish yron engin, wrought
In deepest hell, and framd by furies' skill,
With windy nitre and quick sulphur fraught,
And ramd with bollett rownd, ordaind to kili,
Conceiveth fyre. *Canto 7, st. 13.*

Ay me, how many perils doe enfold
The righteous man, to make him daily fall,
Were not that heavenly grace doth him up-
hold,

And stedfast Truth acquite him out of all!
Canto 8, st. 1.

But wise and wary was that noble pere.
St. 7.

Musing full sadly in his sullein mind.
Canto 9, st. 35.

Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does greatly
please. *St. 40.*

Each goodly thing is hardest to begin.
Canto 10, st. 6.

The fish that once was caught, new bayt will
hardly byte. *Book 2, canto 1, st. 4.*

* See Chaucer (p. 76b).

340a

So double was his paines so double be his
praise. *Canto 2, st. 25.*

Abroad in arms, at home in studious kynd,
Who seekes with painfull toile, shall Honor
soonest fynd. *Canto 3, st. 40.*

Losse is no shame, nor to be lesse than foe.
Canto 5, 15.

And is there care in heaven? and is there love
In heavenly spirits to these creatures bace?
Canto 8, st. 1.

But O! th' exceeding grace
Of highest God that loves his creatures so,
And all his workes with mercy doth embrace.
Book 2, canto 8, st. 1.

And all for love, and nothing for reward.
St. 2.

Vile is the vengeance on the ashes cold;
And envy base to barke at sleeping fame.
St. 13.

The wretched man gan them avise too late,
That love is not where most it is profest.
Canto 10, st. 31.

They reard a most outrageous dreadfull yelling
cry. *Canto 11, st. 17.*

So greatest and most glorious thing on ground
May often need the helpe of weaker hand.
St. 30.

For all that here on earth we dreadfull hold,
Be but as bugs to fearen babes withall,
Compared to the creatures in the seas entrall.
Canto 12, st. 25.

And, that which all faire workes doth most
aggrace,
The art, which all that wrought, appeared in
no place. *St. 58.*

Eftsoones they heard a most melodious sound,
Of all that mote delight a daintie eare.
St. 70.

Gather therefore the rose whilst yet is prime,
For soone comes age that will her pride de-
floure:

Gather the rose of love whilst yet is time:
Whilst loving thou mayst lovèd be with equall
crime. *St. 75.*

Let Gryll be Gryll,* and have his hoggish
minde. *St. 87.*

O goodly usage of those antique times,
In which the sword was servaunt unto right.
Book 3, canto 1, st. 13.

Throughe thicke and thin, both over banck
and bush,
In hope her to attaine by hooke or crooke.†
St. 17.

Dischord ofte in music makes the sweeter lay.
Canto 2, st. 15.

* Gryll = Gryllus, one of the companions of Ulysses,
changed to a hog by the enchantments of Circe.
† "So what with hoke and what with croke."—
Gower: Confessio Amantis (c. 1390), *Bk. 5.*

340b

So was their fortune good, though wicked were
their minde. *St. 43.*

Divine tobacco. *Canto 5, st. 32.*

A foole I do him firmly hold
That loves his fetters, though they were of
gold. *Canto 9, st. 8.*

Be bolde, Be bolde, and everywhere, Be bolde.
Canto 11, st. 54.

Be not too bolde. *Ib.*

The seedes of evill wordes, and factious deedes.
Book 4, canto 1, st. 25.

Dan Chaucer, well of English undefyled,
On Fames eternall bead-roll worthie to be
fyled.* *Canto 2, st. 32.*

O! why do wretched men so much desire
To draw their dayes unto the utmost date?
Canto 3, st. 1.

Faint friends when they fall out most cruel
fomen bee. *Canto 9 st. 27.*

True he it said, whatever man it sayd,
That love with gall and hony doth abound.
Canto 10, st. 1.

O what an endlesse worke have I in hand!
Canto 12, st. 1.

Meseemes the world is runne quite out of
square
From the first point of his appointed sourse;
And being once amisse growes daily wourse
and wourse. *Book 5, Introduction, st. 1.*

Right now is wrong, and wrong that was is
right;
As all things else in time are chaunged quight.
Introduction, st. 4.

It often fals, in course of common life,
That right long time is overborne of wrong.
Canto 11, st. 1.

Dearer is love than life, and fame than gold;
But dearer than them both your faith once
plighted hold. *St. 63.*

O sacred hunger of ambitious mindes!
Canto 12, st. 1.

No greater shame to man than inhumanitie.
Book 6, canto 1, st. 26.

In vaine he seeketh others to suppress,
Who hath not learned himselfe first to subdew.
St. 41.

Who will not mercie unto others shew,
How can he mercy ever hope to have?
St. 46.

True is that whilome that good poet sayd,
The gentle mind by gentle deeds is knowne;

* The first line seems to be derived from *The Book of
Curtesye*, printed by Caxton, and found in manuscripts
of c. 1470-1480. In stanza 50 of this poem, Chaucer
is eulogised, and it is said of him: "And in our tunge
was welles of eloquence." The second line has a par-
allel in the Preface to Lord Berners' *Huon of Bordeaux*
(c. 1530; 3rd ed. 1601): "High and adventurous
actions, which . . . leaveth their names cannonised
in Fames aeternall Calender."

341a

For a man by nothing is so well bewray'd
As by his manners. *Canto 3, st. 1.*

Gentle bloud will gentle manners breed. *St. 2.*

For not that, which men covet most, is best ;
Nor that thing worst, which men doe most
refuse :

But fittest is that all contented rest
With that they hold : each hath his fortune in
his brest. *Canto 9, st. 29.*

It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore. *St. 30.*

Old love is little worth, when new is more
preferred. *St. 40.*

For love will not be drawne, but must be ledde.
Colin Clout (pr. 1595). l. 129.

Though last, not least. *l. 144.*

To be wise and eke to love,*
Is granted scarce to gods above.
Shepherd's Calendar. March.

Good is no good, but if it be spend ;
God giveth good for no other end. *May.*

That beautie is not, as fond men misdeeme,
An outwarde shew of things that onely seeme.
An Hymne in Honour of Beatie.

The hearts of men, which fondly here admyre
Fair seeming shewes, [and feed on vaine
delight,
Transported with celestiall desyre
Of those faire formes,] may lift themselves up
hyer,
And learn to love, with zealous humble dewty,
Th' Eternall Fountaine of that heavenly
Beauty. *ib., l. 16.*

[*This passage, omitting the bracketed words,
is inscribed around the dome of the central
hall at the Royal Academy, Burlington
House, London.*]

For of the soule the bodie forme doth take,
For squle is forme, and doth the bodie make. *ib.*

For he that of himselfe is most secure,
Shall finde his state most fickle and unsure.
Visions of the World's Vanitie.

Base is the style and matter meane withall.
Mother Hubbard's Tale.

But this good sir did follow the plaine word,
Ne medled with their controversies vaine. *ib.*

Now once a weeke, upon our Sabbath day,
It is enough to doo our small devotion,
And then to follow any merrie motion. *ib.*

Full little knowest thou, that hast not tride,
What hell it is, in suing long to bide :
To loose good dayes, that might be better
spent :

To wast long nights in pensive discontent ;
To speed to-day, to be put back to-morrow ;
To feed on hope, to pine with feare and sorrow ;

* See Herrick (p. 164a) : "No man at one time can
be wise and love." Many other poets have adopted
this proverbial expression of classical days.

341b

To have thy princes grace, yet want her
peeres ;

To have thy asking, yet waite manie yeeres ;
To fret thy soule with crosses and with cares ;
To eat thy heart through comfortlesse dis-
paires ;

To fawne, to crowche, to waite, to ride, to
ronne,
To spend, to give, to want, to be undonne. *ib.*

To mery London, my most kyndly nurse,
That to me gave this life's first native source.
Prothalamion. l. 128.

Was never in this world ought worthy tride,
Without some spark of such self-pleasing pride.
Amoretti. Sonnet 5.

Sith never ought was excellent assayde,
Which was not hard t' atchieve and bring to
end. *Sonnet 51.*

All paines are nothing in respect of this,
All sorrowes short that gain eternall blisse.
Sonnet 63.

Griefe finds some ease by him that like doth
beare. *Daphnada. l. 67.*

To live I finde it deadly dolorous,
For life draws care, and care continuall woe.
l. 450.

I trowe that countenance cannot lie,
Whose thoughts are legible in the eie.
An Elegie. l. 106.

And is there then
Such rancour in the harts of mightie men ?
Mulopotmos. St. 2.

What more felicitie can fall to creature
Than to enjoy delight with libertie,
And to be lord of all the workes of Nature ;
To raigne in th' aire from th' earth to highest
skie ;
To feed on flowres and weeds of glorious
feature ? *St. 26.*

His smiling eyes with simple truth were stored.
Britain's Ida. Canto 1.

Oh, foole ! faint heart faire lady ne'ere could
win. *Canto 5.*

I was promised on a time
To have reason for my rhyme ;
From that time unto this season.
I received nor rhyme nor reason.
Lines on his Pension. (Traditional.)

Rome onely might to Rome compared bee,
And onely Rome could make great Rome to
tremble. *Ruines of Rome.*

SPRAGUE, Charles (1791-1875)

Realms yet unborn, in accents now unknown,
Thy song shall learn, and bless it for their own.
Shakspeare Ode.

In fields of air he writes his name,
And treads the chambers of the sky ;
He reads the stars, and grasps the flame
That quivers round the throne on high. *Art.*

342a

Lo, where the stage, the poor, degraded stage,
Holds its warped mirror to a gaping age.
Curiosity. l. 127.

Swift flies each tale of laughter, shame, or folly,
Caught by Paul Fry, and carried home to
Polly. *l. 329.*

Through life's dark road his sordid way he
wends,
An incarnation of fat dividends. *l. 393.*

Behold in Liberty's unclouded blaze
We lift our heads, a race of other days.
Centennial Ode. St. 22.

Yes, social friend, I love thee well,
In learned doctor's spite;
Thy clouds all other clouds dispel,
And lap me in delight. *To my Cigar.*

**SPRAT, Thomas, Bishop of Roches-
ter (1635-1713)**

Poetry, the queen of arts.
Ode upon the Poems of Abraham Cowley. 8.

Thy fame, like men, the older it doth grow,
Will of itself turn whiter too.

*To the Happy Memory of the late
Lord Protector. l. 5.*

STEELE, Sir Richard (1672-1729)

It is to be noted that when any part of this
paper appears dull, there is a design in it.*

Tatler (1709-11). No. 38.

To love her was a liberal education.†
No. 49 (of Lady Elizabeth Hastings).

Every man is the maker of his own fortune.
No. 52.

Reading is to the mind what exercise is to
the body. *No. 147.*

Those two amusements for all fools of
eminence, Politics or Poetry.

The Spectator. Vol. 1 (1711), No. 43.

The insupportable labour of doing nothing.
No. 54.

The clothing of our minds certainly ought
to be regarded before that of our bodies.

No. 75.

She has certainly the finest Hand of any
woman in the world. (Sir Roger de Coverley
and the widow.) *Vol. 2, No. 113.*

The coach jumbled us insensibly into some
sort of familiarity. *No. 132.*

He only is a great man who can neglect the
applause of the multitude, and enjoy himself
independent of its favour. *Vol. 3, No. 172.*

Let your precept be, "Be easy." *No. 196.*

The noblest motive is the public good.
No. 200.

* See Fielding: "Whenever he was dull, etc.,"
p. 135a, note.

† Swinburne (1884) described this passage as, "this
most exquisite tribute ever paid to the memory of a
noble woman."

342b

Will Honeycomb calls these over-offended
ladies the Outrageously Virtuous.
Vol. 4, No. 266.

Fashion, the arbiter and rule of right.
Vol. 7, No. 478.

The marriage state, with and without the
affection suitable to it, is the completest
image of Heaven and Hell we are capable of
receiving in this life. *No. 480.*

It is not my ambition to increase the num-
ber either of Whigs or Tories, but of wise and
good men *Vol. 8, No. 556.*

We are always doing, says he, something
for Posterity, but I would fain see Posterity
do something for us.* *No. 583.*

We vulgar only take it to be a sign of love;
we servants, we poor people, that have nothing
but our persons to bestow, or treat for, are
forced to deal and bargain by way of sample;
and therefore as we have no parchments, or
wax necessary in our arguments, we squeeze
with our hands, and seal with our lips, to
ratify promises. *The Conscious Lovers (1722).*

STEPNEY, George (1663-1707)

And martyrs, when the joyful crown is given,
Forget the pain by which they purchased
heaven. *To King James II.*

One who, to all the heights of learning bred,
Read books and men, and practised what he
read. *To the Earl of Carlisle.*

STERNE, Rev. Laurence (1713-1768)

The jester and jestee.
Tristram Shandy (1760-7). Vol. 1, ch. 12.

I hate your *ifs*. *Id.*

He was within a few hours of giving his
enemies the slip for ever. *Id.*

'Tis known by the name of perseverance in
a good cause, and of obstinacy in a bad one.
Ch. 17.

Persuasion hung upon his lips. *Ch. 19.*

Digressions, incontestably, are the sunshine,
—they are the life, the soul of reading.
Ch. 22.

The desire of knowledge, like the thirst of
riches, increases ever with the acquisition of it.
Vol. 2, ch. 3.

"Our armies swore terribly in Flanders,"
cried my Uncle Toby, "but nothing to this."
Ch. 11.

Go, poor devil; get thee gone! why should
I hurt thee? This world surely is wide enough
to hold both thee and me! *Ch. 12.*

The *corregiescity* of Corregio.† *Id.*

* See Trumbull: "What has posterity done for
us?" (p. 373a).

† See Birrell (p. 22b, note); and Carlyle (p. 73b).

343^a

Of all the cants which are canted in this canting world, though the cant of hypocrisy may be the worst, the cant of criticism is the most tormenting.*

Ib.

Heat is in proportion to the want of true knowledge. (*Slawkenbergius's Tale*), Vol. 4.

"God's blessing," said Sancho Panza, "be upon the man who first invented this self-same thing called sleep; it covers a man all over like a cloak." Vol. 4, ch. 15.

What is the life of man? Is it not to shift from side to side, from sorrow to sorrow?—to button up one cause of vexation and unbutton another? Ch. 31.

Death opens the gate of Fame, and shuts the gate of Envy after it. Vol. 5, ch. 3.

The nonsense of the old women (of both sexes). Ch. 16.

Ask my pen: it governs me;—I govern not it. Vol. 6, ch. 6.

I wish I had not known so much of this affair, added my Uncle Toby, or that I had known more of it. Ch. 7.

True, quoth my Uncle Toby, thou didst very right as a soldier—but certainly very wrong as a man. Ch. 8.

The Accusing Spirit which flew up to Heaven's chancery with the oath, blushed as he gave it in; and the Recording Angel, as he wrote it down, dropped a tear upon the word, and blotted it out for ever. *Ib.*

The excellency of this text is that it will suit any sermon; and of this sermon, that it will suit any text. Ch. 11.

"A soldier," cried my Uncle Toby, interrupting the Corporal, "is no more exempt from saying a foolish thing, Trim, than a man of letters." "But not so often, an' please your Honour," replied the Corporal. Vol. 7, ch. 19.

"I thought *love* had been a joyous thing," quoth my Uncle Toby.—"Tis the most serious thing, an' please your Honour (sometimes) that is in the world." Ch. 20.

Love, an' please your Honour, is exactly like war, in this, that a soldier, though he has escaped three weeks complete o' Saturday night, may, nevertheless, be shot through his head on Sunday morning. Ch. 21.

An eye full of gentle salutations, and soft responses, . . . whispering soft, like the last low accents of an expiring saint. . . . It did my Uncle Toby's business. Ch. 25.

Give 'em but a May-pole . . . 'tis meat, drink, washing, and lodging to 'em. Ch. 38.

"They order," said I, "this matter better in France."

A Sentimental Journey (1768). Ch. 1.

* "The cant of criticism," borrowed from Sir J. Reynolds, *Idler*, Sept. 29, 1759.

343^b

Nature seemed to have done with her resentments in him :—he showed none.

The Monk.

An Englishman does not travel to see Englishmen. *Preface. In the Désobligeante.*

I pity the man who can travel from Dan to Beersheba, and cry "'Tis all barren."

In the Street. Calais.

There are worse occupations in this world than feeling a woman's pulse.

The Pulse. Paris.

"Disguise thyself as thou wilt, still, Slavery," said I,— "still thou art a bitter draught."

The Passport. The Hotel at Paris.

Grant me but health, thou great Bestower of it, and give me but this fair goddess as my companion, and shower down thy mitres if it seem good unto thy Divine Providence, upon those heads which are aching for them. *Ib.*

I think there is a fatality in it; I seldom go to the place I set out for.

The Address. Versailles.

If they [the French] have a fault, they are too serious. *Ib.*

Solitude is the best nurse of wisdom.

Letters. No. 82.

The brave only know how to forgive. . . . A coward never forgave; it is not in his nature.

Sermons. No. 12.

Vanity bids all her sons be generous and brave, and her daughters chaste and courteous. *No. 17.*

STEVENS, George Alexander (1710–1784)

Cease, rude Boreas, blustering railer!

List ye landmen, all to me!

Messmates, hear a brother sailor

Sing the dangers of the sea. *The Storm.*

STEVENSON, Robert Louis (1850–1894)

Even if we take matrimony at its lowest, even if we regard it as no more than a sort of friendship recognised by the police.

Virginibus Puerisque (1881). *Part 1.*

I have always suspected public taste to be a mongrel product, out of affectation by dogmatism. *Ib.*

A little amateur painting in water-colour shows the innocent and quiet mind. *Ib.*

No woman should marry a teetotaller, or a man who does not smoke. *Ib.*

Man is a creature who lives not upon bread alone, but principally by catch-words. *Part 2.*

The weather is usually fine when people are courting. *Part 3.*

344^a

The cruellest lies are often told in silence.

Part 4.

When an old gentleman waggles his head and says: "Ah, so I thought when I was your age," it is not thought an answer at all if the young man retorts: "My venerable sir, so shall I most probably think when I am yours." And yet the one is as good as the other.

Crabbed Age and Youth.

Old and young we are all on our last cruise.

Ib.

For God's sake give me the young man who has brains enough to make a fool of himself!

Ib.

A man finds he has been wrong at every preceding stage of his career, only to deduce the astonishing conclusion that he is at last entirely right.

Ib.

Age may have one side, but assuredly Youth has the other. There is nothing more certain than that both are right, except perhaps that both are wrong.

Ib.

There is no duty we so much under-rate as the duty of being happy.

An Apology for Idlers.

He sows hurry and reaps indigestion.

Ib.

When things are as pretty as that, criticism is out of season.

Some Portraits by Raeburn.

Every man has a sane spot somewhere.

The Wrecker.*

Everyone lives by selling something.

Beggars.

To call her a young lady, with all its niminy associations, would be to offer her an insult.

An Inland Voyage.

I never weary of great churches. It is my favourite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral.

Ib.

Politics is perhaps the only profession for which no preparation is thought necessary.

Yoshida-Torajiro.

Language is but a poor bull's-eye lantern wherewith to show off the vast cathedral of the world.

Walt Whitman.

There are not words enough in all Shakespeare to express the merest fraction of a man's experience in an hour.

Ib.

I hate cynicism a great deal worse than I do the devil; unless, perhaps, the two were the same thing?

Ib.

Each has his own tree of ancestors, but at the top of all sits Probably Arboreal.

Memories and Portraits.

The first duty of a man is to speak, that is his chief business in this world.

Ib.

All speech, written or spoken, is a dead

344^b

language, until it finds a willing and prepared hearer.

Lay Morals.

Courage respects courage.

Travels with a Donkey.

Youth is wholly experimental.

A Letter to a Young Gentleman.

That empty and ugly thing called popularity.

Ib.

Man is not truly one, but truly two.

Dr. Jekyll and Mr. Hyde (1886).

A generous prayer is never presented in vain.

The Merry Men.

There is nothing an honest man should fear more timorously than getting and spending more than he deserves.

Morality of the Profession of Letters.

Vanity dies hard; in some obstinate cases it outlives the man.

Prince Otto.

Be soople, Davie, in things immaterial.

Kidnapped (1886).

Let any man speak long enough, he will get believers.

The Master of Ballantrae.

It's deadly commonplace, but, after all, the commonplaces are the great poetic truths.

Weir of Hermiston.

Autumnal frosts enchant the pool,
And make the cart ruts beautiful.

The House Beautiful.

Unfrowning caryatides.

Underwoods (1887).

Under the wide and starry sky

Dig the grave and let me lie.

Glad did I live and gladly die,

And I laid me down with a will;

This be the verse you grave for me:

"Here he lies where he longed to be,

Home is the sailor, home from sea,

And the hunter home from the hill."

Ib. Requiem.

There's nothing under heaven so blue

That's fairly worth the travelling to.

Songs of Travel. A Song of the Road.

Wealth I ask not, hope nor love,

Nor a friend to know me;

All I ask, the heaven above,

And the road below me. **The Vagabond.**

The drums of war, the drums of peace,

Roll through our cities without cease,

And all the iron halls of life

Ring with the unremitting strife.

The Woodman.

In the upper room I lay, and heard far off

The unsleeping murmur like a shell.

To S. C.

Teacher, tender comrade, wife,

A fellow-farer true through life,

Heart-whole and soul-free.

My Wife.

When I am grown to man's estate
I shall be very proud and great,

* Written in conjunction with Lloyd Osbourne.

STILL—STORY

345^a

And tell the other girls and boys
Not to meddle with my toys.

A Child's Garden of Verses (1885).
No. 12. *Looking Forward.*

The child that is not clean and neat,
With lots of toys and things to eat,
He is a naughty child, I'm sure—
Or else his dear papa is poor.

No. 19. *System.*

All day long they ate with the resolute greed
of brutes. Song of Rahéro. Part 2.

And the coastguard in his garden with his
glass against his eye. Christmas at Sea.

STILL, John, Bishop of Bath and Wells (1543 ?-1608)

I cannot eat but little meat,
My stomach is not good ;
But sure, I think that I can drink
With him that wears a hood.

Gammer Gurton's Needle. Act 2.*

Back and side go bare, go bare,
Both foot and hand go cold ;
But, belly, God send thee good ale enough,
Whether it be new or old. Ib.

STILLINGFLEET, Benjamin (1702-1771)

Would you both please and be instructed too,
Watch well the rage of shining to subdue ;
Hear every man upon his favourite theme,
And ever be more knowing than you seem.

Essay on Conversation.

How hard soe'er it be to bridle wit,
Yet memory oft no less requires the bit.
How many, hurried by its force away,
Forever in the land of gossips stray. Ib.

STIRLING, Earl of (William Alexander) (1580-1640)

What life refused, to gain by death he thought:
For life and death are but indifferent things,
And of themselves not to be shunned nor
sought,

But for the good or ill that either brings.
Tragedy of Darius.

Death is the port where all may refuge find,
The end of labour, entry into rest. Ib.

What thing so good which not some harm
may bring ?
Even to be happy is a dangerous thing.

Chorus 1.

Of all the tyrants that the world affords,
Our own affections are the fiercest lords.
Julius Cæsar.

Although my hap be hard, my heart is high.
Aurora. Sonnet 30.

345^b

To love and be beloved, this is the good,
Which for most sovereign all the world will
prove. Sonnet 44.

Times daily change and we likewise in them ;
Things out of sight do straight forgotten die.
Sonnet 63.

I hope, I fear, resolved, and yet I doubt,
I'm cold as ice, and yet I burn as fire ;
I wot not what, and yet I much desire,
And trembling too, am desperately stout.
Sonnet 68.

Though I was long in coming to the light,
Yet may I mount to fortune's highest height.
Sonnet 98.

I sing the sabbath of eternal rest.
Doomsday. The First Hour. St. 1.

When policy puts on religious cloak.
The Second Hour. St. 22.

Of all things that are feared, the least is death.
St. 73.

Pride hated stands, and doth unpitied fall.
The Fourth Hour. St. 85.

The weaker sex, to piety more prone.
The Fifth Hour. St. 55.

His birthright sold, some pottage so to gain.
The Sixth Hour. St. 39.

That queen of nations, absolutely great.
[Rome.] St. 77.

These find withal who have such courses run,
That generous plainness proves the better way.
The Seventh Hour. St. 35.

Vile avarice and pride, from Heaven accurst,
In all are ill, but in a church-man worst.
St. 86.

Lo, one who loved true honour more than
fame,
A real goodness, not a studied name.
The Eighth Hour. St. 100.

Words but direct, example must allure.
The Ninth Hour. St. 113.

That fatal sergeant, Death, spares no degree.
St. 114.

The world's chief idol, nurse of fretting cares,
Dumb trafficker, yet understood o'er all.
The Tenth Hour. St. 29.

Despair and confidence both banish fear.
St. 55.

STONE, Rev. Samuel John (1839-1900)

The lowliest garb of penitence and prayer.
Hymn. "Weary of Earth."

STORY, Joseph (1779-1845)

Here shall the Press the People's right
maintain,
Unawed by influence, and unbribed by gain ;
Here patriot Truth her glorious precepts draw,
Pledged to Religion, Liberty, and Law.

Motto of the Salem Register.

* Said to be from a song older than the play *Gammer Gurton's Needle*. It is also uncertain whether Bishop Still was the author of *Gammer Gurton's Needle*, which has been attributed to John Bridges, Dean of Salisbury, and to Nicholas Udall (d. 1557).

STOWE, Harriet Elizabeth, (née Beecher) (1812-1896)

"Who was your mother?" "Never had none!" said the child with another grin. "Never had any mother? What do you mean? Where were you born?" "Never was born!" persisted Topsy.

Uncle's Tom's Cabin (1851). *Ch. 20.*

"Do you know who made you?" "Nobody, as I knows on," said the child, with a short laugh. The idea appeared to amuse her considerably; for her eyes twinkled, and she added—

"I 'spect I growed. Don't think nobody never made me." *Ib.*

STOWELL, Lord (see Scott, Wm.)

STRATFORD, Esmé Wingfield (20th Cent.)

Thus saith Brahm—

Cast your life upon the deep

And sleep,

I AM.

India (1920).

STUBBS, Chas. William, D.D., Bishop of Truro (1843-1912)

They do their Maker wrong,
Who, in the pride of age,
Cry down youth's heritage,
And all the eager throng
Of thoughts and plans and schemes,
With which the young brain teems.

The Conscience. A Prayer of Age.

SUCKLING, Sir John (1609-1642)

'Tis expectation makes a blessing dear;
Heaven were not heaven, if we knew what it
were. *Against Fruition. St. 4.*

They who know all the wealth they have are
poor;

He's only rich that cannot tell his store. *St. 5.*

Her feet beneath her petticoat,
Like little mice, stole in and out,*

As if they feared the light.
But oh! she dances such a way—
No sun upon an Easter day

Is half so fine a sight!

Ballad upon a Wedding. St. 8.

For streaks of red were mingled there,
Such as are on a Catherine pear
(The side that's next the sun). *St. 10.*

Her lips were red, and one was thin
Compared to that was next her chin,
(Some bee had stung it newly). *St. 11.*

Our sins, like to our shadows,
When our day is in its glory, scarce appear:
Towards our evening how great and monstrous
They are! *Aglaure (1637).*

Why so pale and wan, fond lover?
Prithee why so pale? *Ib. Song.*

* See Herrick (p. 165a):—

"Her pretty feet
Like snails did creep."

She's pretty to walk with,
And witty to talk with,
And pleasant, too, to think on. *Brennoralt.*

Her face is like the milky way i' the sky,
A meeting of gentle lights without a name. *Ib.*

The prince of darkness is a gentleman. *The Goblins.*

I thought to undermine the heart
By whispering in the ear.

'Tis now, since I sat down before.

SURREY, Earl of (Henry Howard) (1516?-1547)

The soote* season, that bud and bloom forth
brings,

With grene hath clad the hill, and eke the vale.
Description of Spring.

And easy sighs, such as folk drawe in love.†
*Prisoner in Windsor, he recounteth his
pleasure there passed.*

The farther off, the more desired; thus lovers
tie their knot.

The Faithfull Lover declareth his Paines.

Danger well past remembred works delight.
Bonum est mihi quod humiliasti me.

But oft the words come forth awrie of him
that loveth well.

*Description of the Fickle Affections.
Pangs, and Sleights of Love.*

For in my life I never saw a man so full of wo.
Complaint of a Dying Lover. l. 26.

SUTRO, Alfred (b. 1863)

Though men may not like me, they always
trust my word. (*Harrison Crockstead.*)

A Marriage has been Arranged (1904).

It [the French language] is the true and
native language of insincerity. *Ib.*

Hell's rather out of date.

The Perfect Lover (1905). *Act i.*

We're born to be happy, all of us.

Ib. Act ii.

That's the penalty we have to pay for our
acts of foolishness,—someone else always
suffers for them. *Ib.*

My feelings at that moment could only be
expressed in camera. (*Sir Joseph Balsted,
K.C.*) *Mollentrave on Women* (1905). *Act i.*

Mr. Hannaford's utterances have no mean-
ing; he's satisfied if they sound clever.

The Walls of Jericho (1904). *Act i.*

They say there are sixty-seven different
ways in which a woman can like a man. *Ib.*

It's bad form to think, feel, or have an
idea. *Ib.*

* Soote = sweet.

† "Not such sorrowful sighs as men make
For woe, or elles when that folk be sike,
But easy sighs, such as been to like."

—Chaucer: *Troilus*, Bk. 3, line 1361.

347a

What are the plays of to-day? They're either so chock-full of intellect that they send you to sleep,—or they reek of sentiment till you yearn for the smell of a cabbage.

The Man in the Stalls (1911).

SWAIN, Charles (1801-1874)

There's a dignity in labour

Truer than e'er pomp arrayed.

What is Noble ?

He who seeks the mind's improvement,

Aids the world, in aiding mind. *Ib.*

SWIFT, Jonathan, D.D., Dean of St. Patrick's, Dublin (1667-1745)

He (the emperor) is taller by the breadth of my nail, than any of his court; which alone is enough to strike an awe into the beholders.

Gulliver's Travels (1726).

Voyage to Lilliput.

The colonel and his officers were in much pain, especially when they saw me take out my pen-knife. *Ib.*

He put this engine [a watch] to our ears, which made an incessant noise like that of a water-mill: and we conjecture it is either some unknown animal or the god that he worships, but we are more inclined to the latter opinion. *Ib.*

Flimnap, the treasurer, is allowed to cut a caper on the straight rope at least an inch higher than any other lord in the empire. I have seen him do the summerset several times together. *Ib.*

It is alleged, indeed, that the high heels are most agreeable to our ancient constitution, but, however that may be, his majesty has determined to make use only of low heels in the administration. *Ib.*

Begging is a trade unknown in this empire *Ib.*

He could not forbear taking me up in his right hand, and, stroking me gently with the other, after a hearty fit of laughing, asked me whether I was a whig or tory.

Voyage to Brobdingnag.

I cannot but conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth. *Ib.*

"He was amazed how so impotent and grovelling an insect as I" (these were his expressions) "could entertain such inhuman ideas, and in so familiar a manner." *Ib.*

And he gave it for his opinion, "that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."* *Ib.*

* He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers.—Quoted

347b

He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put into phials hermetically sealed, and let out to warm the air in raw inclement summers.

Voyage to Laputa.

The women were proposed to be taxed according to their beauty and skill in dressing, . . . but constancy, charity, good sense, and good nature were not rated, because they would not bear the charge of collecting. *Ib.*

I heard a whisper from a ghost who shall be nameless, "that these commentators always kept in the most distant quarters from their principals in the lower world, through a consciousness of shame and guilt, because they had so horribly misrepresented the meaning of those authors to posterity." *Ib.*

May your celestial majesty outlive the sun, eleven moons and a half! *Ib.*

I told him . . . that we ate when we were not hungry, and drank without the provocation of thirst.

Voyage to the Houyhnhnms.

Spleen, which only seizes on the lazy, the luxurious, and the rich. *Ib.*

A giddy son of a gun.

The Battle of the Books (1697).

War is the child of pride, and pride the daughter of riches.* *Ib.*

A virtue but at second-hand;
They blush because they understand.

Cadenus and Vanessa (1713).

All humble worth she strove to raise;
Would not be praised, yet loved to praise. *Ib.*

'Tis an old maxim in the schools,
That flattery's the food of fools;
Yet now and then your men of wit
Will condescend to take a bit. *Ib.*

What some invent the rest enlarge.

Journal of a Modern Lady (1728).

Convey a libel in a frown,
And wink a reputation down. *Ib.*

In all distresses of our friends
We first consult our private ends;
While Nature, kindly bent to ease us,
Points out some circumstance to please us.†
On the Death of Dr. Swift (1731). *I. 7.*

Faith! he must make his stories shorter
Or change his comrades once a quarter. *I. 95.*

Some great misfortune to portend,
No enemy can match a friend. *I. 119.*

in these words by Gibbon (*Decline and Fall*, ch. 8) as from the *Zend-Avesta*, vol. 1, and *Précis du Système de Zoroastre*, vol. 3. The *Zend-Avesta* is a collection of ancient traditional Persian writings embodying the supposed teachings and tenets of Zoroaster, or Zare-thrusta, the semi-fabulous Persian philosopher.

* Quoted as "an almanac saying."

† "Dans l'adversité de nos meilleurs amis nous trouvons toujours quelque chose qui ne nous déplaît pas."—*Roche-foucauld* (1665).

348a

He'd rather choose that I should die
Than his prediction prove a lie. *l. 131.*

His time was come ; he ran his race ;
We hope he's in a better place. *l. 241.*

Attacking, when he took the whim,
Court, city, camp,—all one to him. *l. 327.*

Fair LIBERTY was all his cry ;
For her he stood prepared to die ;
For her he boldly stood alone ;
For her he oft exposed his own. *l. 411.*

A servile race in folly nursed,
Who truckle most when treated worst.
[*The Irish race.*] *l. 461.*

Yet malice never was his aim ;
He lashed the vice, but spared the name.
No individual could resent,
Where thousands equally were meant. *l. 523.*

He gave the little wealth he had
To build a house for fools and mad ;
To show, by one satiric touch,
No nation wanted it so much. *l. 538.*

See now comes the captain all daubed with
gold lace. **The Grand Question Debated.**

Can hardly tell how to cry *bo* to a goose. *Ib.*

Say, Britain, could you ever boast,
Three poets in an age at most ?
Our chilling climate hardly bears
A sprig of bays in fifty years.

On Poetry (1733).

As learned commentators view
In Homer more than Homer knew. *Ib.*

So geographers, in Afric maps,
With savage pictures fill their gaps,
And o'er uninhabitable downs
Place elephants for want of towns. *Ib.*

To Cerberus they give a sop,
His triple barking mouth to stop. *Ib.*

He gives directions to the town
To cry it up or run it down. *Ib.*

Hobbes clearly proves that every creature
Is in a state of war by nature. *Ib.*

So, naturalists observe, a flea
Hath smaller fleas that on him prey ;
And these have smaller still to bite 'em,
And so proceed *ad infinitum* ;
Thus every poet in his kind
Is bit by him that comes behind.* *Ib.*

Your panegyrics here provide ;
You cannot err on flattery's side. *Ib.*

A coming shower your shooting corns presage.
Description of a City Shower.

He who betrays his friend, shall never be
Under one roof, or in one ship, with me.
Horace (1716). *Book 3, 2.*

And though the villain 'scape awhile, he feels
Slow vengeance, like a bloodhound at his
heels. *Ib.*

* See page 439b.

348b

His two-year coat so smooth and bare,
Through every thread it lets in air.
Progress of Poetry.

Proper words in proper places.
Definition of a Good Style.

His talk was now of tithes and dues.
Baucis and Philemon.

Philosophy ! the lumber of the schools.
Ode to Sir W. Temple (1689). *c. 2.*

We scrawl all o'er with old and empty rules,
Stale memorandums of the schools. *Ib. c. 3.*

" *Libertas et natale solum !* "
Fine words, indeed ! I wonder where he stole
'em.

**Lines written in 1724 on Chief Justice
Whitshed's motto on his coach, after the
trial of Drapier.**

Censure's to be understood,
Th' authentic mark of the elect ;
The public stamp Heav'n sets on all that's
great and good,
Our shallow search and judgment to direct.
Ode to the Athenian Society (1691). *c. 4.*

How strange a paradox is true,
That men who lived and died without a name,
Are the chief heroes in the sacred lists of fame.
Ib. c. 12.

Where I am not understood, it shall be
concluded that something very useful and
profound is couched underneath.

Tale of a Tub (1704). *Preface.*

I have somewhere heard it is a maxim that
those to whom everybody allows the second
place, have an undoubted title to the first.

Ib. The Bookseller's Dedication.

" Bread," says he, " dear brothers, is the
staff of life." *Sec. 4.*

This is the sublime and refined point of
felicity, called the possession of being well
deceived ; the serene peaceful state of being a
fool among knaves. *Sec. 9.*

Satire is a sort of glass wherein beholders
do generally discover everybody's face but
their own.

Battle of the Books (1704). *Preface.*

Instead of dirt and poison we have rather
chosen to fill our hives with honey and wax ;
thus furnishing mankind with the two noblest
of things, which are sweetness and light. *Ib.*

If a man had the art of the second sight
for seeing lies, as they have in Scotland for
seeing spirits, how admirably he might
entertain himself in this town by observing
the different shapes, sizes and colours of those
swarms of lies which buzz about the heads of
some people.

The Examiner. *No. 15. Nov. 9, 1710.*

Falsehood flies and truth comes limping
after it, so that when men come to be un-
deceived it is too late. *Ib.*

349a

He is without the sense of shame or glory,
as some men are without the sense of smelling.
Character of Lord Wharton (1710).

It is the folly of too many to mistake the
echo of a London coffee-house for the voice
of the kingdom.

The Conduct of the Allies (1711).

Truth is eternal, and the son of heaven.
Ode Dr. Wm. Sancroft (1689). c. 1.

Following opinion, dark and blind,
That vagrant leader of the mind,
Till honesty and conscience are clear out of
sight. *Ib., c. 3.*

Each line shall stab, shall blast, like daggers
and like fire. *Ib., c. 5.*

But zeal is weak and ignorant, though
wondrous proud,
Though very turbulent and very loud. *Ib., c 7.*

Nothing is fixed, that mortals see or know,
Unless perhaps some stars be so. *Ib.*

Necessity, thou tyrant conscience of the great !
Ib., c. 9.

Humour is odd, grotesque, and wild,
Only by affectation spoiled ;
'Tis never by invention got ;
Men have it when they know it not.

To Mr. Delany. *Nov., 1718.*

How haughtily he cocks his nose,
To tell what every schoolboy knows.
The Country Life.

For who would be satirical
Upon a thing so very small ?

Dr. Delany's Villa.

None loves his king and country better,
Yet none was ever less their debtor.

A Pastoral Dialogue (1727).

A genius in the reverend gown
Must ever keep its owner down ;
'Tis an unnatural conjunction,
And spoils the credit of the function.

To Dr. Delany. *On the libels written
against him* (1729).

Hated by fools, and fools to hate,
Be that my motto and my fate. *Ib.*

Daphne knows, with equal ease,
How to vex and how to please ;
But the folly of her sex
Makes her sole delight to vex. *Daphne.*

Who ever knew an honest brute
At law his neighbour prosecute ?

The Logicians Refuted.

Brutes never meet in bloody fray,
Nor cut each other's throats for pay. *Ib.*

Long-winded schismatics shall rule the roast,
And Father Christmas mourn his revels lost.
The Swan Tripe Club in Dublin.

But mark me well ; Religion is my name ;
An angel once, but now a fury grown,
Too often talked of, but too little known. *Ib.*

349b

And when with grief you see your brother
stray,

Or in a night of error lose his way,
Direct his wandering and restore the day.
To guide his steps afford your kindest aid,
And gently pity whom ye can't persuade ;
Leave to avenging Heaven his stubborn will,
For, O, remember, he's your brother still. *Ib.*

Ye may say I am hot ;
I say I am not,—
Only warm, as the subject on which I am got.
The Famous Speechmaker (April, 1710).

I've often wished that I had clear,
For life, six hundred pounds a year ;
A handsome house to lodge a friend ;
A river at my garden's end.

Imitation of Horace (1714).

Removed from kind Arbuthnot's aid,
Who knows his art but not his trade,
Preferring his regard for me
Before his credit or his fee.

In Sickness. *Oct., 1714.*

Now hear an allusion :—A mitre, you know,
Is divided above, but united below.
If this you consider, our emblem is right ;
The bishops divide, but the clergy unite.

On the Irish Bishops (1731).

Many valiant chiefs of old
Greatly lived and died before
Agamemnon, Grecian bold,
Waged the ten years' famous war.
But their names, unsung, unwept,
Unrecorded, lost and gone,
Long in endless night have slept,
And shall now no more be known.

Horace. *Book 4, Ode 19.*

Most of the players, who had very little
faith before, were now desirous of having as
much as they could, and therefore embraced
the Roman Catholic religion.

A True and Faithful Narrative.

I have heard of a man who had a mind to
sell his house, and therefore carried a piece of
brick in his pocket, which he showed as a
pattern to encourage purchasers.

The Drapier's Letters. *No. 2 (Aug., 1724).*

A majority, with a good cause, are negligent
and supine.
**Letter to a Member of
Parliament in Ireland.** 1708.

In politics I am sure it is even a Machiavelian
holy maxim, "That some men should be
ruined for the good of others."

Essay on English Bubbles (1720).

There are not many things cheaper than
supposing and laughing.

Sermon 10. *On Sleeping in Church.*

The want of belief is a defect that ought to
be concealed when it cannot be overcome.

Thoughts on Religion.

I never saw, heard, nor read that the clergy
were beloved in any nation where Christianity
was the religion of the country. Nothing can
render them popular but some degree of per-
secution. *Ib.*

A footman may swear, but he cannot swear like a lord. He can swear as often, but can he swear with equal delicacy, propriety and judgment?

Polite Conversation (c. 1731). *Introduction.*

Why, madam, Queen Elizabeth's dead.*
Ib. *Dialogue 1.*

Lady Smart. Will you eat any oysters before dinner?—*Colonel Atwit.* With all my heart. He was a bold man that first ate an oyster.—*Lady S.* They say oysters are a cruel meat, because we eat them alive; then they are an uncharitable meat, for we leave nothing to the poor; and they are an ungodly meat, because we never say grace.†

Ib. *Dialogue 2.*

Censure is the tax a man pays to the public for being eminent.

Thoughts on Various Subjects. (*Ascribed to Pope but included in Swift's Works.*)

Few are qualified to shine in company, but it is in most men's power to be agreeable. *Ib.*

We have just enough religion to make us hate, but not enough to make us love one another. *Ib.*

Party is the madness of the many, for the gain of a few. *Ib.*

There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should walk together every day. *Ib.*

The Scripture, in time of disputes, is like an open town in time of war, which serves indifferently the occasions of both parties. *Ib.*

Flowers of rhetoric, in sermons and serious discourses, are like the blue and red flowers in corn, pleasing to them who come only for amusement, but prejudicial to him who would reap the profit. *Ib.*

The most positive men are the most credulous. *Ib.*

An excuse is a lie guarded. *Ib.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday. *Ib.*

A nice man is a man of nasty ideas. *Ib.*

A wise man is never less alone than when he is alone.‡

Essay on the Faculties of the Mind.

There is nothing in this world constant but inconstancy. *Ib.*

We were to do more business after dinner; but after dinner is after dinner—an old saying and a true, Much drinking, little thinking. **Letters.** *To Mrs. Johnson (Stella), Feb. 26, 1711-2.*

* This is given as a proverbial expression current in Queen Anne's time.

† All these presumably were proverbial expressions.

‡ See Rogers: "Never less alone than when alone."

Monday is parson's holiday.

Ib., March 3, 1711-2.

People will pretend to grieve more than they really do, and that takes off from their true grief. *To Mrs. Dingley, Jan. 14, 1712-3.*

What a foolish thing is time! And how foolish is man, who would be as angry if time stopped, as if it passed!

To Miss Vanhomrigh (Vanessa), Aug. 7, 1722.

I am weary of friends, and friendships are all monsters. *To Stella, Oct. 23, 1710.*

Method is good in all things. Order governs the world. The Devil is the author of confusion. *Ib., Oct. 26, 1710.*

Plaguy twelve-penny weather.* *Ib.*

'Tis very warm weather when one's in bed. *Ib., Nov. 8, 1710.*

As I hope to live, I despise the credit of it, out of an excess of pride. *Ib., Nov. 24, 1710.*

In war opinion is nine parts in ten. *Ib., Jan. 7, 1710-1.*

We are so fond of each other, because our ailments are the same. *Ib., Feb. 1, 1710-1.*

We con ailments, which makes us very fond of each other. *Ib., Feb. 14, 1710-1.*

I love good creditable acquaintance; I love to be the worst of the company. *Ib., April 17, 1710-1.*

Opinion is a mighty matter in war. *Ib., Jan. 1, 1711.*

He was a fiddler, and consequently a rogue. *Ib., July 25, 1711.*

He showed me his bill of fare to tempt me to dine with him. "Foh," said I, "I value not your bill of fare, give me your bill of company." *Ib., Sept. 2, 1711.*

When you have done a fault, be always pert and insolent, and behave yourself as if you were the injured person.

Directions to Servants.

SWINBURNE, Algernon Charles
(1837-1909)

Some dead lute-player
That in dead years had done delicious things.
Ballad of Life.

The last was Fear, that is akin to Death;
He is Shame's friend, and always as Shame
saith,

Fear answers him again. *Ib.*

With nerve and bone she weaves and multiplies
Exceeding pleasure out of extreme pain.

Laus Veneris.

* An expression frequently used by Swift. Gay, in a letter to Swift, speaks of "shilling weather." The allusion is to weather when chair-hire or coach-hire was necessary.

351a

For I was of Christ's choosing, I God's knight,
No blinkard heathen stumbling for scant light.

Ib.

I have put my days and dreams out of mind,
Days that are over, dreams that are done.

The Triumph of Time. *St. 7.*

Out of the world's way, out of the light,
Out of the ages of worldly weather,
Forgotten of all men altogether.

Ib., st. 15.

At the door of life, by the gate of breath,
There are worse things waiting for men than
death.

Ib., st. 20.

But you, had you chosen, had you stretched
hand,

Had you seen good such a thing were done,
I too might have stood with the souls that
stand

In the sun's sight, clothed with the light
of the sun.

Ib., st. 22.

I will go back to the great sweet mother,
Mother and lover of men, the sea.

Ib., st. 33.

I shall never be friends again with roses;
I shall loathe sweet tunes, where a note
grown strong

Relents and recoils, and climbs and closes.

Ib., st. 45.

I shall hate sweet music my whole life long.

Ib.

Marvellous mercies and infinite love.

Les Noyades.

And though she saw all heaven in flower above,
She would not love.

A Leave-taking.

But thought and faith are mightier things
than time

Can wrong,

Made splendid once with speech, or made
sublime

With song.

The Interpreters (1885). *St. 4.*

Bind fast her home-born foes with links of
shame,

More strong than iron and more keen than
flame;

Seal up their lips for shame's sake.

New Year's Day (1889).

Let life burn down, and dream it is not death.

Anactoria.

I would my love could kill thee; I am
satiated

With seeing thee live, and fain would have
thee dead.

Ib.

I would find grievous ways to have thee slain,
Intense device, and superflux of pain.

Ib.

The world is not sweet in the end;

For the old faiths loosen and fall, the new
years ruin and rend.

Hymn to Proserpine.

Thou hast conquered, O pale Galilean.* *Ib.*

* See page 456a: "Thou hast conquered, O
Galilean."

351b

The end is come of pleasant places,
The end of tender words and faces,
The end of all, the popped sleep.

Illicit. *St. 1.*

Good-night, good sleep, good rest from
sorrow,

To these that shall not have good morrow;
The gods be gentle to all these! *Ib., st. 8.*

A little sorrow, a little pleasure,
Fate metes us from the dusty measure

That holds the date of all of us;
We are born with travail and strong crying,

And from the birth-day to the dying
The likeness of our life is thus. *Ib., st. 18.*

I turn to thee as some green afternoon
Turns toward sunset, and is loth to die;

Ah God, ah God, that day should be so soon!

In the Orchard.

Forget that I remember,
And dream that I forget.

Rococo.

Yet leave me not; yet, if thou wilt, be free;
Love me no more, but love my love of thee.

Erotion (c. 1865).

I shall remember while the light lives yet,
And in the night-time I shall not forget. *Ib.*

And those high songs of thine
That stung the sense like wine,

Or fell more soft than dew or snow by night,
Or wailed as in some flooded cave

Sobs the strong broken spirit of a wave.

To Victor Hugo.

Delight, the rootless flower,
And love, the bloomless bower;

Delight that lives an hour,
And love that lives a day.

Before Dawn. *St. 1.*

To say of shame—what is it?
Of virtue—we can miss it;

Of sin—we can but kiss it,
And it's no longer sin. *Ib., st. 5.*

But love so lightly plighted,
Our love with torch unlighted,

Paused near us unafrighted,
Who found and left him free. *Ib., st. 7.*

We shift and bedeck and bedrape us,
Thou art noble and nude and antique.

Dolores. *St. 7.*

Men touch them, and change in a trice
The lilies and languors of virtue

For the raptures and roses of vice.

Ib., st. 9.

Ah, beautiful passionate body
That never has ached with a heart!

Ib., st. 11.

But sweet as the rind was the core is;
We are fain of thee still, we are fain,

O sanguine and subtle Dolores,
Our Lady of Pain. *Ib., st. 13.*

Despair the twin-born of devotion. *Ib., st. 14.*

The delight that consumes the desire,
The desire that outruns the delight. *Ib.*

352*a*

Then love was the pearl of his oyster,
And Venus rose red out of wine. *Ib.*, st. 39.

O daughter of Death and Priapus,
Our Lady of Pain. *Ib.*, st. 53.

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be
That no life lives for ever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.

The Garden of Proserpine. *St. 11.*

Too soon did I love it, and lost love's rose;
And I cared not for glory's:
Only the blossoms of sleep and of pleasure
were mixed in my hair. **Hesperia.**

Christian, what of the night?—
I cannot tell; I am blind.
I halt and hearken behind
If haply the hours will go back
And return to the dear dead light,
To the watchfires and stars that on old
Shone where the sky now is black,
Glowed where the earth now is cold.

Songs of Sunrise. *Watch in the Night.*

Land me, she says, where love
Shows but one shaft, one dove,
One heart, one hand.
A shore like that, my dear,
Lies where no man will steer,
No maiden land.

Love at Sea. (*Imitated from
Theophile Gautier.*)

Those eyes the greenest of things blue,
The bluest of things grey. **Félice.**

I remember the way we parted,
The day and the way we met;
You hoped we were both broken-hearted,
And knew we should both forget.

An Interlude.

And the best and the worst of this is
That neither is most to blame,
If you've forgotten my kisses,
And I've forgotten your name. *Ib.*

For thou, if ever godlike foot there trod
These fields of ours, wert surely like a god.
In the Bay. *St. 18.*

The shadow stayed not, but the splendour
stays,
Our brother, till the last of English days.

St. 19.

Who cannot hate, can love not. *St. 31.*

Nor can belief touch, kindle, smite, relieve
His heart who has not heart to disbelieve. *Ib.*

Sleep; and if life was bitter to thee, pardon;
If sweet, give thanks; thou hast no more
to live;

And to give thanks is good, and to forgive.
Ave atque Vale.

352*b*

The old dew still falls on the old sweet flowers,
The old sun revives the new-fledged hours,
The old summer rears the new-born roses.
Age and Song.

Old thanks, old thoughts, old aspirations,
Outlive men's lives and lives of nations. *Ib.*

Time takes them home that we loved, fair
names and famous,
To the soft long sleep, to the broad sweet
bosom of death;
But the flower of their souls he shall not take
away to shame us,
Nor the lips lack song for ever that now
lack breath.
For with us shall the music and perfume that
die not, dwell,
Though the dead to our dead bid welcome,
and we farewell.

In Memory of Barry Cornwall. *St. 6.*

Not a kindlier life or sweeter
Time, that lights and quenches men,
Now may quench or light again.

Epicæde. (*J. L. Graham, died 1876.*)

Prince of sweet songs made out of tears and
fire;
A harlot was thy nurse, a God thy sire;
Shame soiled thy song, and song assailed
thy shame.
But from thy feet now death hath washed the
mire,
Love reads out first, at head of all our choir,
Villon, our sad bad glad mad brother's
name.*

A Ballad of François Villon. *Envoi.*

And sweet red splendid kissing mouth.
Translation of Villon. *Complaint of the
Fair Armouress.*

Change lays not her hand upon truth.
Dedication. 1865.

And song is as foam that the sea-winds fret,
Though the thought at his heart should be
deep as the sea.

Dedication to Poems and Ballads (1878).
Second Series.

Man is a beast when shame stands off from
him. **Phædra.** *Hippolytus.*

Thy works and mine are ripples on the sea.
Take heart, I say: we know not yet their
end. **Lochrine.**

Your song
Tastes sharp of sea and the sea's bitterness.
Chastelard (1865). *Act i. 1.*

They have eaten poisonous words;
They are mad and have no shame. *Ib.*, v. 2.

When the hounds of spring are on winter's
traces,

The mother of months in meadow or plain
Fills the shadows and windy places
With lip of leaves and ripple of rain.

Atalanta in Calydon (1865). *Chorus.*

* See Browning: "How sad and mad and bad it was."—In 1644 John Taylor issued a work with the title, *Mad Verse, Sad Verse, Glad Verse and Bad Verse.*

SWINBURNE

353a

Small praise man gets dispraising the high
gods. *Chorus.*

His life is a watch or a vision
Between a sleep and a sleep. *Ib.*

But the gods hear men's hands before their
lips. *Althæa.*

The sweet wise death of old men honourable.
Ib.

And, best beloved of best men, liberty,
Free lives and lips, free hands of men free-born.
Ib.

A child and weak,
Mine, a delight to no man, sweet to me. *Ib.*

What ailed thee then to be born ? *Chorus.*

Peace and be wise ; no gods love idle speech.
Meleager.

Have all thy will of words ; talk out thine
heart. *Ib.*

A little fruit a little while is ours,
And the worm finds it soon. *Chorus.*

But ye, keep ye on earth
Your lips from over-speech,
Loud words and longing are so little worth ;
And the end is hard to reach.

For silence after grievous things is good,
And reverence, and the fear that makes men
whole,

And shame, and righteous governance of
blood,

And lordship of the soul.

But from sharp words and wits men pluck
no fruit,

And gathering thorns they shake the tree at
root ;

For words divide and rend ;
But silence is most noble till the end. *Ib.*

No man doth well but God hath part in him.
Ib.

A name to be washed out with all men's tears,
Althæa.

What shall be said ? for words are thorns to
grief. *Chorus.*

Thy cradled brows and loveliest loving lips,
The floral hair, the little lightening eyes,
And all thy goodly glory. *Althæa.*

Mother, thou sole and only, thou not these,
Keep me in mind a little when I die,

Because I was thy first-born.

Forget not, nor think shame ; I was thy son.
Time was I did not shame thee ; and time
was

I thought to live and make thee honourable.
Meleager.

Ay, not yet may the land forget that bore
and loved thee and praised and wept,

Sidney, lord of the stainless sword, the name
of names that her heart's love kept.

Astrophel. 2, l. 4.

To be mis-spoken and mis-seen of men,
Which is not for high-seated hearts to fear.

Bothwell (1874). *Act i. 1.*

B.Q.

353b

A loving little life of sweet small works. *Ib.*

I have no remedy for fear ; there grows
No herb of help to heal a coward's heart.

Ib., ii. 12.

Music bright as the soul of light, for wings
an eagle, for notes a dove. 2, l. 13.

Faith, haggard as Fear that hath borne her,
and dark as the sire that begot her, Despair.

An Autumn Vision. 7, l. 9.

A purer passion, a lordlier leisure,
A peace more happy than lives on land,

Fulfil with pulse of diviner pleasure,
The dreaming head and the steering hand.

A Swimmer's Dream. 5, st. 2.

I have lost, you have won this hazard : yet
perchance

My loss may shine yet goodlier than your gain,
When time and God give judgment.

Marino Faliero (1885).

Not till earth be sunless, not till death strike
blind the skies,

May the deathless love that waits on deathless
deeds be dead.

Grace Darling (1893). 1. 103.

India knelt at her feet, and felt her sway
more fruitful of life than spring.

England : An Ode. 1, st. 3.

All our past proclaims our future : Shake-
speare's voice and Nelson's hand,

Milton's faith and Wordsworth's trust in this
our chosen and chainless land,

Bear us witness : come the world against her,
England yet shall stand. 2, st. 5.

No man ever spake as he that bade our
England be but true,

Keep but faith with England fast and firm,
and none should bid her rue ;

None may speak as he : but all may know
the sign that Shakespeare knew. 2, st. 7.

Hope knows not if fear speak truth, nor fear
whether hope be not blind as she :

But the sun is in heaven that beholds her
immortal, and girdled with life by the sea.

Eton : An Ode (1891). 3.

Bright with names that men remember, loud
with names that men forget.

The Union. St. 3.

Glorious Ireland, sword and song
Gird and crown thee : none may wrong,

Save thy sons alone.

The sea that laughs around us
Hath sundered not but bound us :

The sun's first rising found us
Throned on its equal throne.

To a Cat. St. 1.

Stately, kindly, lordly friend,
Condescend

Here to sit by me.

For if we live, we die not,
And if we die, we live.

Jacobite Song. St. 9.

N

354a

Peace, rest, and sleep are all we know of death,
And all we dream of comfort.

In Memory of John Wm. Inchbold.

A man beloved, a man elect of men.

Ib.

For if, beyond the shadow and the sleep,

A place there be for souls without a stain,
Where peace is perfect, and delight more deep
Than seas or skies that change and shine
again,

There none of all unsullied souls that live
May hold a surer station.

Ib.

The woman that cries hush bids kiss : I learnt
So much of her that taught me kissing.

Marino Faliero. *Act i. 1.*

Shame, that stings sharpest of the worms in
hell.

ii. 1.

A brave man, were he seven times king,
Is but a brave man's peer.

ii. 2.

Though our works
Find righteous or unrighteous judgment, this
At least is ours, to make them righteous.

iii. 1.

A crown and justice ? Night and day
Shall first be yoked together.

Ib.

Wrong and right
Are twain for ever : nor, though night kiss
day,
Shall right kiss wrong and die not.

iv. 2.

Men
May bear the blazon wrought of centuries,
hold
Their armouries higher than arms imperial ; yet
Know that the least their countryman, whose
hand
Hath done his country service, lives their peer,
And peer of all their fathers.

v. 2.

This
I ever held worse than all certitude,
To know not what the worst ahead might be.

v. 2.

In hawthorn-time the heart grows light.

The Tale of Balen (1896). *1, st. 1.*

In linden-time the heart is high,
For pride of summer passing by
With lordly laughter in her eye.

2, st. 1.

A true man, pure as faith's own vow,
Whose honour knows not rust.

3, st. 18.

A castle girt about and bound
With sorrow, like a spell.

6, st. 25.

Strong summer, dumb with rapture, bound
With golden calm the woodlands round.

7, st. 14.

God's blood ! is law for man's sake made, or
man

For law's sake only, to be held in bonds ?

Mary Stuart (1881). *i. 1.*

Wise men may think, what hardly fools
would say.

iv. 2.

354b

Peace more sweet
Than music, light more soft than shadow.

A Sunset. *St. 4.*

Is not Precedent indeed a King of men ?

A Word from the Psalmist. *4.*

Is not compromise of old a god among you ?

Ib.

Is a vote a coat ? Will franchise feed you ?

Ib.

Where might is, the right is :

Long purses make strong swords.

Let weakness learn meekness :

God save the House of Lords !

A Word for the Country. *St. 1.*

Not with dreams, but with blood and with
iron,

Shall a nation be moulded at last. *St. 13.*

With a hero at head, and a nation

Well gagged and well drilled and well cowed,

And a gospel of war and damnation,

Has not Empire a right to be proud ?

St. 14.

He is master and lord of his brothers

Who is worthier and wiser than they.

St. 18.

Silence, uttering love that all things under-
stand.

The Cliffside Path. *St. 2.*

The world has no such flower in any land,

And no such pearl in any gulf the sea,

As any babe on any mother's knee.

Pelagius. *2.*

Make bare the poor dead secrets of his heart,
Strip the stark-naked soul, that all may
peer,

Spy, smirk, sniff, snap, snort, snivel, snarl,
and sneer.

In Sepu chretis. *2.*

Love hangs like light about your name

As music round the shell !

Adieux à Marie Stuart. *4, st. 1.*

Hush, for the holiest thing that lives is here,
And heaven's own heart how near !

Herse.

Where children are not, heaven is not.

A Song of Welcome. *1. 37.*

Babies know the truth.

Cradle Songs. *No. 4.*

But this thing is God,

To be man with thy might,

To grow straight in the strength of thy spirit,
and live out thy life as the light.

Hertha. *15.*

Wide and sweet and glorious as compassion.

Dunwich. *Part 1, st. 8.*

The thorns he spares when the rose is taken ;
The rocks are left when he wastes the plain ;
The wind that wanders, the weeds wind-
shaken,

These remain.

A Forsaken Garden. *St. 3.*

SYLVESTER, Joshua (1563-1618)

Stay, Worldling, stay ; whither away so fast ?

Hark, hark awhile to Virtue's counsels
current !

Spectacles.

355^a

Lamp of the world, light of this universe.

The Chariot of the Sun.

Th' unnumbered motes that in the sunbeams
play.*

Translation of Du Bartas.

Marrying their sweet tunes to the angels'
lays.†

Ib.

SYMONS, Arthur (b. 1865)

The aim of criticism is to distinguish what
is essential in the work of a writer. It is
the delight of a critic to praise; but praise
is scarcely a part of his duty. . . . What we
ask of him is that he should find out for us
more than we can find out for ourselves.

Introd. to Coleridge's "Biographia
Literaria" (1906).

No perfect thing is too small for eternal
recollection.

Ib.

TALFOURD, Sir Thos. Noon (1795-
1854)

So his life has flowed
From its mysterious urn, a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored.

Ion (1835). Act i. 1.

TATE, Nahum (1652-1715)

Tiger with tiger, bear with bear, you'll find
In leagues offensive and defensive joined;
But lawless man the anvil dares profane,
And forge that steel by which a man is slain.

Translation of Juvenal.

Friendship's the privilege

Of private men; for wretched greatness
knows

No blessing so substantial.

The Loyal General.

TAYLOR, Ann (Mrs. Gilbert) (1782-
1866), and Jane TAYLOR (1783-
1824)

I thank the goodness and the grace,
Which on my birth have smiled,
And made me, in these Christian days,
A happy English child.‡

Infant Hymns for Infant Minds.

A Child's Hymn of Praise.

I was not born a little slave,
To labour in the sun,
And wish I were but in my grave,
And all my labour done.

But if they all should be denied,
Then you're too proud to own your Pride.

The Way to find out Pride.

So, while their bodies moulder here,
Their souls with God himself shall dwell,—
But always recollect, my dear,
That wicked people go to hell.

About Dying.

He went about, he was so kind,
To cure poor people who were blind;

355^b

And many who were sick and lame,
He pitied them and did the same.

Hymns for Sunday Schools.

About Jesus Christ.

'Tis a credit to any good girl to be neat,
But quite a disgrace to be fine.

The Folly of Finery.

He minded not his friends' advice
But followed his own wishes;
But one most cruel trick of his
Was that of catching fishes.

Original Poems. The Little Fisherman.

(By Jane T.)

Who ran to help me, when I fell,
And would some pretty story tell,
Or kiss the place to make it well?

My Mother.

My Mother. (By Ann T.)

O, how good should we be found
Who live on England's happy ground!

The English Girl. (By Jane T.)

Twinkle, twinkle, little star!
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!

Rhymes for the Nursery. The Star.

(By Jane T.)

Thank you, pretty cow, that made
Pleasant milk to soak my bread.

The Cow. (By Ann T.)

Oh, how very thankful I always should be,
That I have kind parents to watch over me,
Who teach me from wickedness ever to flee!

Poor Children.

Sweet innocent, the mother cried,
And started from her nook,
That horrid fly is put to hide
The sharpness of the hook.

The Little Fish that would
not do as it was bid.

Though man a thinking being is defined,
Few use the great prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!

Stanzas. (By Jane T.)

TAYLOR, Bayard (1825-1878)

Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold.

Bedouin Song.

And broad-based under all
Is planted England's oaken-hearted mood,
As rich in fortitude
As e'er went worldward from the island-wall.

America.

To one strong race all races here unite. Ib.

They sang of love, and not of fame;
Forgot was Britain's glory;
Each heart recalled a different name,
But all sang Annie Laurie.

Songs of the Camp.

* See Milton: Il Penseroso.

† See Milton: L'Allegro.

‡ See Watts: "Lord, I ascribe it to Thy grace."

356a

All outward wisdom yields to that within,
Whereof nor creed nor canon holds the key;
We only feel that we have ever been,
And evermore shall be.

Metempsychosis of the Pine.

TAYLOR, Sir Henry (1800-1886)

There's no game
So desperate, that the wisest of the wise
Will not take freely up for love of power,
Or love of fame, or merely love of play.

Philip von Artevelde (1834).

Part 1, Act i. 3.

The world knows nothing of its greatest men.
Part 1, Act i. 5.

He that lacks time to mourn, lacks time to
mend. *Ib.*

Such souls,
Whose sudden visitations daze the world,
Vanish like lightning, but they leave behind
A voice that in the distance far away
Wakens the slumbering ages.

Part 1, Act i. 7.

**TAYLOR, Jeremy, Bishop of Down
and Connor (1613-1667)**

He that loves not his wife and children,
feeds a lioness at home and broods a nest of
serpents; and blessing itself cannot make
him happy. *Sermon. Married Love.*

The sun, reflecting upon the mud of strands
and shores, is unpolluted in his beam.*

Holy Living (1650). Ch. 1, sec. 3.

Every school-boy knows it.†

On the Real Presence. Sec. 5, 1.

**TAYLOR, John ("The Water Poet")
(1580-1653)**

The dogged dog-days had begun to bite.

*A very Merry-Wherry-Ferry
Voyage (1623). l. 6.*

And though I ebb in worth, I'll flow in thanks.
l. 520.

There is a proverb, and a prayer withal,
That we may not to three strange places fall:
From Hull, from Halifax, from Hell, 'tis thus,
From all these three, good Lord, deliver us!
l. 575.

Pens are most dangerous tools, more sharp
by odds

Than swords, and cut more keen than whips
or rods.

*News from Hell, Hull, and Halifax.
Three Satirical Lashes. l. 1.*

Wit's whetstone, Want, there made us quickly
learn. *The Penniless Pilgrimage (1618).
l. 211.*

One Scottish mile, now and then, may
well stand for a mile and a half or two English.
Continuation in prose.

* See Bacon, p. 76 and 136.

† See p. 455b: "Macaulay's school-boy."

356b

The Old, Old, very Old Man.

Title of an Account of Thos. Parr.

TEMPLE, Sir William (1628-1699)

Books, like proverbs, receive their chief
value from the stamp and esteem of ages
through which they have passed.

Ancient and Modern Learning.

Life is at best but a froward child, which
must be coaxed and played with until the end
comes. *Essay on Poetry.*

**TENNYSON, Alfred (Lord Tenny-
son) (1809-1892)**

Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife, and Queen;

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet.

To the Queen (1851).

Broad-based upon her people's will,
And compassed by the inviolate sea. *Ib.*

The world was never made.
It will change, but it will not fade.

Nothing was born;
Nothing will die;
All things will change.

Juvenilia. Nothing will die.

So innocent-arch, so cunning-simple.

Lilian.

Gaiety without eclipse,
Wearieth me, May Lilian. *Ib.*

Locks not wide dispread,
Madonna-wise on either side her head.

Isabel.

And rarely smells the new-mown hay.

The Owl.

The forward-flowing tide of time.

Recollections of the Arabian Nights.

For it was in the golden prime
Of good Haroun Alraschid. *Ib.*

And with a sweeping of the arm,
And a lack-lustre dead blue eye,
Devolved his rounded periods.

A Character.

And stood aloof from other minds
In impotence of fancied power. *Ib.*

Himself unto himself he sold:
Upon himself himself did feed,
Quiet, dispassionate and cold. *Ib.*

Dowered with the hate of hate, the scorn of
scorn,
The love of love. *The Poet.*

And Freedom reared in that august sunrise
Her beautiful bold brow. *Ib.*

357^a

Vex not thou the poet's mind

With thy shallow wit;

Vex not thou the poet's mind,

For thou can'st not fathom it.

Clear and bright it should be ever,

Flowing like a crystal river,

Bright as light and clear as wind.

The Poet's Mind.

Dark-browed sophist, come not anear.

All the place is holy ground. *Ib.*

Thee nor carketh care nor slander. *A Dirge.*

Two lives bound fast in one with golden ease;

Two graves grass-green beside a gray church tower. *Circumstance.*

Scarce of earth nor all divine. *Adeline.*

Your sorrow, only sorrow's shade,
Keeps real sorrow far away. *Margaret.*

Into dreadful slumber lulled. *Eleänore.*

So full, so deep, so slow,
Thought seems to come and go
In thy large eyes, imperial Eleänore. *Ib.*

Thou art no Sabbath-drawler of old saws,
Distilled from some worm-cankered homily.
To J. M. K.

That island queen who sways the floods and lands
From Ind to Ind. *Buonaparte.*

That o'ergrown Barbarian in the East.
[Russia.] *Poland.*

A nobler yearning never broke her rest
Than but to dance and sing, be gaily drest. *Ib.*

I loved thee for the tear thou couldst not hide.
The Bridesmaid.

This truth within thy mind rehearse,
That in a boundless universe
Is boundless better, boundless worse.

The Two Voices.

And did not dream it was a dream. *Ib.*

"Consider well," the voice replied,
"His face, that two hours since hath died;
Wilt thou find passion, pain, or pride?" *Ib.*

No life that breathes with human breath
Has ever truly longed for death. *Ib.*

There's somewhat in this world amiss
Shall be unridled by and by.

The Miller's Daughter (1858). St. 3.

Across the walnuts and the wine. *St. 4.*

It haunted me, the morning long,
With weary sameness in the rhymes,
The phantom of a silent song,
That went and came a thousand times. *St. 9.*

O Love, O fire! once he drew
With one long kiss my whole soul through
My lips, as sunlight drinketh dew. *Fatima.*

A sinful soul possessed of many gifts,
A spacious garden full of flowering weeds.
To —.

357^b

I built my soul a lordly pleasure-house
Wherein at ease for aye to dwell.

Palace of Art.

Still as, while Saturn whirls, his stedfast shade
Sleeps on his luminous ring. *Ib.*

A simple maiden in her flower
Is worth a hundred coats-of-arms.

Lady Clara Vere de Vere.

From yon blue heavens above us bent
The gardener Adam and his wife*
Smile at the claims of long descent.

Howe'er it be, it seems to me
'Tis only noble to be good.

Kind hearts are more than coronets,
And simple faith than Norman blood. *Ib.*

You must wake and call me early, call me early, mother dear;

To-morrow 'll be the happiest time of all the glad New Year;

Of all the glad New Year, mother, the maddest merriest day;

For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

The May Queen (1860).

Slumber is more sweet than toil.
The Lotos Eaters (1901).

Music that gentlier on the spirit lies
Than tir'd eyelids upon tir'd eyes.
Choric Song.

There is no joy but calm. *Ib.*

Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last?
All things are taken from us and become
Portions and parcels of the dreadful Past. *Ib.*

All things have rest and ripen towards the grave. *Ib.*

Plenty corrupts the melody
That made thee famous once, when young.
The Blackbird.

The spacious times of great Elizabeth.
A Dream of Fair Women (1892). l. 7.

A daughter of the gods, divinely tall,
And most divinely fair. *l. 87.*

Love can vanquish Death. *l. 269.*

God gives us love. Something to love
He lends us. *To J. S.*

It is the land that freemen till,
That sober-suited Freedom chose;
The land, where, girt with friends or foes,
A man may speak the thing he will;
A land of settled government,
A land of just and old renown,
Where Freedom slowly broadens down
From precedent to precedent.

You ask me why.

The falsehood of extremes.
Of Old sat Freedom.

* In the original edition, "The grand old gardener and his wife."

358a

Be proud of those strong sons of thine
Who wrenched their rights from thee!
England and America in 1822.

Keep a thing, its use will come. The Epic.
The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the
world. Morte d'Arthur (1842).
(Also in "The Passing of Arthur" [1869].)

He, by some law that holds in love, and draws
The greater to the lesser, long desired
A certain miracle of symmetry.

The Gardener's Daughter (1910).

A sight to make an old man young. Ib.
That these two parties still divide the world—
Of those that want, and those that have: and
still
The same old sore breaks out from age to age,
With much the same result.

Walking to the Mail.

As cruel as a schoolboy. Ib.
A Tudor-chimnied bulk
Of mellow brickwork on an isle of bowers.

Edwin Morris.

The curate; he was fatter than his cure. Ib.
A full-celled honeycomb of eloquence
Stored from all flowers. Poet-like he spoke.

"Parson," said I, "you pitch the pipe too
low." Ib.

God made the woman for the use of man,
And for the good and increase of the world. Ib.

Him

That was a god, and is a lawyer's clerk,
The rentroll Cupid of our rainy isles. Ib.

And slight Sir Robert with his watery smile
And educated whisker. Ib.

From scalp to sole one slough and crust of sin,
Unfit for earth, unfit for heaven, scarce meet
For troops of devils, mad with blasphemy.

St. Simeon Stylites.

Battering the gates of heaven with storms of
prayer. Ib.

Ere yet, in scorn of Peter's pence,
And numbered bead, and shrift,
Bluff Harry broke into the spence
And turned the cows adrift.

The Talking Oak (1877).

Strait-laced, but all-too-full in bud
For Puritanic stays. Ib.

In tea-cup times of hood and hoop,
Or while the patch was worn. Ib.

Like truths of science waiting to be caught.
The Golden Year.

Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea?
Ib.

358b

I am a part of all that I have met. Ulysses.

How dull it is to pause, to make an end,
To rust unburnished, not to shine in use! Ib.

Of happy men that have the power to die,
And grassy barrows of the happier dead.

Tithonus.

In the Spring a young man's fancy lightly
turns to thoughts of love.*

Locksley Hall (1877).

Love took up the harp of Life, and smote on
all the chords with might;
Smote the chord of Self, that, trembling, passed
in music out of sight. Ib.

And our spirits rushed together at the touching
of the lips. Ib.

As the husband is, the wife is. Ib.

He will hold thee, when his passion shall have
spent its novel force,
Something better than his dog, a little dearer
than his horse. Ib.

I will pluck it from my bosom, though my
heart be at the root. Ib.

Love is love for evermore. Ib.

This is truth the poet sings,
That a sorrow's crown of sorrow is remem-
bering happier things.†

Like a dog, he hunts in dreams. Ib.

With a little hoard of maxims preaching down
a daughter's heart. Ib.

Every door is barred with gold, and opens but
to golden keys. Ib.

But the jingling of the guinea helps the hurt
that Honour feels. Ib.

Men, my brothers, men the workers, ever
reaping something new:
That which they have done but earnest of the
things that they shall do. Ib.

For I dipt into the Future, far as human eye
could see,

Saw the Vision of the world, and all the wonder
that would be. Ib.

Heard the heavens fill with shouting, and
there rained a ghastly dew
From the nations' airy navies grappling in the
central blue. Ib.

In the Parliament of man, the Federation of
the world. Ib.

Science moves, but slowly slowly, creeping on
from point to point. Ib.

Yet I doubt not through the ages one increas-
ing purpose runs,

And the thoughts of men are widened with
the process of the suns. Ib.

Knowledge comes, but wisdom lingers. Ib.

* Moutl a dur cuer qui en Mai n'aime.—*Roman de la Rose* (13th century). (He has a very hard heart who does not love in May.)

† See Note on p. 74a.

359^a

I the heir of all the ages, in the foremost files
of time. *Ib.*

Forward, forward let us range,
Let the great world spin for ever down the
ringing grooves of change. *Ib.*

Through the shadow of the globe we sweep
into the younger day :
Better fifty years of Europe than a cycle of
Cathay. *Ib.*

With twelve great shocks of sound, the shame-
less noon
Was clashed and hammered from a hundred
towers. *Godiva.*

This proverb flashes through his head,
The many fail : the one succeeds.
The Day-dream (1899). *The Arrival. St. 2.*

But any man that walks the mead,
In bud or blade, or bloom, may find,
According as his humours lead,
A meaning suited to his mind. *Moral. St. 2.*

For we are Ancients of the earth,
And in the morning of the times.*
L'Envoi. St. 1.

Or that eternal want of pence,
Which vexes public men.
WHI Waterproof's Lyrical Monologue.

Let Whig and Tory stir their blood ;
There must be stormy weather ;
But for some true result of good
All parties work together. *Ib.*

He that only rules by terror
Doeth grievous wrong. *The Captain.*

A man had given all other bliss,
And all his worldly worth for this,
To waste his whole heart in one kiss
Upon her perfect lips.
Sir Launcelot and Queen Guinevere.

Come not, when I am dead,
To drop thy foolish tears upon my grave,
To trample round my fallen head,
And vex the unhappy dust thou wouldst not
save. *Come not, when I am dead.*

Through slander, meanest spawn of hell—
And women's slander is the worst.
The Letters. 5.

Let us have a quiet hour,
Let us hob-and-nob with Death.
The Vision of Sin. Part 4, st. 3.

Every moment dies a man,
Every moment one is born.† *St. 9 and 15.*

He that roars for liberty
Faster binds a tyrant's power
And the tyrant's cruel glee
Forces on the freer hour. *St. 17.*

* See Bacon : " These times are the ancient times "
(p. 76b).

† In the earlier editions :
" Every minute dies a man,
Every minute one is born."
This has been parodied by a student of statistics :
" Every minute dies a man,
And one and one-sixteenth is born."

359^b

Fill the can and fill the cup :
All the windy ways of men
Are but dust that rises up,
And is lightly laid again. *St. 18 and 27.*

Drink to heavy Ignorance !
Hob-and-nob with brother Death ! *St. 33.*

But O for the touch of a vanished hand,
And the sound of a voice that is still !
Break, break, break.

But the tender grace of a day that is dead
Will never come back to me. *Ib.*

For men may come and men may go,
But I go on for ever. *The Brook.*

Sir Aylmer Aylmer, that almighty man,
The county God. *Aylmer's Field. l. 13.*

Saw from his windows nothing save his own.
l. 22.

He leaned not on his fathers, but himself.
l. 57.

Fine as ice-ferns on January panes
Made by a breath. *l. 223.*

These old pheasant-lords,
These partridge-breeders of a thousand years,
Who had mildewed in their thousands, doing
nothing
Since Egbert. *l. 382.*

Mastering the lawless science of our law,
That codeless myriad of precedent,
That wilderness of single instances,
Through which a few, by wit or fortune led,
May beat a pathway out to wealth and fame.
l. 436.

And musing on the little lives of men,
And how they mar this little by their feuds.
Sea Dreams. l. 48.

Birdie, rest a little longer,
Till the little wings are stronger.
So she rests a little longer,
Then she flies away. *Song, ad fin.*

Wines that, Heaven knows when,
Had sucked the fire of some forgotten sun,
And kept it through a hundred years of gloom.
The Golden Supper. l. 192.

Nor at all can tell
Whether I mean this day to end myself,
Or lend an ear to Plato where he says,
That men like soldiers may not quit the post
Allotted by the Gods.

Lucretius (1868). *l. 145.*

Two-natured is no nature. *l. 194.*

Why should I, beast-like as I find myself,
Not manlike end myself ?—our privilege—
What beast has heart to do it ? *l. 231.*

Passionless bride, divine Tranquillity. *l. 265.*

Without one pleasure and without one pain.
l. 263.

Flowers of all heavens, and lovelier than their
names.

The Princess (1847). *Prologue, l. 12.*

TENNYSON

- 360a
Half-legend half-historic. l. 30.
O miracle of noble womanhood ! l. 48.
- Sport
Went hand in hand with Science. l. 79.
- Rough to common men,
But honeying at the whisper of a lord. l. 114.
With prudes for proctors, dowagers for deans,
And sweet girl-graduates in their golden hair. l. 141.
However deep you might embower the nest,
Some boy would spy it. l. 148.
A rosebud set with little wilful thorns,
And sweet as English air could make her, she. l. 153.
- Only longed,
All else was well, for she-society. l. 157.
Of temper amorous, as the first of May. Canto 1, l. 2.
- I seemed to move among a world of ghosts,
And feel myself the shadow of a dream. l. 17.
He held his sceptre like a pedant's wand. l. 27.
- Still we moved
Together, twinned as horse's ear and eye. l. 55.
But all she is and does is awful. l. 140.
She looked as grand as doomsday and as grave. l. 186.
- A sight to shake
The midriff of despair with laughter. l. 196.
And blessings on the falling out
That all the more endears,
When we fall out with those we love,
And kiss again with tears ! Canto 2. Song.
- This barren verbiage, current among men,
Light coin, the tinsel clink of compliment. l. 40.
Better not be at all
Than not be noble. l. 79.
You jest : ill jesting with edge-tools ! l. 184.
O hard, when love and duty clash ! l. 273.
With scraps of thundrous Epic lilted out. l. 353.
- And quoted odes, and jewels five-words-long,
That on the stretched forefinger of all Time
Sparkle for ever. l. 355.
"They hunt old trails," said Cyril, "very well ;
But when did woman ever yet invent ?" l. 368.
Men hated learned women. l. 442.
- O my princess ! true she errs,*
But in her own grand way. Canto 3, l. 91.
- 360b
No rock so hard but that a little wave
May beat admission in a thousand years. l. 138.
To nurse a blind ideal like a girl. l. 201.
Great deeds cannot die ;
They with the sun and moon renew their light
For ever, blessing those that look on them. l. 237.
Blow, bugle, blow, set the wild echoes flying. Canto 4. Song.
Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn-fields,
And thinking of the days that are no more. Canto 4. l. 21.
So sad, so strange, the days that are no more. l. 35.
Dear as remembered kisses after death,
And sweet as those by hopeless fancy feigned
On lips that are for others : deep as love,
Deep as first love, and wild with all regret ;
O Death in Life, the days that are no more. l. 36.
O tell her, Swallow, thou that knowest each,
That bright and fierce and fickle is the South,
And dark and true and tender is the North.* l. 78.
O tell her, brief is life but love is long. l. 93.
And paint the gates of Hell with Paradise. l. 113.
These flashes on the surface are not he.
He has a solid base of temperament. l. 234.
A lidless watcher of the public weal. l. 306.
Man is the hunter ; woman is his game. Canto 5. l. 147.
A maiden moon that sparkles on a sty. l. 178.
Not like the piebald miscellany, man. l. 190.
We remember love ourself
In our sweet youth. l. 198.
The blind wildbeast of force. l. 256.
When the man wants weight, the woman takes
it up,
And topples down the scales, but this is fixt
As are the roots of earth and base of all ;
Man for the field and woman for the hearth :
Man for the sword and for the needle she :
Man with the head and woman with the heart :
Man to command and woman to obey ;
All else confusion. l. 434.
The bearing and the training of a child
Is woman's wisdom. l. 455.
Home they brought her warrior dead. Canto 6. Song.

* There is an Arabic Proverb translated in a collection published 1623, as follows : "Cum errat eruditus, errat errore erudito," i.e. "When the learned man errs he errs with a learned error,"

* "As the northren men loveth fight, also the southren, falsness ; they trusteth to streynth, these to sleghtes ; they to staluartnesse, these to traysonne." —MS. Trin. Coll. Dublin (c. 1425) relating to the Conquest of Ireland by the English. The passage refers to the northern and southern Irish.

361a

The woman is so hard
Upon the woman. *l. 205.*

With a voice, that like a bell
Tolled by an earthquake in a trembling tower,
Rang ruin. *l. 311.*

Ask me no more : the moon may draw the sea.
Canto 7. Song.

The moan of doves in immemorial elms,
And murmuring of innumerable bees. *l. 206.*

Through all the faultful Past. *l. 232.*

The woman's cause is man's ; they rise or sink
Together. *l. 243.*

Either sex alone
Is half itself, and in true marriage lies
Nor equal nor unequal. *l. 233.*

Happy he
With such a mother ! Faith in womankind
Beats with his blood, and trust in all things
high
Comes easy to him, and though he trip and
fall

He shall not blind his soul with clay. *l. 308.*

And so through those dark gates across the
wild

That no man knows. *l. 341.*

For she was crammed with theories out of
books. *Conclusion.*

God bless the narrow sea which keeps her off,
And keeps our Britain, whole within herself,
A nation yet, the rulers and the ruled. *Ib.*

Too comic for the solemn things they are.
Too solemn for the comic touches in them. *Ib.*

This fine old world of ours is but a child,
Yet in the go-cart. Patience ! Give it time
To learn its limbs : there is a hand that guides. *Ib.*

No little lily-handed Baronet he,
A great broad-shouldered genial Englishman. *Ib.*

The last great Englishman is low.
Ode on the Death of the Duke of Wellington (1852). St. 3.

Foremost captain of his time,
Rich in saving common-sense,
And, as the greatest only are,
In his simplicity sublime.
O good grey head which all men knew ! *St. 4.*

O fall'n at length that tower of strength
Which stood four-square to all the winds that
blew ! *Ib.*

Under the cross of gold
That shines over city and river. *St. 5.*

Through the dome of the golden cross. *Ib.*

To such a name for ages long,
To such a name,
Preserve a broad approach of fame. *Ib.*

In that world-earthquake, Waterloo. *St. 6.*

361b

Thank Him who isled us here, and roughly set
His Briton* in blown seas and storming
showers. *St. 7.*

O Statesmen, guard us, guard the eye, the soul
Of Europe, keep our noble England whole. *Ib.*

That sober freedom out of which there springs
Our loyal passion for our temperate kings. *Ib.*

Who never sold the truth to serve the hour,
Nor paltered with Eternal God for power. *Ib.*

Yea, all things good await
Him who cares not to be great,
But as he saves or serves the state.
Not once or twice in our rough island-story,
The path of duty was the way to glory. *St. 8.*

Speak no more of his renown,
Lay your earthly fancies down,
And in the vast cathedral leave him,
God accept him, Christ receive him. *St. 9.*

Wild War, who breaks the converse of the
wise. *The Third of February, 1852.*

No little German state are we,
But the one voice in Europe ; we *must*
speak. *Ib.*

We are not cotton-spinners all,
But some love England and her honour yet. *Ib.*

All in the Valley of Death
Rode the Six Hundred.

Charge of the Light Brigade
(*pub. Dec. 9, 1854.*)

Someone had blundered. *Ib.*

Their's not to make reply,
Their's not to reason why,
Their's but to do and die. *Ib.*

Cannon to left of them,
Cannon in front of them
Volleyed and thundered. *Ib.*

Into the jaws of Death,
Into the mouth of Hell. *Ib.*

All the world wondered. *Ib.*

When can their glory fade ? *Ib.*

Ah ! there's no fool like the old one.
The Grandmother.

For being of that honest few,
Who give the Fiend himself his due.
To the Rev. F. D. Maurice.

You'll have no scandal while you dine,
But honest talk and wholesome wine. *Ib.*

But when the wreath of March has blossomed,
Crocus, anemone, violet. *Ib.*

Oh well for him whose will is strong !
He suffers, but he will not suffer long !
He suffers, but he cannot suffer wrong. *Will.*

Most can raise the flowers now,
For all have got the seed. *The Flower.*

* So printed, but " Britain " seems to be intended.

- 362a
Wearing his wisdom lightly. **A Dedication.**
Believing where we cannot prove.
In Memoriam (1850). *Introduction, st. 1.*
Thou madest man, he knows not why;
He thinks he was not made to die. *St. 3.*
Our little systems have their day;
They have their day and cease to be. *St. 5.*
Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before. *St. 7.*
I held it truth, with him who sings*
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things. *Canto 1.*
Let Love clasp Grief lest both be drowned. *Ib.*
For words, like Nature, half reveal
And half conceal the Soul within. *Canto 3.*
Never morning wore
To evening, but some heart did break. *Canto 6.*
His heavy-shotted hammock-shroud
Drops in his vast and wandering grave. *Ib.*
He loves to make parade of pain. *Canto 21.*
I do but sing because I must,
And pipe but as the linnets sing. *Ib.*
The Shadow cloaked from head to foot,
Who keeps the keys of all the creeds. *Canto 23.*
And Thought leapt out to wed with Thought
Ere Thought could wed itself with Speech. *Ib.*
No lapse of moons can canker Love,
Whatever fickle tongues may say. *Canto 26.*
'Tis better to have loved and lost
Than never to have loved at all.† *Canto 27.*
Her eyes are homes of silent prayer. *Canto 32.*
Whose faith has centre everywhere,
Nor cares to fix itself to form. *Canto 33.*
Leave thou thy sister, when she prays,
Her early Heaven, her happy views;
Nor thou with shadowed hint confuse
A life that leads melodious days. *Ib.*
Half-dead to know that I shall die. *Canto 35.*
And doubtful joys the father move,
And tears are on the mother's face,
As parting with a long embrace
She enters other realms of love. *Canto 40.*
Short swallow-flights of song, that dip
Their wings in tears, and skim away. *Canto 48.*
- 362b
Whose youth was full of foolish noise. *Canto 53.*
Hold thou the good: define it well:
For fear Divine Philosophy
Should push beyond her mark and be
Procureess to the Lords of Hell. *Ib.*
Oh yet we trust that somehow good
Will be the final goal of ill. *Canto 54.*
That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain. *Ib.*
But what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry. *Ib.*
So careful of the type she seems,
So careless of the single life. *Canto 55.*
Upon the great world's altar stairs
That slope through darkness up to God. *Ib.*
Who battled for the True, the Just. *Canto 56.*
Peace; come away: the song of woe
Is after all an earthly song:
Peace; come away: we do him wrong
To sing so wildly: let us go. *Canto 57.*
The passing of the sweetest soul
That ever looked with human eyes. *Ib.*
As some divinely-gifted man,
Whose life in low estate began,
And on a simple village green;
Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star:
Who makes by force his merit known,
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne. *Canto 61.*
The pillar of a people's hope,
The centre of a world's desire;
Yet feels, as in a pensive dream,
When all his active powers are still,
A distant dearness in the hill,
A secret sweetness in the stream. *Ib.*
Sleep, kinsman thou to death and trance
And madness, thou hast forged at last
A night-long Present of the Past. *Canto 71.*
So many worlds, so much to do,
So little done, such things to be. *Canto 70.*
And round thee with the breeze of song
To stir a little dust of praise. *Canto 75.*
I count it crime
To mourn for any overmuch. *Canto 85.*
You tell me Doubt is devil-born. *Canto 96.*
There lives more faith in honest doubt,
Believe me, than in half the creeds. *Ib.*
He seems so near and yet so far. *Canto 97.*

* Longfellow. See, "A ladder if we will but tread," etc. (p. 200a).

† See A. H. Clough, p. 85a, note; and Congreve (p. 92a).

TENNYSON

363a

A thousand wants
Gnarr at the heels of men. *Canto 98.*
Ring out, wild bells, to the wild sky. *Canto 106.*

Ring out the old, ring in the new,
Ring, happy bells, across the snow :
The year is going, let him go ;
Ring out the false, ring in the true. *Ib.*

Ring out the feud of rich and poor. *Ib.*

Ring out a slowly dying cause,
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws. *Ib.*

Ring out the want, the care, the sin,
The faithless coldness of the times. *Ib.*

Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good. *Ib.*

Ring out old shapes of foul disease ;
Ring out the narrowing lust of gold ;
Ring out the thousand wars of old,
Ring in the thousand years of peace. *Ib.*

Ring out the darkness of the land,
Ring in the Christ that is to be. *Ib.*

'Tis held that sorrow makes us wise.
Canto 108.

Impassioned logic, which outran
The hearer in its fiery course. *Canto 109.*

By blood a king, at heart a clown. *Canto 111.*

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soiled with all ignoble use. *Ib.*

But trust that those we call the dead
Are breathers of an ampler day
For ever nobler ends. *Canto 118.*

O earth, what changes hast thou seen !
Canto 123.

Wearing all that weight
Of learning lightly like a flower.*
Conclusion. St. 10.

The foaming grape of eastern France. *St. 20.*

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves. *St. 36.*

What profits now to understand
The merits of a spotless shirt—
A dapper boot—a little hand—
If half the little soul is dirt.

Lines in "Punch" : Feb. 28, 1846.
"The New Timon and the Poets."

The noblest answer, unto such,
Is kindly silence when they bawl.†
March 7, 1846. "The After Thought."

* See A Dedication : "Wearing his wisdom lightly"
(p. 362a).

† Altered in the published poems to : "Is perfect
stillness when they brawl."

363b

Why do they prate of the blessings of Peace ?
we have made them a curse,
Pickpockets, each hand lusting for all that is
not its own ;
And lust of gain, in the spirit of Cain, is it
better or worse
Than the heart of the citizen hissing in war
on his own hearthstone ?

Maud (1855). Part 1, 1, 6.

Below me, there is the village, and looks how
quiet and small !
And yet bubbles o'er like a city, with gossip,
scandal, and spite. *Part 1, 4, 2.*

We are puppets, Man in his pride, and Beauty
fair in her flower ;

Do we move ourselves, or are moved by an
unseen hand at a game
That pushes us off from the board, and others
ever succeed ?

Ah yet, we cannot be kind to each other here
for an hour ;

We whisper, and hint, and chuckle, and grin
at a brother's shame ;
However we brave it out, we men are a little
breed. *Part 1, 4, 5.*

The passionate heart of the poet is whirled
into folly and vice. *Part 1, 4, 7.*

That jewelled mass of millinery,
That oiled and curled Assyrian Bull.
Part 1, 6, 6.

Did I hear it half in a doze
Long since, I know not where ?
Did I dream it an hour ago,
When asleep in this armchair ?
Part 1, 7, 1.

The snowy-banded dilettante,
Delicate-handed priest intone. *Part 1, 8.*

Ah, God, for a man with heart, head, hand,
Like some of the simple great ones gone
For ever and ever by,
One still strong man in a blatant land,
Whatever they call him, what care I ?
Aristocrat, democrat, autocrat—one
Who can rule, and dare not lie.
And ah for a man to arise in me,
That the man I am may cease to be !
Part 1, 10, 5 and 6.

Scorned, to be scorned by one that I scorn,
Is that a matter to make me fret ?
Part 1, 13, 1.

Gorgonised me from head to foot
With a stony British stare. *Part 1, 13, 2.*

Roses are her cheeks,
And a rose her mouth. *Part 1, 17.*

Come into the garden, Maud,
For the black bat, night, hath flown.
Part 1, 1, 22.

The Christless code,
That must have life for a blow.
Part 2, 1, 1.

What is it ? a learned man
Could give it a clumsy name.
Let him name it who can,
The beauty would be the same. *Part 2, 2, 2.*

364a

Ah Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be. *Part 2, 4, 3.*
But the churchmen fain would kill their
church,
As the churches have killed their Christ.
Part 2, 5, 2.

And indeed he seems to me
Scarce other than my own ideal knight,
"Who revered his conscience as his king;
Whose glory was, redressing human wrong;
Who spake no slander, no, nor listened to it."
*Idylls of the King (pub. 1859).
Dedication (1861), l. 7.*

The shadow of his loss drew like eclipse,
Darkening the world. We have lost him; he
is gone:
We know him now: all narrow jealousies
Are silent; and we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of winged ambitions, nor a vantage-ground
For pleasure; but through all this tract of
years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot. *l. 13.*

Man's word is God in man:
Let chance what will, I trust thee to the death.
The Coming of Arthur (1869). l. 132.
A doubtful throne is ice on summer seas.
l. 247.

Clothed in white samite, mystic, wonderful.*
l. 284.

The old order changeth, yielding place to new.
l. 507.

Live pure, speak true, right wrong, follow the
King—
Else, wherefore born?
Gareth and Lynette (1872). l. 117.

The thrall in person may be free in soul.
l. 163.

The city is built
To music, therefore never built at all,
And therefore built for ever. *l. 272.*

A horse thou knowest, a man thou dost not
know. *l. 454.*

Let be my name until I make my name.
l. 563.

And lightly was her slender nose
Tip-tilted like the petal of a flower. *l. 577.*

Lion and stoat have isled together, knave,
In time of flood. *l. 872.*

I cannot love my lord and not his name.
The Marriage of Geraint (1869).† l. 92.

* Repeated several times in *The Passing of Arthur*.
† This line also occurs in *Morte d'Arthur* and *The
Passing of Arthur*.

364b

Wroth to be wroth at such a worm. *l. 213.*
Ye think the rustic cackle of your bourg
The murmur of the world. *l. 276.*
Our hoard is little, but our hearts are great.
l. 352.

For man is man, and master of his fate.
l. 355.

Hark, by the bird's song ye may learn the
nest. *l. 359.*

They take the rustic murmur of their bourg
For the great wave that echoes round the
world. *l. 419.*

Mother, a maiden is a tender thing,
And best by her that bore her understood.
l. 509.

O purblind race of miserable men,
How many among us at this very hour
Do forge a lifelong trouble for ourselves
By taking true for false, or false for true!
Geraint and Enid (1869). l. 1.

For the man's love once gone never returns.
l. 335.

Your sweet faces make good fellows fools
And traitors. *l. 400.*

So vanish friendships only made in wine.
l. 481.

There is not one among my gentlewomen
Were fit to wear your slipper for a glove.
l. 623.

And I compel all creatures to my will. *l. 674.*
I love that beauty should go beautifully.
l. 682.

Upon this fatal quest
Of honour, where no honour can be gained.
l. 704.

He hears the judgment of the King of kings.
l. 801.

With mild heat of holy oratory. *l. 867.*

Enid easily believed,
Like simple noble creatures, credulous
Of what they long for, good in friend or foe.
l. 876.

Brave hearts and clean! and yet—God guide
them—young!

Merlin and Vivien (1869). l. 29.
Maxims of the mud. *l. 49.*

That glance of theirs, but for the street, had
been
A clinging kiss. *l. 103.*

Who are wise in love,
Love most, say least. *l. 245.*

Unfaith in aught is want of faith in all.
l. 387.

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening, slowly silence all. *l. 388.*
And trust me not at all, or all in all. *l. 396.*

365^a

Lo now, what hearts have men ! they never
mount

As high as woman in her selfless mood. l. 440.

Man dreams of fame, while woman wakes to
love. l. 458.

And what is fame in life but half-disfame,
And counterchanged with darkness ? l. 463.

With this for motto, Rather use than fame.
l. 478.

Sweet were the days when I was all unknown.
l. 499.

Where blind and naked Ignorance
Delivers brawling judgments, unashamed,
On all things all day long. l. 662.

But every page having an ample marge,
And every marge enclosing in the midst
A square of text that looks a little blot.
l. 667.

O selfless man and stainless gentleman !
l. 790.

Defaming and defacing, till she left
Not even Lancelot brave, nor Galahad clean.
l. 802.

For men at most differ as Heaven and Earth.
But women, worst and best, as Heaven and
Hell. l. 812.

Face-flatterer and back-biter are the same.
And they, sweet soul, that most impute a
crime
Are prone to it, and impute themselves,
Wanting the mental range. l. 822.

For in a wink the false love turns to hate.
l. 850.

O God, that I had loved a smaller man !
I should have found in him a greater heart.
l. 860.

A virtuous gentlewoman deeply wronged.
l. 899.

There must be now no passages of love
Betwixt us twain henceforward evermore.
l. 901.

But who can gaze upon the Sun in heaven ?
Lancelot and Elaine (1869). l. 123.

He is all fault who hath no fault at all :
For who loves me must have a touch of earth.
l. 132.

The tiny-trumpeting gnat can break our dream
When sweetest ; and the vermin voices here
May buzz so loud—we scorn them, but they
sting. l. 137.

The fire of God
Fills him : I never saw his like : there lives
No greater leader. l. 314.

In me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great.
l. 447.

I know not if I know what true love is,
But if I know, then, if I love not him,
I know there is none other I can love. l. 672.

365^b

The shackles of an old love straitened him,
His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.
l. 870.

Sweet is true love, though given in vain, in
vain. l. 949.

If this be high, what is it to be low ?
l. 1076.

Never yet
Was noble man but made ignoble talk.
He makes no friend who never made a foe !
l. 1079.

Our bond is not the bond of man and wife.
l. 1198.

To loyal hearts the value of all gifts
Must vary as the giver's. l. 1026.*

Jealousy in love . . .
That is love's curse. l. 1331.

To doubt her fairness were to want an eye,
To doubt her pureness were to want a heart.
l. 1356.

For good ye are and bad, and like to coins,
Some true, some light, but every one of you
Stamped with the image of the king.
The Holy Grail (1869). l. 25.

Never yet
Had heaven appeared so blue, nor earth so
green. l. 364.

True humility,
The highest virtue, mother of them all.
l. 445.

Being too blind to have desire to see. l. 868.

And as when
A stone is flung into some sleeping tarn,
The circle widens till it lip the marge,
Spread the slow smile through all her com-
pany. *Pelleas and Ettarre* (1869). l. 88.

The glance
That only seems half-loyal to command,
A manner somewhat fallen from reverence.
The Last Tournament (pub. 1889). l. 117.

As one
Who sits and gazes on a faded fire,
When all the goodlier guests are past away.
l. 158.

I am but a fool to reason with a fool. l. 273.

The dirty nurse, Experience, in her kind
Hath fouled me. l. 319.

What rights are his that dare not strike for
them ? l. 527.

The greater man, the greater courtesy.
l. 630.

The vow that binds too strictly snaps itself.
l. 654.

For courtesy wins woman all as well
As valour. l. 704.

* See *Shakespeare* : " Rich gifts wax poor when
givers prove unkind " (p. 294a).

366a

With silent smiles of slow disparagement.
Guinevere (1869). *l. 14.*

Too late, too late ! ye cannot enter now.
l. 167.

For manners are not idle, but the fruit
Of loyal nature, and of noble mind. *l. 332.*

The children born of thee are sword and fire,
Red ruin, and the breaking up of laws.
l. 421.

To reverence the King, as if he were
Their conscience, and their conscience as their
King,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honour his own word as if his God's.
l. 464.

To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her. *l. 471.*

I am thine husband—not a smaller soul,
Nor Lancelot, nor another. *l. 562.*

He never mocks,
For mockery is the fume of little hearts.
l. 626.

I thought I could not breathe in that fine air,
That pure severity of perfect light—
I wanted warmth and colour, which I found
In Lancelot. *Ib.*

Ah, my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here ?
It was my duty to have loved the highest :
It surely was my profit had I known :
It would have been my pleasure had I seen.
We needs must love the highest when we see it,
Not Lancelot, nor another. *l. 648.*

Why is all around us here
As if some lesser god had made the world,
But had not force to shape it as he would ?
The Passing of Arthur (1869). *l. 13.*

Arise, go forth and conquer as of old. *l. 64.*
The king who fights his people fights himself.
l. 72.

There the pursuer could pursue no more,
And he that fled no further fly. *l. 88.*
Authority forgets a dying king. *l. 289.*

The true old times are dead,
When every morning brought a noble chance,
And every chance brought out a noble knight.
l. 397.

Among new men, strange faces, other minds.
l. 406.

More things are wrought by prayer
Than this world dreams of. *l. 415.*

Waverings of every vane with every wind,
And wordy trucklings to the transient hour,
And fierce or careless looseners of the faith.
To the Queen. *49.*

God of battles, was ever a battle like this in
the world before ?
The Revenge.

366b

We have children, we have wives,
And the Lord hath spared our lives. *Ib.*

A happy bridesmaid makes a happy bride.
The Bridesmaid.

As a mastiff dog
May love a puppy cur for no more reason
Than that the twain have been tied up to-
gether. **Queen Mary** (1875). *Act i. 4.*

Nature's licensed vagabond, the swallow. *u. 1.*

Fifty years of ever-broadening Commerce !
Fifty years of ever-brightening Science !
Fifty years of ever-widening Empire !
On the Jubilee of Queen Victoria (1887).

Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless
deep
Turns again home.

Twilight and evening bell,
And after that the dark !
And may there be no sadness of farewell,
When I embark ;

For tho' from out our bourne of Time and
Place

The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar. *Ib.*
Crossing the Bar (1889). *

THACKERAY, Wm. Makepeace
(1811-1863)

Never known, during eight years at school,
to be subject to that punishment which it is
generally thought none but a cherub can
escape. **Vanity Fair** (1847-8).

Book 1, ch. 9.

He [Sir Pitt Crawley] had an almost
invincible repugnance to paying anybody,
and could only be brought by force to dis-
charge his debts. *Ib.*

Whenever he met a great man he grovelled
before him, and my-lorded him as only a
free-born Briton can do. *Ch. 13.*

A good housewife is of necessity a humbug.
Ch. 17.

Nothing like blood, sir, in hosses, dawgs,
and men. [James Crawley.] *Ch. 35.*

Come, children, let us shut up the box and
the puppets, for our play is played out.
Concluding Chapter.

Like Joe Miller's friend, the Senior Wrangler,
who bowed to the audience from his box at
the play, because he and the king happened
to enter the theatre at the same time.

Pendennis (1848-50). *Book 1, ch. 20.*

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367a

Yes, I am a fatal man, Madame Fribsbi. To inspire hopeless passion is my destiny. (Mirobolant.) *Ch. 23.*

Remember, it's as easy to marry a rich woman as a poor woman. *Ch. 28.*

For a slashing article, sir, there's nobody like the Capting. *Ch. 32.*

The *Pall Mall Gazette* is written by gentlemen for gentlemen. *Ib.*

How hard it is to make an Englishman acknowledge that he is happy! *Bk. 2, ch. 31.*

'Tis strange what a man may do, and a woman yet think him an angel.

Esmond (1852). *Book 1, ch. 7.*

If ever men had fidelity, 'twas they [the Stuarts]; if ever men squandered opportunity, 'twas they; and, of all the enemies they had, they themselves were the most fatal. *Book 2, ch. 4.*

We love being in love, that's the truth on't. *Ch. 15.*

A military gent I see—and while his face I scan, I think you'll all agree with me—He came from Hindostan.

The Newcomes (1853-55). *Book 1, ch. 1.*

The true pleasure of life is to live with your inferiors. *Ch. 9.*

What money is better bestowed than that of a schoolboy's tip? *Ch. 16.*

The wicked are wicked, no doubt, and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do?

Ch. 20.

Is not a young mother one of the sweetest sights which life shows us? *Bk. 2, ch. 13.*

As the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said, "Adsum!" and fell back. It was the word we used at school, when names were called; and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of The Master. *Ch. 42.*

Dear filial humbugs.

The Virginians (1857-59). *Bk. 1, ch. 25.*

If thou hast never been a fool, be sure thou wilt never be a wise man.

Lovel the Widower (1860).

Kindnesses are easily forgotten; but injuries?—what worthy man does not keep those in mind? *Ib.*

What woman, however old, has not the bridal-favours and raiment stowed away, and packed in lavender, in the inmost cupboards of her heart? *Ch. 28.*

He that has ears to hear, let him stuff them with cotton. *Ch. 32.*

367b

I have seen no men in life loving their profession so much as painters, except, perhaps, actors, who, when not engaged themselves, always go to the play.

Adventures of Philip (1861-62). *Book 1, ch. 17.*

Kindness is very indigestible. It disagrees with very proud stomachs. *Book 2, ch. 6.*

Novels are sweets. All people with healthy literary appetites love them—almost all women; a vast number of clever, hard-headed men. *Roundabout Papers* (1860-62). *On a Lazy, Idle Boy.*

And one man is as good as another—and a great dale better, as the Irish philosopher said. *On Ribbons.*

Titles are abolished; and the American Republic swarms with men claiming and bearing them. *Ib.*

The thorn in the cushion of the editorial chair. *The Thorn in the Cushion.*

Ah me! we wound where we never intended to strike; we create anger where we never meant harm; and these thoughts are the thorns in our Cushion. *Ib.*

Ah, ye knights of the pen! May honour be your shield, and truth tip your lances! Be gentle to all gentle people. Be modest to women. Be tender to children. And as for the Ogre Humbug, out sword, and have at him. *Ogres.*

On the day of the dinner of the Oyster-mongers' Company, what a noble speech I thought of in the cab!

On Two Papers I intended to write.

Yet a few chapters more, and then the last: after which, behold Finis itself comes to an end, and the Infinite begun.

De Finibus.

Bravery never goes out of fashion.

The Four Georges (1860). *George the Second.*

It is to the middle class we must look for the safety of England. *George the Third.*

That he was the handsomest prince in the whole world was agreed by men, and, alas! by many women. *George the Fourth.*

It is impossible, in our condition of Society, not to be sometimes a Snob.

Book of Snobs (1846-7). *Ch. 3.*

There are some meannesses which are too mean even for man—woman, lovely woman alone, can venture to commit them.

A Shabby Genteel Story (1840). *Ch. 3.*

When I say that I know women, I mean I know that I don't know them. Every single woman I ever knew is a puzzle to me, as, I have no doubt, she is to herself.

Mr. Brown's Letters.

368a

Little we fear
Weather without,
Sheltered about
The Mahogany Tree. **The Mahogany Tree.**

I like to think that there is no man but
has had kindly feelings for some other, and
he for his neighbour, until we bind together
the whole family of Adam.

From Cornhill to Grand Cairo.

Let us thank God for imparting to us poor
weak mortals the inestimable blessing of
vanity. **The Artists.**

And ever since historian writ,
And ever since a bard could sing,
Doth each exalt with all his wit
The noble art of murdering.
The Chronicle of the Drum.

I heard the cabin snoring
With universal nose. **The White Squall.**

Oh, Vanity of vanities !
How wayward the decrees of Fate are ;
How very weak the very wise,
How very small the very great are !
Vanitas Vanitatum.

"Fancy a party, all Mulligans !" thought
I, with a secret terror.

Mrs. Perkins's Ball (1847).

Why do they always put mud into coffee
on board steamers ? Why does the tea
generally taste of boiled boots ?

The Kickleburys on the Rhine (1850).

Charlotte, having seen his body
Borne before her on a shutter,
Like a well-conducted person,
Went on cutting bread and butter.
Sorrows of Werther.

Come wealth or want, come good or ill,
Let young and old accept their part,
And bow before the Awful Will,
And bear it with an honest heart.
The End of the Play.

There was gorging Jack and guzzling Jimmy,
And the youngest he was little Billee.
Little Billee.

As Doctor Martin Luther sang :
"Who loves not wine, woman, and song,
He is a fool his whole life long !" **A Credo.**

Forgive me if, midst all Thy works,
No hint I see of damning ;
And think there's faith among the Turks,
And hope for e'en the Brahmin.

Jolly Jack.

By the Heastern Counties' Railway (vich
the shares I don't desire).

Lamentable Ballad of the Foundling.

Dinner was made for eatin', not for talkin'.
Fashionable Fax and Polite Annygoats.

It is worth living in London, surely, to
enjoy the country when you get to it. **Letter.**

368b

THEOBALD, Lewis (1688-1744)
None but himself can be his parallel.*
The Double Falsehood (1727).

THOMPSON, D'Arcy Wentworth
(1829-1892)

War for his meals loves dainty food ;
He spares the bad and takes the good.
Sales Attici (Æschylus).

Old the proverb, old, but true ;—
Age should think, and Youth should do.
Ib. (Euripides).

Work, as though work alone thine end could
gain ;
But pray to God as though all work were vain.
Ib.

Be a stepmother kindly as she will,
There's in her love some hint of winter's chill.
Ib.

Against a foe I can myself defend,—
But Heaven protect me from a blundering
friend ! **Ib.**

I hate the man that keeps his praise
For foreign policy and ways,
And shows his wit—and lack of sense—
At his own countrymen's expense. **Ib.**

There be four things that keep us all from
having our own way,—
Money, Fortune, Mrs. Grundy, and Policeman
A. **Ib.**

When winds are steady and skies are clear,
Every hand the ship would steer ;
But soon as ever the wild winds blow,
Every hand would go below. **Ib.**

THOMPSON, Francis (1859-1884)

Whatso looks lovelily
Is but the rainbow on life's weeping rain.
Why have we longings of immortal pain,
And all we long for mortal ? Woe is mine,
And all our chants but chaplet some decay,
And mine this vanishing—nay, this vanished
Day. **Ode to the Setting Sun, l. 192.**
[These lines are inscribed on the Memorial
Tablet to Francis Thompson at Man-
chester University.]

I fear to love thee, Sweet, because
Love's the ambassador of loss. **To Olivia.**

Look for me in the nurseries of Heaven.
To my Godchild.
When the stars pitch the golden tents
Of their high campment on the plains of night.
Sister Songs.

Nothing begins and nothing ends
That is not paid with moan ;
For we are born in other's pain,
And perish in our own. **Daisy.**

To all swift things for swiftness did I sue ;
Clung to the whistling mane of every wind.
The Hound of Heaven.

* See Massinger : " Her goodness doth disdain com-
parison," etc. (p. 2102).

369a

Such is ; what is to be ?

The pulp so bitter, how shall taste the rind ?
Ib.

And human love needs human meriting :
How hast thou merited—
Of all man's clotted clay the dingiest clot ?
Alack, thou knowest not
How little worthy of any love thou art. *Ib.*

There is no expeditious road
To pack and label men for God,
And save them by the barrel-load.

Epilogue to "A Judgment in Heaven."

What expiating agony
May for him, damned to poesy,
Shut in that little sentence be—
What deep austerities of strife—
He "lived his life." "He lived *his* life !"
Ib.

Starry amorist, starward gone,
Thou art—what thou didst gaze upon.
A Dead Astronomer, Stephen Perry, S.J.

Dost thou still hope thou shalt be fair,
When no more fair to me ?
The Fair Inconstant.

THOMSON, James (1700-1748)

Come, gentle Spring ! ethereal mildness,
come ! The Seasons (1726-30).
Spring (1728). *l. 1.*

'Tis silence all,
And pleasing expectation. *l. 160.*

Base Envy withers at another's joy,
And hates the excellence it cannot reach.
l. 283.

But who can paint
Like nature ? Can Imagination boast,
Amid its gay creation, hues like hers ?
l. 465.

Up springs the lark,
Shrill voiced and loud, the messenger of morn.
l. 587.

Pious fraud ! to lead
The hot-pursuing spaniel far astray. *l. 697.*

Can he forbear to join the general smile
Of Nature ? can fierce passions vex his breast,
While every gale is peace, and every grove
Is melody ? *l. 868.*

And villages embosomed soft in trees. *l. 951.*

Amid the roses fierce Repentance rears
Her snaky crest. *l. 996.*

Delightful task ! to rear the tender thought,
To teach the young idea how to shoot ;
To pour the fresh instruction o'er the mind !
l. 1149.

An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease and alternate labour, useful life,
Progressive virtue, and approving Heaven.
l. 1158.

The meek-eyed Morn appears, mother of
dews. Summer (1727). *l. 47.*

Falsely luxuriant, will not man awake ?
l. 67.

369b

But yonder comes the powerful King of Day ;
Rejoicing in the east. *l. 81.*

The sober-suited songstress. (The nightin-
gale.) *l. 746.*

Ships, dim-discovered, dropping from the
clouds. *l. 946.*

And Mecca saddens at the long delay. *l. 979.*

'Tis listening fear and dumb amazement all.
l. 1128.

Or sighed and looked unutterable things.
So passed their life, a clear united stream,
By care unruffled. *l. 1188.*

A lucky chance, that oft decides the fate
Of mighty monarchs. *l. 1285.*

The statue that enchants the world.
(Venus of Medici.) *l. 1346.*

For every virtue, every worth renowned ;
Sincere, plain-hearted, hospitable, kind.
l. 1473.

Who stemmed the torrent of a downward age.
l. 1515.

In wayward passions lost and vain pursuits.
l. 1800.

While Autumn, nodding o'er the yellow plain,
Comes jovial on. Autumn (1730). *l. 2.*

While listening Senates hang upon thy tongue.
l. 15.

Her form was fresher than the morning rose,
When the dew wets its leaves ; unstained
and pure,
As is the lily or the mountain-snow. *l. 192.*

For Loveliness
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the most.
Thoughtless of Beauty, she was beauty's self.
l. 204.

When tyrant Custom had not shackled man.
l. 222.

He saw her charming, but he saw not half
The charms her downcast modesty concealed.
l. 229.

For still the world prevailed, and its dread
laugh,
Which scarce the firm philosopher can scorn.
l. 233.

The big round tears run down his dappled
face.* *l. 454.*

And pavement, faithless to the fuddled foot.
l. 537.

To give Society its highest taste ;
Well-ordered home man's best delight to
make ;
And by submissive wisdom, modest skill,
With every gentle, care-eluding art,
To raise the virtues, animate the bliss,
And sweeten all the toils of human life—
This be the female dignity and praise ! *l. 601.*

* Cf. Shakespeare : "The big round tears," etc.,
p. 288a.

370a

And meditate the Book
Of Nature, ever open. *l. 669.*
The faithless vain disturber of mankind,
Insulting Gaul. *l. 1074.*
Full of pale fancies and chimeras huge.
l. 1145.
Drinks the pure pleasures of the rural life.
l. 1236.
Find other lands beneath another sun.
l. 1284.
See, Winter comes to rule the varied year,
Sullen and sad. *Winter (1726). l. 1.*
Welcome, kindred glooms,
Congenial horrors, hail ! *l. 5.*
And rouses up the seeds of dark disease.
l. 60.
Wild as the winds across the howling waste
Of mighty waters. *l. 165.*
The red-breast, sacred to the household gods.
l. 246.
Cruel as death, and hungry as the grave !
l. 393.
There studious let me sit,
And hold high converse with the Mighty Dead ;
Sages of ancient time, as gods revered. *l. 431.*
The simple joke that takes the shepherd's
heart,
Easily pleased ; the loud long laugh, sincere ;
The kiss snatched hasty from the sidelong
maid. *l. 623.*
Ah ! whither now are fled
Those dreams of greatness ? those unsolid
hopes
Of happiness ? Those longings after fame ?
Those restless cares ? those busy, bustling
days ?
Those gay-spent, festive nights ? *l. 1033.*
These, as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of Thee. *A Hymn. l. 1.*
Shade, unperceived, so softening into shade.
l. 25.
Majestic man,
A secret world of wonders in thyself. *l. 52.*
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression. *l. 114.*
Come then, expressive Silence ! muse His
praise. *l. 118.*
The world of waters wild. *Britannia. l. 27.*
Drunk with the dream
Of easy conquest. *l. 70.*
But on the sea be terrible, untamed,
Unconquerable still. *l. 178.*
It gathers ruin as it rolls along. *l. 214.*
Behold her demi-gods, in senate met,
All head to counsel, and all heart to act.
Liberty (1734-6). Part 1, l. 76.

* See Song of Solomon (p. 416b.)

370b

The slow-consenting Academic doubt.
Part 2, l. 240.
Ne'er yet by Force was Freedom overcome.
l. 493.
Taught to submit,
A harder lesson than to command.
Part 3, l. 156.
Foes in the forum in the field were friends,
By social danger bound. *l. 218.*
All the state-wielding magic of his tongue.
l. 468.
The passing poor magnificence of kings.
l. 555.
Cleric Pride,
Of reddening cheek, no contradiction bears.
Part 4, l. 63.
Persecuting zeal . . . hell's fiercest fiend.
l. 66.
The faint opposing host
For once, in yielding, their best victory
found. *l. 1132.*
O mortal man ! who livest here by toil,
Do not complain of this thy hard estate.
*The Castle of Indolence (1748).
Canto 1, st. 1.*
A listless climate made, where, sooth to say,
No living wight could work, ne cared even
for play. *St. 2.*
A pleasing land of drowsy-head it was,
Of dreams that wave before the half-shut eye,
And of gay castles in the clouds that pass,
For ever flushing round a summer sky ;
There eke the soft delights, that witchingly
Instil a wanton sweetness through the breast,
And the calm pleasures always hovered nigh ;
But whate'er smacked of noyance or unrest
Was far, far off expelled from this delicious
nest. *St. 6.*
Behold the merry minstrels of the morn,
The swarming songsters of the careless grove.
St. 10.
They who are pleased themselves must always
please. *St. 15.*
But what is virtue but repose of mind ?
St. 16.
The best of men have ever loved repose ;
They hate to mingle in the filthy fray,
Where the soul sours, and gradual rancour
grows,
Embittered more from peevish day to day.
St. 17.
But sure it is of vanities most vain,
To toil for what you here untoiling may
obtain. *St. 19.*
He ceased ; but still their trembling ears
retained
The deep vibrations of his witching song.*
St. 20.

* See Pope (p. 257b) : " He ceased : but left so charm-
ing on their ear," etc.

THOMSON—THOREAU

371a

O fair undress, best dress ! it checks no vein,
But every flowing limb in pleasure drowns,
And heightens ease with grace. *St. 26.*

Let each as likes him best his hours employ.
St. 28.

When nothing is enjoyed, can there be greater
waste ? *St. 49.*

"A penny savèd is a penny got";
Firm to this scoundrel maxim keepeth he.
St. 50.

The puzzling sons of Party next appeared,
In dark cabals and nightly juntos met.
St. 54.

Ten thousand great ideas filled his mind;
But with the clouds they fled, and left no
trace behind. *St. 59.*

And sure his linen was not very clean. *St. 61.*

Certes, he was a most engaging wight,
Of social glee, and wit humane though keen,
Turning the night to day, and day to night.
St. 63.

But not even pleasure to excess is good :
What most elates then sinks the soul as low.
Ib.

Serene, yet warm ; humane, yet firm his
mind ;
As little touched as any man's with bad.
St. 65.

A bard here dwelt, more fat than bard
besems. *St. 68.*

Poured forth his unpremeditated strain.*

A little, round, fat, oily man of God. *St. 69.*

Their only labour was to kill the time ;
And labour dire it is, and weary woe. *St. 72.*

For sometimes she would laugh, and some-
times cry,
Then sudden waxèd wroth, and all she knew
not why. *St. 76.*

They praised are alone, and starve right
merrily. *Canto 2, st. 2.*

I care not, Fortune ! what you me deny ;
You cannot rob me of free Nature's grace ;
You cannot shut the windows of the sky,
Through which Aurora shows her brightening
face ;

You cannot bar my constant feet to trace
The woods and lawns, by living stream, at
eve ;

Let health my nerves and finer fibres brace,
And I their toys to the great children leave :
Of fancy, reason, virtue, nought can me
bereave. *St. 3.*

Dragging the lazy, languid line along,
Fond to begin, but still to finish loth. *St. 4.*

He knew no beverage but the flowing stream.
St. 7.

* This line is stated to be " writ by a friend of the
Author."

371b

Full of great aims and bent on bold emprise.
St. 14.

Fair Queen of arts ! from Heaven itself who
came. (Agriculture.) *St. 19.*

For sluggard's brow the laurel never grows ;
Renown is not the child of indolent repose.
St. 50.

And taunts he casten forth most bitterly.
St. 80.

How the heart listened when he pleading
spoke !

While on the enlightened mind, with winning
art,

His gentle reason so persuasive stole,
That the charmed hearer thought it was his
own. To the Memory of the Lord Talbot.

And wit its honey lent, without the sting.
Ib.

For nothing human foreign was to him. *Ib.**

As those we love decay, we die in part ;
String after string is severed from the heart.
On the Death of Mr. Aikman.

Trust me, the tender are the most severe.
To the Rev. Mr. Murdoch.

Who has not known ill fortune, never knew
Himself or his own virtue. Alfred. *Act 1, 1.*

When Britain first at Heaven's command,
Arose from out the azure main,
This was the charter of the land,
And guardian angels sung this strain :
" Rule, Britannia ! rule the waves ;
Britons never will be slaves."

Masque of Alfred (1740).†

True love and friendship are the same.
Song. *Hard is the Fate.*

For ever, Fortune ! wilt thou prove
An unrelenting foe to love ?
Song. *For ever, Fortune.*

You teach us pleasing pangs to know,
To languish in luxurious woe.
A Nuptial Song.

O, Sophonisba, Sophonisba, O !‡
Sophonisba.

THOREAU, Henry David (1817-1862)

It takes two to speak the truth—one to
speak, and another to hear.

A Week on the Concord and Merrimack
Rivers. *p. 283.*

I lay myself out to exaggerate.
Letter to a Friend.

* Translation of the Latin : " Humani nihil a me
alienum puto," *q.v.*

† This masque was written jointly by Thomson and
David Mallet, and the authorship of *Rule Britannia* is
disputed and has not been satisfactorily settled.
Southey describes *Rule Britannia* as " the political
hymn of this country as long as she maintains her
political power."

‡ This (says Dr. Johnson) gave occasion to a waggish
parody : " O, Jemmy Thomson, Jemmy Thomson,
O !"

372a

Not that the story need be long, but it will take a long while to make it short. *Ib.*

As for doing good, that is one of the professions that are full.

Walden (1854). *Economy.*

I never found the companion that was so companionable as solitude. *Solitude.*

Why will men worry themselves so?

Brute Neighbours.

Some circumstantial evidence is very strong—as when you find a trout in the milk.

Unpublished MSS.

THORNTON, Bonnell (1724-1768)

These the historians of our times display
And call it News—the hodge-podge of a day.

Tr. of Juvenal, "*Quicquid agunt homines*," etc.

THRALE, Mrs. (see Piozzi)

THURLOW, Edwd., Baron Thurlow (1731-1806)

The accident of an accident.

Speech in Reply to Grafton.

When I forget my sovereign may my God forget me!
27 Parl. Hist. 68; 1789.

TICKELL, Thomas (1686-1740)

Just men by whom impartial laws were given;
And saints who taught, and led the way to Heaven.

Epitaph. To the Earl of Warwick on the Death of Mr. Addison (pub. 1721).

Ne'er to these chambers, where the mighty rest,

Since their foundation, came a nobler guest;
Nor e'er was to the bowers of bliss conveyed
A fairer spirit, or more welcome shade. *Ib.*

There taught us how to live; and (oh! too high

The price for knowledge) taught us how to die.* *Ib.*

I hear a voice you cannot hear,

Which says I must not stay;

I see a hand you cannot see,

Which beckons me away.

Lucy and Colin. *St. 7.*

The sweetest garland to the sweetest maid.

To a Lady, with a Present of Flowers.

TOBIN, John (1770-1804)

The man that lays his hand upon a woman,
Save in the way of kindness, is a wretch,
Whom 'twere gross flattery to name a coward.

The Honeymoon (1805). *Act ii. 1.*

TOOKE, Rev. John Horne (1736-1812)

Truth is that which a man trotheth.

Diversions of Purley.

372b

TOPLADY, Rev. Augustus Montague (1740-1778)

Rock of Ages, cleft for me.*

A Living and Dying Prayer (1775).

TOURNEUR, Cyril (1575?-1626)

A drunkard clasp his teeth, and not undo

To suffer wet damnation to run through 'em.

Revenger's Tragedy (1607).

Were't not for gold and women, there would be no damnation. *Ib., ii. 1.*

He that climbs highest has the greatest fall.

Ib., v.

Most women have small waists the world throughout,

But their desires are thousand miles about. *Ib.*

TRAPP, Rev. Joseph (1679-1747)

The king, observing with judicious eyes,

The state of both his universities,

To one he sent a regiment, for why?

That learned body wanted loyalty;

To the other he sent books, as well discerning,
How much that loyal body wanted learning.

Epigram. On George I.'s Donation of Bishop Ely's Library to Cambridge University.†

TRENCH, Richard Chenevix, D.D., Archbishop of Dublin (1807-1886)

Evil, like a rolling stone upon a mountain-top,
A child may first impel, a giant cannot stop.

Poems.

Thou cam'st not to thy place by accident;
It is the very place God meant for thee.

Sonnet.

You cannot cleanse your heart with tears.

The Story of Justin Martyr. *l. 132.*

Yet do not sweetest things here soonest cloy?
Satiety the life of joy would kill,

If sweet with bitter, pleasure with annoy,

Were not attempered still.

The Monk and the Bird. *St. 25.*

* See marginal note to Isaiah xxvi. 4, where the words "everlasting strength" are stated to be, in the Hebrew, "rock of ages."

† Another version is as follows:

"Our gracious monarch viewed with equal eye

The wants of either university;

Troops he to Oxford sent, well knowing why,—

That learned body wanted loyalty;

But books to Cambridge sent, as well discerning

That that right loyal body wanted learning."

Another version (which has been attributed to Thos.

Warton, sen., Professor of Poetry at Oxford) runs:

"Our royal master saw with heedful eyes

The state of his two universities;

To one he sends a regiment, for why?

That learned body wanted loyalty.

To the other books he gave, as well discerning,

How much that loyal body wanted learning."

For reply to this epigram, see SIR WILLIAM BROWNE

(p. 294).

* Cf. Porteus (Beilby), p. 258a.

TROLLOPE—TUPPER

373a

When God is to be served, the cost we weigh
In anxious balance, grudging the expense.

Sonnet.

We hear it not seldom said that ignorance
is the mother of admiration. No falser word
was ever spoken, and hardly a more mis-
chievous one. **The Study of Words** (1859).
Introductory Lecture.

Language is the amber in which a thousand
precious and subtle thoughts have been
safely imbedded and preserved. *Ib.*

To make mistakes as we are on the way to
knowledge is far more honourable than to
escape making them through never having
set out to seek knowledge. *Lecture 7.*

"Rivals," in the primary sense of the word,
are those who dwell on the banks of the same
river. . . . There is no such fruitful source
of contention as a water-right. *Ib.*

TROLLOPE, Anthony (1815-1882)

It's dogged as does it. It ain't thinking
about it.

Last Chronicles of Barset (1867). *Vol. 1.*

TRUMBULL, John (1750-1831)

For any man with half an eye
What stands before him may espy;
But optics sharp it needs I ween,
To see what is not to be seen.

McFingal (1775).

What has posterity done for us,
That we, lest they their rights should lose,
Should trust our necks to gripe of noose? *Ib.*

No man e'er felt the halter draw,
With good opinion of the law. *Ib.*

TUCKERMAN, Henry Theodore
(1813-1875)

The Grecian artist gleaned from many faces,
And in a perfect whole the parts combined.

Mary.

TUKE, Sir Samuel (1610?-1674)

Friendship's an empty name, made to deceive
Those whose good nature tempts them to
believe:

There's no such thing on earth; the best
that we

Can hope for here is faint neutrality.

Adventures of Five Hours (1663). (*Trans-
lated from the Spanish of Calderon.*)
Act i.

Fame, like water, bears up the lighter things,
And lets the weighty sink. *Act ii.*

The loss of heaven's the greatest pain in hell.
Act v.

He is a fool who thinks by force or skill
To turn the current of a woman's will. *Ib.*

TUPPER, Martin Farquhar, D.C.L.
(1810-1889)

Thoughts, that have tarried in my mind, and
peopled its inner chambers.

Proverbial Philosophy (1838).
First Series, Prefatory.

373b

Error is a hardy plant; it flourisheth in
every soil. *Of Truth in Things False.*

Knowledge hath clipped the lightning's wings,
and mewed it up for a purpose.

Of Hidden Uses.

There is a limit to enjoyment, though the
sources of wealth be boundless.

Of Contemplation.

Storehouse of the mind, garner of facts and
fancies. *Of Memory.*

The best of human governments is the patri-
archal rule. *Of Subjection.*

Render unto all men their due, but remember
thou art also a man. *Of Humility.*

Youth is confident, manhood wary, and old
age confident again. *Of Experience.*

Left her his all—his blessing and a name
unstained. *Of Estimating Character.*

Patient continuance in evil. *Ib.*

Religion hath no landmarks. *Ib.*

Anger is a noble infirmity.
Of Hatred and Anger.

Deceit and treachery skulk with hatred, but
an honest spirit flieth with anger. *Ib.*

Wait, thou child of hope, for time shall teach
thee all things.

Of Good in Things Evil.

Clamorous pauperism feasteth,
While honest labour, pining, hideth his sharp
ribs. *Of Discretion.*

Well-timed silence hath more eloquence than
speech. *Ib.*

The dangerous bar in the harbour's mouth is
only grains of sand. *Of Trifles.*

Few, but full of understanding, are the books
of the library of God. *Of Recreation.*

It is well to lie fallow for a while. *Ib.*

Reason refuseth its homage to a God who can
be fully understood. *Of a Trinity.*

A good book is the best of friends, the same
to-day and for ever. *Of Reading.*

Let not the conceit of intellect hinder thee
from worshipping mystery. *Ib.*

Praise is rebuke to the man whose conscience
alloweth it not. *Of Commendation.*

Nothing but may be better, and every better
might be best. *Ib.*

Well said the wisdom of earth, O mortal,
know thyself;
But better the wisdom of heaven, O man,
learn thou thy God. *Of Self-Acquaintance.*

A babe in a house is a well-spring of pleasure,
a messenger of peace and love.

Of Education.

The faults and follies of most men make their
deaths a gain :
But thou art also a man, full of faults and
follies. *First Series. Of Tolerance.*

God will not love thee less, because men love
thee more. *Ib.*

Alas, the world is old,—and all things old
within it.

I walk a trodden path, I love the good old
ways. *Second Series, Introductory.*

Few men, drinking at a rivulet, stop to
consider its source. *Of Gifts.*

Who can wrestle against Sleep ?—yet is that
giant very gentleness. *Of Beauty.*

God, from a beautiful necessity, is Love in all
he doeth. *Of Immortality.*

Yet is this the pleasing trickery, that cheateth
half the world. (Beauty.) *Ib.*

Things breed thoughts. *Of Things.*

Alas, I have loved pride and praise, like others
worse or worthier. *The End.*

**TURBERVILLE, George (c. 1540 ?—
1610 ?)**

Eschew the idle life,
Flee, flee from doing nought :
For never was there idle brain
But bred an idle thought.

The Lover to Cupid for Mercy. l. 109.

Trust not before you try,
For under cloak of great good-will
Doth feigned friendship lie.

To Brown. Of Light Belief. l. 1.

The lowly heart doth win the love of all.
To Piero. Of Pride.

TUSSEY, Thomas (1524 ?—1580)

Time trieth the troth in everything.

*Hundred Points of Good Husbandry (1557)
and Five Hundred Points of Good
Husbandry (1573). The Author's Epistle.*

God sendeth and giveth both mouth and the
meat. *Good Husbandly Lessons.*

Make hunger thy sauce as a medicine for
health. *Ib.*

Fear God, and offend not the Prince nor his
laws,

And keep thyself out of the magistrate's
claws. *Ib. (Ed. 1580.)*

The stone that is rolling can gather no moss ;
Who often removeth is sure of a loss. *Ib.*

At Christmas play and make good cheer,
For Christmas comes but once a year.

The Farmer's Daily Diet.

Yet true it is as cow chews cud,
And trees at spring do yield forth bud,
Except wind stands as never it stood,
It is an ill wind turns none to good.

*A Description of the Properties of Winds.
(Ed. 1580.)*

Who goeth a borrowing
Goeth a sorrowing.*
Few lend (but fools)
Their working tools. *September's Abstract.*

In doing of either let wit beare a stroke,
For buying or selling of pig in a poke.
September's Husbandry.

The timely buyer
Hath cheaper his fire. *January's Abstract.*

What greater crime
Than loss of time ? *Ib.*

Who quick be to borrow, and slow be to pay,
Their credit is naught, go they never so gay.
Ib.

All's fish they get
That cometh to net. *February's Abstract.*

February, fill the dyke
With what thou dost like.†
February's Husbandry.

March dust to be sold
Worth ransom of gold. *March's Husbandry.*

Such Mistress, such Nan,
Such Master, such Man. *April's Abstract.*

Such master, such man, and such mistress
such maid ;
Such husband and housewife, such houses
arrayed. *April's Husbandry.*

Cold May and windy,
Barn filleth up finely. *May's Husbandry.*

Pay justly thy tithes, whatsoever thou be,
That God may in blessing send foison‡ to thee ;
Though Vicar§ be bad, or the Parson as evil,
Go not for thy tithing thyself to the Devil. *Ib.*

'Tis merry in hall
When beards wag all.|| *August's Abstract.*

Some come, some go ;
This life is so. *Ib.*

Dry August and warm
Doth Harvest no harm. *August's Husbandry.*

If weather be fair and tidy thy grain,
Make speedy carriage, for fear of rain :
For tempest and showers deceiveth a many,
And lingering lubbers lose many a penny. *Ib.*

In harvest time, harvest folk, servants and all,
Should make all together good cheer in the hall. *Ib.*

The fields have eyes, the bushes ears,
False birds can fetch the wind.
To light a Candle before the Devil.

If truth were truly bolted out,
As touching thrift, I stand in doubt
If men were best to wive.
Dialogue of Wiving and Thriving.

* These two lines are also given in "June's Abstract."

† 1577 Edition has "With what ye like."

‡ Foison = abundance.

§ In the 1577 Edition, "Curate."

|| In 1577 Edition, "Let beards wag all."

375a

Look ere thou leap, see ere thou go. *Ib.*
Some respite to husbands the weather may
send,
But housewives' affairs have never an end.
Preface to the Book of Housewifery.

Seek home for rest,
For home is best. *Instructions to Housewifery.*
Though home be but homely, yet housewife
is taught
That home hath no fellow to such as have
aught. *Ib.*
By once or twice,
'Tis time to be wise.

Housewifely Admonitions.

The stone that is rolling can gather no moss;
For master and servant oft changing is loss.
Ib.

Enough is a plenty, too much is a pride.
Dinner Matters.
Take this in good part, whatsoever thou be,
And wish me no worse than I wish unto thee.
Think on the Poor.

What better fare than well content?
Poesies for thine own Bed Chamber.

What better bed than conscience good, to
pass the night with sleep?
What better work than daily care fro' sin
thyself to keep?
What better thought than think on God, and
daily him to serve?
What better gift than to the poor that ready
be to sterve? *Ib.*

When all is done, learn this, my son,
Not friend, nor skill, nor wit at will,
Nor ship, nor clod, but only God
Doth all in all. *The Author's Life.*

TWAIN, Mark (*see S. L. Clemens*)

TYERS, Thomas (1726-1787)

Mem.—To think more of the living and
less of the dead; for the dead have a world
of their own. *Resolutions.*

TYNAN, Katharine (Mrs. Hinkson)

God looks down well pleased to mark
In earth's dusk each rosy spark,
Lights of home and lights of love,
And the child the heart thereof.
A Night Thought ("Lauds," 1909).

O you poor folk in cities,
A thousand, thousand pities!
Heaping the fairy gold that withers and dies;
One field in the June weather
Is worth all the gold ye gather,
One field in June weather—one Paradise.
June Song. Ib.

So to be loved, so to be wooed,
Oh, more than mortal woman should!
What if she fail or fall behind?
Lord, make me worthy, keep them blind!
The Mother [Of the love of her children].

375b

UDALL, Nicholas (c. 1505-1556)

For mirth prolongeth life, and causeth health.
Ralph Roister Doister (printed 1566).
Prologue.

As long liveth the merry man, they say,
As doth the sorry man—and longer by a day.*
Act i. 1.

Wooers ne'er speed well that have a false†
heart. *i. 2.*

Gay love, God save it; so soon hot, so soon
cold. *iv. 8.*

VANBRUGH, Sir John (1664-1726)

Repentance for past crimes is just and easy;
But Sin-no-more's a task too hard for mortals.
The Relapse (1696). *Act v. 4.*

Don't be in a passion, Tam, for passion is
the most unbecoming thing in the World.
(*Lord Foppington.*) *iii. 1.*

Jealousy's a city passion; 'tis a thing
unknown amongst people of quality.
The Confederacy (1705). *Act i. 2.*

The want of a thing is perplexing enough,
but the possession of it is intolerable. *Ib.*

As if a woman of education bought things
because she wanted 'em. Quality always
distinguishes itself; and therefore as the
mechanic people buy things because they
have occasion for 'em, you see women of
rank always buy things because they have
not occasion for 'em. *Ib., ii. 1.*

A guinea . . . is . . . a thousand times
genteeler. *Ib., iii. 2.*

He has the countenance of a cherubim, but
he is a rogue in his heart. *Ib.*

Friendship, take heed; if woman interfere,
Be sure the hour of thy destruction's near.
Quoted in "*Amelia.*" *Source not stated.*

Good manners and soft words have brought
many a difficult thing to pass.
Æsop. Part 1, Act iv. 2.

A slighted woman knows no bounds.
The Mistake (1705). *Act ii. 1.*

VAUGHAN, Henry "The Silurist"
(1622-1695)

And in those weaker glories spy
Some shadows of eternity.
Silex Scintillans (1650-1655). *The Retreat.*

And yet, as angels, in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our
wonted themes,
And into glory peep. *Ib.*

* For als lang leiffs the mirrie man
As the sorie, for ocht he can.

—*Sia D. Lyndesay: Satire of the Three Estates* (1535),
(1602 Ed. E.B.T.S., 1869), line 106.

† False = faint.

376a

They are all gone into the world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth cheer.

Departed Friends.

I see them walking in an air of glory,
Whose light doth trample on my days;
My days, which are at best but dull and hoary,
Mere glimmering and decays. *Resolutions.*

Yet never sleep the sun up.

Rules and Lessons.

Mornings are mysteries; the first world's
youth,
Man's resurrection, and the future's bud,
Shroud in their births. *Ib.*

To God, thy country, and thy friend be true. *Ib.*

Man is a summer's day, whose youth and fire
Cool to a glorious evening and expire. *Ib.*

VAUX, Thomas, 2nd Baron Vaux
(1510-1556)

When all is done and said,
In the end thus you shall find,
He most of all doth bathe in bliss
That hath a quiet mind.

Of a Contented Mind.

For many have been harmed by speech;
Through thinking, few, or none. *Ib.*

Fear oftentimes restraineth words,
But makes not thought to cease;
And he speaks best that hath the skill
When for to hold his peace. *Ib.*

For Age with stealing steps
Hath clawed me with his crutch.

*Aged Lover renounceth Love.**

A pick-axe and a spade,
And eke a shrouding-sheet,
A house of clay for to be made
For such a guest most meet. *Ib.*

VILLIERS, George, Duke of Bucking-
ham (1628-1687)

A lady that was drowned at sea and had a
wave for her winding sheet.

The Rehearsal (1671).

I drink, I huff, I strut, look big and stare,
And all this I can do, because I dare. *Ib.*

What the devil does the plot signify, except
to bring in fine things? *Ib.*

All these storms which, like impregnate
clouds, hover o'er our heads, will . . . melt
into fruitful showers of blessings on the
people.† *Ib., ii. 1.*

The blackest of ink of Fate was sure my lot,
And, when she writ my name, she made a blot.
(*Prince Pretty-man.*) *iii. 2.*

* Quoted with variations by Shakespeare in *Hamlet*,
Act v. i.

† See Cowper: "The clouds ye so much dread"
(p. 95b).

376b

The world is made up for the most part of
fools and knaves.

To Mr. Clifford, on his Humane Reason.

WALKER, Rev. William (1623-1684)

Learn to read slow: all other graces
Will follow in their proper places.

Art of Reading.

WALLACE, Edgar (b. 1875)

'E missed me with a fair amount of skill.
Writ in Barracks. *My pal, the Boer.*

But you're our partic'lar author, you're our
patriot and our friend,
You're the poet of the cuss-word an' the swear.
Tommy to his Laureate [R. Kipling.]

'Tis good when the man loves the land,
'Tis good when he falls for his creed,
But woe to the hate that is fanned
By folly begotten of greed. *At the Brink.*

You can eas'ly understand
That the green of medderland
Doesn't strike the bloke that 'as to push the
roller. *Nature Fails.*

In the deepest pits of 'Ell,
Where the worst defaulters dwell
(Charcoal devils used as fuel as you require
'em),
There's some lovely coloured rays,
Pyrotechnical displays,
But you can't expect the burning to admire
'em! *Ib. L'Envoi.*

WALLACE, William Ross (1819-1881)

They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
And the hand that rocks the cradle
Is the hand that rules the world.
What rules the World?

WALLER, Edmund (1606-1687)

He caught at love, and filled his arms with
bays.

Story of Phæbus and Daphne applied.

So was the huntsman by the bear oppressed,
Whose hide he sold—before he caught the
beast. *Battle of the Summer Islands.*
Canto 2, v. 3.

Wine fills the veins, and healths are under-
stood
To give our friends a title to our blood.

The Drinking of Healths.

Design, or chance, makes others wive;
But nature did this match contrive.

Of the Marriage of the Dwarfs.

While with a strong, and yet a gentle hand,
You bridle faction, and our hearts command.
Panegyric to my Lord Protector (1655).
St. 1.

377a

Whether this portion of the world were rent,
By the rude ocean, from the continent,
Or thus created, it was sure designed
To be the sacred refuge of mankind. *St. 7.*
Rome, though her eagle through the world had
flown,
Could never make this island all her own. *St. 17.*

They that the whole world's monarchy
designed,
Are to their ports by our bold fleet confined.
Of a War with Spain (1656).

Guarded with ships, and all our sea our own,
From heaven this mischief on our heads is
thrown. *Epistle to my Lord of Falkland.*

'Tis expectation makes a blessing dear;
Heaven were not heaven, if we knew what it
were.

In answer of Sir John Suckling's Verses.

A narrow compass, and yet there
dwelt all that's good, and all that's fair:
Give me but what this riband bound,
Take all the rest the sun goes round.
On a Girdle.

We write in sand, our language grows,
And like the tide, our work o'erflows.
Of English Verse.

Did pride to pride oppose, and scorn to scorn.
To a Friend.

That eagle's fate and mine are one,*
Which, on the shaft that made him die,
Espied a feather of his own,
Wherewith he went to soar so high.
To a Lady Singing a Song of his composing.

So must the writer, whose productions should
Take with the vulgar, be of vulgar mood.
To Mr. Killigrew.

Go, lovely Rose!
Tell her that wastes her time and me,
That now she knows,
When I resemble her to thee,
How sweet and fair she seems to be.
Go, Lovely Rose.

Small is the worth
Of beauty from the light retired;
Did her come forth,
Suffer herself to be desired,
And not blush so to be admired. *Ib.*

How small a part of time they share
That are so wondrous sweet and fair! *Ib.*

He's seldom old that will not be a child.
Epitaph on Lord Andover's Son.

For though with judgment we on things reflect,
Our will determines, not our intellect.
Of Divine Love. Canto 1.

377b

The fear of hell, or aiming to be blest,
Savours too much of private interest. *Canto 2.*
Could we forbear dispute and practise love,
We should agree as angels do above. *Canto 3.*

The seas are quiet when the winds give o'er,
So, calm are we when passions are no more!
On the "Divine Poems" (1685).

The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has
made;

Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new. *Ib.*

Poets lose half the praise they should have got,
Could it be known what they discreetly blot.
On Roscommon's Translation of Horace.

For all we know
Of what the blessed do above
Is, that they sing, and that they love.
While I Listen to thy Voice.

The yielding marble of her snowy breast.
On a Lady passing through a Crowd.

Others may use the ocean as their road;
Only the English make it their abode.
Miscellaneous. 49.

Soft words, with nothing in them, make a song.
To Mr. Creech.

WALPOLE, Horace (1717-1797)

How history makes one shudder and laugh
by turns! *Letters: To Lord Strafford, 1786.*

Our supreme governors, the mob.
To Sir Horace Mann, Sept. 7, 1743.

The world is a Comedy to those that think,
a Tragedy to those who feel. *Id., 1770.*

WALPOLE, Sir Robert (1676-1745)

Oh do not read history, for that I know must
be false. *Saying.**

The gratitude of place expectants is a lively
sense of future favours.

Ascribed to Walpole by Haslitt.
("Wit and Humour.")

They may ring their bells now; before long
they will be wringing their hands.

Saying (on the Declaration of War with Spain,
1739, according to Coxe's Life of Walpole,
1, 579).

All men have their price.
Ascribed to Walpole, but of much older
origin. (See "Miscellaneous.")

WALSH, William (1663-1708)

And sadly reflecting
That a lover forsaken
A new love may get,
But a neck, when once broken,
Can never be set. *The Despairing Lover.*

* This is the correct version according to *Notes and*
Queries, No. 3. In *Walpoliana* the saying is given:
"Anything but history, for history must be false."

* See Byron, p. 60a, note; also T. Moore: *Corruption*,
95:

Like a young eagle, who has lent his plume
To fledge the shaft by which he meets his doom,
See their own feathers plucked, to wing the dart,
Which rank corruption destines for their heart!"

A generous action is its own reward.
Elegy upon quitting his Mistress.

WALTON, Izaak (1593-1683)

If thou be a severe, sour-complexioned man—then I here disallow thee to be a competent judge.

The Complete Angler (1653). *Preface.*

And for winter fly-fishing—it is as useful as an almanac out of date. *Ib.*

I am, sir, a brother of the angle. *Ch. 1.*

Angling is somewhat like poetry, men are to be born so. *Ib.*

I remember that a wise friend of mine did usually say, "that which is everybody's business is nobody's business." *Ch. 2.*

Old-fashioned poetry, but choicely good. *Ch. 4.*

Your best barley wine, the good liquor that our honest forefathers did use to drink of. *Ch. 5.*

I love such mirth as does not make friends ashamed to laugh upon one another next morning. *Ib.*

A good, honest, wholesome, hungry breakfast. *Ib.*

We may say of angling as Dr. Boteler said of strawberries, "Doubtless God could have made a better berry, but doubtless God never did"; and so, if I might be judge, "God never did make a more calm, quiet, innocent recreation than angling." *Ib.*

A quiet passage to a welcome grave.
The Angler's Wish. Ib.

I have then with pleasure concluded with Solomon, "Everything is beautiful in his season."* *Ib.*

And in so doing, use him as though you loved him, that is, harm him as little as you may possibly, that he may live the longer. *Ch. 8.*

This dish of meat is too good for any but anglers, or very honest men. *Ib.*

It is well said by Caussin, "He that loses his conscience has nothing left that is worth keeping." *Ch. 21.*

Look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy. *Ib.*

All that are lovers of virtue, and dare trust in His providence, and be quiet, and go angling. *Ib.*

Of this blest man let this just praise be given, Heaven was in him before he was in heaven.

Written in Dr. Richard Sibbes' "Returning Backslider."

* Ecclesiastes iii, 11: "He hath made everything beautiful in his time."

WARD, Artemus (see Charles Farrer Browne)

WARD, Mary Augusta (Mrs. Humphry Ward) (née Arnold) (1851-1920)

"Propinquity does it"—as Mrs. Thornburgh is always reminding us.

Robert Elsmere (1888). *Book 1, ch. 1.*

The first law of story-telling. . . . "Every man is bound to leave a story better than he found it." *Ch. 3.*

It had begun to be recognised, with a great burst of enthusiasm and astonishment, that, after all, Mill and Herbert Spencer had not said the last word on all things in heaven and earth. *Ch. 5.*

One may as well preach a respectable mythology as anything else. *Ib.*

This Laodicean cant of tolerance. *Book 2, ch. 12.*

In my youth people talked about Ruskin; now they talk about drains. *Ib.*

"Place before your eyes two precepts, and only two. One is Preach the Gospel; and the other is—Put down enthusiasm"*. . . . The Church of England in a nutshell. *Ch. 16.*

Conviction is the Conscience of the Mind. *Book 4, ch. 26.*

All things change, creeds and philosophies and outward systems—but God remains! *Ch. 27.*

Truth has never been, can never be, contained in any one creed or system. *Ch. 28.*

Most of 'em as comes down 'ere stuffs all they have to say as full of goody-goody as an egg's full of meat. *Book 6, ch. 38.*

WARD, Rev. Nathaniel (1578-1652)

The world is full of care, and much like unto a bubble;

Women and care and care and women, and women and care and trouble.

Epigram. (Attrib. by Ward to a lady at the Court of the Queen of Bohemia.)

WARING, Anna Letitia (1823-1910)

A heart at leisure from itself,

To soothe and sympathise.

Father, I know that all my life.

WARTON, Joseph (1722-1800)

Where Nature seems to sit alone,
Majestic on a craggy throne. *Ode to Fancy.*

Disguise it as you will,
To right or wrong 'tis fashion guides us still. *Fashion. l. 1.*

* From Archbishop Manners Sutton's valedictory speech on Bishop Heber's consecration to the See of Calcutta.

WARTON—WATSON

379a

WARTON, Thomas (1728-1790)

! what's a table richly spread,
Without a woman at its head ?*

Progress of Discontent.

lager we taste, but in the luscious draught
forget the poisonous dregs that lurk beneath.
Pleasures of Melancholy (1745).

WASHINGTON, George (1732-1799)

We must consult Brother Jonathan.

Remark frequently made by Washington during the Revolutionary war, in allusion to his trusted secretary and aide-de-camp, Colonel Jonathan Trumbull. Hence the expression "Brother Jonathan" for a typical American.

Liberty, when it begins to take root, is a plant of rapid growth.

Saying. Ascribed to Washington.

To be prepared for war is one of the most effectual means of preserving peace.

Speech. Congress, Jan. 8, 1790.

It is well. Last Words.

WATKYNs, Rowland (fl. 1660)

Desire not to live long, but to live well ;
How long we live not years, but actions, tell.
Gamma sine Fumo (1662). The Hour Glass.

The guilty conscience fears, when there's no fear,

and thinks that every bush contains a bear.
The righteous is confident as a lion.

A good report

Makes men live long, although their life be short.
A good report.

The itch of disputation will break out
into a scab of error.†

The new illiterate late teachers.

I love him not, but show no reason can
Wherefore, but this, I do not love the man.
Antipathy.

For every marriage then is best in tune,
When that the wife is May, the husband June.
To the most Courteous and Fair
Gentlewoman, Mrs. Ellinor Williams.

Ask me no more which is the greatest wealth,
Our rich possessions, liberty, or health.
Sickness.

Who in his pocket hath no money,
In his mouth he must have honey.
Proverbial Sentences.

WATSON, Thos. (1557?-1592)

Love is a sour delight, a sugred grief,
A living death, an ever-dying life,
A breach of Reason's law.

Hecatompithia, or, The Passionate
Century of Love (1582). No. 18.

* Now in hote, now in colde
Full wofull is the householde,
That wantys a woman.
Towneley Plays (c. 1388), No. 13. l. 419.
† See Sir H. Wotton (1568-1639), who originated this saying in "A Panegyric to King Charles," c. 1640.

379b

In time the bull is brought to wear the yoke.
No. 47.*

WATSON, Walter (1780-1854)

Since the bounty of Providence is new every day,
As we journey through life let us live by the way.
Sit down, my Crony.

WATSON, Sir William (b. 1858)

O be less beautiful, or be less brief !

Autumn.

Thou most unbodied thing,
Whose very being is thy going hence,
And passage and departure all thy theme ;
Whose life doth still a splendid dying seem,
And thou, at height of thy magnificence,
A figment and a dream. Ib.

Five-and-thirty black slaves,
Half-a-hundred white,
All their duty but to sing
For their Queen's delight. The Keyboard.

Ah, the gracious tyrannies
Of her finger tips. Ib.

We who are Milton's kindred, Shakespeare's heirs.
An Exaggerated Deference to
Foreign Literary Opinion.

Daughter of all the implacable ages.
England to Ireland. Feb., 1888.

Hate and mistrust are the children of blindness,—
Could we but see one another, 'twere well !
Knowledge is sympathy, charity, kindness,
Ignorance only is maker of hell. Ib.

March, that comes roaring, maned, with rampant paws,
And bleatingly withdraws.
Mensis Lacrimarum. March, 1885.

The earth's high places who attain to fill
By most indomitably sitting still.
Sketch of a Political Character.

Find in the golden mean their proper bliss,
And doing nothing, never do amiss ;
But lapt in men's good graces live, and die
By all regretted, nobody knows why. Ib.

And the niggardness of Nature makes the misery of man. Ireland. Dec. 1, 1890.

Another bruising of the hapless head
Of a wronged people yearning to be free.
Ver Tenebrosum. 2. Hasheen.

Give honour to our heroes fall'n, how ill
Soe'er the cause that bade them forth to die.
The English Dead.

Best they honour thee
Who honour in thee only what is best.
6. The True Patriotism.

Just pride is no mean factor in a State ;
The sense of greatness keeps a nation great.
Ib.

* Tr. of Ovid's *Tristia*, 4, 6, 1. See p. 284a, note.

380a

Remote compatriots, wheresoe'er ye dwell,
By your prompt voices, ringing clear and true,
We know that with our England all is well:
Young is she yet, her world-task but begun!
By you we know her safe, and know by you
Her veins are million but her heart is one.

14. Last Word: To the Colonies.

Plucked by his hand, the basest weed
Towers to a lily, reddens to a rose.

Epigrams.

Man looks at his own bliss, considers it,
Weighs it with curious fingers; and 'tis
gone. *Ib.*

To keep in sight Perfection, and adore
The vision, is the artist's best delight. *Ib.*

He was of those
Whom Delight flies because they give her
chase. **Byron, the Voluptuary.**

His friends he loved. His fellest earthly
foes—
Cats—I believe he did but feign to hate.
My hand will miss the insinuating nose,
Mine eyes the tail that wagged contempt at
Fate. **An Epitaph.**

Earth is less fragrant now, and heaven more
sweet. **A Maiden's Epitaph.**

Often ornateness
Goes with greatness;
Oftener felicity
Comes of simplicity.

Art Maxims.

Time, and the ocean, and some fostering star,
In high cabal have made us what we are.
Ode on the Coronation of Edward VII. (1902).
l. 8.

The lovely and the lonely bride,
Whom we have wedded but have never won.
(Ireland.) *Ib., l. 79.*

And though circuitous and obscure
The feet of Nemesis, how sure!

Europe at the Play.

Ladies whose smile embroiled the world.
The Father of the Forest. I, st. 5.

Not loftiest bard of mightiest mind
Shall ever chant a note so pure,
Till he can cast the earth behind,
And breathe in heaven secure.

The First Skylark of Spring.

Too long, that some may rest,
Tired millions toil unblest.*

A New National Anthem.

This hardest penal toil, reluctant rest.

To a Friend.

For they are blest that have not much to rue—
That have not oft misheard the prompter's
cue,
Stammered and stumbled, and the wrong
parts played,
And life a Tragedy of Errors made. *Ib.*

But not for golden fancies iron truths make
room. **The Hope of the World.**

380b

So lives inveterate Hope, on her own hardi-
hood. *Ib., st. 10.*

The loud impertinence of fame
Not loth to flee.

In Laleham Churchyard. St. 3.

And set his heart upon the goal,
Not on the prize. *St. 11.*

Great is the facile conqueror;
Yet happy he, who, wounded sore,
Breathless, unhorsed, all covered o'er
With blood and sweat,
Sinks foiled, but fighting evermore,—
Is greater yet. *St. 14.*

When shall the world forget
Thy glory and our debt;
Indomitable soul,
Immortal Genoese? **Columbus.**

It was the Human Spirit, of all men's souls the
Soul,
Man, the unwearied climber, that climbed to
the unknown goal.

The Dream of Man. l. 3.

Pain with the thousand teeth. *l. 15.*

Sea, that breakest for ever, that breakest and
never art broken.

Hymn to the Sea. Part 2, 5.

Braying of arrogant brass, whimper of queru-
lous reeds. *Part 3, 8.*

When, upon orchard and lane, breaks the
white foam of the Spring;
When, in extravagant revel, the Dawn, a
Bacchante upleaping,
Spills, on the tresses of Night, vintages
golden and red;
When, as a token at parting, munificent Day,
for remembrance,
Gives, unto men that forget, Ophirs of
fabulous ore. *Part 3, 12.*

Man and his littleness perish, erased like an
error and cancelled;
Man and his greatness survive, lost in the
greatness of God. *Part 4, 17.*

Yet in whose fiery love for their own land,
No hatred of another finds a place.

Wales: A Greeting (1909).

And loved the land whose mountains and
whose streams
Are lovelier for his strain.

To James Bromley.
With "Wordsworth's Grave."

It may be that we can no longer share
The faith which from his fathers he received;
It may be that our doom is to despair,
Where he with joy believed. *Ib.*

The God I know of, I shall ne'er
Know, though he dwells exceeding nigh.
Raise thou the stone and find me there,
Cleave thou the wood and there am I.*

* These two lines are from some "newly-discovered sayings of Jesus,"—and are an echo of an ancient pantheistical Oriental proverb.

* See Shelley (p. 325a): "Many faint with toil," etc.

381a

Yea, in my flesh his spirit doth flow,
Too near, too far, for me to know.

The Unknown God.

When whelmed are altar, priest, and creed ;
When all the faiths have passed ;
Perhaps, from darkening incense freed,
God may emerge at last.

Revelation (1909).

But by remembering God, say some,
We keep our high imperial lot.
Fortune, I fear, hath oftenest come
When we forgot—when we forgot.

Ib.

Slight not the songsmith.

England my Mother. Part 1.

Deemest thou labour
Only is earnest ?
Grave is all beauty,
Solemn is joy.

Part 4.

Who hath found
Another man so shod with fire, so crowned
With thunder, and so armed with wrath
divine ?

The Tired Lion.

The gathering blackness of the frown of God.
The Turk in Armenia (March 2, 1895).

He came when poets had forgot
How rich and strange the human lot,
How warm the tints of life ; how hot
Are Love and Hate :
And what makes Truth divine and what
Makes Manhood great.

The Tomb of Burns.

Who die of having lived too much
In their large hours.

Ib.

Singly he faced the bigot brood,
The meanly wise, the feebly good ;
He pelted them with pearl, with mud ;
He fought them well,—
But ah, the stupid million stood,
And he,—he fell !

Ib.

His greatness, not his littleness,
Concerns mankind.

Ib.

Your phrase-tormenting fantastic chorus,
With strangest words at your beck and call.

The Orgy on Parnassus.

Your metres that writhe, your rhythms that
sprawl.

Ib.

His delicate ears, and superfine long nose,
With that last triumph, his distinguished tail.
A Study in Contrasts. Part 1, l. 9.

The flower of Collie aristocracy.

l. 12.

His trick of doing nothing with an air,
His *salon* manners and society smile
Were but skin deep.

l. 17.

The staid, conservative,
Come-over-with-the-Conqueror type of mind.

l. 42.

Shelley, the hectic, flamelike rose of verse,
All colour, and all odour, and all bloom,
Steeped in the moonlight, glutted with the sun,
But somewhat lacking root in homely earth.

To Edwd. Dowden. l. 46.

381b

And rare is noble impulse, rare
The impassioned aim.

Shelley's Centenary.

Empires dissolve, and peoples disappear,
Song passes not away.

Lacrimæ Musarum. l. 112.

April, April,
Laugh thy girlish laughter ;
Then, the moment after,
Weep thy girlish tears !

Song. April.

We are children of splendour and fame,
Of shuddering, also, and tears ;
Magnificent out of the dust we came,
And abject from the spheres.

Ode in May.

I think the immortal servants of mankind,
Who, from their graves watch by how slow
degrees

The World-Soul greatens with the centuries,
Mourn most man's barren levity of mind,
The ear to no grave harmonies inclined,
The witless thirst for false wit's worthless lees,
The laugh mistimed in tragic presences,
The eye to all majestic meanings blind.

Sonnet.

Thou sit'st between thy oceans ; but when
Fate

Was at thy making, and endowed thy soul
With many gifts and costly, she forgot
To mix with these a genius for repose.

To the Invincible Republic.

The votes of veering crowds are not
The things that are more excellent,
Things that are more Excellent.

The stars of heaven are free because
In amplitude of liberty
Their joy is to obey the laws.

St. 4.

The thirst to know and understand,
A large and liberal discontent ;
These are the goods in life's rich hand,
The things that are more excellent.

St. 8.

What hadst thou that could make such large
amends

For all thou hadst not, and thy peers
possessed,

Motion and fire, swift means to radiant ends ?
Thou hadst, for weary feet, the gift of rest.

Wordsworth's Grave. Part 2, st. 3.

The impassioned argument was simple truth,
Half wondering at its own melodious tongue.

Part 3, st. 4.

We do not with God's name make wanton
play ;

We are not on such easy terms with Heaven ;
But in Earth's hearing we can verily say,

" Our hands are pure ; for peace, for peace
we have striven.

Sonnet.

To the Troubler of the World. Aug. 6, 1914.

How all her care was but to be fair,
And all her task to be sweet.

The Heart of the Rose.

And the infinite pathos of human trust
In a God whom no one knows.

The Churchyard in the Wold.

382a

Her force and fire all spent and gone,
Like the dead moon, she still shines on.

The Church To-day.

And must I wholly banish hence
These red and golden juices,
And pay my vows to Abstinence,
That pallidest of Muses?
To a fair Maiden who bade me shun Wine.

We hold our hate too choice a thing
For light and careless lavishing. Hate.

Or loftier Mantuan, more divinely sweet,
Lord of the incommunicable charm. (*Virgil*).
Ode. To John Churton Collins (1904).

WATTS, Rev. Isaac, D.D. (1674-1748)

Curs'd pride, that creeps securely in,
And swells a haughty worm.

Sincere Praise.

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight;
For 'tis their nature too.

Against Quarrelling.

But children you should never let
Your angry passions rise;
Your little hands were never made
To tear each other's eyes. Ib.

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

Against Idleness.

For Satan finds some mischief still
For idle hands to do.* Ib.

In books, or work, or healthful play,
Let my first years be past,
That I may give for every day
Some good account at last. Ib.

Time, like an ever-rolling stream,
Bears all its sons away.
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past.

Whene'er I take my walks abroad,
How many poor I see! Praise for Mercies.

Not more than others I deserve,
Yet God has given me more! Ib.

I would not change my native land
For rich Peru with all her gold.

Praise for Birth.

Lord, I ascribe it to thy Grace,
And not to chance, as others do,
That I was born of Christian race,
And not a Heathen or a Jew.†

There's no repentance in the grave.

Solemn Thoughts.

There is a dreadful hell,
And everlasting pains;
Where sinners must with devils dwell
In darkness, fire, and chains.

Heaven and Hell.

* See Proverb: "Idleness is the devil's bolster."

† Cf. Ann and Jane Taylor, p. 355a (note).

382b

A flower when offered in the bud
Is no vain sacrifice. Early Religion.

But liars we can never trust,
Though they should speak the thing that's
true;
And he that does one fault at first,
And lies to hide it, makes it two.*

Against Lying.

Whatever brawls disturb the street,
There should be peace at home. Love.

Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight. Ib.

When others speak a railing word,
We must not rail again. Against Scoffing.

And he's in danger of hell fire
That calls his brother, fool. Ib.

One sickly sheep infects the flock,
And poisons all the rest.

Against Evil Company.

Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.

Against Pride.

What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.† Obedience.

I have been there, and still would go;
'Tis like a little heaven below.

Lord's Day Evening.

'Tis the voice of the sluggard, I heard him
complain:
"You have waked me too soon, I must slum-
ber again";
As the door on his hinges, so he on his bed,
Turns his sides, and his shoulders, and his
heavy head. The Sluggard.

That man's but a picture of what I might be.
But thanks to my friends for their care in my
breeding,
Who taught me betimes to love working and
reading. Ib.

Abroad in the meadows to see the young lambs
Run sporting about by the side of their dams,
With fleeces so clean and so white.

Innocent Play.

But Thomas, and William, and such pretty,
names,
Should be cleanly and harmless as doves or as
lambs,
Those lovely sweet innocent creatures. Ib.

How rude are the boys, that throw pebbles and
mire! Ib.

* See George Herbert: "Dare to be true" (p. 162b).

† Founded on Prov. xxx. 17: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

383a

Why should I deprive my neighbour
Of his goods against his will?
And were made for honest labour,
Not to plunder or to steal. **The Thief.**

Will not willingly offend,
Nor be easily offended;
That's amiss I'll strive to mend,
And endure what can't be mended.
Good Resolution.

ush! my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head. **Cradle Hymn.**
ark! from the tombs a doleful sound.
Funeral Thought.

Arrange! that a harp of thousand strings
Should keep in tune so long.
Hymns and Spiritual Songs. Book 2, 19.

When a raging fever burns,
We shift from side to side by turns;
And 'tis a poor relief we gain,
To change the place, but keep the pain.
Book 2, 146.

Were I so tall to reach the pole,
To grasp the ocean in my span,
Must be measured by my soul:
The mind's the standard of the man.
Horæ Lyricæ. False Greatness.

Riches that the world bestows,
We can take and I can lose:
But the treasures that are mine
Lie afar beyond her line. **True Riches.**
His Maker kissed his soul away,
And laid his flesh to rest.
The Presence of God.

Will take a turn among the tombs,
And see whereto all glory comes.
The Hero's School.

WATTS-DUNTON, Theodore (1832-1914)

Thus did England fight:
And shall not England smite
With Drake's strong stroke in battles yet to
be?

Christmas at the Mermaid. Chorus.

Whate'er the bans the wind may waft her
England's true men are we and Pope's men
after,
When England Calls. **Ben Jonson.**

Life still hath one romance that naught can
bury—

Not Time himself, who coffins Life's ro-
mances—
For still will Christmas gild the year's mis-
chances,
Childhood comes, as here, to make him
merry. **The Christmas Tree.**

Love still is Nature's truth, and Death her lie.
The Coming of Love.

What treasure found he? Chains and pains
and sorrow—

Yea, all the wealth those noble seekers find

383b

Whose footfalls mark the music of mankind!
'Twas his to lend a life: 'twas Man's to
borrow:
'Twas his to make, but not to share, the
morrow. **Columbus.**

We looked o'er London, where men wither and
choke,
Roofed in, poor souls, renouncing stars and
skies. **A Talk on Waterloo Bridge.**

WEATHERLY, Fredk. Edward (b. 1848)

Where are the boys of the old Brigade,
Who fought with us side by side?
The Old Brigade.

Not in the Abbey proudly laid
Find they a place or part;
The gallant boys of the old Brigade,
They sleep in Old England's heart. **Ib.**

For his heart is like the sea,
Ever open, brave, and free.
They all Love Jack.

Why, Jack's the king of all,
For they all love Jack. **Ib.**

'Tis the broad and mighty sea
That has made us strong and free,
And will keep us what we are. **Go to Sea.**

WEBBER, Byron (fl. 1886-1894)

Hands across the sea,
Feet on English ground,
The old blood is bold blood, the wide world
round. **Hands Across the Sea.**

WEBSTER, Augusta (née Davies) (1840-1894)

And even mother Earth had loved him more
Than me; his wide sun-flooded meadows bore
A golden host that numbered mine thrice o'er;
His vines a richer bloom of promise wore.
The Snow Waste (1866).

For sunlight gleams upon this shadowed earth,
Sunlight and shadow waver to and fro,
And sadness echoes in the voice of mirth,
And music murmurs through the wail of
woe. **To and Fro.**

Good heavens, what work
To set the creatures to, whom we declare
God purposed for companions to us men!
Companions to each other only now,—
Their business but to waste each other's time.
Portraits (1870). 1. Tired.

WEBSTER, Daniel (1782-1852)

The past, at least, is secure.
Speeches. On Foot's Resolution.

Liberty and Union, now and for ever, one
and inseparable. **Ib.**

[The statement that] a National debt is a
National blessing.* **Jan. 26, 1830.**

* A statement repudiated by Webster.

He touched the dead corpse of Public Credit
and it sprung upon its feet.

On Hamilton, March 10, 1831.

WEBSTER, John (1580?—1625?)

'Tis just like a summer bird-cage in a garden;
the birds that are without despair to get in,
and the birds that are within despair and
are in a consumption, for fear they shall never
get out.*

The White Devil (c. 1608).
Act i. 2.

Glories, like glow-worms, afar off shine bright,
But looked too near, have neither heat nor
light.

The Duchess of Malfy (c. 1616).

The friendless bodies of unburied men. *Ib.*

Death hath ten thousand several doors
For men to take their exits. *Ib.*

Labouring men
Count the clock oftenest. *Act iii. 2.*

Past sorrows, let us moderately lament them;
For those to come, seek wisely to prevent
them. *Ib.*

Is not old wine wholesomest, old pippins
toothsomest, old wood burn brightest, old
linen wash whitest? †

Westward Hoe (1603). *Act ii. 2.*
(*In collaboration with Dekker.*)

WELLESLEY, Arthur, first Duke of Wellington (1769—1852)

Nothing except a battle lost can be half so
melancholy as a battle won. **Despatch**, 1815.

Uniforms are often masks (to hide cowards).
Sayings attributed to the Duke of Wellington.

The whole art of war consists in getting at
what is on the other side of the hill. *Ib.*

Habit is ten times nature. *Ib.*

Educate men without religion and you make
them but clever devils. *Ib.*

When my journal appears, many statues
must come down. *Ib.*

WELLS, Charles Jeremiah (1799?—1879)

That which we lose we mourn, but must
rejoice

That we have ever had.

Joseph and his Brethren (1824). *Act iii. 1.*

Oh! you do bear a poison in your mind
That would not let you rest in Paradise. *Ib.*

WELLS, Herbert George (b. 1866)

Once his aunt gave him [Kipps] a trumpet,
if he would *promise* faithfully not to blow it;
and afterwards took it away again.

Kipps. *Book 1, ch. 1.*

* Translation of Montaigne, Book 3, 5. See French
Quotations: "Il en advient ce qui se void aux
cages," etc. See also Sir J. Davies: "Wedlock, indeed,
hath oft compared been," etc. (p. 107b).

† Cf. Bacon's Apophthegm, No. 134, in which a
similar saying is attributed to Alonzo of Arragon.

They feared the "low" and they hated and
despised the "stuck up," and so they "kept
themselves to themselves," according to the
English ideal. *Ib.*

You got to stick to Cribs until it's over. I
tell you we're in a blessed drain-pipe, and
we've got to crawl along it till we die. (*Min-
ton, on the retail drapery trade.*) *Book 1, ch. 2.*

"I'm a Norfan, both sides," he would ex-
plain, with the air of one who had seen trouble.
Book 1, ch. 6.

Change? Why, I'm like the chap in the
song they sing: I don't 'ardly know where I
are. *You know.* *Book 2, ch. 1.*

I don't 'old with Wealth. What is Wealth?
Labour robbed out of the poor. (*Sid Pornick.*)
Book 2, ch. 4.

There's no social differences—till women
come in. *Ib.*

The path of social advancement is, and must
be, strewn with broken friendships.
Book 2, ch. 5.

Money—money, like everything else—is a
deception and a disappointment. *Bk. 2, ch. 7.*

"Frankly," said Masterman, recrossing his
legs and expelling a jet of smoke luxuriously,
"frankly, I think this civilisation of ours is on
the topple." *Ib.*

"If it wasn't we been robbed, dashed if I'd
care a rap about losing that money. . . . I
reely b'lieve, Ann, it'll prove a savin' in the
end." *Book 3, ch. 3, sec. 3.*

"I expect," he [Kipps] said, "I was think-
ing jest what a Rum Go everything is. I
expect it was something like that."
Book 3, ch. 3, sec. 8.

I don't suppose there ever was a chap quite
like me before. (*Kipps.*) *Ib.*

He had to restrain himself from . . . ac-
costing some passer-by with the question,
"Say! But is this little wet ditch here the
Historical River Thames?"

Mr. Britling sees it Through (1916).
Book 1, ch. 1.

He [Mr. Britling] had ideas about every-
thing. He could no more help having ideas
about everything than a dog can resist smelling
at your heels. *Ib., sec. 2.*

That favourite topic of all intelligent Eng-
lishmen, the adverse criticism of things British.
Ib., sec. 6.

Nobody planned the British estate system,
nobody planned the British aristocratic sys-
tem, nobody planned the confounded Consti-
tution. It came about; it was like layer
after layer wrapping round an agate, but you
see it came about so happily in a way, it so
suited the climate and the temperament of our
people and our island, it was on the whole so
cosy, that our people settled down into it.
You can't help settling down into it. (*Mr.
Britling.*) *Ib., sec. 11.*

385a

He was inordinately proud of England and he abused her incessantly. *Bk. 1, ch. 2, sec. 2.*

What I do know is that the Germans understand nothing of the spirit of man; that they do not dream for a moment of the devil of resentment this war will arouse.

Book 1, ch. 5, sec. 12.

How could you doubt our fleet or our army? (*Mr. Britling.*) *Book 2, ch. 1, sec. 16.*

Such lapses from knowledge to faith are perhaps necessary that human heroism may be possible. *Book 2, ch. 2, sec. 1.*

"The English," Herr Heinrich had said, "do not understand indexing. It is the root of all good organisation." *Ib., sec. 8.*

He [the British officer] muffs his real job without a blush, and yet he would rather be shot than do his bootlaces up criss-cross.

Book 2, ch. 4, sec. 3.

I think all this promiscuous blaming of people is quite the worst—and most ominous—thing about us just now. (*Mr. Britling.*) *Ib., sec. 15.*

If ever there was a bigger lie, my dear Daddy, than any other, it is that man is a reasonable creature. *Ib., sec. 18.*

"God . . . is the only King." . . . Then after a time he said: "Our sons who have shown us God." *Book 3, ch. 2, sec. 11.*

WESLEY, Rev. Charles (1708-1788)

Jesu, lover of my soul,
Let me to Thy bosom fly;
While the nearer waters roll,
While the tempest still is high.

In Temptation.

Hark how all the welkin rings,
Glory to the King of kings!
Peace on earth, and mercy mild,
God and sinners reconciled.*

Christmas Hymn.

Roses all that's fair adorn;
Rosy-fingered is the morn;
Rosy-armed the nymphs are seen;
Rosy-skinned is Beauty's queen.

Translation of Anacreon.

WESLEY, Rev. John (1703-1791)

Passion and prejudice govern the world;
only under the name of reason.

Letter. To Joseph Benson, Oct. 5, 1770.

"Cleanliness is indeed next to godliness."

Sermon 93. On Dress. (Not apparently originated by John Wesley, as he enclosed the words in inverted commas.)

That execrable sum of all villainies commonly called A Slave Trade.

Journal. Feb. 12, 1792.

* The first two lines were altered in the hymns at the end of Tate and Brady's *New Version of the Psalms* to:

"Hark the herald angels sing,
Glory to the new-born king."

385b

WESLEY, Rev. Samuel (1691-1739)

The poet's fate is here in emblem shown,
He asked for bread, and he received a stone.
Epigrams. On Butler's Monument in Westminster Abbey.

WEST, Gilbert, LL.D. (1703-1756)

Example is a lesson that all men can read.
Education. Canto 1, st. 81.

In the use,
Not in the bare possession lies the merit.
Institution of the Garter. 461.

WHATELY, Richard, Archbishop of Dublin (1787-1863)

Preach not because you have to say something, but because you have something to say.
Apothegms.

Happiness is no laughing matter. *Ib.*

It is a folly to expect men to do all that they may reasonably be expected to do. *Ib.*

Honesty is the best policy, but he who acts on that principle is not an honest man. *Ib.*

Slumbers sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.
Evening Hymn.

It is one thing to wish to have truth on our side, and another to wish sincerely to be on the side of truth.*

Essays on Difficulties in the Writings of St. Paul.—No. 1. On the Love of Truth.

WHEWELL, William, D.D. (1794-1866)

And so no force, however great,
Can strain a cord, however fine,
Into a horizontal line
That shall be absolutely straight.
Said to be an accidental instance of metre and rhyme. (*Written and printed as prose.*)

WHITE, Henry Kirke (1785-1806)

And yet I cannot tell thee why,
I'm pleased and yet I'm sad.
"I'm pleased and yet I'm sad."

Preach to the storm, and reason with despair,
But tell not Misery's son that life is fair.

Lines on Reading Capel Lofft's Preface to N. Bloomfield's Poems. 3.

Yet, though thou fade,
From thy dead leaves let fragrance rise;
And teach the maid
That Goodness Time's rude hand defies,
That Virtue lives when Beauty dies.

Additional Stanza to Waller's "Go, lovely rose."

* "It is a dangerous grieving of the Spirit, when, instead of drawing ourselves to the Spirit, we will labour to draw the Spirit to us."—*Sibbes: Fountain Sealed.*

386a

What is this passing scene ?
A peevish April day !
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.

On Disappointment.

WHITEHEAD, Paul (1710-1774)

Why, praise is satire in these sinful days.

Manners.

Honour's a mistress all mankind pursue ;
Yet most mistake the false one for the true :
Lured by the trappings, dazzled by the paint,
We worship oft the idol for the saint.

Honour.

WHITEHEAD, William (1715-1785)

Shall stern ambition, rivalry of power,
Subdue the soft humanity within us ?

The Roman Father (1750). *Act i. 1.*

Of an old tale, which every schoolboy knows.*
Prologue to "*The Roman Father*."

Grief is the unhappy charter of our sex :
The gods who gave us readier tears to shed,
Gave us more cause to shed them.

Creusa (1754).

Delay is cowardice, and doubt despair.

Alys and Adrastus.

Betwixt two vices every virtue lies.

On Ridicule.

Wisdom alone is true ambition's aim,
Wisdom the source of virtue, and of fame,
Obtained with labour, for mankind employed,
And then, when most you share it, best enjoyed.

On Nobility.

WHITTEN, Wilfred (b. c. 1865)

Oh, mine in snows and summer heats,
These good old Tory brick-built streets !
My eye is pleased with all it meets
In Bloomsbury.

Bloomsbury.

WHITTIER, John Greenleaf (1807-1892)

O, woman manhood can cherish hate
More deep and dark than manhood may !

Mogg Megone (1836).

Slowly she faded. Day by day
Her step grew weaker in our hall,
And fainter, at each even-fall,
Her sad voice died away.

Ib.

The hills are dearest which our childish feet
Have climbed the earliest ; and the streams
most sweet

Are ever those at which our young lips drank.

Bridal of Pennacook. 6. *At Pennacook.*

Falsehoods which we spurn to-day
Were the truths of long ago.

Calef in Boston.

God's true priest is always free ;
Free, the needed truth to speak,
Right the wronged, and raise the weak.

The Curse of the Charter-Breakers.

* "Every schoolboy." See "Macaulay's School-boy" (p. 455).

386b

"Is this," I cried,
"The end of prayer and preaching ?"
Then down with pulpit down with priest,
And give us Nature's teaching !"
A Sabbath Scene.

God's ways seem dark, but, soon or late,
They touch the shining hills of day ;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime ;
Ye have the future grand and great,
The safe appeal of Truth to Time !
Lines to Friends under Arrest for Treason.

Happy must be the State
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great.

King Solomon and the Ants.

Making their lives a prayer.
On receiving a Basket of Sea Mosses.

Press bravely onward ! Not in vain
Your generous trust in human-kind ;
The good which bloodshed could not gain
Your peaceful zeal shall find.
To the Reformers of England.

For of all sad words of tongue or pen,
The saddest are these : "It might have been."
Maud Muller.

The awful beauty of self-sacrifice.
Amy Wentworth.

The stream is brightest at its spring,
And blood is not like wine. *Ib.*

O, rank is good, and gold is fair,
And high and low mate ill ;
But love has never known a law
Beyond its own sweet will. *Ib.*

Old customs, habits, superstitions, fears,
All that lies buried under fifty years.
The Countess.

Tender as woman : manliness and meekness
In him were so allied
That they who judged him by his strength or
weakness,
Saw but a single side.

In Remembrance of Joseph Sturge.

And now he rests ; his greatness and his
sweetness
No more shall seem at strife ;
And death has moulded into calm complete-
ness
The statue of his life. *Ib.*

Perish with him the folly that seeks through
evil good. Brown of Ossawatomic.

The outworn rite, the old abuse,
The pious fraud transparent grown.
The Reformer.

The hope of all who suffer,
The dread of all who wrong.
Mantle of St. John de Matha.

WHITTIER—WILCOX

387a

O Englishmen!—in tongue and creed,
In blood and tongue our brothers!
We too are heirs of Runnymede,
And Shakespeare's fame and Cromwell's deed
Are not alone our mother's.

To Englishmen.

And beauty is its own excuse.*
Dedication to Songs of Labour (1850).

There's life alone in duty done,
And rest alone in striving. The Drovers.

Freedom, hand in hand with labour,
Walketh strong and brave.

The Lumberman.

It sank from sight before it set.
Snowbound (1866).

How strange it seems, with so much gone
Of life and love, to still live on! Ib.

A silent, shy, peace-loving man,
He seemed no fiery partisan.
The Tent on the Beach (1867).

The sweet voice into silence went,
A silence which was almost pain.
The Grave by the Lake.

The sunshine seemed to bless,
The air was a caress. Maids of Attitash.

He owns her logic of the heart,
And reason of unreason. Among the Hills.

Love scarce is love that never knows
The sweetness of forgiving. Ib.

And man is hate, but God is love.
Chapel of the Hermits.

The cross, if rightly borne, shall be
No burden, but support to thee.†
The Cross.

Forgive the poet, but his warning heed,
And shame his poor word with your nobler
deed. The Panorama.

Some blamed him, some believed him good.—
The truth lay doubtless 'twixt the two,—
He reconciled as best he could
Old faith and fancies new. My Namesake.

And Nature compromised betwixt
Good fellow and recluse. Ib.

He worshipped as his fathers did,
And kept the faith of childish days,
And, howsoever he strayed or slid,
He loved the good old ways. Ib.

From the death of the old the new proceeds,
And the life of truth from the rot of creeds.
The Preacher.

Better heresy of doctrine, than heresy of
heart. Mary Garvin.

Tradition wears a snowy beard, romance is
always young. Ib.

387b

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

Lines for the Agricultural Exhibition
at Amesbury (1858).

One brave deed makes no hero. The Hero.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win. My Triumph (1856).

WHYTE-MELVILLE, George John
(1821-1878)

When you sleep in your cloak there's no
lodging to pay. Boots and Saddles.

For everything created
In the bounds of earth and sky,
Hath such longing to be mated,
It must couple or must die. Like to Like.

Pleasure that most enchants us
Seems the soonest done;
What is life with all it grants us,
But a hunting run?
A Lay of the Ranston Bloodhounds.

A rider unequalled—a sportsman complete,
A run one to follow, a bad one to beat.
Hunting Song. A Run One to Follow.

WILCOX, Carlos (1794-1827)
'Tis infamy to die and not be missed.
The Religion of Taste (1824).

WILCOX, Ella (née Wheeler) (1855-
1919)

Laugh, and the world laughs with you,
Weep, and you weep alone;
For sad old earth must borrow its mirth,
But has trouble enough of its own.*
The Way of the World.

No question is ever settled
Until it is settled right.
Settle the Question Right.

The splendid discontent of God
With Chaos, made the world. Discontent.

And from the discontent of man
The world's best progress springs.† Ib.

Day's sweetest moments are at dawn.
Dawn.

Love lights more fire than hate extinguishes,
And men grow better as the world grows old.
Optimism.

Distrust that man who tells you to distrust.
Distrust.

* Borrowed from Emerson's *Rhodora*: "Then beauty is its own excuse for being."

† Translation of Thomas à Kempis, Book 2, 5: "Si libenter crucem portas, portabit te."

* The first two lines are also claimed by Colonel J. A. Joyce.

† See Oscar Wilde: "Discontent is the first step," etc. (p. 388b).

WILDE, Oscar Fingall O'Flahertle
(1856-1900)

Somehow the grace, the bloom of things has
frown,

And of all men we are most wretched, who
Must live each other's lives and not our own

For very pity's sake, and then undo
All that we live for. *Humanitad. St. 68.*

One pulse of passion—youth's first fiery glow,—
Are worth the hoarded proverbs of the sage :
Vex not thy soul with dead philosophy ;
Have we not lips to kiss with, hearts to love,
and eyes to see ?

Panthea (printed 1881). *St. 2.*

Experience, the name men give to their
mistakes. *Vera* (1881). *Act ii.*

All charming people, I fancy, are spoiled.
It is the secret of their attraction.

The Portrait of Mr. W. H. (1889).

It is always a silly thing to give advice,
but to give good advice is absolutely fatal. *Ib.*

A quality

Which music sometimes has, being the Art
Which is most nigh to tears and memory.

The Burden of Itys.

One's real life is so often the life that one
does not lead. *L'Envoi* (1882).

To "Rose-leaf and Apple-leaf."

A man cannot be too careful in the choice
of his enemies.

The Picture of Dorian Gray (1891). *Ch. 1.*

The worst of having a romance of any kind
is that it leaves one so unromantic. *Ib.*

The only way to get rid of a temptation is
to yield to it. *Ch. 2.*

He knew the precise psychological moment
when to say nothing. *Ib.*

The true mystery of the world is the visible,
not the invisible. *Ib.*

He was always late on principle, his
principle being that punctuality is the thief
of time. *Ch. 3.*

There are only two kinds of women, the
plain and the coloured. *Ch. 4.*

A cigarette is the perfect type of a perfect
pleasure. It is exquisite, and it leaves one
unsatisfied. What more can you want ?

Ch. 6.

Anybody can be good in the country.

Ch. 13.

Death is the only thing that ever terrifies
me. I hate it. One can survive everything
nowadays except that.

It is always the unreadable that occurs.

Intentions (1891). *The Decay of Lying.*

Sunsets are quite old-fashioned. They
belong to the time when Turner was the last
note in art. To admire them is a distinct
sign of provincialism of temperament. *Ib.*

He [Browning] used poetry as a medium
for writing in prose.

The Critic as Artist. Part 1.

They [Shakespeare's works] were built out
of music. *Ib.*

The man who sees both sides of a question
is a man who sees absolutely nothing at all.
Part 2.

A little sincerity is a dangerous thing, and
a great deal of it is absolutely fatal. *Ib.*

Ah ! don't say that you agree with me.
When people agree with me I always feel
that I must be wrong.* *Ib.*

As long as war is regarded as wicked it
will always have its fascinations. When it
is looked upon as vulgar, it will cease to be
popular. *Ib.*

There is no sin but stupidity. *Ib.*

To be intelligible is to be found out.

Lady Windermere's Fan (1892). *Act i.*

There is nothing in the whole world so
unbecoming to a woman as a nonconformist
conscience. *ii.*

Cecil Graham. What is a cynic ?

Lord Darlington. A man who knows the
price of everything, and the value of nothing.
iii.

Dumby. Experience is a name everyone
gives to their mistakes.

Cecil Graham. One shouldn't commit any.

Dumby. Life would be very dull without
them. *Ib.*

Mrs. Allonby. They say, Lady Hun-
stanton, that when good Americans die they
go to Paris.†

Lady Hunstanton. Indeed ? And when
bad Americans die, where do they go to ?

Lord Illingworth. Oh, they go to America.

A Woman of no Importance (1893). *Act i.*

The youth of America is their oldest
tradition. It has been going on now for
three hundred years. *Ib.*

Lord Illingworth. The Book of Life begins
with a man and a woman in a garden.

Mrs. Allonby. It ends with Revelations.
Ib.

Oh ! no one. No one in particular. A
woman of no importance. *Ib.*

The Ideal Man should talk to us as if we
were goddesses, and treat us as if we were
children. *Act 2.*

After a good dinner one can forgive any-
body, even one's own relations. *Ib.*

Discontent is the first step in the progress
of a man or a nation.‡ *Ib.*

* Founded on the saying of Phocion. (See p. 452a.)

† This saying is ascribed to Thomas Gold Appleton, brother of Mrs. Longfellow.

‡ See p. 387b.

Talk to every woman as if you loved her,
and to every man as if he bored you. *Act iii.*

Gerald. I suppose Society is wonderfully
delightful?

Lord Illingworth. To be in it is merely a
bore. But to be out of it is simply a tragedy. *Ib.*

Gerald. There are many different kinds of
women, aren't there?

Lord Illingworth. Only two kinds in
Society: the plain and the coloured.* *Ib.*

One should always be in love. That is
the reason one should never marry. *Ib.*

When one is in love one begins to deceive
oneself. And one ends by deceiving others. *Ib.*

You should study the Peerage, *Gerald.*
... It is the best thing in fiction the
English have ever done. *Ib.*

She is very much interested in her own
health. *Ib.*

In married life three is company and two
none.

The Importance of being Earnest (1895).
Comedy. Act 1.

It [land] gives one position, and prevents
one from keeping it up. *Ib.*

All women become like their mothers.
That is their tragedy. No man does. That
is his. *Ib.*

I hope you have not been leading a double
life, pretending to be wicked, and being really
good all the time. That would be hypocrisy.
Act ii.

A misanthrope I can understand—a woman-
thrope never. *Ib.*

On an occasion of this kind it becomes
more than a moral duty to speak one's mind.
It becomes a pleasure. *Ib.*

Questions are never indiscreet. Answers
sometimes are. **An Ideal Husband** (1895).
Act i.

Personally, I have a great admiration for
stupidity. *Act ii.*

Other people are quite dreadful. The only
possible society is oneself. *Act iii.*

Those things which the English public
never forgives—youth, power, and enthusiasm.
Lecture on the English Renaissance.

Artists, like the Greek gods, are only
revealed to one another. *Ib.*

Beauty is the only thing that time cannot
harm. *Ib.*

The secret of life is in art. *Ib.*

Yet each man kills the thing he loves,

By each let this be heard;

Some do it with a bitter look,

Some with a flattering word;

The coward does it with a kiss,
The brave man with a sword.

The Ballad of Reading Gaol (1898).
Part 1, st. 7.

Like two doomed ships that pass in storm

We had crossed each other's way,

But we made no sign, we said no word;

We had no word to say. *Part 2, st. 12.*

And once or twice to throw the dice

Is a gentlemanly game,

But he does not win who plays with Sin

In the secret House of Shame.

Part 3, st. 23.

We did not dare to breathe a prayer

Or to give our anguish scope!

Something was dead in each of us,

And what was dead was Hope.

Part 3, st. 31.

And the wild regrets and the bloody sweats

None knew so well as I:

For he who lives more lives than one

More deaths than one must die.

Part 3, st. 37.

I know not whether Laws be right,

Or whether Laws be wrong;

All that we know who be in gaol

Is that the wall is strong;

And that each day is like a year,

A year whose days are long. *Part 5, st. 1.*

The vilest deeds, like poison weeds,

Bloom well in prison air;

It is only what is good in Man

That wastes and withers there;

Pale Anguish keeps the heavy gate,

And the Warder is Despair. *Part 5, st. 5.*

Where there is sorrow, there is holy ground.

De Profundis (1898).

Surely there was a time I might have trod

The sunlit heights, and from life's dissonance

Struck one clear chord to reach the ears of

God. **Helas!** (*Lines prefixed to his Poems,*
Paris edition, 1903.)

Charity creates a multitude of sins.

The Soul of Man under Socialism (1904).

As for the virtuous poor, one can pity
them, of course, but one cannot possibly
admire them. *Ib.*

Democracy means simply the bludgeoning
of the people by the people for the people. *Ib.*

All authority is quite degrading. *Ib.*

Progress is the realisation of Utopias. *Ib.*

Art should never try to be popular. *Ib.*

The one thing that the public dislike is

novelty. *Ib.*

In old days men had the rack. Now they

have the press. *Ib.*

In America the President reigns for four
years, and Journalism governs for ever and

ever. *Ib.*

* Also in "Doorian Gray," see p. 388a.

390a

A true artist takes no notice whatever of the public. *Ib.*

WILLARD, Emma (1787-1870)

Calm and peaceful shall we sleep,
Rocked in the cradle of the deep.

Rocked in the Cradle of the Deep (c. 1830).

WILKINS, George (fl. 1607)

Women are in churches, saints; abroad,
angels; at home, devils.

The Miseries of Enforced Marriage (1607).
Act i.

Drink makes men hungry, or it makes them lie. *Ib., ii.*

WILLIAMS, Sarah ("Sadie") (1837-1868)

Can it be, O Christ in heaven, that the holiest suffer most,

That the strongest wander furthest, and more hopelessly are lost? *Twilight Hours.*

Is it so, O Christ in Heaven? *St. 3.*

The mark of rank in nature is capacity for pain,

And the anguish of the singer marks the sweetness of the strain. *Ib.*

WILSON, John ("Christopher North") (1785-1854)

Toryism is an innate principle o' human nature—Whiggism but an evil habit.

Noctes Ambrosianæ, No. 4. Dec., 1825.

Here's "The Trade," if you please, in a bumper [i.e. the *Book Trade*, which, as a note explains, is "the trade par excellence."]

Ib., No. 8. July, 1826.

I maun confess that I like the Englishers, if they wadna be sae pernicketty about what they eat. (*The Ettrick Shepherd.*)

Ib., No. 9. Oct., 1826.

Minds like ours, my dear James, must always be above national prejudices, and in all companies it gives me true pleasure to declare that, as a people, the English are very little indeed inferior to the Scotch.

Ib., 1 b.

Tickler. I have lost my appetite.—*Shepherd.* I howp no puir man'll find it, now that wages is low and wark scarce.

Ib., No. 16. Jan., 1828.

There's really no end in natur to the eatin' of oisters (oysters). (*Ettrick Shepherd.*)

Ib., No. 17. Oct., 1828.

Few folk hae seen oftener than me Natur gettin' up i' the morning. . . . Never see ye her hair in papers.

Ib., No. 19. March, 1829.

His Majesty's dominions, on which the sun never sets.

Ib., No. 20. April, 1829.

Laws were made to be broken.

Ib., No. 24. May, 1830.

390b

Insultin' the sun and quarrellin' wi' the equator. (*Ettrick Shepherd.*) *Ib.*

The Will is the Man.

Ib., No. 29. March, 1831.

It's my earnest desire to see a' the hail world shaken hauns.

Ib., No. 34. July, 1834.

I grant it's a gey lee-like story [a very lie-like story]. *Ib.*

Animosities are mortal, but the Humanities live for ever. *Ib., No. 35. Aug., 1834.*

I canna be angry for lauchin. *Ib.*

Steam is a tyrant. *Ib., No. 36. Nov., 1834.*

The mainners o' a' nations are equally bad. *Ib., No. 39. Feb., 1835.*

I cannot sit still, James, and hear you abuse the shopocracy. *Ib.*

WILSON, Thos., Bishop of Sodor and Man (1663-1755)

It costs more to revenge injuries than to bear them. *Maxims. 303.*

WILMOT, John, 2nd Earl of Rochester (see Rochester)

WINTHROP, Robert Charles (1809-1894)

Our Country,—whether bounded by the St. John's and the Sabine, or however otherwise bounded or described, and be the measurements more or less;—still our Country, to be cherished in all our hearts, to be defended by all our hands!

Toast at Faneuil Hall. July 4, 1845.

A star for every state, and a state for every star. *Address on Boston Common (1862).*

WITHER, George (1588-1667)

Thoughts too deep to be expressed,
And too strong to be suppressed.

Mistress of Philarete (1622).

So now is come our joyfull'st feast;

Let every man be jolly;

Each room with ivy leaves is drest,

And every post with holly. *Christmas.*

Without the door let sorrow lie. *Ib.*

For Christmas comes but once a year,

And then they shall be merry. *Ib.*

Hang sorrow, care will kill a cat,

And therefore let's be merry. *Ib.*

Shall I, wasting in despair,

Die because a woman's fair?

The Shepherd's Resolution (1619).

If she be not so to me,

What care I how fair she be? *Ib.*

If she slight me, when I woo,

I can scorn and let her go. *Ib.*

WODHULL—WORDSWORTH

391a

For I will for no man's pleasure
Change a syllable or measure;
Pedants shall not tie my strains
To our antique poets' veins;
Being born as free as these,
I will sing as I shall please.

The Shepherd's Hunting (1615).

And I oft have heard defended,
Little said is soonest mended. *Ib.*

Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.

WODHULL, Michael (1740-1816)

And caution I esteem the truest valour.
Tr. of Euripides (1782). Suppliants 516.

Life, though ill,
Excels whate'er there is of good in death.
Ib. Andromache, 150.

A great distinction, and amongst mankind
The most conspicuous, is to spring from sires
Renowned for virtue. *Ib. Hecuba, 379.*

**WOLCOT, John, M.D. ("Peter Pin-
dar ") (1738-1819)**

I am no cormorant of fame, d'ye see;
I ask not all the laurel, but a sprig.
Epistle to the Reviewers.

From such sad readers Heaven the muse
protect,
Proud to find faults and raptured with defect!
Benevolent Epistle. (To Sylvanus Urban.)

Deal not in history, often I have said;
'Twill prove a most unprofitable trade. *Ib.*

Rare are the buttons of a Roman's breeches,
In antiquarian eyes surpassing riches.

Peter's Prophecy.

A great deal, my dear liege, depends
On having clever bards for friends.
What had Achilles been without his Homer?
A tailor, woollen-draper, or a comber!

A Moral Reflection. To George III.

How sweet, though lifeless, yet with life to lie!
And, without dying, O how sweet to die!

Epigram on Sleep.

What rage for fame attends both great and
small!

Better be d—d than mentioned not at all!
To the Royal Academicians. Ode 9.

Care to our coffin adds a nail, no doubt;
And every grin, so merry, draws one out.

Expostulatory Odes. 15.

The greatest men
May ask a foolish question, now and then.

The Apple Dumpling and the King.

Conscience, a terrifying little sprite,
That bat-like winks by day and wakes by
night.

The Lousiad. Canto 2.

Flattery's the turnpike road to Fortune's
door.

391b

Truth is a narrow lane all full of quags,
Leading to broken heads, abuse, and rags.
Some More Lyric Odes, 1785. No. 2.

A fellow in a market town,
Most musical, cried razors up and down.
Ib. No. 3.

I think this piece will help to boil thy pot.*
**The bard complimenteth Mr. West
on his Lord Nelson (c. 1790).**

WOLFE, Rev. Charles (1791-1823)

Not a drum was heard, not a funeral note.
Burial of Sir John Moore (pub. 1817).

He lay like a warrior taking his rest,
With his martial cloak around him. *Ib.*

Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly gazed on the face that
was dead,
And we bitterly thought of the morrow. *Ib.*

Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him—
But little he'll reck if they let him sleep on
In the grave where a Briton has laid him. *Ib.*

We carved not a line, and we raised not a
stone,
But we left him alone with his glory. *Ib.*

Go, forget me—why should sorrow
O'er that brow a shadow fling?
Go, forget me—and to-morrow
Brightly smile and sweetly sing.
Smile, though I shall not be near thee;
Sing—though I shall never hear thee.

Song. Go, Forget me.

**WOODBIDGE, Rev. Benjamin,
Chaplain to Charles II (1622-1664)**

O what a monument of glorious worth,
When in a new edition he comes forth,
Without erratas may we think he'll be,
In leaves and covers of eternity! †

Lines on John Cotton (1652).

WORDSWORTH, William (1770-1850)

Kind Nature's charities his steps attend;
In every babbling brook he finds a friend;
While chastening thoughts, of sweetest use,
bestowed

By wisdom, moralise his pensive road.

Poems written in Youth.

Descriptive Sketches (1795).

Still have I found, where Tyranny prevails,
That virtue languishes, and pleasure fails. *Ib.*

Know that pride,
Howe'er disguised in its own majesty,
Is littleness. *Ib. No. 7 (1795).*

The man whose eye
Is ever on himself doth look on one,
The least of Nature's works. *Ib.*

* An early instance, if not the origin, of the term
"pot-boiler."

† See Franklin: "Epitaph on himself." Also Rev.
Jos. Capen: "Lines upon Mr. John Foster."

392a

No mate, no comrade Lucy knew ;
She dwelt on a wild moor—
The sweetest thing that ever grew
Beside a human door ! **Lucy Gray** (1799).

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death ?
We are Seven (1796).

O dearest, dearest boy ! my heart
For better lore would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn.
Anecdote for Fathers (1798).

The dew was falling fast, the stars began to
blink ;
I heard a voice ; it said, " Drink, pretty
creature, drink ! " **The Pet Lamb** (1800).

God for his service needeth not proud work of
human skill ;
They please Him best who labour most in
peace to do His will. **The Poet's Dream**.

Sweet childish days, that were as long
As twenty days are now. **To a Butterfly**.

A noticeable man with large grey eyes.
**Stanzas written in Thomson's
" Castle of Indolence. "**

Glasses he had, that little things display,
The beetle panoplied in gems and gold,
A mailed angel on a battle day ;
The mysteries that cups of flowers infold,
And all the gorgeous sights which fairies do
behold. **Ib.**

A maid whom there were none to praise,
And very few to love.
She dwelt among the untrodden ways.

A violet, by a mossy stone
Half hidden from the eye !
Fair as a star, when only one
Is shining in the sky. **Ib.**

But she is in her grave, and oh !
The difference to me ! **Ib.**

I travelled among unknown men
In lands beyond the sea ;
Nor, England ! did I know till then
What love I bore to thee.
I travelled among unknown men (1799).

Minds that have nothing to confer
Find little to perceive. **Yes ! thou art fair.**

A Briton, even in love, should be
A subject, not a slave !
Ere with cold beads of midnight dew.

Let other bards of angels sing,
Bright suns without a spot :
But thou art no such perfect thing :
Rejoice that thou art not ! **To —** (1824).

Years to a mother bring distress,
But do not make her love the less.
The Affliction of Margaret.

And as her mind grew worse and worse,
Her body it grew better. **The Idiot Boy.**

392b

I was yet a boy
Careless of books, yet having felt the power
Of nature. **Michael.**

A pleasurable feeling of blind love,
The pleasure which there is in life itself. **Ib.**

Feelings and emanations—things which were
Light to the sun, and music to the wind. **Ib.**

Thou art indeed by many a claim
The poet's darling. **To the Daisy** (1802).

The homely sympathy that heeds
The common life, our nature breeds ;
A wisdom fitted to the needs
Of hearts at leisure. **Ib.**

An instinct call it, a blind sense ;
A happy, genial influence,
Coming one knows not how, nor whence,
Nor whither going. **Ib.**

My heart leaps up when I behold
A rainbow in the sky.
My Heart Leaps up (1804).

The Child is father of the Man ;*
And I could wish my days to be
Bound each to each by natural piety. **Ib.**

Thou unassuming common-place
Of Nature, with that homely face,
And yet with something of a grace.
Which Love makes for thee.
To the same Flower (1805).

There's a flower that shall be mine,
'Tis the little celandine.
To the Small Celandine (1803).

Sighed to think I read a book,
Only read, perhaps, by me.
To the same Flower (1803).

Disasters, do the best we can,
Will reach both great and small ;
And he is oft the wisest man
Who is not wise at all.
The Oak and the Broom (1800).

Fancy, who leads the pastimes of the glad,
Full oft is pleased a wayward dart to throw,
Sending sad shadows after things not sad,
Peopling the harmless fields with signs of woe.
A Morning Exercise (1828).

But *he* is risen, a later star of dawn,
Glittering and twinkling near yon rosy cloud ;
Bright gem, instinct with music, vocal spark ;
The happiest bird that sprang out of the ark !
Ib. (The lark.)

The bird whom man loves best,
The pious bird with the scarlet breast,
Our little English robin.
The Redbreast Chasing the Butterfly (1806).

Art thou the Peter of Norway Boors ?
Their Thomas in Finland,
And Russia far inland ?
The bird, whom, by some name or other,
All men who know thee call their brother. **Ib.**

* See Milton (p. 223a) : " The childhood shows the man."

WORDSWORTH

393a

Offt on the dappled turf at ease
I sit, and play with similes.

Ib.

O blithe new-comer ! I have heard,
I hear thee and rejoice.
O Cuckoo ! Shall I call thee bird,
Or but a wandering voice ? **To the Cuckoo.**

There is a spirit in the woods. **Nutting.**

One of those heavenly days that cannot die.
Ib.

She was a phantom of delight
When first she gleamed upon my sight.
She was a phantom of delight (1804).
A dancing shape, an image gay,
To haunt, to startle, and waylay. *Ib.*

A spirit, yet a woman too !
Her household motions light and free,
And steps of virgin liberty ;
A countenance in which did meet
Sweet records, promises as sweet ;
A creature not too bright or good
For human nature's daily food. *Ib.*

A perfect woman, nobly planned,
To warn, to comfort, and command. *Ib.*

Then nature said, " A lovelier flower
On earth was never sown ;
This child I to myself will take,
She shall be mine, and I will make
A lady of my own." **Three years she grew.**

She seemed a thing that could not feel
The touch of earthly years.
A slumber did my spirit seal (1799).

And then my heart with pleasure fills,
And dances with the daffodils.
I wandered lonely as a cloud.

That inward eye,
Which is the bliss of solitude. *Ib.*

The cattle are grazing,
Their heads never raising ;
There are forty feeding like one !
Written in March (1801).

A youth to whom was given
So much of earth, so much of heaven,
And such impetuous blood. **Ruth (1799).**

Vain is the glory of the sky,
The beauty vain of field and grove,
Unless, while with admiring eye
We gaze, we also learn to love.
Glad sight wherever new with old.

And a single small cottage, a nest like a dove's,
The only one dwelling on earth that she loves.
Reverie of Poor Susan (1797).

As high as we have mounted in delight,
In our dejection do we sink as low.
Resolution and Independence (1807).

But how can he expect that others should
Build for him, sow for him, and at his call
Love him, who for himself will take no heed
at all ? *Ib.*

I thought of Chatterton, the marvellous boy,
The sleepless soul, that perished in his pride ;

393b

Of him who walked in glory and in joy,
Following his plough, along the mountain
side. *Ib.*

We poets in our youth begin in gladness ;
But thereof comes in the end despondency
and madness. *Ib.*

The oldest man he seemed that ever wore grey
hairs. *Ib.*

Choice words, and measured phrase, above
the reach
Of ordinary men. A stately speech ;
Such as grave livers do in Scotland use. *Ib.*

The moving accident is not my trade ;
To freeze the blood I have no ready arts ;
'Tis my delight, alone in summer shade,
To pipe a simple song for thinking hearts.
Hart-leap Well (1800). Part 2 (1800).

" A jolly place," said he, " in times of old,
But something ails it now ; the spot is cursed." *Ib.*

You might as well
Hunt half a day for a forgotten dream. *Ib.*

Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels. *Ib.*

Love had he found in huts where poor men
lie ;

His daily teachers had been woods and rills ;
The silence that is in the starry sky,
The sleep that is among the lonely hills.
Song at the Feast of Brougham Castle (1807).

Ethereal minstrel ! pilgrim of the sky !
To a Skylark (1825).

Type of the wise who soar, but never roam ;
True to the kindred points of heaven and
home ! *Ib.*

Bliss was it in that dawn to be alive,
But to be young was very heaven !
French Revolution (1805).

Not in Utopia, subterranean fields,
Or some secreted island, Heaven knows
where !

But in the very world, which is the world
Of all of us,—the place where in the end
We find our happiness, or not at all ! *Ib.*

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.
Lines above Tintern Abbey (July 13, 1798).

We are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things. *Ib.*

The fretful stir
Unprofitable, and the fever of the world. *Ib.*

The sounding cataract
Haunted me like a passion : the tall rock,
The mountain, and the deep and gloomy wood,
Their colours and their forms, were then to
me

An appetite ; a feeling and a love. *Ib.*

394^a

I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing often-
times

The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. *Ib.*

A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth. *Ib.*

Nature never did betray
The heart that loved her. *Ib.*

Nor greetings where no kindness is, nor all
The dreary intercourse of daily life. *Ib.*

There's something in a flying horse,
There's something in a huge balloon.

Peter Bell (1819). *Prologue.*

Back to earth, the dear green earth. *Ib.*

Look, where clothed in brightest green
Is a sweet isle, of isles the queen;
Ye fairies, from all evil keep her! *Ib.*

The common growth of Mother Earth
Suffices me—her tears, her mirth,
Her humblest mirth and tears. *Ib.*

Full twenty times was Peter feared,
For once that Peter was respected. *Part 1.*

He travelled here, he travelled there;
But not the value of a hair
Was head or heart the better. *Ib.*

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more. *Ib.*

In vain through water, earth, and air,
The soul of happy sound was spread. *Ib.*

The soft blue sky did never melt
Into his heart,—he never felt
The witchery of the soft blue sky! *Ib.*

But chancing to espy a path
That promised to cut short the way,
As many a wiser man hath done,
He left a trusty guide for one
That might his steps betray. *Ib.*

He gave a groan, and then another,
Of that which went before the brother,
And then he gave a third. *Ib.*

He looks, he cannot choose but look. *Ib.*

I am not one who oft or much delight
To season my fireside with personal talk.

Personal Talk (c. 1800). *No. 1.*

Maidens withering on the stalk. *Ib.*

Dreams, books, are each a world; and books,
we know,

Are a substantial world, both pure and good. *No. 3.*

The gentle lady married to the Moor;
And Heavenly Una with her milk-white lamb. *Ib.*

The poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays. *Ib., No. 4.*

394^b

The weight of too much liberty.
Miscellaneous Sonnets. Part 1, 1.

The very flowers are sacred to the poor.
Ib., Part 1, 2.

The immortal spirit of one happy day.
Part 1, 6.

I surely not a man ungently made. *Pt. 1, 13.*

Still last to come where thou art wanted most.
(*Sleep.*) *Ib.*

'Tis sense, unbridled will, and not true love,
That kills the soul: love betters what is best,
Even here below, but more in heaven above.
Pt. 1, 25. (From Michael Angelo.)

The holy time is quiet as a nun,
Breathless with adoration. *Part 1, 30.*

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.
Part 1, 33.

Great God! I'd rather be
A pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less
forlorn! *Ib.*

To the solid ground
Of nature trusts the mind that builds for aye.
Part 1, 34.

Scorn not the Sonnet; Critic, you have
frowned,
Mindless of its just honours; with this key
Shakespeare unlocked his heart. *Ib. Pt. 2, 1.*

High is our calling, friend! Creative Art
Demands the service of a mind and heart.
Ib. Part 2, 3. (To B. R. Haydon.)

Yet a rich guerdon waits on minds that dare,
If aught be in them of immortal seed.
Ib. Part 2, 4.

A cheerful life is what the Muses love,
A soaring spirit is their prime delight. *Ib.*
Soft is the music that would charm for ever;
The flower of sweetest smell is shy and lowly.
Ib., Part 2, 9.

But we felt the while
We should forget them; they are of the sky,
And from our earthly memory fade away.
(*Sunsets.*) *Ib., Part 2, 11.*

The sure relief of prayer. *Part 2, 15.*
Chaste Snowdrop, venturous harbinger of
Spring,
And pensive monitor of fleeting years.
Ib., Part 2, 16.

With how sad steps, O Moon, thou climb'st
the sky,
"How silently and with how wan a face!"
Part 2, 23.

Unhappy nuns, whose common breath's a sigh
Which they would stifle. *Ib.*

395^a

Earth has not anything to show more fair :
Dull would he be of soul who could pass by
A sight so touching in its majesty.

Part 2, 36. (*Composed upon Westminster
Bridge, Sept. 3, 1802.*)

Ne'er saw I, never felt, a calm so deep !
The river glideth at his own sweet will ;
Dear God ! the very houses seem asleep ;
And all that mighty heart is lying still ! *Ib.*

Yet, O ye spires of Oxford ! domes and
towers !

Gardens, and groves ! your presence over-
powers

The soberness of reason. *Part 3, 2.
Oxford. May 30, 1820.*

How Providence educeth, from the spring
Of lawless will, unlooked-for streams of good,
Which neither force shall check nor time abate.

Part 3, 4. (*On Henry VIII.*)

Its twin notes inseparably paired.
Part 3, 14. (To the Cuckoo.)

As pensive evening deepens into night.
Part 3, 17. To —, in her 70th year.

Miserrimus ! and neither name nor date,
Prayer, text, or symbol, graven upon the stone.
Part 3, 19.

Though I beheld at first with blank surprise
This Work, I now have gazed on it so long,
I see its truth with unreluctant eyes.
Part 3, 33. (On a Portrait.)

If in this book Fancy and Truth agree,
If simple Nature trained by careful Art
Through it have won a passage to thy heart,
Grant me thy love,—I crave no other fee.
Part 3, 39. Valeictory Sonnet, 1808.

True it is Nature hides
Her treasures less and less. Man now presides
In power, where once he trembled in his
weakness ;
Science advances with gigantic strides ;
But are we aught enriched in love and
meekness ? *Part 3, 41 (1838).*

All seem to feel the spirit of the place,
And by the general reverence God is praised ;
Profane Despoilers, stand ye not reproved,
While thus these simple-hearted men are
moved ?
*Part 3, 48. At Furness Abbey (in reference
to the railway in construction near by,
June 21, 1845).*

I mourned with thousands, but as one
More deeply grieved, for he was gone
Whose light I hailed when first it shone,
And showed my youth
How Verse may build a princely throne
On humble truth.
*Memorials of a Tour in Scotland, 1803.
No. 2. At the Grave of Burns.*

Sweet Mercy ! to the gates of Heaven
This Minstrel lead, his sins forgiven ;

395^b

The rueful conflict, the heart riven
With vain endeavour,
And memory of Earth's bitter leaven
Effaced for ever.
Ib. No. 3. (Also in reference to Burns.)

The best of what we do and are
Just God, forgive ! *Ib.*

May no rude hand deface it,
And its forlorn *Hic jacet !* *Ib., No. 5.*

Thou wear'st upon thy forehead clear
The freedom of a mountaineer. *Ib., No. 6.*

The music in my heart I bore,
Long after it was heard no more. *Ib., No. 9.*

A famous man is Robin Hood,
The English ballad-singer's joy.
Ib., No. 11. Rob Roy's Grave.

The good old rule
Sufficeth them, the simple plan,
That they should take who have the power,
And they should keep who can. *Ib.*

The Eagle he was lord above,
And Rob was lord below. *Ib.*

Of old things all are over old,
Of good things none are good enough ;
We'll show that we can help to frame
A world of other stuff. *Ib.*

For thou wert still the poor man's stay,
The poor man's heart, the poor man's hand ;
And all the oppressed, who wanted strength,
Had thine at their command. *Ib.
Ib. (Rob Roy.)*

The proud heart flashing through the eyes
At sound of Rob Roy's name. *Ib.*

Degenerate Douglas ! Oh, the unworthy
lord ! *Ib., No. 12.*

A brotherhood of venerable trees. *Ib.*

The mazy Forth. *Ib., No. 13.
Yarrow Unvisited.*

Let beeves and home-bred kine partake
The sweets of Burn-mill meadow ;
The swan on still St. Mary's Lake
Float double, swan and shadow ! *Ib.*

We have a vision of our own ;
Ah ! why should we undo it ? *Ib.*

A day of shame
For them whom precept and the pedantry
Of cold mechanic battle do enslave.
Ib., No. 14. In the Pass of Killiecrankie.

Oh, for a single hour of that Dundee
Who on that day the word of onset gave !
Like conquest would the Men of England see ;
And her foes find a like inglorious grave. *Ib.*

Who, though she bears
Our mortal complement of years,*
Lives in the light of youthful glee.
Ib., No. 15. The Matron of Jedborough.

* Originally printed : "The weight of more than
seventy years."

396a

A remnant of uneasy light.

Ib.

Still tempering from the guilty forge
Of vain conceit, an iron scourge!

*Memorials of a Tour in Scotland, 1814.
No. 1, st. 3.*

Thou, O Clyde, hast ever been
Beneficent as strong.

Ib., No. 2.

The man of abject soul in vain
Shall walk the Marathonian plain.

Ib.

The freshness, the eternal youth,
Of admiration sprung from truth;
From beauty infinitely growing
Upon a mind with love o'erflowing.

Ib., No. 3.

But thou, that didst appear so fair
To fond imagination,
Dost rival in the light of day
Her delicate creation:
Meek loveliness is round thee spread,
A softness still and holy;
The grace of forest charms decayed,
And pastoral melancholy.

Ib., No. 4. Yarrow Visited, Sept., 1814.

She who dwells with me, whom I have loved
With such communion, that no place on
earth
Can ever be a solitude to me.

There is an eminence (1800).

He spake of love, such love as Spirits feel
In worlds whose course is equable and pure;
No fears to beat away—no strife to heal—
The past unsighed for, and the future sure.

Laodamia (1814). St. 16.

Of all that is most beauteous—imaged there
In happier beauty; more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams.

Ib., st. 17.

Yet tears to human suffering are due;
And mortal hopes defeated and o'erthrown
Are mourned by man, and not by man alone.

Ib., st. 27.

Be thankful, even though tired and faint,
For the rich bounties of constraint.

The Pass of Kirkstone (1817). St. 3.

But thou, O Goddess!* in thy favourite Isle
(Freedom's impregnable redoubt,
The wide earth's storehouse, fenced about
With breakers roaring to the gales
That stretch a thousand thousand sails)
Quickened the slothful and exalt the vile!
Thy impulse is the life of Fame;
Glad Hope would almost cease to be,
If torn from thy society.

To Enterprise (c. 1817).

That famous youth, full soon removed
From earth, perhaps by Shakspeare's self
approved,
Fletcher's associate, Jonson's friend beloved.
(*Francis Beaumont.*) *Inscription in the
Grounds of Coleorton (1808).*

* Enterprise.

396b

The intellect can raise
From airy words alone, a pile that ne'er
decays. *From a Seat at Coleorton (1808).*

'Tis not in battles that from youth we train
The governor who must be wise and good.
Part 1, No. 4, 1801.

I, with many a fear
For my dear country, many heartfelt sighs,
'Mongst men who do not love her, linger here.
*Poems dedicated to National Independence.
Part 1, No. 1. Near Calais. August,
1802.*

Happy is he, who, caring not for Pope,
Consul, or King, can sound himself to know
The destiny of man, and live in hope.
Part 1, No. 5. August 15, 1802.

Once did she hold the gorgeous East in fee,
And was the safeguard of the West.
*Part 1, No. 6. On the extinction of the
Venetian Republic.*

She was a maiden city, bright and free. *Ib.*
Men are we, and must grieve when even the
shade
Of that which once was great is passed away. *Ib.*

Who, taking counsel of unbending truth,
By one example hath set forth to all
How they with dignity may stand; or fall,
If fall they must.
Part 1, No. 7. The King of Sweden.

Thou hast left behind
Powers that will work for thee, air, earth,
and skies:
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.
Part 1, No. 8. To Toussaint L'Ouverture.

Thou art free,
My country! and 'tis joy enough and pride
For one hour's perfect bliss, to tread the grass
Of England once again.
Part 1, No. 10. In the Valley, near Dover.

Two Voices are there; one is of the sea,
One of the mountains; each a mighty Voice,
In both from age to age thou didst rejoice,
They were thy chosen music, Liberty!
Part 1, No. 12.

The wealthiest man among us is the best.
Pt. 1, No. 13. Written in London, Sept., 1802.

Plain living and high thinking are no more;
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws. *Ib.*

Milton! thou shouldst be living at this hour:
England hath need of thee: she is a fen
Of stagnant waters.
Part 1, No. 14. London, 1802.

Thy soul was like a star, and dwelt apart. *Ib.*
So didst thou travel on a common way
In cheerful godliness. *Ib.*

WORDSWORTH

397a

Perpetual emptiness! unceasing change!
No single volume paramount, no code;
No master spirit, no determined road:
But equally a want of books and men.

Part 1, No. 15.

We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals
hold

Which Milton held. In everything we are sprung
Of Earth's first blood, have titles manifold.

Ib., Part 1, No. 16.

That every gift of noble origin
Is breathed upon by hope's perpetual breath;
That virtue and the faculties within
Are vital,—and that riches are akin
To fear, to change, to cowardice and death!

Ib., Part 1, No. 20.

The great events with which old story rings
Seem vain and hollow. I find nothing great;
Nothing is left which I can venerate;
So that almost a doubt within me springs
Of Providence, such emptiness at length
Seems at the heart of all things.

Ib., Part 1, No. 22.

We all are with you now from shore to shore.

Ib., Part 1, No. 23.

We shall exult if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant; not a servile band
Who are to judge of danger which they fear,
And honour which they do not understand.

Ib., Part 1, No. 27.

Shame followed shame—and woe supplanted
woe—

Is this the only change that time can show?

Ib., Part 1, No. 28.

A gift of that which is not to be given
By all the blended powers of earth and heaven.

Ib., Part 2, No. 1.

O true yoke-fellow of Time,
Duty's intrepid liegeman, see, the palm
Is won, and by all Nations shall be worn!
The blood-stained writing is for ever torn,
And thou henceforth wilt have a good man's
calm,

A great man's happiness; thy zeal shall find
Repose at length, firm friend of human kind!

*Ib., Part 2, 3. To Thos. Clarkson, on the
Passing of the Bill for Abolition of the
Slave Trade, March, 1807.*

The land we from our fathers had in trust,
And to our children will transmit, or die:
This is our maxim, this our piety.

Ib., Part 2, No. 11.

Old songs, the precious music of the heart!
A few strong instincts and a few plain rules.

Ib., Part 2, No. 12.

Wanderers of the street, to whom is dealt
The bread which without industry they find.

Ib., Part 2, No. 13.

High sacrifice, and labour without pause
Even to the death:—else wherefore should
the eye.

Of man converse with immortality?

Ib., Part 2, No. 14.

397b

Happy occasions oft by self-mistrust

Are forfeited. *Ib., Part 2, No. 17.*

Yet shall thy name, conspicuous and sublime,
Stand in the spacious firmament of time,
Fixed as a star.

Ib., Part 2, No. 19.

A noble aim,

Faithfully kept, is as a noble deed. *Ib.*

Hope, the paramount duty that Heaven lays,
For its own honour, on man's suffering heart.

Ib., Part 2, No. 33 (1811).

To whom in vision clear

The aspiring heads of future things appear,
Like mountain-tops whose mists have rolled
away.

Ib., Part 2, No. 41.

The deep soul-moving sense

Of religious eloquence. *Ib., Part 2, No. 45.*

Ode (1815).

But Thy most dreaded instrument

In working out a pure intent,
Is man,—arrayed for mutual slaughter,—
Yea, Carnage is Thy daughter.* *Ib.*

The spirit of antiquity, enshrined

In sumptuous buildings.

*Memorials of a Tour on the Continent,
1820. No. 3. Bruges.*

Whate'er we look on, at our side

Be Charity,—to bid us think

And feel, if we would know. *Ib., No. 15.*

But Truth inspired the Bards of old,
When of an iron age they told,
Which to unequal laws gave birth
And drove Astræa from the earth.

Ib., No. 25, Part 2, st. 2.

Each step hath its value while homeward
we move;—

O joy, when the girdle of England appears!

Ib., No. 30.

A sea-green river, proud to lave,

With current swift and undefiled,

The towers of old Lucerne. *Ib., No. 33.*

Turning, for them who pass, the common dust
Of servile opportunity to gold. *Ib., No. 38.*

Our pride misleads, our timid likings kill. *Ib.*

Go forth, my little book! pursue thy way!

Go forth, and please the gentle and the good.

Ib.

Those old credulities, to nature dear,

Shall they no longer bloom upon the stock

Of History? . . . In our hearts we know . . .

Assent is power, belief the soul of fact.

Memorials of a Tour in Italy, 1837.

*No. 4. Regrets. (In allusion to Niebuhr
and other modern historians.)*

In what alone is ours, the living Now.

Ib., No. 10.

* Suppressed by Wordsworth in later editions, in
which the lines appear:

"But Man is thy most awful instrument,

In working out a pure intent;

Thou cloth'st the wicked in their dazzling mail,

And for thy righteous purpose they prevail."

O weakness of the Great! O folly of the Wise!
Where now the haughty Empire that was
spread

With such fond hope? Her very speech is
dead. *Ib., No. 27. Pillar of Trajan.*
For all things are less dreadful than they seem.
Ecclesiastical Sonnets (pub. 1822).
Part 1, No. 7.

To harps preferring swords,
And everlasting deeds to burning words!
Part 1, No. 10.

Or shall we say
That, like the Red-cross Knight, they urge
their way,
To lead in memorable triumph home
Truth, their immortal Una? *Part 1, No. 25.*

Ease from this noble miser of his time*
No moment steals; pain narrows not his
cares. *Part 1, No. 26.*

Woe to the Crown that doth the Cowl obey!
Part 1, No. 29.

The mightiest lever
Known to the moral world, Imagination.
Part 1, No. 34.

From all rash censure be the mind kept free;
He only judges right, who weighs, compares,
And, in the sternest sentence which his voice
Pronounces, ne'er abandons charity.
Part 2, No. 1.

Here Man more purely lives, less oft doth fall,
More promptly rises, walks with stricter heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown. *Part 2, No. 3.*

Translation of St. Bernard's (Latin) sentence
"usually inscribed in some conspicuous
part of the Cistercian houses."

"As thou these ashes, little Brook, wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main ocean they, this deed accurst
An emblem yields to friends and enemies,
How the bold teacher's doctrine, sanctified
By truth, shall spread, throughout the world
dispersed."† *Part 2, No. 17. Wicliffe.*

Alas, of fearful things
'Tis the most fearful when the people's eye
Abuse hath cleared from vain imaginings;
And taught the general voice to prophesy
Of Justice armed, and Pride to be laid low.
Part 2, No. 18.

Rapt Cecilia, seraph-haunted queen
Of harmony. *Part 2, No. 24.*

Saintly Fisher, and unbending More.
Part 2, No. 26.

Habit rules the unreflecting herd. *No. 28.*

And he who guides the plough, or wields the
crook,
With understanding spirit now may look
Upon her records, listen to her song.
Part 2, 29. Translation of the Bible.

* King Alfred.

† Taken from Fuller. See p. 141b.

O people keen
For change, to whom the new looks always
green! *Part 2, No. 33.*

Fear hath a hundred eyes, that all agree
To plague her beating heart. *Part 2, No. 42.*

The feather, whence the pen*
Was shaped that traced the lives of these
good men,
Dropped from an angel's wing. *Part 3, No. 5.*
Methinks their very names shine still and
bright;
Apart—like glow-worms on a summer's night.
Part 3, No. 5.

But who would force the soul, tilts with a
straw
Against a champion cased in adamant.
Part 3, No. 7.

How, like a Roman, Sidney bowed his head,
And Russell's milder blood the scaffold wet.
Part 3, No. 10.

The golden mean, and quiet flow
Of truths that soften hatred, temper strife.
Part 3, No. 11.

We, nothing loth a lingering course to measure,
May gather up our thoughts, and mark at
leisure
Features that else had vanished like a dream.†
Part 3, No. 12.

Where a few villagers on bended knees
Find solace which a busy world disdains.
Part 3, No. 17.

A genial hearth, a hospitable board,
And a refined rusticity. *Part 3, No. 18.*

As the high service pledges now, now pleads.
Part 3, No. 20. (Baptism.)

I dread the boasted lights
That all too often are but fiery blights,
Killing the bud o'er which in vain we grieve.
Part 3, No. 33.

The unimaginable touch of time. *Pt. 3, No. 34.*

For as by discipline of Time made wise,
We learn to tolerate the infirmities
And faults of others—gently as he may,
So with our own the mild Instructor deals,
Teach us to forget them, or forgive.
Part 3, 35.

Creed and test
Vanish before the unreserved embrace
Of catholic humanity. *Part 3, No. 36.*

Good, which they dared not hope for, we
have seen;
A State whose generous will through earth is
dealt;
A State which, balancing herself between
Licence and slavish order, dares be free.
Part 3, 37.

Isis and Cam, to patient science dear!
Part 3, No. 42.

* See H. Constable, p. 93a.

† The last line was altered in later editions to:
"How widely spread the interests of our theme."

Give all thou canst : high Heaven rejects the
lore
Of nicely-calculated less or more.

Part 3, No. 43.

Where light and shade repose, where music
dwells

Lingering—and wandering on as loth to die ;
Like thoughts whose very sweetness yieldeth
proof

That they were born for immortality. *Ib.*

They dreamt not of a perishable home
Who thus could build. *Part 3, No. 45.*

A warrior, with his shield of pride
Cleaving humbly to his side,
And hands in resignation pressed,
Palm to palm, on his tranquil breast.

The White Doe of Rylstone (1807). Canto 1.

A soul, by force of sorrows high
Uplifted to the purest sky
Of undisturbed humanity !

Ib., Canto 2.

In deep and awful channel runs
This sympathy of Sire and Sons.

Ib.

The monumental pomp of age
Was with this goodly Personage ;
A stature undepressed in size,
Unbent, which rather seemed to rise,
In open victory, o'er the weight
Of seventy years, to loftier height.

Ib., Canto 3.

On him and on his high endeavour
The light of praise shall shine for ever.

Ib., Canto 5.

Who swerves from innocence, who makes
divorce

Of that serene companion—a good name,
Recovers not his loss ; but walks with shame,
With doubt, with fear, and haply with remorse.

The River Duddon (pub. 1820), 30.

Through love, through hope, and faith's
transcendent dower,

We feel that we are greater than we know.

Ib., 34. After-Thought.

Would that the little Flowers were born to
live

Conscious of half the pleasure which they
give ;

That to this mountain daisy's self were known
The beauty of its star-shaped shadow, thrown
On the smooth surface of this naked stone !

Sonnets and Stanzas.

Up ! up ! my friend, and quit your books ;
Or surely you'll grow double :

Up ! up ! my friend, and clear your looks ;
Why all this toil and trouble ?

The Tables Turned (1798). St. 1.

Come forth into the light of things,
Let Nature be your teacher. *St. 4.*

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

St. 6.

Enough of science and of art ;
Close up these barren leaves ;
Come forth, and bring with you a heart
That watches and receives.

St. 8.

Who is the happy Warrior ? Who is he
That every man in arms should wish to be ?
It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish
thought :

Whose high endeavours are an inward light
That makes the path before him always
bright :

Who with a natural instinct to discern
What knowledge can perform, is diligent to
learn.

Character of the Happy Warrior (1806).

Who, doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train !
Turns his necessity to glorious gain. *Ib.*

More skilful in self-knowledge, even more
pure

As tempted more ; more able to endure,
As more exposed to suffering and distress :
Thence also, more alive to tenderness. *Ib.*

And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state. *Ib.*

Who if he be called upon to face
Some awful moment to which Heaven has
joined

Great issues, good or bad for human kind,
Is happy as a lover ; and attired
With sudden brightness, like a man inspired. *Ib.*

Thou, while thy babes around thee cling,
Shalt show us how divine a thing
A woman may be made.

To a Young Lady (1803).

But an old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave. *Ib.*

In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

Lines Written in Early Spring (1798).

And much it grieved my heart to think
What man has made of man. *Ib.*

And 'tis my faith that every flower
Enjoys the air it breathes. *Ib.*

O reader ! had you in your mind
Such stores as silent thought can bring,
O gentle reader ! you would find
A tale in every thing.

Simon Lee, the Old Huntsman (1798).

I've heard of hearts unkind, kind deeds
With coldness still returning ;
Alas ! the gratitude of men
Hath oftener left me mourning. *Ib.*

One that would peep and botanize
Upon his mother's grave.

A Poet's Epitaph (1799). St. 5.

A reasoning, self-sufficing thing,
An intellectual All-in-all. *St. 8*

400a

He murmurs near the running brooks
A music sweeter than their own. *St. 10.*

He is retired as noontide dew,
Or fountain in a noon-day grove ;
And you must love him, ere to you
He will seem worthy of your love. *St. 11.*

Impulses of deeper birth
Have come to him in solitude. *St. 12.*

The harvest of a quiet eye
That broods and sleeps on his own heart. *St. 13.*

Contented if he might enjoy
The things which others understand. *St. 14.*

My eyes are dim with childish tears,
My heart is idly stirred,
For the same sound is in my ears
Which in those days I heard.

The Fountain (1799).

The wiser mind
Mourns less for what age takes away
Than what it leaves behind. *Ib.*

But we are pressed by heavy laws,
And often, glad no more,
We wear a face of joy, because
We have been glad of yore. *Ib.*

Sad fancies do we then affect,
In luxury of disrespect
To our own prodigal excess
Of too familiar happiness.

Ode to Lycoris (1817).

Passing sweet
Are the domains of tender memory.
To the Same (1817.)

Shipwrecked, kindles on the coast
False fires, that others may be lost.
To the Lady Fleming (1823).

But shapes that come not at an earthly call
Will not depart when mortal voices bid.
Dion (1816). St. 5.

Him only pleasure leads, and peace attends,
Him, only him, the shield of Jove defends,
Whose means are fair and spotless as his ends.
Ib., st. 6.

Stern daughter of the voice of God !
O Duty ! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove.

Ode to Duty (1805).

Me this unchartered freedom tires :
I feel the weight of chance-desires ;
My hopes no more must change their name,
I long for a repose that ever is the same. *Ib.*

Give unto me, made lowly wise,
The spirit of self-sacrifice ;
The confidence of reason give ;
And in the light of truth thy Bondman let me
live ! *Ib.*

Hearts which lapse of years,
And that half-wisdom half-experience gives,
Make slow to feel.

The Old Cumberland Beggar (1798).

400b

That sweet taste of pleasure unpursued. *Ib.*

Men who can hear the decalogue, and feel
No self-reproach. *Ib.*

As in the eye of nature he has lived,
So in the eye of nature let him die ! *Ib.*

One by whom
All effort seems forgotten ; one to whom
Long patience hath such mild composure
given,
That patience now doth seem a thing of which
He hath no need.

Animal Tranquillity and Decay (1798).

A power is passing from the earth.
*Lines on the expected Dissolution of
Mr. Fox (1806).*

But when the great and good depart,
What is it more than this—
That Man, who is from God sent forth,
Doth yet again to God return ?—
Such ebb and flow must ever be,
Then wherefore should we mourn ? *Ib.*

The light that never was on sea or land,
The consecration, and the poet's dream.
*Elegiac Stanzas (1805). Suggested by a
Picture of Peele Castle in a Storm.*

No motion but the moving tide, a breeze,
Or merely silent nature's breathing life. *Ib.*
A deep distress hath humanized my soul. *Ib.*

Not for a moment could I now behold
A smiling sea, and be what I have been :
The feeling of my loss will ne'er be old ;
This, which I know, I speak with mind
serene. *Ib.*

Not without hope we suffer and we mourn. *Ib.*

But hushed be every thought that springs
From out the bitterness of things.
Elegiac Stanzas (1824).

Whose life was like the violet sweet,
As climbing jasmine pure. *Ib.*

The glory and the freshness of a dream.
*Ode. Intimations of Immortality (1803-6).
Canto 1.*

It is not now as it hath been of yore ;—
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see
no more. *Ib.*

The rainbow comes and goes,
And lovely is the rose. *Canto 2.*

Waters on a starry night
Are beautiful and fair ;
The sunshine is a glorious birth :
But yet I know, where'er I go,
That there hath passed away a glory from the
earth. *Ib.*

Whither is fled the visionary gleam ?
Where is it now, the glory and the dream ?
Canto 4.

Our birth is but a sleep and a forgetting :
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar :
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy !
Shades of the prison-house begin to close
Upon the growing boy. *Canto 5.*

At length the man perceives it die away,
And fade into the light of common day. *Ib.*

As if his whole vocation
Were endless imitation. *Canto 7.*

O joy ! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive !
The thought of our past years in me doth
breed
Perpetual benediction. *Canto 9.*

But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings ;
Blank misgivings of a creature
Moving about in worlds not realised. *Ib.*

Truths that wake,
To perish never. *Ib.*

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither. *Ib.*

In years that bring the philosophic mind. *Canto 10.*

The innocent brightness of a new-born Day
Is lovely yet ;
The clouds that gather round the setting sun
Do take a sober colouring from an eye
That hath kept watch o'er man's mortality. *Canto 11.*

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears. *Ib.*

Abstrusest matter, reasonings of the mind
Turned inward.

The Excursion (1814). Book 1.

Men endowed with highest gifts,
The vision and the faculty divine ;
Yet wanting the accomplishment of verse. *Ib.*

The keen, the wholesome air of poverty. *Ib.*

The imperfect offices of prayer and praise. *Ib.*

That mighty orb of song
The divine Milton. *Ib.*

Surely never did there live on earth
A man of kindlier nature. *Ib.*

The good die first,
And they whose hearts are dry as summer dust
Burn to the socket.* *Ib.*

* The body is the socket of the soul.—Given by Ray as a proverb.—Cf. also lines "On the death of the late Countess of Pembroke" (*Tottel's Collection*, 1557) :

"Therefore a heaven's gift she was,
Because the best are soonest hence bereft."

This dull product of a scoffer's pen. *Bk. 2.*

Fabric it seemed of diamond and of gold,
With alabaster domes, and silver spires,
And blazing terrace upon terrace, high
Uplifted ; here, serene pavilions bright
In avenues disposed : there towers begirt
With battlements that on their restless fronts
Bore stars. *Ib.*

Methinks

Wisdom is oft-times nearer when we stoop
Than when we soar. *Book 3.*

Here are we, in a bright and breathing world :
Our origin, what matters it ? *Ib.*

Compass'd round by pleasure, sigh'd
For independent happiness. *Ib.*

Yet would I not be of such wintry bareness
But that some leaf of your regard should hang
Upon my naked branches. *Ib.*

The intellectual power, through words and
things,
Went sounding on, a dim and perilous way ! * *Ib.*

Society became my glittering bride,
And airy hopes my children. *Ib.*

'Tis a thing impossible, to frame
Conceptions equal to the soul's desires. *Bk. 4.*

Conscience revered and obeyed
As God's most intimate presence in the soul. *Ib.*

The vacillating, inconsistent good. *Ib.*

There is a luxury in self-dispraise. *Ib.*

You have seen,
Have acted, suffered, travelled far, observed
With no incurious eye ; and books are yours,
Within whose silent chambers treasure lies
Preserved from age to age. *Ib.*

We live by admiration, hope, and love ;
And even as these are well and wisely fixed,
In dignity of being we ascend. *Ib.*

Stately Edinburgh throned on crags. *Ib.*

A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipp'd shell ;
To which, in silence hushed, his very soul
Listened intently. From within were heard
Murmurings, whereby the monitor expressed
Mysterious union with its native sea. *Ib.*

One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition. *Ib.*

To tired limbs and over-busy thoughts
Inviting sleep and soft forgetfulness. *Ib.*

If to be weak is to be wretched—miserable,
As the lost angel by a human voice
Hath mournfully pronounced.† *Book 5.*

* "Three sleepless nights I passed in sounding on,
Through words and things, a dim and perilous
way."

—Wordsworth : *The Borderers* (1795-6).

† See Milton : *Paradise Lost*, Book 1, 157.

402a

A light of duty shines on every day
For all; and yet how few are warmed or
cheered! *Ib.*

We

Are that which we would contemplate from
far. *Ib.*

They whom death has hidden from our sight
Are worthiest of the mind's regard. *Ib.*

Life, I repeat, is energy of love,
Divine or human. *Ib.*

Hail to the crown by Freedom shaped—to gird
An English sovereign's brow! and to the
throne

Whereon he sits! whose deep foundations lie
In veneration and the people's love.* *Book 6.*

Spires whose "silent finger points to heaven."†
Ib.

Innocence is strong,
And an entire simplicity of mind,
A thing most sacred in the eyes of Heaven.

As if within his frame
Two several souls alternately had lodged,
Two sets of manners could the youth put on! *Ib.*

Some staid guardian of the public peace.
Book 7.

Memories, images, and precious thoughts
That shall not die, and cannot be destroyed. *Ib.*

Wisdom married to immortal verse.‡ *Ib.*

A man he seems of cheerful yesterdays
And confident to-morrows. *Ib.*

A man of hope and forward-looking mind. *Ib.*

We see by the glad light
And breathe the sweet air of futurity;
And so we live, or else we have no life. *Bk. 9.*

A clear sonorous voice, inaudible
To the vast multitude. *Ib.*

The primal duties shine aloft like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man, like flowers. *Ib.*

There's not a nook within this solemn pass,
But were an apt confessional.

The Trossachs (1831).

This modest charm of not too much,
Part seen, imagined part. *To May (1826-34).*

Small service is true service while it lasts.
To a Child. Written in her Album (1834).

The Daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun. *Ib.*

402b

Myriads of daisies have shone forth in flower
Near the lark's nest, and in their natural hour
Have passed away, less happy than the one
That by the unwilling ploughshare died to
prove
The tender charm of Poetry and Love.

*Poems suggested during a Tour (1833).
No. 37.*

Motions and Means, on land and sea at war
With old poetic feeling, not for this
Shall ye, by Poets even, be judged amiss;
Nor shall your presence, howsoever it mar
The loveliness of Nature, prove a bar
To the Mind's gaining that prophetic sense
Of future change, that point of vision, whence
May be discovered what in soul ye are.

Ib. 42. Steamboats, Viaducts, and Railways.

Most sweet it is with unuplifted eyes
To pace the ground, if path there be or none,
While a fair region round the traveller lies,
Which he forbears again to look upon. *No. 48.*

If Thought and Love desert us, from that day
Let us break off all commerce with the Muse. *Ib.*

Say not you *love* a roasted fowl,
But you may love a screaming owl,
And, if you can, the unwieldy toad.
Loving and Liking (1832).

How fast has brother followed brother,
From sunshine to the sunless land!
*Extempore Effusion upon the
Death of Jas. Hogg (1835).*

Thou art long, and lank, and brown,
As is the ribbed sea-sand.
Lines added to the Ancient Mariner.

And listens like a three-years' child. *Ib.*

And homeless near a thousand homes I stood,
And near a thousand tables pined and wanted
food.* *Guilt and Sorrow (1793-4). St. 41.*

Alas how little can a moment show
Of an eye where feeling plays,
In ten thousand dewy rays;
A face o'er which a thousand shadows go.
The Triad (1828).

Hope rules a land for ever green:
All powers that serve the bright-eyed Queen
Are confident and gay;
Clouds at her bidding disappear;
Points she to aught?—the bliss draws near,
And Fancy smooths the way.
The Wishing Gate (1828). St. 1.

Father!—to God himself we cannot give
A holier name.

*The Borderers (1795-6). Act i. (Found
also in Eccles. Sonnets, Part 3, No. 21.)*

I had been nourished by the sickly food
Of popular applause. I now perceived

* See Tennyson: "Broad based upon her people's will" (p. 356).

† Coleridge: *The Friend*, No. 14 (p. 89b).

‡ "Married to immortal verse."—*Milton: L'Allegro.*

* See Hood (p. 169a).

"Near a whole city full
Home had she none."

403a

That we are praised, only as men in us
Do recognise some image of themselves,
An abject counterpart of what they are,
Or the empty thing that they would wish to
be. *Ib., Act iv.*

WOTTON, Sir Henry (1568-1639)

Virtue is the roughest way,
But proves at night a bed of down.
*On the Imprisonment of the
Earl of Essex.*

How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his honest skill!
The Character of a Happy Life.

And entertains the harmless day
With a religious book or friend. *Ib.*

This man is freed from servile bands,
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And, having nothing, yet hath all. *Ib.*

He first deceased; she for a little tried
To live without him; liked it not, and died.
*Upon the Death of Sir Albertus
Morton's Wife.*

You meaner beauties of the night,
That poorly satisfy our eyes
More by your number than your light—
You common people of the skies!
What are you when the sun * shall rise?
To his Mistress, the Queen of Bohemia

An ambassador is an honest man sent to lie
abroad for the commonwealth.
*Written in Mr. Christopher
Fleckamore's Album.*

The itch of disputing will prove the scab of
churches.† *Panegyric to King Charles.*

Hanging was the worst use man could be
put to.
*A Parallel between Robert, late Earl of
Essex, and George, late Duke of Buck-
ingham.*

WREN, Sir Christopher (1632-1723)

Architecture has its political uses. Public
buildings being the ornament of a country, it
establishes a nation, draws people and com-
merce, makes the people love their native
country. *Parentalia.*

Architecture aims at Eternity; and there-
fore is the only thing incapable of modes and
fashions in its principles. *Ib.*

WROTHER, Miss (c. 1820 ?)

Hope tells a flattering tale,
Delusive, vain, and hollow,

403b

Ah, let not Hope prevail,
Lest disappointment follow.*
The Universal Songster. Vol. 2, p. 86.

WYATT, Sir Thomas (1503 ?-1542)

Blame not my lute ! for he must sound
Of this or that as liketh me.
The Lover's Lute cannot be blamed.

Fair words enough a man shall find ;
They be good cheap : they cost right nought ;†
Their substance is but only wind.
Of Dissembling Words.

And he that knoweth what is what
Saith he is wretched that weens him so.
Despair Counselleth the Deserted Love.

Often change doth please a woman's mind.
Ib.

Grin when he laughs that beareth all the sway,
Frown when he frowns, and groan when he
is pale. *Of the Courtier's Life.*

For it is said by man expert
That the eye is traitor of the heart.
That the Eye Bewrayeth.

I would it were not as I think ;
I would I thought it were not.
*He Lamenteth that he had ever cause
to doubt his Lady's Faith.*

The wakey nights.
Complaint upon Love to Reason.

Under this stone there lieth at rest
A friendly man, a worthy knight ;
Whose heart and mind was ever prest
To favour truth, to further right.
Epitaph on Sir Thos. Gravener.

WYCHERLEY, William (1640 ?-1716)
My good name, which was as white as a tulip.
Love in a Wood (1671). iv. 1.

Temperance is the nurse of chastity. *iii. 3.*
Plain-dealing is a jewel.
The Country Wife (1672 or 1673). iv. 3.

With faint praises one another damn.‡
The Plain Dealer (1677). Prologue.

The spaniels of the world. *Ib., i. 1.*
I weigh the man, not his title ; 'tis not the
king's stamp can make the metal heavier or
better.§ *Ib.*

That litigious pettifogger. *Ib.*
I wish I could make her agree with me in
the church. *Ib.*

My aversion, my aversion, my aversion of
all aversions. *ii. 1.*

* "Hope told a flattering tale
That joy would soon return ;
Ah, naught my sighs avail,
For love is doomed to mourn."

—Song. (Anon.) 'Air by Giovanni Paisiello (1741-1816).

† See Proverb : "Courtesy costs nothing."

‡ See Pope, Prologue to *Satires* (1734).

§ See Burns : "The rank is but the guinea stamp"
(p. 49a).

* Printed in some editions "moon."

† Wotton left directions that his epitaph was to
state that he was the author of this sentence.

404a

He loves a lord.

Ib.

Bluster, sputter, question, cavil; but be
sure your argument be intricate enough to
confound the court. *iii. 1.*

What easy, tame, suffering, trampled things
does that little god of talking cowards make
of us! *iv. 1.*

YEATS, William Butler (b. 1865)

Romantic Ireland's dead and gone.

Responsibilities (1914).

But I, being poor, have only my dreams.
I have spread my dreams under your feet;
Tread softly, because you tread on my dreams.

*Wind among the Reeds.***YOUNG, Arthur (1741–1820)**

The magic of property turns sand into gold.

*Travels in France (1792).***YOUNG, Rev. Edward, LL.D. (1683–1765)**

Fond man! the vision of a moment made!
Dream of a dream, and shadow of a shade!

Paraphrase of Book of Job. l. 187.

Others are fond of Fame, but Fame of you.

Love of Fame (1725). Sat. 1.

When the *Law* shows her teeth, but dares not
bite. *Ib.*

The *love of praise*, howe'er concealed by art,
Reigns, more or less, and glows, in every heart. *Ib.*

Some for *renown*, on scraps of learning dote,
And think they grow immortal as they *quote*. *Ib.*

They that on glorious ancestors enlarge,
Produce their debt, instead of their discharge. *Ib.*

The man who builds and wants wherewith to
pay
Provides a home from which to run away. *Ib.*

The *court* affordsMuch food for satire;—it abounds in lords. *Ib.*None think the great unhappy, but the great.* *Ib.*Splendid poverty. *Ib.*For though he is a *wit*, he is no *fool*. *Sat. 2.*

As in smooth oil the razor best is whet,
So *wit* is by *politeness* sharpest set:
Their want of edge from their *offence* is seen;
Both pain us *least* when exquisitely keen. *Ib.*

Where Nature's end of language is declined,
And men talk only to *conceal* the mind. *Ib.*

But Fate ordains that dearest friends must
part. *Ib.*

A fool at forty is a fool indeed.
And what so foolish as the chase of fame? *Ib.*

404b

O fruitful Britain! doubtless thou wast meant
A nurse of *fools*, to stock the continent. *Sat. 3.*

But who in heat of blood was ever wise? *Ib.*

What most we wish, with ease we fancy near. *Ib.*

For who does *nothing* with a better grace? *Sat. 4.*

Britannia's daughters, much more *fair* than
nice. *Sat. 5.*

Man's rich with little, were his judgment true;
Nature is frugal, and her wants are few. *Ib.*

Good-breeding is the blossom of good-sense. *Ib.*

Whate'er she is, she'll not *appear* a saint. *Sat. 6.*

Some might suspect the nymph not *over-good*—
Nor would they be mistaken, if they should. *Ib.*

With skill she vibrates her eternal tongue,
For ever most *divinely* in the *wrong*. *Ib.*

Think nought a *trifle*, though it small appear;
Small sands the mountain, moments make the
year,
And trifles life. *Ib.*

Women were made to give our eyes delight;
A *female sloven* is an odious sight. *Ib.*

When most the world applauds you, most
beware;

'Tis often less a *blessing*, than a *snare*.
Distrust *mankind*; with your own *heart* con-
fer;

And dread even *there* to find a flatterer. *Ib.*The *happy* only are the truly *great*. *Ib.*Scandal's the sweetener of a *female* feast. *Ib.*

One to destroy, is murder by the law;
And gibbets keep the lifted hand in awe;
To murder *thousands*, takes a specious name,
War's glorious art, and gives immortal fame. *Sat. 7.*

How commentators each dark passage shun,
And hold their farthing candle to the *Sun*. *Ib.*

Tired Nature's sweet restorer, balmy *Sleep*. *Ib.*

The *Complaint*; or, *Night Thoughts* on
Life, Death, and Immortality (1742).
Night 1.

Night, sable goddess! from her *ebon* throne
In rayless majesty, now stretches forth
Her leaden sceptre o'er a slumbering world,
Silence, how dead! and darkness, how pro-
found! *Ib.*

Creation sleeps. 'Tis, as the general pulse
Of life stood still, and Nature made a pause;
An awful pause! prophetic of her end. *Ib.*

The bell strikes *one*. We take no note of time
But from its loss. *Ib.*

How poor, how rich, how abject, how august,
How complicate, how wonderful, is man! *Ib.*

* See Rowe (p. 266b).

Oh what a miracle to man is man ! *Ib.*
 Thought, busy thought ! too busy for my
 peace ! *Ib.*
 The selfish heart deserves the pains it feels. *Ib.*
 How sad a sight is human happiness,
 To those whose thought can pierce beyond an
 hour ! *Ib.*
 Beware what Earth calls happiness ; beware
 All joys, but joys that never can expire. *Ib.*
 Be wise to-day ; 'tis madness to defer. *Ib.*
Procrastination is the thief of time. *Ib.*
 At *thirty* man suspects himself a fool ;
Knows it at *forty*, and reforms his plan ;
 At *fifty* chides his infamous delay,
 Pushes his prudent purpose to *resolve* ;
 In all the magnanimity of thought
 Resolves ; and re-resolves ; then dies the
 same. *Ib.*
 All men think all men mortal, but themselves. *Ib.*
 He mourns the dead who lives as they desire.
Night 2.
 And what its* worth, ask death-beds ; they
 can tell. *Ib.*
 Will toys amuse, when medicines cannot cure ?
Ib.
 Who does the best his circumstance allows,
 Does well, acts nobly ; angels could no more. *Ib.*
 Time *wasted* is existence, *used* is life. *Ib.*
 We push *Time* from us, and we wish him back. *Ib.*
 The spirit walks of every day deceased ;
 And smiles an angel, or a fury frowns. *Ib.*
 O ye Lorenzos of our age ! who deem
 One moment unamused, a misery. *Ib.*
 Each night we die,
 Each morn are born anew : each day, a life !
Ib.
 Time flies, Death urges, knells call, Heaven
 invites,
 Hell threatens. *Ib.*
 O for yesterdays to come ! *Ib.*
 Who venerate themselves, the world despise.
Ib.
 'Tis greatly wise to talk with our past hours ;
 And ask them what report they bore to
 Heaven. *Ib.*
 Whose yesterdays look backward with a smile.
Ib.
 Thoughts shut up want air,
 And spoil, like bales unopened to the Sun. *Ib.*
 All like the purchase ; few the price will pay ;
 And this makes figures such miracles below.
Ib.

But since friends grow not thick on every
 bough,
 Nor every friend unrotten at the core. *Ib.*
 A friend is worth all hazards we can run. *Ib.*
Friendship's the wine of life. *Ib.*
 How blessings brighten as they take their
 flight ! *Ib.*
 A death-bed's a detector of the heart ;
Here tired *dissimulation* drops her mask. *Ib.*
 From *dreams*, where thought in fancy's maze
 runs mad. *Night 3.*
 O ! lost to virtue, lost to manly thought,
 Lost to the noble sallies of the soul !
 Who think it solitude to be alone. *Ib.*
 Woes cluster ; Rare are *solitary* woes ;
 They love a train, they tread each other's
 heel.* *Ib.*
 Sweet harmonist ! and beautiful as sweet !
 And young as beautiful ! and soft as young !
 And gay as soft ! and innocent as gay ! *Ib.*
 Lovely in death the beauteous ruin lay ;
 And if in death still lovely, lovelier there,
 Far lovelier ! pity swells the tide of love. *Ib.*
 Scorn the proud man that is ashamed to weep.
Ib.
 And anguish, after rapture, how severe ! *Ib.*
 Lean not on Earth ; 'twill pierce thee to the
 heart ;
 A broken reed at best ; but oft, a spear ;
 On its sharp point peace bleeds, and hope
 expires. *Ib.*
 Denied the charity of dust, to spread
 O'er dust. *Ib.*
 Sacred is the dust
 Of this Heaven-laboured form, erect, divine !
 This Heaven-assumed majestic robe of Earth.
Ib.
 Heaven's Sovereign saves all beings, but him-
 self,
 That hideous sight, a *naked* human heart. *Ib.*
 Each friend by fate snatched from us, is a
 plume
 Plucked from the wing of human vanity,
 Which makes us stoop from our aerial heights.
Ib.
 Shocking thought !
 So shocking, they who wish disown it too ;
 Disown from shame what they from folly
 crave. *Ib.*
 To climb life's worn, heavy wheel
 Which draws up nothing new.† *Ib.*
 A languid, leaden iteration reigns,
 And ever must, o'er those, whose joys are joys
 Of sight, smell, taste. *Ib.*

* Shakespeare : " One woe doth tread upon another's
 heel," etc. (p. 296b).

† See Cowper : *The Garden*, 189 (p. 100a).

* A moment.

406a

A truth it is, few doubt, but fewer trust,
 "He sins against *this* life who slights the
next." *Ib.*

Death is the crown of life. *Ib.*

Life is most enjoyed,
 When courted least; most worth, when dis-
 esteemed. *Ib.*

Vain is the world, but only to the vain. *Ib.*

Death but entombs the body; life the soul. *Ib.*

Life is much flattered, Death is much traduced. *Ib.*

Death, of all pain the period, not of joy. *Ib.*

Were death denied, to live would not be life;
 Were death denied, e'en fools would wish to
 die. *Night 4.*

Death gives us more than was in Eden lost.
 This king of terrors is the prince of peace. *Ib.*

The knell, the shroud, the mattock, and the
 grave;

The deep damp vault, the darkness, and the
 worm;

These are the bugbears of a winter's eve,
 The terrors of the living, not the dead. *Ib.*

Man makes a death, which Nature never
 made;

Then on the point of his own fancy falls;
 And feels a thousand deaths in fearing one. *Ib.*

Wishing, of all employments, is the worst. *Ib.*

Wishing, that constant hectic of a fool. *Ib.*

Why all this toil for triumphs of an hour?
 What though we wade in wealth, or soar in
 fame?

Earth's highest station ends in, "Here he
 lies,"

And "dust to dust" concludes her noblest
 song. *Ib.*

Man wants but little; nor that little long.* *Ib.*

A God *all* mercy is a God unjust. *Ib.*

Oh love of gold! thou meanest of amours!
Ib.

Could angels envy, they had envied *here*. *Ib.*

A truth so strange! 'twere bold to think it
 true;

If not far bolder still to disbelieve! *Ib.*

Angels are men of a superior kind;

Angels are men in lighter habit clad. *Ib.*

Eternity, too short to speak thy praise. *Ib.*

'Tis impious in a good man to be sad. *Ib.*

Read Nature; Nature is a friend to truth;
 Nature is *Christian*; preaches to mankind;

And bids dead matter aid us in our creed. *Ib.*

And then, exulting in their taper, cry,
 "Behold the Sun;" and, Indian-like, adore.† *Ib.*

406b

A Christian is the highest style of man. *Ib.*

How swift the shuttle flies that weaves thy
 shroud!

Where is the fable of thy former years? *Ib.*

Men may *live* fools, but fools they cannot *die*. *Ib.*

And thy dark pencil, *midnight*! darker still
 In melancholy dipt, embrowns the whole. *Night 5.*

By night an atheist half-believes a God. *Ib.*

What are we? How unequal! Now we soar,
 And now we sink. *Ib.*

Emerging from the shadows of the grave. *Ib.*

How wretched is the man who never mourned!
Ib.

"Oh let me die his death!" all Nature cries.
 "Then live his life."—All Nature falters there. *Ib.*

Less base the fear of death than fear of life.
 O Britain, infamous for suicide! *Ib.*

Our funeral tears from different causes rise.
Ib.

Early, bright, transient, chaste, as morning
 dew

She sparkled, was exhaled, and went to
 Heaven.* *Ib.*

We see Time's furrows on another's brow,
 And Death entrenched, preparing his assault.

How few themselves in that just mirror see!
Ib.

Like our shadows,
 Our wishes lengthen, as our sun declines. *Ib.*

And gently slope our passage to the grave.
Ib.

While man is growing life is in decrease;
 And cradles rock us nearer to the tomb.

Our birth is nothing but our death begun.† *Ib.*

Sinking in virtue, as you rise in fame. *Ib.*

That life is long which answers life's great end.
Ib.

The man of wisdom is the man of years. *Ib.*

Not simple conquest, triumph is his aim. *Ib.*

Sure as night follows day,
 Death treads in *pleasure's* footsteps round the
 world,

When *pleasure* treads the paths which *reason*
 shuns,

When, against *reason*, riot shuts the door. *Ib.*

Soon, not surprising, *Death* his visit paid:

Her thought went forth to meet him on his
 way. *Ib.*

Yet *peace* begins just where *ambition* ends.
Ib.

* See Goldsmith: "Man wants but little" (p. 149b).
 † See Crabbe: "And hold their glimmering tapers
 to the sun" (p. 103a).

* See Dryden (p. 125b).

† Cf. Manilius: "Nascentes morimur, finisque ab
 origine pendet."

Death loves a shining mark, a signal blow.* *Ib.*

Nothing is dead, but that which wished to die;
Nothing is dead, but wretchedness and pain.

Night 6.

Fear shakes the pencil; *Fancy* loves excess;
Dark *Ignorance* is lavish of her shades;
And *these* the formidable picture draw. *Ib.*

A genius bright, and base,
Of towering talents, and terrestrial aims. *Ib.*

Plain sense but rarely leads us far astray. *Ib.*

If wrong our hearts, our heads are right in
vain. *Ib.*

Pygmies are pygmies still, though perched on
Alps;

And pyramids are pyramids in vales.
Each man makes his own stature, builds him-
self:

Virtue alone outbuilds the *pyramids*:
Her monuments shall last, when Egypt's fall.
Ib.

Ambition! powerful source of good and ill!
Ib.

So great, so mean, is man! *Ib.*

A competence is vital to content.
Much wealth is corpulence, if not disease. *Ib.*

A *competence* is all we can enjoy. *Ib.*

Much learning shows how little mortals *know*.
Ib.

And all *may* do what has by *man* been done.
Ib.

Nature revolves, but man *advances*. *Ib.*

The world's a prophecy of worlds to come.
Night 7.

Of restless hope for ever on the wing. *Ib.*

Swift Instinct leaps; slow Reason feebly
climbs. *Ib.*

The man that blushes is not quite a *brute*. *Ib.*

And, round us, *Death*'s inexorable hand
Draws the dark curtain close; undrawn no
more. *Ib.*

Amazing pomp! redouble this amaze;
Ten thousand add; add twice ten thousand
more;

Then weigh the whole; one soul outweighs
them all. *Ib.*

Patrons of pleasure, posting into pain! *Ib.*

Heaven *wills* our happiness, *allows* our doom.
Ib.

What ardently we wish, we *soon* believe. *Ib.*

We nothing *know*, but what is marvellous;
Yet what is marvellous, we can't *believe*. *Ib.*

Hope, of all passions, most befriends us *here*.
Ib.

* See Quarles (p. 261b):

"Death aims with fouler spite
At fairer marks."

Man of the world (for such wouldst thou be
called);

And art thou proud of that inglorious style?
Night 8.

All the wild trash of sleep, without the rest.
Ib.

Confiding though confounded; hoping on,
Untaught by trial, unconvinced by proof,
And ever looking for the never seen. *Ib.*

And suffering more from folly, than from fate.
Ib.

One Cæsar lives; a thousand are forgot. *Ib.*

Too low they build who build beneath the
stars. *Ib.*

Men, that would blush at being *thought* sincere.
Ib.

'Tis great, 'tis manly, to disdain disguise. *Ib.*

The world, well-known, will give our hearts to
Heaven,

Or make us *demons*, long before we die. *Ib.*

That man greatly lives,
Whate'er his fate, or fame, who greatly dies.
Ib.

Th' Almighty, from his throne, on Earth sur-
veys

Nought greater, than an honest, humble heart.
Ib.

Where boasting ends, there dignity begins.
Ib.

The blind Lorenzo's proud—of being proud;
And dreams himself ascending in his fall.
An eminence, though fancied, turns the brain.
Ib.

Truth never was indebted to a lie. *Ib.*

Wealth may seek us; but wisdom *must* be
sought. *Ib.*

Prayer ardent opens Heaven. *Ib.*

A man *triumphant* is a monstrous sight;
A man *dejected* is a sight as mean. *Ib.*

A man of *pleasure* is a man of *pains*. *Ib.*

Imagination wanders far afield. *Ib.*

Thy fickle wish is ever on the wing. *Ib.*

Pleasure, we both agree, is man's chief good;
Or only contest what deserves the name. *Ib.*

To frown at *pleasure*, and to smile in *pain*. *Ib.*

Some angel guide my pencil, while I draw,
What nothing less than angel can exceed. *Ib.*

Where *they*
Behold a *sun*, he spies a *Deity*:
What makes *them* only smile, makes *him* adore.
Where *they* see *mountains*, he but *atoms* sees.
Ib.

And wit talks *most*, when *least* she has to sav.
Ib.

Sense is our *helmet*, wit is but the plume. *Ib.*

Let not the coolings-of the world *allure* thee ;
Which of her lovers ever found her true ? *Ib.*

To *know* the world, not *love* her, is thy point.
She gives but little, nor that little, long. *Ib.*

Th' inverted *pyramid* can never stand. *Ib.*

Thy wisdom all can do, but—make thee wise.
Ib.

Where night, death, age, care, crime, and
sorrow cease. *Night 9.*

The melancholy ghosts of dead renown,
Whispering faint echoes of the world's ap-
plause. *Ib.*

Final *ruin* fiercely drives
Her ploughshare o'er creation.* *Ib.*

O majestic Night !
Nature's great ancestor ! *Day's* elder-born !
Ib.

'Tis *Nature's* system of divinity,
And every student of the *night* inspires.
'Tis *elder* scripture, writ by God's own hand :
Scripture authentic ! uncorrupt by man. *Ib.*

Eternity is written in the skies. *Ib.*

My heart, at once, it humbles, and exalts ;
Lays it in dust, and calls it to the skies. *Ib.*

Devotion ! daughter of astronomy !
An *undevout* astronomer is *mad*. *Ib.*

Nothing can *satisfy*, but what *confounds* ;
Nothing, but what *astonishes*, is *true*. *Ib.*

Confusion unconfused. *Ib.*

O let me gaze !—Of gazing there's no end.
O let me think !—Thought too is wildered
here ;

In mid-way flight imagination tires ;
Yet soon re-prunes her wing to soar anew,
Her point unable to forbear or gain. *Ib.*

The *course* of *Nature* is the *art* of God.† *Ib.*

A God alone can comprehend a God. *Ib.*

In every storm that either frowns, or falls,
What an asylum has the soul in prayer ! *Ib.*

The mind that would be *happy*, must be *great*.
Ib.

Take God from *Nature*, nothing great is left !
Ib.

Hard are those questions ;—answer harder
still. *Ib.*

Born in an age more curious than devout. *Ib.*

Who worship God, shall *find* him. Humble
love,

And not proud *reason*, keeps the door of
Heaven ;
Love finds admission, where proud *science* fails.
Ib.

Nature's refuse, and the dregs of men,
Compose the black militia of the pen.

Epistle to the Pen.

Their feet through faithless leather met the
dirt ;

And oftener changed their principles than
shirt. *Ib., l. 277.*

Accept a miracle, instead of wit,—
See two dull lines with Stanhope's pencil writ.

*Written with Lord Chesterfield's
diamond pencil.*

Time elaborately thrown away.
The Last Day. Book 1.

The most magnificent and costly dome
Is but an upper chamber to a tomb.

Book 2, 87.

In records that defy the tooth of time.
The Statesman's Creed.

Great let me call him, for he conquered me.
The Revenge (1721). i. 1.

It is the hydra of calamities,
The sevenfold death. (Jealousy.) *ii. 1.*

For wonder is involuntary praise. *iii. 1.*

What then is man ? The smallest part of
nothing.

Day buries day, month month, and year the
year ;

Our life is but a chain of many deaths. *iv. 1.*

Life is the desert, life the solitude ;
Death joins us to the great majority. *Ib.*

Thou art so witty, profligate, and thin,
Thou seem'st a Milton with his Death and Sin.

*Epigram on Voltaire.**

ZANGWILL, Israel (b. 1864)

Let us start a new religion with one com-
mandment, "Enjoy thyself."

Children of the Ghetto. Book 2, ch. 6.

Scratch the Christian and you find the pagan
—spoiled. *Ib.*

Morality was made for man, not man for
morality. *Ib.*

Indifference and hypocrisy between them
keep orthodoxy alive. *Ch. 15.*

Intellect obscures more than it illumines.
Ib.

A fatherland focuses a people. *Ib.*

Selfishness is the only real atheism ; aspira-
tion, unselfishness, the only real religion.

Ch. 16.

* See Burns : "Stern Ruin's ploughshare drives
elate" (p. 452).

† See Sir Thos. Browne : "Nature is the art of
God" (p. 286).

* After Voltaire had severely criticised Milton's
allegorical description of Death and Sin.—Dr. Doran's
Life of Young.

HOLY BIBLE.

Where the Revised Version (1870-1884) differs from the "Authorised Version" (1611), the variations are given with the letters R.V. appended.

OLD TESTAMENT.

409a

It is not good that the man should be alone.
Genesis. 2, 18.

In the sweat of thy face shalt thou eat bread. 3, 19.

For dust thou art, and unto dust shalt thou return. *Ib.*

She was the mother of all living. 3, 20.

Am I my brother's keeper? 4, 9.

My punishment is greater than I can bear. 4, 13.

There were giants in the earth in those days. 6, 4.

[The Nephilim were in the earth in those days.—R.V.]

Whoso sheddeth man's blood, by man shall his blood be shed. 9, 6.

Buried in a good old age. 15, 15.

His hand will be against every man, and every man's hand against him. 16, 12.

[His hand *shall* be, etc.—R.V.]

Shall not the Judge of all the earth do right? 18, 25.

The voice is Jacob's voice, but the hands are the hands of Esau. 27, 22.

And Leah said, A troop cometh: and she called his name Gad. 30, 11.

[And Leah said, Fortunate! And she called his name Gad.]*

And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. 31, 49.

Behold, this dreamer cometh. 37, 19.

There was corn in Egypt. 42, 1.

Then shall ye bring down my gray hairs with sorrow to the grave. 42, 38.

Benjamin's mess was five times so much as any of theirs. 43, 34.

Few and evil have the days of the years of my life been. 47, 9.

[Few and evil have been the days of the years of my life.—R.V.]

Unstable as water, thou shalt not excel. 49, 4.

409b

[Unstable as water, thou shalt not have the excellency.—R.V.]

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united. 49, 6.

[O my soul, come not thou into their council: unto their assembly, my glory, be not thou united.—R.V.]

Now there arose up a new king over Egypt, which knew not Joseph. **Exodus.** 1, 8.

[Now there arose a new king, etc.—R.V.]

Who made thee a prince and a judge over us? 2, 14.

I have been a stranger in a strange land. 2, 22.

[I have been a sojourner in a strange land.—R.V.]

A land flowing with milk and honey. 3, 8.

Even darkness which may be felt. 10, 21.

And they spoiled the Egyptians. 12, 36.

The land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full. 16, 3.

Thou shalt not seethe a kid in his mother's milk. 23, 19.

[Its mother's milk.—R.V.]

A stiff-necked people. 33, 3.

Breach for breach, eye for eye, tooth for tooth. **Leviticus.** 24, 20.

Now the man Moses was very meek, above all the men which were upon the face of the earth. **Numbers.** 12, 3.

Sons of Anak. 13, 33.

He whom thou blessest is blessed, and he whom thou cursest is cursed. 22, 6.

Let me die the death of the righteous, and let my last end be like his! 23, 10.

Blessed is he that blesseth thee, and cursed is he that curseth thee. 24, 9.

[Blessed be everyone that blesseth thee, and cursed be everyone that curseth thee.—R.V.]

I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. 24, 10.

Man doth not live by bread only.

Deuteronomy. 8, 3.

* The marginal reading states: "Hebrew, *With fortune!* Another reading is, *Fortune is come.*"

OLD TESTAMENT

410a
 The blood is the life. 12, 23.
 The wife of thy bosom. 13, 6.
 Eye for eye, tooth for tooth, hand for hand, foot for foot. 19, 21.
 Thou shalt not muzzle the ox when he treadeth out the corn. 25, 4.
 Blessed shall be thy basket and thy store. 28, 5.
 [Blessed shall be thy basket and thy kneading-trough.—R.V.]
 He kept him as the apple of his eye. 32, 10.
 As thy days, so shall thy strength be. 33, 25.
 His eye was not dim, nor his natural force abated. 34, 7.
 Only be thou strong and very courageous. Joshua. 1, 7.
 [Only be strong and very courageous.—R.V.]
 I am going the way of all the earth. 23, 14.
 I arose a mother in Israel. Judges. 5, 7.
 The stars in their courses fought against Sisera. 5, 20.
 She brought forth butter in a lordly dish. 5, 25.
 [She brought him butter in a lordly dish.—R.V.]
 If ye had not plowed with my heifer, ye had not found out my riddle. 14, 18.
 The Philistines be upon thee. 16, 9.
 Thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. Ruth. 1, 16 and 17.
 Be strong, and quit yourselves like men. 1 Samuel. 4, 9.
 A man after his own heart. 13, 14.
 Is Saul also among the prophets? 19, 24.
 How are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon.* 2 Samuel. 1, 19 and 20.
 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. 1, 23.
 Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. 1, 26.
 Tarry at Jericho until your beards be grown. 10, 5.
 And Nathan said to David: "Thou art the man." 12, 7.
 And Judah and Israel dwelt safely, every man under his vine and under his fig tree. (See Micah 4, 4; Zech. 3, 10.) 1 Kings. 4, 25.

* Ashkelon.—R.V.

410b
 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. 4, 33.
 And Israel shall be a proverb and a by-word among all people. 9, 7.
 [. . . all peoples.—R.V.]
 My little finger shall be thicker than my father's loins. (Also 2 Chron. 10, 10.) 12, 10.
 [My little finger is thicker than my father's loins.—R.V.]
 My father hath chastised you with whips, but I will chastise you with scorpions. (Also 2 Chron. 10, 14.) 12, 11.
 [My father chastised you with whips, etc.—R.V.]
 And the king . . . forsook the old men's counsel that they gave him. (Also 2 Chron. 10, 8.) 12, 13.
 [And the king . . . forsook the counsel of the old men which they had given him.—R.V.]
 How long halt ye between two opinions? 18, 21.
 Behold, there ariseth a little cloud out of the sea, like a man's hand. 18, 44.
 [Behold, there ariseth a cloud out of the sea, as small as a man's hand.—R.V.]
 A still small voice. 19, 12.
 Let not him that girdeth on his harness boast himself as he that putteth it off. 20, 11.
 [Let not him that girdeth on his armour boast himself as he that putteth it off.—R.V.]
 As sheep that have not a shepherd. 22, 17.
 [As sheep that have no shepherd.—R.V.]
 Feed him with bread of affliction and with water of affliction. (Also 2 Chron. 18, 26.) 22, 27.
 The spirit of Elijah doth rest on Elisha. 2 Kings. 2, 15.
 Is it well with the child? 4, 26.
 There is death in the pot. 4, 40.
 Is thy servant a dog, that he should do this great thing? 8, 13.
 [But what is thy servant, which is but a dog, that he should do this great thing.—R.V.]
 The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. 9, 20.
 Had Zimri peace, who slew his master? 9, 31.
 [Is it peace, thou Zimri, thy master's murderer?—R.V.]
 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it. (See Isaiah 36, 6.) 18, 21.
 We are strangers before thee, and sojourners. 1 Chronicles. 29, 15.
 Our days on the earth are as a shadow. 1b.

OLD TESTAMENT

411a

And he died in a good old age, full of days,
riches, and honour. 29, 28.

When the heaven is shut up, and there is no
rain. 2 Chronicles. 6, 26.

And a certain man drew a bow at a venture.
18, 33.

[And a certain man drew his bow at a
venture.—R.V.]

Everyone with one of his hands wrought
in the work, and with the other hand held
a weapon. Nehemiah. 4, 17.

[. . . held his weapon.—R.V.]

Let it be written among the laws of the
Persians and the Medes, that it be not altered.
Esther. 1, 19.

One that feared God, and eschewed evil.
Job. 1, 1.

From going to and fro in the earth, and
from walking up and down in it. 1, 7.

The Lord gave, and the Lord hath taken
away; blessed be the name of the Lord.
1, 21.

Skin for skin, yea all that a man hath will
he give for his life. 2, 4.

There the wicked cease from troubling;
and there the weary be at rest. 3, 17.

Which long for death, but it cometh not;
and dig for it more than for hid treasures.
3, 21.

In thoughts from the visions of the night,
when deep sleep falleth on men. 4, 13; 33, 15.

Shall a man be more pure than his Maker?
4, 17.

Man is born unto trouble, as the sparks fly
upward. 5, 7.

He taketh the wise in their own craftiness.
5, 13.

Thou shalt come to thy grave in a full
age, like as a shock of corn cometh in in his
season. 5, 26.

[. . . its season.—R.V.]

How forcible are right words! 6, 25.

[How forcible are words of uprightness!—
R.V.]

My days are swifter than a weaver's shuttle.
7, 6.

He shall return no more to his house,
neither shall his place know him any more.
7, 10.

I would not live alway. 7, 16.

Thine hands have made me and fashioned
me. 10, 8.

[. . . framed me and fashioned me.—
R.V.]

The land of darkness and the shadow of
death. 10, 21.

[. . . and of the shadow of death.—
R.V.]

Canst thou by searching find out God?
11, 7.

411b

No doubt but ye are the people, and wisdom
shall die with you. 12, 2.

With the ancient is wisdom; and in length
of days understanding. 12, 12.

[With aged men is wisdom; and in length
of days understanding.—R.V.]

Man that is born of a woman is of few
days, and full of trouble. 14, 1.

Miserable comforters are ye all. 16, 2.

The king of terrors. 18, 14.

I am escaped with the skin of my teeth.
19, 20.

I know that my redeemer liveth. 19, 25.

And though after my skin worms destroy
this body, yet in my flesh shall I see God.
19, 26.

[And after my skin hath been thus de-
stroyed, yet from my flesh shall I see God.—
R.V.]

Lo, these are parts of his ways: but how
little a portion is heard of him? but the
thunder of his power who can understand?
26, 14.

[Lo, these are but the outskirts of his
ways: and how small a whisper do we hear
of him! But the thunder of his power who
can understand?—R.V.]

My lips shall not speak wickedness, nor
my tongue utter deceit. 27, 4.

[Surely my lips shall not speak unrighteous-
ness, neither shall my tongue utter deceit.—
R.V.]

The price of wisdom is above rubies.
28, 18.

When the ear heard me, then it blessed
me; and when the eye saw me, it gave
witness to me. 29, 11.

[. . . witness unto me.—R.V.]

I caused the widow's heart to sing for joy.
29, 13.

I was eyes to the blind, and feet was I to
the lame. 29, 15.

I was a father to the poor. 29, 16.

[I was a father to the needy.—R.V.]

And now am I their song, yea, I am their
byword. 30, 9.

[And now I am become their song, yea, I
am a byword unto them.—R.V.]

To the house appointed for all living.
30, 23.

Behold, my desire is . . . that mine
adversary had written a book. 31, 35.

[And that I had the indictment which
mine adversary hath written.—R.V.]

He was righteous in his own eyes. 32, 1.

For I am full of matter, the spirit within
me constraineth me. 32, 18.

[For I am full of words; the spirit within
me constraineth me.—R.V.]

In a dream, in a vision of the night, when
deep sleep falleth upon men. 33, 15.

He multiplieth words without knowledge.
35, 16.

Who is this that darkeneth counsel by
words without knowledge? 38, 2.

Hitherto shalt thou come, but no further:
and here shall thy proud waves be stayed.
38, 11.

Canst thou bind the sweet influences of
Pleiades, or loose the bands of Orion? 38, 31.
[Canst thou bind the cluster of the Pleiades,
or loose the bands of Orion?—R.V.]

He saith among the trumpets, Ha, ha;
and he smelleth the battle afar off. 39, 25.
[As oft as the trumpet soundeth, he saith,
Aha! and he smelleth the battle afar off.—
R.V.]

His heart is as firm as a stone; yea, as hard
as a piece of the nether millstone. 41, 24.
[His heart is as firm as a stone; yea, firm
as the nether millstone.—R.V.]

Things too wonderful for me, which I
knew not. 42, 3.

I have heard of thee by the hearing of the
ear: but now mine eye seeth thee. 42, 5.
[I had heard, etc.—R.V.]

Nor sitteth in the seat of the scornful.
Psalms. 1, 1.

His leaf also shall not wither. 1, 3.
[Whose leaf also doth not wither.—R.V.]

Out of the mouth of babes and sucklings.
8, 2.

For thou hast made him a little lower
than the angels. 8, 5.
[For thou hast made him but little lower
than God.—R.V.]

[Alternative reading given: "than the
angels," Heb. Elohim.]

The fool hath said in his heart, there is no
God. 14, 1.

There is none that doeth good, no, not one.
14, 3.

He that sweareth to his own hurt, and
changeth not. 15, 4.

The lines are fallen unto me in pleasant
places. 16, 6.

Keep me as the apple of the eye. 17, 8.

He did fly upon the wings of the wind.
18, 10.

[He flew swiftly upon the wings of the
wind.—R.V.]

The heavens declare the glory of God; and
the firmament sheweth his handywork. 19, 1.

I may tell all my bones. 22, 17.

He maketh me to lie down in green pastures;
he leadeth me beside the still waters. 23, 2.

Though I walk through the valley of the
shadow of death. 23, 4.

Thy rod and thy staff they comfort me. 1b.

The strife of tongues. 31, 20.

I have been young, and now am old; yet
have I not seen the righteous forsaken, nor
his seed begging bread. 37, 25.

[... begging their bread.—R.V.]

I have seen the wicked in great power,
and spreading himself like a green bay tree.
37, 35.

[... like a green tree in its native soil.—
R.V.]

While I was musing the fire burned.
39, 3.

[... the fire kindled.—R.V.]

Lord, make me to know mine end, and the
measure of my days. 39, 4.

Every man at his best state is altogether
vanity. 39, 5.

[... best estate.—R.V.]

He heapeth up riches, and knoweth not
who shall gather them. 39, 6.

Blessed is he that considereth the poor.
41, 1.

As the hart panteth after the water brooks.
42, 1.

Deep calleth unto deep. 42, 7.

My tongue is the pen of a ready writer.
45, 1.

Beautiful for situation, the joy of the
whole earth, is Mount Zion. 48, 2.
[Beautiful in elevation; the joy, etc.—
R.V.]

Man being in honour abideth not: he is
like the beasts that perish. 49, 12.

[Man abideth not in honour: he is like the
beasts that perish.—R.V.]

The cattle upon a thousand hills. 50, 10.

Oh that I had wings like a dove! for then
would I fly away, and be at rest. 55, 6.

[Oh that I had wings like a dove: then
would I, etc.—R.V.]

We took sweet counsel together. 55, 14.

The words of his mouth were smoother
than butter, but war was in his heart; his
words were softer than oil, yet were they
drawn swords. 55, 21.

[His mouth was smooth as butter, but his
heart was war: his words were softer than
oil, yet were they drawn swords.—R.V.]

They are like the deaf adder that stoppeth
her ear; which will not hearken to the voice
of charmers, charming never so wisely.
58, 4 and 5.

[... which hearkeneth not to the voice
of charmers, charming never so wisely.—
R.V.]

Vain is the help of man. 60, 11.

If riches increase, set not your heart upon
them. 62, 10.

[... set not your heart thereon.—R.V.]

His enemies shall lick the dust. 72, 9.

For promotion cometh neither from the
east, nor from the west, nor from the south.

OLD TESTAMENT

413a

But God is the judge : he putteth down one, and setteth up another. 75, 6 and 7.

[For neither from the east, nor from the west, nor yet from the south, cometh lifting up. But God is the judge : he putteth down one, and lifteth up another.—R.V.]

They go from strength to strength. 84, 7.

Mercy and truth are met together ; righteousness and peace have kissed each other. 85, 10.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. 90, 4.

We spend our years as a tale that is told. 90, 9.

[We bring our years to an end as a tale that is told.—R.V.]

The days of our years are threescore years and ten. 90, 10.

So teach us to number our days, that we may apply our hearts unto wisdom. 90, 12.

As for man, his days are as grass : as a flower of the field, so he flourisheth. 103, 15.

The wind passeth over it, and it is gone ; and the place thereof shall know it no more. 103, 16.

And wine that maketh glad the heart of man. 104, 15.

Man goeth forth unto his work and to his labour until the evening. 104, 23.

They that go down to the sea in ships, that do business in great waters ; these see the works of the Lord, and his wonders in the deep. 107, 23 and 24.

I said in my haste, All men are liars. 116, 11.

[I said in my haste, All men are a lie.—R.V.]

Precious in the sight of the Lord is the death of his saints. 116, 15.

The stone which the builders refused is become the head stone of the corner. 118, 22.
[. . . the head of the corner.—R.V.]

Thy word is a lamp unto my feet, and a light unto my path. 119, 105.
[. . . and light unto my path.—R.V.]

Peace be within thy walls, and prosperity within thy palaces. 122, 7.

For so he giveth his beloved sleep. 127, 2.
[For so he giveth unto his beloved sleep.—R.V.]

Happy is the man that hath his quiver full of them. 127, 5.

Thy children like olive plants round about thy table. 128, 3.

I will not give sleep to mine eyes, or slumber to mine eyelids. 132, 4 ; and Proverbs 6, 4.

Behold, how good and how pleasant it is for brethren to dwell together in unity ! 133, 1.

413b

We hanged our harps upon the willows in the midst thereof. 137, 2.

[Upon the willows in the midst thereof we hanged up our harps.—R.V.]

If I forget thee, O Jerusalem, let my right hand forget her cunning. 137, 5.

If I take the wings of the morning, and dwell in the uttermost parts of the sea. 139, 9.

I am fearfully and wonderfully made. 139, 14.

Put not your trust in princes. 146, 3.

Surely in vain the net is spread in the sight of any bird. Proverbs. 1, 17.

[For in vain is the net spread in the eyes of any bird.—R.V.]

Wisdom crieth without ; she uttereth her voice in the streets. 1, 20.

[Wisdom crieth aloud in the street ; she uttereth her voice in the broad places.—R.V.]

Whom the Lord loveth he correcteth. 3, 12.

[Whom the Lord loveth he reproveth.—R.V.]

Her ways are ways of pleasantness, and all her paths are peace. 3, 17.

Wisdom is the principal thing ; therefore get wisdom : and with all thy getting get understanding. 4, 7.

[. Yea, with all thou hast gotten get understanding.—R.V.]

The shining light, that shineth more and more unto the perfect day. 4, 18.

Go to the ant, thou sluggard ; consider her ways, and be wise. 6, 6.

Yet a little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth, and thy want as an armed man. 6, 10 and 11 ; 24, 23.

[. so shall thy poverty come as a robber, and thy want as an armed man.—R.V.]

As an ox goeth to the slaughter. 7, 22 ; Jer. 11, 19.

[Like a gentle lamb that is led to the slaughter (Jer. 11, 19).—R.V.]

For wisdom is better than rubies. 8, 11.

Stolen waters are sweet. 9, 17.

A wise son maketh a glad father. 10, 1.

The memory of the just is blessed. 10, 7.

When pride cometh, then cometh shame. 11, 2.

In the multitude of counsellors there is safety. 11, 14 ; 24, 6.

He that is surety for a stranger shall smart for it. 11, 15.

A virtuous woman is a crown to her husband. 12, 4.

A righteous man regardeth the life of his beast. 12, 10.

- 414a
 Hope deferred maketh the heart sick. 13, 12.
 The way of transgressors is hard. 13, 15.
 [The way of the treacherous is rugged.—R.V.]
 He that spareth his rod hateth his son. 13, 24.
 Fools make a mock at sin. 14, 9.
 [The foolish make a mock at guilt.—R.V.]
 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. 14, 10.
 [. . . its bitterness; . . . its joy.—R.V.]
 In all labour there is profit. 14, 23.
 Righteousness exalteth a nation. 14, 34.
 A soft answer turneth away wrath. 15, 1.
 A merry heart maketh a cheerful countenance. 15, 13.
 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. 15, 17.
 A word spoken in due season, how good is it! 15, 23.
 [A word in due season, how good is it!—R.V.]
 A man's heart deviseth his way; but the Lord directeth his steps. 16, 9.
 Pride goeth before destruction, and an haughty spirit before a fall. 16, 18.
 The hoary head is a crown of glory, if it be found in the way of righteousness. 16, 31.
 [The hoary head is a crown of glory, it shall be found in the way of righteousness.—R.V.]
 A gift is as a precious stone in the eyes of him that hath it. 17, 8.
 He that repeateth a matter separateth very friends. 17, 9.
 [He that harpeth on a matter separateth chief friends.—R.V.]
 The beginning of strife is as when one letteth out water. 17, 14.
 He that hath knowledge spareth his words. 17, 27.
 [He that spareth his words hath knowledge.—R.V.]
 Even a fool, when he holdeth his peace, is counted wise. 17, 28.
 A wounded spirit who can bear? 18, 14.
 [A broken spirit who can bear?—R.V.]
 A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. 18, 24.
 [He that maketh many friends doeth it to his own destruction: but there is a friend that sticketh closer than a brother.—R.V.]
 He that hath pity upon the poor lendeth unto the Lord. 19, 17.
 Wine is a mocker, strong drink is raging. 20, 1.
 [Wine is a mocker, strong drink a brawler.—R.V.]
 Every fool will be meddling. 20, 1.
 [Every fool will be quarrelling.—R.V.]
 Even a child is known by his doings. 20, 11.
 [Even a child maketh himself known by his doings.—R.V.]
 The hearing ear, and the seeing eye. 20, 12.
 It is naught, it is naught, saith the buyer but when he is gone his way, then he boasteth. 20, 14.
 A good name is rather to be chosen than great riches. 22, 1.
 The rich and poor meet together: the Lord is the maker of them all. 22, 2.
 [The rich and the poor, etc.—R.V.]
 Train up a child in the way he should go: and when he is old, he will not depart from it. 22, 6.
 [. . . and even when he is old, etc.—R.V.]
 The borrower is servant to the lender. 22, 7.
 Remove not the ancient landmark. 22, 28; 23, 10.
 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. 22, 29.
 For riches certainly make themselves wings. 23, 5.
 Drowsiness shall clothe a man with rags. 23, 21.
 Look not thou upon the wine when it is red. 23, 31.
 At the last it biteth like a serpent, and stingeth like an adder. 23, 32.
 If thou faint in the day of adversity. 24, 10.
 A word fitly spoken is like apples of gold in pictures of silver. 25, 11.
 [. . . baskets of silver.—R.V.]
 For thou shalt heap coals of fire upon his head. 25, 22.
 As cold waters to a thirsty soul, so is good news from a far country. 25, 25.
 Answer not a fool according to his folly. 26, 4.
 Answer a fool according to his folly. 26, 5.
 As a dog returneth to his vomit, so a fool returneth to his folly. 26, 11.
 [As a dog that returneth to his vomit, so is a fool that repeateth his folly.—R.V.]
 Seest thou a man wise in his own conceit? there is more hope of a fool than of him. 26, 12.
 The slothful man saith, There is a lion in the way; a lion is in the streets. 26, 13.
 [The sluggard saith, etc.—R.V.]
 * "Naught" is here used in a sense different from "nought," and means worthless or bad. *The Vulgate* reads: "Malum est, malum est, dicit omnis emptor."

OLD TESTAMENT

415^a

The sluggard is wiser in his own conceit than seven men that can render a reason.

26, 16.

Whoso diggeth a pit shall fall therein.

26, 27.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

27, 1.

Open rebuke is better than secret love.

27, 5.

[Better is open rebuke than love that is hidden.—R.V.]

Faithful are the wounds of a friend.

27, 6.

A continual dropping in a very rainy day and a contentious woman are alike.

27, 15.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

27, 17.

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

27, 22.

[... in a mortar with a pestle among bruised corn, etc.—R.V.]

The wicked flee when no man pursueth; but the righteous are bold as a lion.

28, 1.

He that maketh haste to be rich shall not be innocent.

28, 20.

[... shall not be unpunished.—R.V.]

A man that flattereth his neighbour spreadeth a net for his feet.

29, 5.

[... a net for his steps.—R.V.]

Give me neither poverty nor riches; feed me with food convenient for me.

30, 8.

[... with the food that is needful for me.—R.V.]

The horseleach hath two daughters, crying, Give, give.

30, 15.

Who can find a virtuous woman? for her price is far above rubies.

31, 10.

[A virtuous woman who can find her? for her price, etc.—R.V.]

Her children arise up, and call her blessed.

31, 28.

[... rise up, etc.—R.V.]

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

Ecclesiastes. 1, 2; 11, 8.

What profit hath a man of all his labour which he taketh under the sun?

1, 3.

[What profit hath man of all his labour wherein he laboureth under the sun?—R.V.]

All the rivers run into the sea; yet the sea is not full.

1, 7.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

1, 8.

[All things are full of weariness; man cannot utter it; etc.—R.V.]

The thing that hath been, it is that which shall be, and that which is done is that which shall be done: and there is no new thing under the sun.

1, 9.

[That which hath been is that which shall

415^b

be; and that which hath been done is that which shall be done: and there is no new thing under the sun.—R.V.]

All is vanity and vexation of spirit. 1, 14. [All is vanity and a striving after wind.—R.V.]

In much wisdom is much grief.

1, 18.

He that increaseth knowledge increaseth sorrow.

1b.

Wisdom excelleth folly, as far as light excelleth darkness.

2, 13.

One event happeneth to them all.

2, 14.

To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die.

3, 1, 2.

Wherefore I praised the dead which are already dead more than the living which are yet alive.

4, 2.

But woe to him that is alone when he falleth.

4, 10.

A threefold cord is not quickly broken.

4, 12.

God is in heaven, and thou upon earth: therefore let thy words be few.

5, 2.

Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

5, 5.

The sleep of a labouring man is sweet.

5, 12.

A good name is better than precious ointment.

7, 1.

It is better to go to the house of mourning, than to go to the house of feasting.

7, 2.

For as the crackling of thorns under a pot, so is the laughter of the fool.

7, 6.

Better is the end of a thing than the beginning thereof.

7, 8.

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

7, 10.

Wisdom giveth life to them that have it.

7, 12.

[Wisdom preserveth the life of him that hath it.—R.V.]

In the day of prosperity be joyful, but in the day of adversity consider.

7, 14.

[... and in the day of adversity ...—R.V.]

Be not righteous over much.

7, 16.

God hath made man upright; but they have sought out many inventions.

7, 29.

To eat and to drink and to be merry.

8, 15; see also St. Luke 12, 19.

A living dog is better than a dead lion.

9, 4.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

9, 10.

The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. 9, 11.

Dead flies cause the ointment of the apothecary to send forth a stinking savour. 10, 1.

[Dead flies cause the ointment of the perfumer to send forth a stinking savour.—R.V.]

He that diggeth a pit shall fall into it. 10, 8.

Wine maketh merry: but money answereth all things. 10, 19.

[Wine maketh glad the life; and money answereth all things.—R.V.]

Curse not the king, nor not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. 10, 20.

Cast thy bread upon the waters: for thou shalt find it after many days. 11, 1.

In the place where the tree falleth, there it shall be. 11, 3.

[... shall it be.—R.V.]

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 11, 4.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. 11, 7.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth. 11, 9.

Childhood and youth are vanity. 11, 10.
[Youth and the prime of life are vanity.—R.V.]

Remember now thy Creator in the days of thy youth, while the evil days come not. 12, 1.

[Remember also thy Creator in the days of thy youth, or ever the evil days come.—R.V.]

And the grinders cease because they are few. 12, 3.

And the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets. 12, 5.

[And the grasshopper shall be a burden and the caper-berry shall fail: because, etc.—R.V.]

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. 12, 6.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. 12, 7.

[... or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it.—R.V.]

He gave good heed, and sought out, and set in order many proverbs. 12, 9.

[He pondered, and sought out, and set in order many proverbs.—R.V.]

The words of the wise are as goads. 12, 11.

Of making many books there is no end; and much study is a weariness of the flesh. 12, 12.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 12, 13.

[This is the end of the matter; all hath been heard: fear God, and keep his commandments, for this is the whole duty of men.—R.V.]

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. 12, 14.

[... every hidden thing, whether it be good or whether it be evil.—R.V.]

As the lily among thorns, so is my love among the daughters. 12, 15.

Song of Solomon.* 2, 2.

[As a lily among thorns, etc.—R.V.]

For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. 2, 11 and 12.

The little foxes, that spoil the vines. 2, 15.
[... spoil the vineyards.—R.V.]

I sleep, but my heart waketh. 5, 2.
[I was asleep, but my heart waked.—R.V.]

Love is strong as death; jealousy is cruel as the grave. 8, 6.

Many waters cannot quench love. 8, 7.

The ox knoweth his owner, and the ass his master's crib. Isaiah. 1, 3.

The whole head is sick, and the whole heart faint. 1, 5.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. 1, 6.

[... and festering sores: they have not been closed, neither bound up, neither mollified with oil.—R.V.]

Bring no more vain oblations; incense is an abomination unto me. 1, 13.

And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. 1, 31.

[And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.—R.V.]

They shall beat their swords into ploughshares, and their spears into pruning hooks. (See Joel 3, 10, and Micah 4, 3.) 2, 4.

OLD TESTAMENT

417a

To the moles and to the bats. 2, 20.
 Grind the faces of the poor. 3, 15.
 In that day seven women shall take hold of one man. 4, 1.
 [And seven women shall take hold of one man in that day.—R.V.]
 And he looked that it should bring forth grapes, and it brought forth wild grapes. 5, 2.
 And he looked for judgment, but behold oppression; for righteousness, but behold a cry. 5, 7.
 Woe unto them that join house to house, that lay field to field, till there be no place! 5, 8.
 [... till there be no room.—R.V.]
 Woe unto them that rise up early in the morning, that they may follow strong drink! 5, 11.
 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope! 5, 18.
 Woe unto them that call evil good, and good evil! 5, 20.
 Woe unto them that are wise in their own eyes! 5, 21.
 For all this his anger is not turned away, but his hand is stretched out still. 5, 25.
 I am a man of unclean lips. 6, 5.
 For a stone of stumbling and for a rock of offence. 8, 14.
 Wizards that peep, and that mutter. 8, 19.
 [Wizards that chirp and that mutter.—R.V.]
 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 9, 3.
 [Thou hast multiplied the nation, thou hast increased their joy: they joy, etc.—R.V.]
 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. 11, 6.
 [And the wolf shall dwell with the lamb, etc.—R.V.]
 Hell from beneath is moved for thee to meet thee at thy coming. 14, 9.
 How art thou fallen from heaven, O Lucifer, son of the morning! 14, 12.
 [How art thou fallen from heaven, O daystar, son of the morning.—R.V.]
 And in mercy shall the throne be established. 16, 5.
 [And a throne shall be established in mercy.—R.V.]
 Babylon is fallen, is fallen. (See Revelation 18, 2.) 21, 9.
 Watchman, what of the night? 21, 11.
 Let us eat and drink; for to-morrow we shall die. 22, 13.
 Whose merchants are princes. 23, 8.
 B.Q.

417b

A feast of fat things. 25, 6.
 But they also have erred through wine, and through strong drink. 28, 7.
 [But these also have erred through wine, and through strong drink are gone astray.—R.V.]
 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. 28, 10.
 [For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.—R.V.]
 We have made a covenant with death. 28, 15.
 Speak unto us smooth things; prophesy deceits. 30, 10.
 In quietness and in confidence shall be your strength. 30, 15.
 One thousand shall flee at the rebuke of one. 30, 17.
 This is the way, walk ye in it. 30, 21.
 But the liberal deviseth liberal things; and by liberal things shall he stand. 32, 8.
 [But the liberal deviseth liberal things; and in liberal things shall he continue.—R.V.]
 And the desert shall rejoice, and blossom as the rose. 35, 1.
 And sorrow and sighing shall flee away. 35, 10.
 Thou trustest in the staff of this broken reed, on Egypt; whereon, if a man lean, it will go into his hand and pierce it. (See 2 Kings 18, 21.) 36, 6.
 [... this bruised reed, even upon Egypt; whereon, etc.—R.V.]
 Set thine house in order. 38, 1.
 All flesh is grass, and all the goodliness thereof is as the flower of the field. 40, 6.
 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. 40, 15.
 They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. 40, 31.
 A bruised reed shall he not break, and the smoking flax shall he not quench. 42, 3.
 Seeing many things, but thou observest not. 42, 20.
 [Thou seest many things, but thou observest not.—R.V.]
 Shall the clay say to him that fashioneth it, What makest thou? 45, 9.
 In the furnace of affliction. 48, 10.
 There is no peace, saith the Lord, unto the wicked. (See Isaiah 57, 21.) 48, 22.
 Drunken, but not with wine. 51, 21.
 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. 52, 7.
 His visage was so marred more than any man. 52, 14.

OLD TESTAMENT

418a

418b

Who hath believed our report? 53, 1.
When we shall see him, there is no beauty
that we should desire him. 53, 2.
[When we see him, etc.—R.V.]

A man of sorrows, and acquainted with grief. 53, 3.

He was despised, and we esteemed him not. 1b.

He was afflicted, yet he opened not his
mouth: he is brought as a lamb to the
slaughter, and as a sheep before her shearers is
dumb, so he openeth not his mouth. 53, 7.

[He was oppressed yet he humbled himself
and opened not his mouth; as a lamb that
is led to the slaughter, and as a sheep that
before her shearers is dumb; yea, he opened
not his mouth.—R.V.]

He shall see of the travail of his soul, and
shall be satisfied. 53, 11.

Ho, every one that thirsteth, come ye to the
waters. 55, 1.

Without money and without price. 1b.

Wherefore do ye spend money for that which
is not bread? and your labour for that which
satisfieth not? 55, 2.

For my thoughts are not your thoughts,
neither are your ways my ways. 55, 8.

I will give them an everlasting name, that
shall not be cut off. 56, 5.

They are all dumb dogs, they cannot bark. 56, 10.

Their feet run to evil, and they make haste
to shed innocent blood. 59, 7.

We roar all like bears, and mourn sore like
doves.* 59, 11.

Beauty for ashes, the oil of joy for mourn-
ing, the garment of praise for the spirit of
heaviness. 61, 3.

[A garland for ashes . . .—R.V.]

I have trodden the wine-press alone. 63, 3.

I looked, and there was none to help. 63, 5.

All our righteousnesses are as filthy rags;
and we all do fade as a leaf. 64, 6.

[All our righteousnesses are as a polluted
garment; and we all do fade as a leaf.—R.V.]

The prophets prophesy falsely, and the
priests bear rule by their means; and my
people love to have it so: and what will ye
do in the end thereof? Jeremiah. 5, 31.

Saying, Peace, peace; when there is no
peace. 6, 14.

The harvest is past, the summer is ended,
and we are not saved. 8, 20.

Is there no balm in Gilead; is there no
physician there? 8, 22.

Oh that I had in the wilderness a lodging-
place of wayfaring men! 9, 2.

* See Shakespeare: "I will roar you as gently as
any sucking dove"—which may have been suggested
by this passage.

I was like a lamb or an ox that is brought
to the slaughter. 11, 19.

Can the Ethiopian change his skin, or the
leopard his spots? 13, 23.

The heart is deceitful above all things, and
desperately wicked. 17, 9.
[. . . and it is desperately sick.—R.V.]

They have digged a pit for my soul. 18, 20.

Weep ye not for the dead, neither bemoan
him: but weep sore for him that goeth away:
for he shall return no more, nor see his native
country. 22, 10.

O earth, earth, earth, hear the word of the
Lord. 22, 29.

The fathers have eaten a sour grape, and the
children's teeth are set on edge.* 31, 29.
[The fathers have eaten sour grapes and the
children's teeth are set on edge.—R.V.]

And seekest thou great things for thyself?
seek them not. 45, 5.

She that was great among the nations, and
princess among the provinces, how is she be-
come tributary! Lamentations. 1, 1.

Is it nothing to you, all ye that pass by?
behold, and see if there be any sorrow like
unto my sorrow, which is done unto me. 1, 12.

It is of the Lord's mercies that we are not
consumed, because his compassions fail not. 3, 22.

It is good for a man that he bear the yoke
in his youth. 3, 27.

He giveth his cheek to him that smiteth
him. 3, 30.

[Let him give his cheek to him that smiteth
him.—R.V.]

As if a wheel had been in the midst of a
wheel. Ezekiel. 10, 10.

[As if a wheel had been within a wheel.—
R.V.]

The fathers have eaten sour grapes, and the
children's teeth are set on edge. (See Jere-
miah 31, 29.) 18, 2.

We are not careful to answer thee in this
matter. Daniel. 3, 16.
[We have no need to answer thee in this
matter.—R.V.]

TEKEL; Thou art weighed in the balances,
and art found wanting. 5, 27.

According to the law of the Medes and
Persians, which altereth not. 6, 8.

For they have sown the wind, and they shall
reap the whirlwind. Hosea. 8, 7.

[For they sow the wind, and they shall reap
the whirlwind.—R.V.]

Ye have ploughed wickedness, ye have
reaped iniquity. 10, 13.

That which the palmerworm hath left hath
the locust eaten. Joel. 1, 4.

* See "Τὰ τῶν τεκόντων," κ.τ.λ., p. 478b.

APOCRYPHA

419a

Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 2, 28.

Multitudes, multitudes in the valley of decision. 3, 14.

Can two walk together, except they be agreed? Amos. 3, 3.
[Shall two walk together, except they have agreed?—R.V.]

As a firebrand plucked out of the burning. 4, 11.

Write the vision, and make it plain upon tables, that he may run that readeth it.* Habakkuk. 2, 2.

* "He that runs may read." The inverted form of this text is from Cowper's "Tirocinium." The Septuagint text is:

ὅπως διώκῃ ὁ ἀναγινώσκων αὐτά.
This has been alleged to mean "That he that reads may make haste to escape." But Jerome interpreted the passage as meaning that the writing was to be so plain that the reader might run and not be impeded from reading by his speed. Grotius considered it to mean "that it was to be so written that the reader should be quick in comprehending it"; or able to

419b

A brand plucked out of the fire.

Zechariah. 3, 2.

For who hath despised the day of small things? 4, 10.

They made their hearts as an adamant stone. 7, 12.

Prisoners of hope. 9, 12.

Woe to the idle shepherd that leaveth the flock! 11, 17.

[Woe to the worthless shepherd . . .—R.V.]

With which I was wounded in the house of my friends. 13, 6.

Have we not all one father? hath not one God created us? Malachi. 2, 10.

Those that oppress the hireling in his wages. 3, 5.

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. (See "Wisdom of Solomon" 5, 6.) 4, 2.
[In R.V. Sun is given with a small "s."]

read it easily. The R.C. translation from the Vulgate ("Ut percurrat qui legerit eum") gives the passage: "That he that readeth it may run over it."

APOCRYPHA.

Women are strongest: but above all things Truth beareth away the victory.

i Esdras. 3, 12.

As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. 4, 38.

[But truth abideth, and is strong for ever; she liveth and conquereth for evermore.—R.V.]

Great is Truth, and mighty above all things. 4, 41.

[. . . and strong above all things.—R.V.]

Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

Tobit. 4, 7.

[. . .; turn not thy face . . .—R.V.]

If thou hast abundance, give alms accordingly; if thou hast but a little, be not afraid to give according to that little. 4, 8.

[As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little.—R.V.]

But they that sin are enemies to their own life. 12, 10.

Love righteousness, ye that be judges of the earth. Wisdom of Solomon. 1, 1.

Let us crown ourselves with rosebuds, before they be withered.* 2, 8.

We fools accounted his life madness, and

his end to be without honour: How is he numbered among the children of God, and his lot is among the saints! 5, 4 and 5.

[. . . his end without honour; How was he numbered among sons of God? And how is his lot among saints?—R.V.]

For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. 6, 6.

[For the man of low estate may be pardoned in mercy, But mighty men shall be searched out mightily.—R.V.]

He hath made the small and the great, and careth for all alike. 6, 7.

[It is he that hath made both small and great, And alike he taketh thought for all.—R.V.]

The earthy tabernacle weigheth down the mind that museth upon many things. 9, 15.
[The earthly frame lieth heavy on a mind that is full of cares.—R.V.]

Wise sayings, dark sentences, and parables, and certain particular antient godly stories of men that pleased God.

Ecclesiasticus. (Prologue attributed by some to Athanasius.)

[Not in R.V.]

Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is faint-hearted! 2, 12 and 13.

[Woe unto fearful hearts, and to faint hands, And to the sinner that goeth two ways! Woe unto the faint heart.—R.V.]

He that honoureth his father shall have a long life. 3, 6.

* See Herrick (p. 164b).

[He that giveth glory to his father shall have length of days.—R.V.]

Be not curious in unnecessary matters : for more things are shewed unto thee than men understand. 3, 23.

[Be not over busy in thy superfluous works : for more things are showed unto thee than men can understand.—R.V.]

There is a shame which is glory and grace. 4, 21.

Be not as a lion in thy house, nor frantick among thy servants. 4, 30.

[. . . fanciful among thy servants.—R.V.]

A faithful friend is the medicine of life. 6, 16.

[. . . a medicine of life.—R.V.]

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. 7, 36.

[In all thy matters remember thy last end, and thou shalt never do amiss.—R.V.]

Rejoice not over thy greatest enemy being dead, but remember that we die all. 8, 7.

[Rejoice not over one that is dead : Remember that we die all.—R.V.]

Despise not the discourse of the wise, but acquaint thyself with their proverbs : for of them thou shalt learn instruction. 8, 8.

[Neglect not the discourse of the wise, And be conversant with their proverbs, for of, etc. . . —R.V.]

Miss not the discourse of the elders. 8, 9.

[. . . of the aged.—R.V.]

Open not thine heart to every man. 8, 19.

Forsake not an old friend ; for the new is not comparable to him : a new friend is as new wine ; when it is old, thou shalt drink it with pleasure. 9, 10.

[. . . As new wine, so is a new friend ; if it become old, thou shalt drink it with gladness.—R.V.]

Judge none blessed before his death. 11, 28.

[Call no man blessed before his death.—R.V.]

He that toucheth pitch shall be defiled therewith. 13, 1.

[" Therewith " omitted in R.V.]

How agree the kettle and the earthen pot together ? 13, 2.

[What fellowship shall the earthen pot have with the kettle ?—R.V.]

With much communication will he tempt thee, and smiling upon thee will get out thy secrets. 13, 11.

[With much talk will he try thee, And in a smiling manner will search thee out.—R.V.]

Be not made a beggar by banqueting upon borrowing. 18, 33.

He that contemneth small things shall fall by little and little.* 19, 1.

[He that despiseth small things shall fall by little and little.—R.V.]

Believe not every tale. 19, 15

[Trust not every word.—R.V.]

Make little weeping for the dead, for he is at rest. 22, 11.

[Weep more sweetly for the dead, because he hath found rest.—R.V.]

All wickedness is but little to the wickedness of a woman. 25, 19.

[All malice is but little to the malice of a woman.—R.V.]

Remember thy end, and let enmity cease. 28, 6.

[Remember thy last end, and cease from enmity.—R.V.]

The stroke of the whip maketh marks in the flesh ; but the stroke of the tongue breaketh bones. 28, 17.

[The stroke of a whip maketh a mark in the flesh ; but the stroke of a tongue will break bones.—R.V.]

Envy and wrath shorten the life. 30, 24.

[. . . shorten a man's days.—R.V.]

Leave off first for manners' sake. 31, 17.

[Be first to leave off for manners' sake.—R.V.]

Let thy speech be short, comprehending much in few words. 32, 8.

[Sum up thy speech, many things in few words.—R.V.]

Leave not a stain in thine honour. 33, 22.

[Bring not . . . —R.V.]

Divinations, and soothsayings, and dreams are vain. 34, 5.

With him is no respect of persons. 35, 12.

There is a friend, which is only a friend in name. 37, 1.

For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. 37, 14.

[For a man's soul is sometime wont to bring him tidings more than seven watchmen, that sit on high on a watch-tower.—R.V.]

Honour a physician with the honour due unto him. 38, 1.

[Honour a physician according to thy need of him.—R.V.]

Remember the last end. 38, 20.

[Remembering the last end.—R.V.]

Whose talk is of bullocks. 38, 25.

[Whose discourse is of the stock of bulls.—R.V.]

The noise of the hammer and the anvil is ever in his ears. 38, 28.

[The noise of the hammer will be ever in his ear.—R.V.]

Without these [the handicrafts] cannot a city be inhabited. 38, 32.

[. . . shall not a city be inhabited.—R.V.]

Better it is to die than to beg. 40, 28.

A good name endureth for ever. 41, 13.

[A good name continueth for ever.—R.V.]

* See Emerson (p. 132b note).

NEW TESTAMENT

421a

A man that hideth his foolishness is better than a man that hideth his wisdom. 41, 15.
[Better is a man that hideth his foolishness than . . .—R.V.]

Let us now praise famous men. 44, 1.

All these were honoured in their generations, and were the glory of their times. 44, 7.
[. . . were a glory in their days.—R.V.]

There be of them, that have left a name behind them. 44, 8.

Their bodies are buried in peace; but their name liveth for evermore. 44, 14.

421b

[Their bodies were buried in peace, And their name liveth to all generations.—R.V.]

But we fight for our lives and our laws.
1 Maccabees. 3, 21.

It is a foolish thing to make a long prologue, and to be short in the story itself.

2 Maccabees. 2, 32.
[. . . to make a long prologue to the history, and to abridge the history itself.—R.V.]

It was an holy and good thought. 12, 45.
[Holy and godly was the thought.—R.V.]

Nicanor lay dead in his harness. 15, 28.
[Nicanor lying dead in full armour.—R.V.]

NEW TESTAMENT.

Rachel weeping for her children, and would not be comforted, because they are not.

Gospel according to St. Matthew. 2, 18.
[Rachel weeping for her children; and she would not be comforted, because they are not.—R.V.]

The voice of one crying in the wilderness.

3, 3.
(Also Mark 1, 3; Luke 3, 4; John 1, 23.)

And now also the axe is laid unto the root of the trees.

3, 10.
[And even now is the axe laid . . .—R.V.]
(See Luke 3, 9.)

Man shall not live by bread alone. (Also Luke 4, 4.)

Blessed are the meek: for they shall inherit the earth. 5, 5.

Blessed are the pure in heart. 5, 8.

Blessed are the peace-makers. 5, 9.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? (See Mark 9, 50; Luke 14, 34.)

5, 13.
[. . . its savour, etc.—R.V.]

Ye are the light of the world. A city that is set on an hill cannot be hid. 5, 14.

[A city set on a hill cannot be hid.—R.V.]

Neither do men light a candle, and put it under a bushel. (See Mark 4, 21.) 5, 15.

[Neither do men light a lamp . . . etc.—R.V.]

Agree with thine adversary quickly, whiles thou art in the way with him. 5, 25.

[. . . whiles thou art with him in the way.—R.V.]

Till thou hast paid the uttermost farthing. (See Luke 12, 59.) 5, 26.

[Till thou have paid the last farthing.—R.V.]

Let your communication be, Yea, yea; Nay, nay. 5, 37.

[Let your speech be . . .—R.V.]

An eye for an eye, and a tooth for a tooth. 5, 38.

Whosoever shall smite thee on thy right cheek, turn to him the other also. (See Luke 6, 29.) 5, 39.

[Whosoever smiteth thee on thy right cheek, . . .—R.V.]

Love your enemies. (See Luke 6, 27.) 5, 44.

He maketh his sun to rise on the evil and on the good. 5, 45.

[. . . on the evil and the good.—R.V.]

Take heed that ye do not your alms before men, to be seen of them. 6, 1.

[Take heed that ye do not your righteousness before men, to be seen of them.—R.V.]

Let not thy left hand know what thy right hand doeth. 6, 3.

Use not vain repetitions. 6, 7.

Where moth and rust doth corrupt, and where thieves break through and steal. 6, 19.

[Where moth and rust do consume, . . .—R.V.]

For where your treasure is, there will your heart be also. (See Luke 12, 34.) 6, 21.

[For where thy treasure is, there will thy heart be also.—R.V.]

No man can serve two masters. (See Luke 16, 13.) 6, 24.

Ye cannot serve God and mammon. (See Luke 16, 13.) 16.

Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (See Luke 12, 27.) 5, 28 and 29.

[. . . neither do they spin: yet I say . . .—R.V.]

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. 6, 34.

[Be not therefore anxious for the morrow: for the morrow will be anxious for itself. . . .—R.V.]

Judge not, that ye be not judged. (See Luke 6, 37.) 7, 1.

Neither cast ye your pearls before swine. 7, 6.

[Neither cast ye your pearls before the swine.—R.V.]

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (See Luke 11, 9.) 7, 7.

What man is there of you, whom if his son ask bread, will he give him a stone? (See Luke 11, 11.) 7, 9.

[Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone?—R.V.]

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. (See Luke, 6, 31.) 7, 12.

[All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.—R.V.]

Wide is the gate, and broad is the way, that leadeth to destruction. 7, 13.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7, 15.

[... but inwardly are ravening wolves.—R.V.]

Ye shall know them by their fruits.* 7, 16.

[By their fruits ye shall know them.—R.V.]

By their fruits ye shall know them. 7, 20.

A foolish man, which built his house upon the sand. (See Luke 6, 49.) 7, 26.

And great was the fall of it. 7, 27.

[And great was the fall thereof.—R.V.]

I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh. 8, 9.

[I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth... —R.V.]

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 8, 20.

[... and the birds of the heaven have nests... —R.V.]

Follow me; and let the dead bury their dead. (See Luke 9, 60.) 8, 22.

[Follow me; and leave the dead to bury their own dead.—R.V.]

They that be whole need not a physician, but they that are sick. 9, 12.

[They that are whole have no need of a physician, but they that are sick.—R.V.]

No man putteth a piece of new cloth unto an old garment. (See Mark 3, 21.) 9, 16.

[And no man putteth a piece of undressed cloth upon an old garment.—R.V.]

Neither do men put new wine into old bottles. (See Mark 3, 22.) 9, 17.

* "He who sows thorns will not gather grapes with them."—Arabic Proverb. See also Cicero: "Ut sementem feceris ita metes." (As you do your sowing, so shall you reap.)

[Neither do men put new wine into old wineskins.—R.V.]

The maid is not dead, but sleepeth. (See Mark 5, 39; Luke 8, 52.) 9, 24.

[The damsel is not dead, but sleepeth.—R.V.]

The harvest truly is plenteous, but the labourers are few. (See Luke 10, 2.) 9, 37.

Be ye therefore wise as serpents, and harmless as doves. 10, 16.

Preach ye upon the housetops. 10, 27.

[Proclaim upon the housetops.—R.V.]

The very hairs of your head are all numbered. (See Luke 21, 18.) 10, 30.

A man's foes shall be they of his own household. 10, 36.

What went ye out into the wilderness to see? A reed shaken with the wind? (See Luke 7, 24.) 11, 7.

[... into the wilderness to behold?—R.V.]

We have piped unto you, and ye have not danced. (See Luke 7, 32.) 11, 17.

[We piped unto you, and ye did not dance.—R.V.]

Wisdom is justified of her children. (See Luke 7, 35.) 11, 19.

[Wisdom is justified by her works.—R.V.]

Come unto me, all ye that labour and are heavy laden. 11, 28.

He that is not with me is against me. (See Mark 9, 40; Luke 9, 50; 11, 23.) 12, 30.

The tree is known by his fruit. (See Luke 6, 44.) 12, 33.

[... its fruit.—R.V.]

Out of the abundance of the heart the mouth speaketh. (See Luke 6, 45.) 12, 34.

By thy words thou shalt be condemned. 12, 37.

Empty, swept, and garnished. (See Luke 11, 25.) 12, 44.

The last state of that man is worse than the first. (See Luke 11, 26.) 12, 45.

[... becometh worse than the first.—R.V.]

An enemy hath done this. 13, 28.

When he had found one pearl of great price. 13, 46.

[Having found... —R.V.]

A prophet is not without honour, save in his own country, and in his own house. (See Mark 6, 4; Luke 4, 24; John 4, 44.) 13, 57.

Be of good cheer; it is I, be not afraid. (See Mark 6, 50; John 6, 20.) 14, 27.

The tradition of the elders. (See Mark 7, 3.) 15, 2.

They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (See Luke 6, 39.) 15, 14.

[They are blind guides. And if the blind

NEW TESTAMENT

423a

guide the blind, both shall fall into a pit.—
[R.V.]

The dogs eat of the crumbs which fall from
their masters' table. (See Mark 7, 28.)

15, 27.

Can ye not discern the signs of the times?

16, 3.

[Ye cannot discern the signs of the times.—
R.V.]

Get thee behind me, Satan. (See Mark 8,
33.)

16, 23.

For what is a man profited, if he shall gain
the whole world, and lose his own soul? (See
Mark 8, 36; Luke 9, 23.)

16, 26.

[For what shall a man be profited, if he
shall gain the whole world, and forfeit his own
soul?—R.V.]

Lord, it is good for us to be here. (See
Mark 9, 5; Luke 9, 33.)

17, 4.

Pay me that thou owest.

18, 28.

[Pay what thou owest.—R.V.]

And they twain shall be one flesh. (See
Mark 10, 8.)

19, 5.

[And the twain shall become one flesh.—
R.V.]

What therefore God hath joined together,
let not man put asunder. (See Mark 10, 9.)

19, 6.

It is easier for a camel to go through the
eye of a needle, than for a rich man to enter
into the kingdom of God. (See Mark 10, 25.)

19, 24.

[It is easier for a camel to go through a
needle's eye . . . —R.V.]

But many that are first shall be last; and
the last shall be first. (See Mark 10, 31;
Luke 13, 30.)

19, 30.

[But many shall be last that are first; and
first that are last.—R.V.]

Why stand ye here all the day idle?

20, 6.

Equal unto us, which have borne the burden
and heat of the day.

20, 12.

[. . . the burden of the day and the
scorching heat.—R.V.]

Is it not lawful for me to do what I will with
mine own? Is thine eye evil, because I am
good?

20, 15.

[. . . mine own? or is thine eye evil . . .
—R.V.]

My house shall be called the house of prayer;
but ye have made it a den of thieves. (See
Mark 11, 17; Luke 19, 46.)

21, 13.

[My house shall be called a house of prayer:
but ye make it a den of robbers.—R.V.]

Out of the mouth of babes and sucklings
thou hast perfected praise.

21, 16.

A man which had not on a wedding garment.

22, 11.

Cast him into outer darkness: there shall
be weeping and gnashing of teeth.

22, 13.

[Cast him out into the outer darkness; there
shall be the weeping and gnashing of teeth.—
R.V.]

423b

For many are called, but few are chosen.

22, 14.

[For many are called, but few chosen.—
R.V.]

Whose is this image and superscription?
(See Mark 12, 16; Luke 20, 24.)

22, 20.

Render therefore unto Cæsar the things
which are Cæsar's; and unto God the things
that are God's. (See Mark 12, 17; Luke 20,
25.)

22, 21.

[. . . Cæsar the things that are Cæsar's,
. . . —R.V.]

And last of all the woman died also. (See
Mark 12, 22; Luke 20, 32.)

22, 27.

[And after them all the woman died.—R.V.]

But all their works they do for to be seen
of men: they make broad their phylacteries,
and enlarge the borders of their garments, And
love the uppermost rooms at feasts, and the
chief seats in the synagogues, and greetings
in the markets, and to be called of men, Rabbi,
Rabbi. But be not ye called Rabbi: for one
is your Master, even Christ; and all ye are
brethren. (See Mark 12, 38; Luke 11, 43.)

23, 5 to 8.

[. . . for they make broad their phylac-
teries . . . and love the chief place at feasts,
and the chief seats in the synagogues, and the
salutations in the market places, and to be
called of men, Rabbi. But be not ye called
Rabbi: for one is your teacher, and all ye are
brethren.—R.V.]

And whosoever shall exalt himself shall be
abased; and he that shall humble himself
shall be exalted. (See Luke 14, 11.)

23, 12.

[. . . shall be humbled; and whosoever
shall humble himself shall be exalted.—R.V.]

Ye pay tithe of mint and anise and cummin,
and have omitted the weightier matters of the
law, judgment, mercy, and faith. (See Luke
11, 42.)

23, 23.

[Ye tithe the mint and anise and cummin, and
have left undone the weightier matters of the
law, judgement, and mercy, and faith.—R.V.]

Ye blind guides, which strain at a gnat, and
swallow a camel.

23, 24.

[Ye blind guides, which strain out the gnat,
and swallow the camel.—R.V.]

Ye are like unto whited sepulchres, which
indeed appear beautiful outward, but are
within full of dead men's bones, and of all
uncleanness.

23, 27.

[. . . which outwardly appear beautiful,
but inwardly are full of dead men's bones, and
of all uncleanness.—R.V.]

Wars and rumours of wars.

24, 6.

The end is not yet.

1b.

For wheresoever the carcase is, there will
the eagles be gathered together. (See Luke
17, 37.)

24, 28.

Well done, thou good and faithful servant.

25, 21.

[Well done, good and faithful servant.—
R.V.]

Reaping where thou hast not sown, and

gathering where thou hast not strawed. (See Luke 19, 21.) 25, 24.

[Reaping where thou didst not sow, and gathering where thou didst not scatter.—R.V.]

For unto everyone that hath shall be given. (See Mark 4, 25.) 25, 29.

I was a stranger, and ye took me in. 25, 35.

To what purpose is this waste ? 26, 8.

Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. (See Mark 13, 33 ; 14, 38 ; Luke 22, 40, 46.) 26, 41.

His blood be on us, and on our children. 27, 25.

So the last error shall be worse than the first. 27, 64.

[And the last error will be worse than the first.—R.V.]

Behold, I send my messenger before thy face. (See Luke 7, 27.)

Gospel according to St. Mark. 1, 2.

The sabbath was made for man, and not man for the sabbath. 2, 27.

And if a house be divided against itself, that house cannot stand. (See Luke 11, 17.) 3, 25.

[. . . will not be able to stand.—R.V.]

He that hath ears to hear, let him hear. 4, 9.

[Who hath ears to hear, let him hear.—R.V.]

My name is Legion : for we are many. (See Luke 8, 30.) 5, 9.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. 5, 26.

Where their worm dieth not, and the fire is not quenched. 9, 44 (also 46 and 48).

Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. (See Matt. 19, 13 ; Luke 18, 15.) 10, 14.

[Suffer the little children to come unto me ; forbid them not : for of such . . . —R.V.]

Which devour widows' houses, and for a pretence make long prayers. (See Matt. 23, 14.) 12, 40.

And shall shew signs and wonders, to seduce, if it were possible, even the elect. (See Matt. 24, 24.) 13, 22.

[And shall shew signs and wonders, that they may lead astray, if possible, the elect.—R.V.]

For ye have the poor with you always. (See Matt. 26, 11 ; John 12, 8.) 14, 7.

[For ye have the poor always with you.—R.V.]

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Gospel according to St. Luke. 1, 79.

[To shine upon them that sit in darkness

and the shadow of death ; To guide our feet into the way of peace.—R.V.]

On earth peace, good will towards men. 2, 14.

[And on earth peace among men in whom he is well pleased.—R.V.]

Lord, now lettest thou thy servant depart in peace, according to thy word. 2, 29.

[Now lettest thou thy servant depart, O Lord, according to thy word, in peace.—R.V.]

And Jesus increased in wisdom and stature. 2, 52.

[And Jesus advanced in wisdom and stature.—R.V.]

Be content with your wages. 3, 14.

Physician, heal thyself.* 4, 23.

Woe unto you, when all men shall speak well of you. 6, 26.

When ye go out of that city, shake off the very dust from your feet for a testimony against them. 9, 5.

[When ye depart from that city, shake off the dust from your feet . . . —R.V.]

The labourer is worthy of his hire. 10, 7.

And fell among thieves. 10, 30.

[And fell among robbers.—R.V.]

He passed by on the other side. 10, 31.

Go, and do thou likewise. 10, 37.

But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her. 10, 42.

[. . . for Mary hath chosen the good part.—R.V.]

He that is not with me is against me. 11, 23.

Woe unto you, lawyers ! for ye have taken away the key of knowledge. 11, 52.

[. . . for ye took away the key of knowledge.—R.V.]

Take thine ease, eat, drink, and be merry. 12, 19.

Let your loins be girded about, and your lights burning. 12, 35.

[. . . your lamps burning.—R.V.]

Friend, go up higher. 14, 10.

I have married a wife, and therefore I cannot come. 14, 20.

Wasted his substance with riotous living. 15, 13.

The husks that the swine did eat. 15, 16.

And bring hither the fatted calf, and kill it. 15, 23.

[And bring the fatted calf . . . —R.V.]

The children of this world are in their generation wiser than the children of light. 16, 8.

[The sons of this world are for their own generation wiser than the sons of light.—R.V.]

* Arabic proverb.

NEW TESTAMENT

425a

Make to yourselves friends of the mammon of unrighteousness. 16, 9.

[Make to yourselves friends by means of the mammon of unrighteousness.—R.V.]

Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 16, 26.

[. . . a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.—R.V.]

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 17, 2.

[It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.—R.V.]

We are unprofitable servants: we have done that which was our duty to do. 17, 10.

[. . . which it was our duty to do.—R.V.]

Remember Lot's wife. 17, 32.

Men ought always to pray, and not to faint. 18, 1.

[They ought always . . .—R.V.]

How hardly shall they that have riches enter into the kingdom of God! (See Mark 10, 24.) 18, 24.

Out of thine own mouth will I judge thee. 19, 22.

If these should hold their peace, the stones will immediately cry out. 19, 40.

[If these shall hold their peace, the stones will cry out.—R.V.]

In your patience possess ye your souls. 21, 19.

[In your patience ye shall win your souls.—R.V.]

Nevertheless not my will, but thine, be done. 22, 42.

If they do these things in a green tree, what shall be done in the dry? 23, 31.

[. . . the green tree . . .—R.V.]

Father, forgive them; for they know not what they do. 23, 34.

Father, into thy hands I commend my spirit. 23, 46.

Why seek ye the living among the dead? 24, 5.

And their words seemed to them as idle tales. 24, 11.

He came unto his own, and his own received him not.

Gospel according to St. John. 1, 11.

[He came unto his own, and they that were his own received him not.—R.V.]

Whose shoe's latchet I am not worthy to unloose. 1, 27.

[The latchet of whose shoe I am not worthy to unloose.—R.V.]

425b

Can there any good thing come out of Nazareth? 1, 46.

[Can any good thing . . .—R.V.]

Behold an Israelite indeed, in whom is no guile! 1, 47.

The zeal of thine house hath eaten me up. 2, 17.

[The zeal of thine house shall eat me up.—R.V.]

The wind bloweth where it listeth. 3, 8.

Men loved darkness rather than light, because their deeds were evil. 3, 19.

[Men loved the darkness rather than the light; for their works were evil.—R.V.]

He must increase, but I must decrease. 3, 30.

God is a Spirit: and they that worship him must worship him in spirit and in truth. 4, 24.

[. . . must worship in spirit and truth.—R.V.]

White already to harvest. 4, 35.

[. . . unto harvest.—R.V.]

Passed from death unto life. 5, 24.

[Passed out of death into life.—R.V.]

He was a burning and a shining light. 5, 35.

[He was the lamp that burneth and shineth.—R.V.]

Search the scriptures. 5, 39.

[Ye search the scriptures.—R.V.]

What are they among so many? 6, 9.

[What are these among so many?—R.V.]

Gather up the fragments that remain, that nothing be lost. 6, 12.

[Gather up the broken pieces which remain over, that nothing be lost.—R.V.]

It is the spirit that quickeneth. 6, 63.

Judge not according to the appearance. 7, 24.

[. . . according to appearance.—R.V.]

He that is without sin among you, let him first cast a stone at her. 8, 7.

The truth shall make you free. 8, 32.

He is a liar, and the father of it. 8, 44.

[. . . and the father thereof.—R.V.]

The night cometh, when no man can work. 9, 4.

And other sheep I have, which are not of this fold. 10, 16.

For the poor always ye have with you. (See also Matt. 26, 11; Mark 14, 7.) 12, 8.

[For the poor ye have always with you.—R.V.]

Walk while ye have the light. 12, 35.

For they loved the praise of men more than the praise of God. 12, 43.

[For they loved the glory of men more than the glory of God.—R.V.]

NEW TESTAMENT

426a

By this shall all men know that ye are my disciples, if ye have love one to another. 13, 35.

Let not your heart be troubled. 14, 1.

In my Father's house are many mansions. 14, 2.

Greater love hath no man than this, that a man lay down his life for his friends. 15, 13.

They hated me without a cause. 15, 25.

I have yet many things to say unto you, but ye cannot bear them now. 16, 12.

Pilate saith unto him, What is truth? 18, 38.

Now Barabbas was a robber. 18, 40.

What I have written I have written. 19, 22.

Be not faithless, but believing. 20, 27.

The disciple whom Jesus loved. 21, 20.

Even the world itself could not contain the books that should be written. 21, 25.
[. . . would not contain the books that should be written.—R.V.]

His bishoprick let another take. Acts of the Apostles. 1, 20.

[His office let another take.—R.V.]

Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. 2, 17.

My flesh shall rest in hope. 2, 26.
[. . . shall dwell in hope.—R.V.]

Silver and gold have I none; but such as I have give I thee. 3, 6.
[. . . but what I have, that give I thee.—R.V.]

They took knowledge of them, that they had been with Jesus. 4, 13.

If this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 5, 38, 39.

[If this counsel or this work be of men, it will be overthrown: But if it is of God, ye will not be able to overthrow them: lest haply ye be found even to be fighting against God.—R.V.]

Till another king arose, which knew not Joseph. (See Exodus 1, 8.) 7, 18.

[Till there arose another king over Egypt, which knew not Joseph.—R.V.]

Who made thee a ruler and a judge over us? 7, 27.

Lay not this sin to their charge. 7, 60.

Thou hast neither part nor lot in this matter. 8, 21.

Thou art in the gall of bitterness, and in the bond of iniquity. 8, 23.

It is hard for thee to kick against the pricks.* 9, 5.
[Omitted in R.V.]

* Πρὸς κέντρα μὴ λόκτιζε.—Eschylus, Agamemnon, line 1635.—"Do not kick against the pricks."

426b

What God hath cleansed, that call not thou common. 10, 15.

[What God hath cleansed, make not thou common.—R.V.]

God is no respecter of persons. 10, 34.

The unbelieving Jews. 14, 2.

[The Jews that were disobedient.—R.V.]

We also are men of like passions with you. 14, 15.

Come over into Macedonia, and help us. 16, 9.

Certain lewd fellows of the baser sort. 17, 5.
[Certain vile fellows of the rabble.—R.V.]

I perceive that in all things ye are too superstitious. 17, 22.

[In all things I perceive that ye are somewhat superstitious.—R.V.]

To the Unknown God. 17, 23.

[To an unknown God.—R.V.]

In him we live, and move, and have our being. 17, 28.

And Gallio cared for none of those things. 18, 17.

[. . . these things.—R.V.]

Mighty in the scriptures. 18, 24.

Great is Diana of the Ephesians. 19, 28.

The law is open. 19, 38.

[The courts are open.—R.V.]

It is more blessed to give than to receive. 20, 35.

Brought up in this city at the feet of Gamaliel. 22, 3.

A conscience void of offence toward God, and toward men. 24, 16.

[. . . toward God and men away.—R.V.]

When I have a convenient season, I will call for thee. 24, 25.

[. . . I will call thee unto me.—R.V.]

I appeal unto Cæsar. 25, 11.

After the most straitest sect of our religion I lived a Pharisee. 26, 5.

[After the straitest sect . . .—R.V.]

Much learning doth make thee mad. 26, 24.
[Thy much learning doth turn thee to madness.—R.V.]

Words of truth and soberness. 26, 25.

This thing was not done in a corner. 26, 26.

Almost thou persuadest me to be a Christian. 26, 28.

[With but little persuasion thou wouldest fain make me a Christian.—R.V.]

Without ceasing I make mention of you always in my prayers.

Epistle to the Romans. 1, 9.

[Unceasingly I make mention of you, always in my prayers making request, etc.—R.V.]

The just shall live by faith. (See Hebrews 10, 38.) 1, 17.

[The righteous shall live by faith.—R.V.]

NEW TESTAMENT

427a

Served the creature more than the Creator.

1, 20.

[. . . the creature rather than the Creator.

—R.V.]

There is no respect of persons with God.

2, 11.

As some affirm that we say, Let us do evil,
that good may come.

3, 8.

There is no fear of God before their eyes.

3, 18.

Who against hope believed in hope.

4, 18.

[Who in hope believed against hope.—R.V.]

Hope maketh not ashamed.

5, 5.

[Hope putteth not to shame.—R.V.]

The wages of sin is death.

6, 23.

For the good that I would I do not: but
the evil which I would not, that I do.

7, 19.

[For the good which I would I do not:
but the evil which I would not, that I practise.

—R.V.]

Who shall deliver me from the body of
this death?

7, 24.

[Who shall deliver me out of the body
. . . —R.V.]

To be carnally minded is death.

8, 6.

[The mind of the flesh is death.—R.V.]

All things work together for good to them
that love God.

8, 28.

[To them that love God all things work
together for good.—R.V.]

A stumbling-stone and rock of offence.
(See 1 Peter 2, 8.)

9, 33.

[A stone of stumbling and a rock of offence.
—R.V.]

A zeal of God, but not according to know-
ledge.

10, 2.

[A zeal for God . . . —R.V.]

Abhor that which is evil; cleave to that
which is good.

12, 9.

Not slothful in business; fervent in spirit.

12, 11.

[In diligence not slothful; fervent in
spirit.—R.V.]

Given to hospitality.

12, 13.

Rejoice with them that do rejoice, and
weep with them that weep.

12, 15.

[Rejoice with them that rejoice; weep
with them that weep.—R.V.]

Mind not high things, but condescend to
men of low estate. Be not wise in your
own conceits.

12, 16.

[Set not your mind on high things, but
conscend to things that are lowly. Be not
wise in your own conceits.—R.V.]

Live peaceably with all men.

12, 18.

[Be at peace with all men.—R.V.]

Vengeance is mine; I will repay, saith the
Lord.

12, 19.

[Vengeance belongeth unto me; I will
recompense, saith the Lord.—R.V.]

In so doing thou shalt heap coals of fire
on his head. (See Proverbs 25, 22.)

12, 20.

[. . . upon his head.—R.V.]

427b

Be not overcome of evil, but overcome evil
with good.

12, 21.

.The powers that be are ordained of God.

13, 1.

Render therefore to all their dues.

13, 7.

[Render to all their dues.—R.V.]

Owe no man anything.

13, 8.

Love is the fulfilling of the law.

13, 10.

[Love therefore is the fulfilment of the
law. R.V.]

The night is far spent, the day is at hand:
let us therefore cast off the works of darkness,
and let us put on the armour of light.

13, 12.

[The night is far spent, and the day is at
hand . . . —R.V.]

Doubtful disputations.

14, 1.

Let every man be fully persuaded in his
own mind.

14, 5.

[Let each man be fully assured in his own
mind.—R.V.]

That no man put a stumbling-block or an
occasion to fall in his brother's way.

14, 13.

[That no man put a stumbling-block in
his brother's way, or an occasion of falling.—
R.V.]

The foolishness of preaching.

First Epistle to the Corinthians. 1, 21.

[The foolishness of the preaching.—R.V.]

Enticing words of man's wisdom.

2, 4.

[Persuasive words of wisdom.—R.V.]

Eye hath not seen, nor ear heard, neither
have entered into the heart of man, the
things which God hath prepared for them
that love him.

2, 9.

[Things which eye saw not, and ear heard
not, And which entered not into the heart
of man. Whatsoever things God prepared for
them that love him.—R.V.]

I have planted, Apollos watered; but God
gave the increase.

3, 6.

[I planted . . . —R.V.]

Every man's work shall be made manifest.

3, 13.

[Each man's work . . . —R.V.]

Ye are the temple of God.

3, 16.

[Ye are a temple of God.—R.V.]

The wisdom of this world is foolishness
with God.

3, 19.

Ministers of Christ, and stewards of the
mysteries of God.

4, 1.

That ye might learn in us not to think of
men above that which is written.*

4, 6.

[That in us ye might learn not to go beyond
the things which are written.—R.V.]

A spectacle unto the world, and to angels.

4, 9.

Absent in body, but present in spirit.

5, 3.

A little leaven leaveneth the whole lump.

5, 6.

* This is often quoted, "not to be wise above that
which is written," and is so translated by Prof. Schole-
field in his *Hints for an Improved Translation of the
New Testament*.

NEW TESTAMENT

428a

I speak this by permission, and not of commandment. 7, 6.

[. . . by way of permission . . .—R.V.]

It is better to marry than to burn. 7, 9.

The fashion of this world passeth away. 7, 31.

Knowledge puffeth up, but charity edifieth. 8, 1.

[. . . but love edifieth.—R.V.]

If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 8, 13.

[If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.—R.V.]

Thou shalt not muzzle the mouth of the ox that treadeth out the corn. (See Deut. 25, 4; 1 Tim. 5, 18.) 9, 9.

[Thou shalt not muzzle the ox when he treadeth out the corn.—R.V.]

I am made all things to all men. 9, 22.

[I am become all things to all men.—R.V.]

They do it to obtain a corruptible crown; but we an incorruptible. 9, 25.

[. . . to receive a corruptible crown; . . .—R.V.]

So fight I, not as one that beateth the air. 9, 26.

[So fight I, as not beating the air.—R.V.]

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 9, 27.

[But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others. . . .—R.V.]

Let him that thinketh he standeth take heed lest he fall. 10, 12.

I speak as to wise men; judge ye what I say. 10, 15.

All things are lawful for me, but all things are not expedient. 10, 23.

[All things are lawful; but all things are not expedient.—R.V.]

The earth is the Lord's, and the fulness thereof. 10, 26 and 28.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 10, 31.

Now there are diversities of gifts, but the same Spirit. 12, 4.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. 12, 31.

[But desire earnestly the greater gifts. And a still more excellent way shew I unto you.—R.V.]

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 13, 1.

[If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.—R.V.]

428b

Charity suffereth long, and is kind. 13, 4.
[Love suffereth long, . . .—R.V.]

Charity never faileth. 13, 8.
[Love never faileth.—R.V.]

When I became a man, I put away childish things. 13, 11.

[Now that I am become a man, I have put away childish things.—R.V.]

For now we see through a glass, darkly. 13, 12.

[For now we see in a mirror, darkly.—R.V.]

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 13, 13.

[But now abideth faith, hope, love, these three; and the greatest of these is love.—R.V.]

Let your women keep silence in the churches. 14, 34.

[Let the women keep silence in the churches.—R.V.]

Let all things be done decently, and in order. 14, 40.

I laboured more abundantly than they all. 15, 10.

Fallen asleep in Christ. 15, 18.

Let us eat and drink; for to-morrow we die. 15, 32.

Evil communications corrupt good manners.* 15, 33.

[Evil company doth corrupt good manners.—R.V.]

There are also celestial bodies, and bodies terrestrial. 15, 40.

The first man is of the earth, earthy. 15, 47.

In a moment, in the twinkling of an eye. 15, 52.

O death, where is thy sting? O grave, where is thy victory? 15, 55.

[O death, where is thy victory? O death, where is thy sting?—R.V.]

Let him be Anathema Maran-atha. 16, 22.

[Let him be Anathema. Maran atha.†—R.V.]

The letter killeth, but the spirit maketh alive.

Second Epistle to the Corinthians. 3, 6.

[The letter killeth, but the spirit giveth life.—R.V.]

But we have this treasure in earthen vessels.‡ 4, 7.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 4, 17.

[For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.—R.V.]

* See Θεῖποναι (Greek Quotations).

† Maran atha = The Lord cometh.

‡ See Browning (p. 32b): "The earthen vessel holding treasure"; and Herbert (p. 163a): "Treasures from an earthen pot."

NEW TESTAMENT

429a

For we walk by faith, not by sight. 5, 7.
 Old things are passed away; behold, all things are become new. 5, 17.
 [The old things are passed away; behold, they are become new.—R.V.]
 Now then we are ambassadors for Christ. 5, 20.
 [We are ambassadors therefore on behalf of Christ.—R.V.]
 Behold, now is the accepted time; behold, now is the day of salvation. 6, 2.
 [At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee.—R.V.]
 By evil report and good report. 6, 8.
 As having nothing, and yet possessing all things. 6, 10.
 Without were fightings, within were fears. 7, 5.
 Ye sorrowed to repentance. 7, 9.
 [Ye were made sorry unto repentance.—R.V.]
 God loveth a cheerful giver. 9, 7.
 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 10, 10.
 [For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.—R.V.]
 Forty stripes save one. 11, 24.
 A thorn in the flesh. 12, 7.
 My grace is sufficient for thee: for my weakness is made perfect in weakness. 12, 9.
 [. . . for my power is made perfect in weakness.—R.V.]
 In the mouth of two or three witnesses shall every word be established. 13, 1.
 [At the mouth of two witnesses or three shall every word be established.—R.V.]
 The right hands of fellowship.
Epistle to the Galatians. 2, 9.
 Weak and beggarly elements. 4, 9.
 [Weak and beggarly rudiments.—R.V.]
 I have bestowed upon you labour in vain. 4, 11.
 [I have bestowed labour upon you in vain.—R.V.]
 It is good to be zealously affected always in a good thing. 4, 18.
 [It is good to be zealously sought in a good matter at all times.—R.V.]
 Which things are an allegory. 4, 24.
 [Which things contain an allegory.—R.V.]
 A little leaven leaveneth the whole lump. 5, 9.
 Bear ye one another's burdens. 6, 2.
 For every man shall bear his own burden. 6, 5.
 [For each man . . .—R.V.]
 Whatsoever a man soweth, that shall he also reap. 6, 7.

429b

Let us not be weary in well-doing: for in due season we shall reap, if we faint not. 6, 9.
 Middle wall of partition.
Epistle to the Ephesians. 2, 14
 The unsearchable riches of Christ. 3, 8.
 Carried about with every wind of doctrine. 4, 14.
 Be ye angry, and sin not: let not the sun go down upon your wrath. 4, 26.
 That which is good to the use of edifying. 4, 29.
 [Such as is good for edifying as the need may be.—R.V.]
 Let no man deceive you with vain words. 5, 6.
 [. . . empty words.—R.V.]
 Redeeming the time, because the days are evil. 5, 16.
 Psalms and hymns and spiritual songs. (See Coloss. 3, 16.) 5, 19.
 And they two shall be one flesh. 5, 31.
 [And the twain shall become one flesh.—R.V.]
 The first commandment with promise. 6, 2.
 Bring them up in the nurture and admonition of the Lord. 6, 4.
 [Nurture them in the chastening and admonition of the Lord.—R.V.]
 The shield of faith. 6, 16.
 For to me to live is Christ, and to die is gain.
Epistle to the Philippians. 1, 21.
 Whose God is their belly, and whose glory is in their shame. 3, 19.
 [Whose god is the belly . . .—R.V.]
 Our vile body. 3, 21.
 [The body of our humiliation.—R.V.]
 True yokefellow. 4, 3.
 The peace of God, which passeth all understanding. 4, 7.
 Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 4, 8.
 [Whatsoever things are true, whatsoever things are honourable . . .—R.V.]
 I have learned, in whatsoever state I am, therewith to be content. 4, 11.
 [. . . therein to be content.—R.V.]
 Thrones, or dominions, or principalities, or powers: all things were created by him, and for him.
Epistle to the Colossians. 1, 16.
 [. . . all things have been created through him, and unto him.—R.V.]
 Touch not; taste not; handle not. 2, 21.
 [Handle not, nor taste, nor touch.—R.V.]

Set your affection on things above. 3, 2.
[Set your mind on the things that are above.—R.V.]

Husbands, love your wives, and be not bitter against them. 3, 19.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men. 3, 23.
[Whatsoever ye do, work heartily, as unto the Lord, and not unto men.—R.V.]

Masters, give unto your servants that which is just and equal. 4, 1.
[Masters, render unto . . .—R.V.]

Let your speech be alway with grace, seasoned with salt. 4, 6.
[. . . always with grace . . .—R.V.]

Luke, the beloved physician. 4, 14.
Remembering without ceasing your work of faith, and labour of love.

First Epistle to the Thessalonians. 1, 3.
And that ye study to be quiet, and to do your own business. 4, 11.

Pray without ceasing. 5, 17.
Prove all things; hold fast that which is good. 5, 21.

Be not weary in well-doing.
Second Epistle to the Thessalonians. 3, 13.

Fables and endless genealogies.
First Epistle to Timothy. 1, 4.
The law is good, if a man use it lawfully. 1, 8.

I did it ignorantly in unbelief. 1, 13.
A faithful saying, and worthy of all acceptation. 1, 15.

[Faithful is the saying, and worthy of all acceptance.—R.V.]

A bishop then must be blameless. (See Titus 1, 7.) 3, 2.

[The bishop therefore must be without reproach.—R.V.]

Not greedy of filthy lucre. 3, 3.
[No lover of money.—R.V.]

One that ruleth well his own house. 3, 4.
Every creature of God is good. 4, 4.

Let no man despise thy youth. 4, 12.

Tattlers also and busybodies, speaking things which they ought not. 5, 13.

Drink no longer water, but use a little wine for thy stomach's sake. 5, 23.

[Be no longer a drinker of water . . .—R.V.]

For we brought nothing into this world, and it is certain we can carry nothing out. 6, 7.

For the love of money is the root of all evil. 6, 10.

[For the love of money is a root of all kinds of evil.—R.V.]

Fight the good fight of faith. 6, 12.
[. . . of the faith.—R.V.]

Rich in good works. 6, 18.

Laying up in store for themselves a good foundation against the time to come. 6, 19.

Science falsely so called. 6, 20.
[The knowledge which is falsely so called.—R.V.]

Hold fast the form of sound words.
Second Epistle to Timothy. 1, 13.
[Hold the pattern of sound words.—R.V.]

Be instant in season, out of season. 4, 2.

I have fought a good fight, I have finished my course, I have kept the faith. 4, 7.

[I have fought the good fight, I have finished the course, I have kept the faith.—R.V.]

A lover of hospitality, a lover of good men, sober, just, holy, temperate.

Epistle to Titus. 1, 8.
[Given to hospitality, a lover of good, sober-minded, just, holy, temperate.—R.V.]

Unto the pure all things are pure. 1, 15.
[To the pure . . .—R.V.]

Your work and labour of love.
Epistle to the Hebrews. 6, 10.

[Your work and the love which ye showed toward his name.—R.V.]

Faith is the substance of things hoped for, the evidence of things not seen. 11, 1.

[Faith is the assurance of things hoped for, the proving of things not seen.—R.V.]

Strangers and pilgrims on the earth. 11, 13.
Of whom the world was not worthy. 11, 38.

Compassed about with so great a cloud of witnesses. 12, 1.

For whom the Lord loveth he chasteneth. 12, 6.

The spirits of just men made perfect. 12, 23.
Let brotherly love continue. 13, 1.

[Let love of the brethren continue.—R.V.]

Thereby some have entertained angels unawares. 13, 2.

Marriage is honourable in all. 13, 4.

Every good gift and every perfect gift is from above.
Epistle of James. 1, 17.

[Every good gift and every perfect boon is from above.—R.V.]

Let every man be swift to hear, slow to speak, slow to wrath. 1, 19.

Pure religion and undefiled. 1, 27.

Faith without works is dead. 2, 20.
[Faith apart from works is barren.—R.V.]

Behold, how great a matter a little fire kindleth! 3, 5.

[Behold, how much wood is kindled by how small a fire!—R.V.]

The tongue can no man tame; it is an unruly evil, full of deadly poison. 3, 8.

[. . . it is a restless evil, it is full of deadly poison.—R.V.]

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 3, 10.

NEW TESTAMENT

431a

[Out of the same mouth cometh forth blessing and cursing . . .—R.V.]

Resist the devil, and he will flee from you. 4, 7.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 4, 14.

[What is your life? For ye are a vapour, that appeareth . . .—R.V.]

Ye have heard of the patience of Job. 5, 11.

Let your yea be yea; and your nay, nay. 5, 12.

The prayer of faith shall save the sick. 5, 15.

[. . . shall save him that is sick.—R.V.]

Be sober, and hope to the end.

First Epistle of Peter. 1, 13.
[Be sober and set your hope perfectly.—R.V.]

All flesh is as grass. 1, 24.

A peculiar people. 2, 9.

[A people for God's own possession.—R.V.]

Fear God. Honour the king. 2, 17.

The ornament of a meek and quiet spirit. 3, 4.

[Apparel of a meek and quiet spirit.—R.V.]

Giving honour unto the wife, as unto the weaker vessel. 3, 7.

[Giving honour unto the woman, as unto the weaker vessel.—R.V.]

Finally, be ye all of one mind. 3, 8.

[Finally, be ye all likeminded.—R.V.]

Charity shall cover the multitude of sins. 4, 8.

[Love covereth a multitude of sins.—R.V.]

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 5, 8.

[Be sober, be watchful; your adversary . . .—R.V.]

No prophecy of the scripture is of any private interpretation.

Second Epistle of Peter. 1, 20.
[No prophecy of scripture is of private interpretation.—R.V.]

Not afraid to speak evil of dignities. 2, 10.

[They tremble not to rail at dignities.—R.V.]

The dog is turned to his own vomit again. (See Prov. 26, 11.) 2, 22.

[The dog turning to his own vomit again.—R.V.]

Shutteth up his bowels of compassion.

First Epistle of John. 3, 17.
[Shutteth up his compassion.—R.V.]

Perfect love casteth out fear. 4, 18.

A railing accusation. (See 2 Peter, 2, 11.) Epistle of Jude. 9.

[A railing judgement.—R.V.]

Spots in your feasts of charity. 12.

[Hidden rocks in your love-feasts.—R.V.]

431b

Wandering stars, to whom is reserved the blackness of darkness for ever. 13.

[Wandering stars, for whom the blackness of darkness hath been reserved for ever.—R.V.]

His voice as the sound of many waters.

The Revelation. 1, 15.
[His voice as the voice of many waters.—R.V.]

I have somewhat against thee, because thou hast left thy first love. 2, 4.

[I have this against thee, that thou didst leave thy first love.—R.V.]

Be thou faithful unto death, and I will give thee a crown of life. 2, 10.

[. . . the crown of life.—R.V.]

He shall rule them with a rod of iron. 2, 27 and 19, 15.

Thou hast a few names even in Sardis which have not defiled their garments. 3, 4.

[But thou hast a few names in Sardis which did not defile their garments.—R.V.]

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 3, 15.

[To the church of the Laodiceans.]

He went forth conquering and to conquer. 6, 2.

[He came forth . . .—R.V.]

A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues. 7, 9.

[A great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues.—R.V.]

These are they which came out of great tribulation. 7, 14.

[These are they which come out of the great tribulation.—R.V.]

God shall wipe away all tears from their eyes. 7, 17; 20, 13; and 21, 4.

[God shall wipe away every tear from their eyes.—R.V.]

Their works do follow them. 14, 13.

[Their works follow with them.—R.V.]

The vials of the wrath of God. 16, 1.

[The seven bowls of the wrath of God.—R.V.]

Babylon the great is fallen, is fallen. 18, 2.

[Fallen, fallen is Babylon the great.—R.V.]

And the sea gave up the dead which were in it. 20, 13.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 21, 1.

[. . . the first heaven and the first earth are passed away; and the sea is no more.—R.V.]

And God shall wipe away all tears from their eyes. 21, 4.

[And he shall wipe away every tear from their eyes.—R.V.]

The former things are passed away. *Ib.*
 [The first things are passed away.—R.V.]
 I am Alpha and Omega, the beginning and
 the end, the first and the last. *22, 13.*
 [I am the Alpha and the Omega, the first

and the last, the beginning and the end.—
 R.V.]
 Whosoever loveth and maketh a lie. *22, 15.*
 [Everyone that loveth and maketh a lie.—
 R.V.]

BOOK OF COMMON PRAYER.

Nor can we expect that men of factious,
 peevish, and perverse spirits should be satisfied
 with anything that can be done in this kind
 by any other than themselves. *Preface.*

There was never anything by the wit of
 man so well devised, or so sure established,
 which in continuance of time hath not been
 corrupted. *Concerning the Service.*

We have left undone those things which
 we ought to have done; And we have done
 those things which we ought not to have done.
General Confession.

The noble army of martyrs. *Te Deum.*
 That peace which the world cannot give.

2nd Collect; Evening Prayer.

Miserable sinners. *Litany.*

From all blindness of heart; from pride,
 vainglory, and hypocrisy; from envy, hatred,
 and malice, and all uncharitableness. *Ib.*

The deceits of the world, the flesh, and
 the devil. *Ib.*

False doctrine, heresy, and schism. *Ib.*

The kindly fruits of the earth. *Ib.*

Sins, negligences, and ignorances. *Ib.*

The sighing of a contrite heart. *Ib.*

Abate their pride, assuage their malice,
 and confound their devices.

Prayer in the Time of War.

All sorts and conditions of men.

Prayer for all Conditions of Men.

Afflicted, or distressed, in mind, body, or
 estate. *Ib.*

Read, mark, learn, and inwardly digest.

Collects: 2nd Sunday in Advent.

The ministers and stewards of thy mysteries.

3rd Sunday in Advent.

The glory that shall be revealed.

St. Stephen's Day.

Evil thoughts which may assault and hurt
 the soul. *2nd Sunday in Lent.]*

Have mercy upon all Jews, Turks, Infidels,
 and Hereticks. *Good Friday.*

Put away the leaven of malice and wicked-
 ness. *1st Sunday after Easter.*

The unruly wills and affections of sinful
 men. *4th Sunday after Easter.*

The sundry and manifold changes of the
 world. *Ib.*

A right judgement in all things.

Whit Sunday.

True and laudable service.

13th Sunday after Trinity.

Carried away with every blast of vain
 doctrine. *St. Mark's Day.*

Covetous desires, and inordinate love of
 riches. *St. Matthew's Day.*

Lay not up for yourselves treasure upon
 the earth; where the rust and moth doth
 corrupt.* *The Communion. St. Matt. 6.*

Whatsoever ye would that men should do
 unto you, even so do unto them.* *7.*

If I have done any wrong to any man, I
 restore four-fold.* *St. Luke 19.*

He that soweth little shall reap little; and
 he that soweth plentifully shall reap plen-
 teously. Let every man do according as he
 is disposed in his heart.* *2 Cor. 9.*

Whatsoever a man soweth that shall he
 reap.* *Gal. 6.*

While we have time, let us do good unto
 all men.* *Ib.*

Godliness is great riches, if a man be content
 with that he hath; for we brought nothing
 into the world, neither may we carry any
 thing out.* *1 Tim. 6.*

Ready to give, and glad to distribute.* *Ib.*

He will not forget your works, and labour
 that proceedeth of love.* *Heb. 6.*

To do good and to distribute forget not.* *13.*

Never turn thy face from any poor man.* *Tobit 4.*

If thou hast much, give plentifully; if
 thou hast little, do thy diligence gladly to
 give of that little.* *Ib.*

And look, what he layeth out, it shall be
 paid him again.* *Prov. 19.*

Blessed be the man that provideth for the
 sick and needy.* *Ps., 41.*

Hear what comfortable words our Saviour
 Christ saith.

Priest's exordium to "the comfortable words."

Come unto me all that travail and are
 heavy laden, and I will refresh you.*

St. Matt. 11, 28.

This is a true saying, and worthy of all
 men to be received.* *1 Tim. 1, 15.*

* The above sixteen passages differ from the
 Authorised Version of the Bible. The rendering
 (dating from 1st Prayer book, 1549) is not taken from
 Tyndale nor from Coverdale, but is thought to have
 been an independent version by Cranmer.

BOOK OF COMMON PRAYER

433^a

The changes and chances of this mortal life.
Communion. Collect.

Renounce the devil and all his works, the vain pomp and glory of the world.

Public Baptism of Infants.

The pomps and vanity of this wicked world.
Catechism.

To be true and just in all my dealing.
Ib.

To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering.
Ib.

To do my duty in that state of life, unto which it shall please God to call me.
Ib.

An outward and visible sign of an inward and spiritual grace.
Ib.

Being by nature born in sin, and the children of wrath.
Ib.

If any of you know cause or just impediment.
Solemnisation of Matrimony.

Like brute-beasts that have no understanding.
Ib.

Let him now speak, or else hereafter for ever hold his peace.
Ib.

To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.
Ib.

To love, cherish, and to obey.
Ib.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow.
Ib.

Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life.
Burial of the Dead.

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.*
Ib.

In the midst of life we are in death.† *Ib.*

Suffer us not at our last hour, for any pains of death, to fall from thee.
Ib.

They rest from their labours.‡ *Ib.*

Enable with perpetual light
The dulness of our blinded sight.

Ordering of Priests.

By Bishop Cosin, see p. 437^a.

433^b

A fond thing vainly invented, and grounded upon no warranty of Scripture.

Articles. No. 22.

A tongue not understood of the people.
No. 24.

Ought to be taken by the whole multitude of the faithful, as an Heathen and Publican.
No. 33.

Their feet are swift to shed blood.

Psalter.* Ps. 14, 6.

As it were a ramping and a roaring lion.

22, 13.

A horse is counted but a vain thing to save a man.
33, 16.

I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.
37, 25.

The ungodly flourishing like a green bay tree.
37, 36.

I kept silence, yea even from good words; but it was pain and grief to me.
39, 3.

O that I had wings like a dove, for then would I flee away, and be at rest.
55, 6.

Even thou, my companion, my guide, and mine own familiar friend.
55, 14.

Which refuseth to hear the voice of the charmer, charm he never so wisely.
58, 5.

The God that maketh men to be of one mind in an house.
68, 6.

And I said, It is mine own infirmity.
77, 10.

The sorrowful sighing of the prisoners.
79, 12.

Make them like unto a wheel.† *83, 13.*

We bring our years to an end, as it were a tale that is told.
90, 9.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.
90, 10.

The iron entered into his soul.
105, 18.

A good man is merciful, and lendeth.
112, 5.

I labour for peace, but when I speak unto them thereof, they make them ready to battle.
120, 6.

A city that is at unity in itself.
122, 3.

Behold how good and joyful a thing it is, brethren, to dwell together in unity! *133, 1.*

* This is from Job 14, 1 and 2, but differs from the Authorised Version.

† These words are a translation of the ancient antiphon beginning: "Media vita morte sumus," said to have been composed about A.D. 911 by St. Notker Balbulus (840?–912?), a Swiss monk, of the monastery of St. Gall (Switzerland).

‡ See Rev. 14, 13.

* The passages quoted differ, in all cases, from the Psalms in the Authorised Version.

† This is "a bitter sarcasm against the grand tour," says Sterne (*Tristram Shandy*, Vol. 7, ch. 13).

WAIFS AND STRAYS.

1. MEDIEVAL AND 16TH CENTURY.

434a

Hwan thou sixst on leode,
King that is wilful,
And domesmon niminde,
Proest that is wilde
Bischof slou,
Old mon lechur,
Yunch mon lieyer,
Wimmon schoemeles,
Child un-theand,
Thral un-buxsum,
Atheling britheling,
Lond withoute laye,
Al so seide bede,
Wo there theode.

—When thou lookest on these people—king
that is wilful, judge who takes [bribes], priest
that is wild, bishop tardy, old man lecherous,
young man a liar, woman shameless, child un-
behaved, thrall disobedient, nobleman a caittif,
land without law,—then, said Bede, “Wo to
that nation!”

Cotton MS., Caligula, A 9, leaf 248.

The flour of knychthed and of chevelry (Lancelot).

Lancelot of the Laik, l. 2355 (c. 1490–1500).

Sumer is y-cumen in ;

Loude sing cuckoo !

Song, c. 1250.

Winter wakeneth all my care ;
Now these leavës waxeth bare.
Oft I sigh, and mournè sare,
When it cometh in my thought,
Of this world's joy, how it go'th all to nought.
Ditty on the Uncertainty of Life, c. 1250.

For he was a gentyll knyght.*

Ancient Ballad of the Battle of Otterbourne.
(Written probably c. 1450.)

From her thought

He is a banished man.

*The Nut-Brown Maid. (Published in
“Arnold's Chronicle,” 1521, as “an
Old Ballad.”)*

I saw the new moon late yestreen,
With the au'd moon in her arm.

*Ballad, “Sir Patrick Spens.” (Supposed
to date from 15th Century.)*

Late, late, yestreen, I saw the new moone,
Wi' the auld moone in hir arme ;
And, if we gang to sea, master,
I fear we'll come to harm.

Ib. (Later Version.)

434b

Itt's pride that putts this cuntrye downe ;
Man, take thine old cloake about thee.

*Old Ballad, supposed to have been of Scot-
tish origin ; see “Percy's Reliques,”
Book 2, 7. (Quoted in “Othello,” ii. 2.)*

He had one only daughter and no mo'.

The which he loved passing well.

*Jephthah, Judge of Israel. (Old Ballad,
quoted in “Hamlet,” ii. 2.)*

“War begets Poverty,” or “The World's
Whirligig.”

Plenty breeds Pride ; Pride, Envy, Envy,
Warre,

Warre, Poverty, Poverty humble Care ;

Humility breeds Peace, and Peace breeds
Plenty ;

Thus round the World doth rowle alternatly.

*“The World's Whirligigge,” by Robert
Hayman (d. 1631 ?). Published (1625)
in “Quodlibets, lately come over from
New Britaniola, Old Newfoundland, by
R. H., sometimes Governour of the Plan-
tation there.”*

Found in Welsh in *The Myvrian Archaeology
of Wales* (c. 1870) and there ascribed to St. Cadoc
(6th Century). The translation of the Welsh
version is : Poverty begets Effort ; Effort begets
Success ; Success begets Wealth ; Wealth begets
Pride ; Pride begets Strife ; Strife begets War ;
War begets Poverty ; Poverty begets Peace ;
Peace, born of Poverty, begets Effort ; Effort
again begets Success and the round continues as
before.”

There are many other old versions. One of the
oldest, said to be derived from a 15th Century MS.,
reads :

Peace maketh Plenty, Plenty maketh Pride,
Pride maketh Plee [pleasure], Plee maketh
Poverty,
Poverty maketh Peace.

Bryng us in no befe, for there is many bonys,
But bryng us in good ale, for that goth down
at onys.

From a song of the 15th or late 14th Century.
See “Songs and Carols,” Thos. Wright.

The heading of the song is :

Bryng us in good ale, and bryng us in good ale ;
For our blysyd lady sak, bryng us in good ale.

Another (inferior) version is given by Ritson.
*See also under Proverbs : “He that buys land,”
etc.*

Harder hap did never

Two kind hearts disserve.

*The King of France's Daughter. (Ancient
Black-letter Ballad.)*

* See Chaucer (p 76b) ; and Spenser (p. 339a)

WAIFS AND STRAYS—MEDIEVAL AND 16TH CENTURY

435a

My love he loves another love ;
Alas, sweetheart, why does he so ?
The Mourning Maiden. (Scottish Poem,
c. 1550.

Yf that thou wolte speke aryght,
Sx thynggys thou moste observe then :
What thou spekyst, and of what wyght,
Whare, to wham, whye and whanne.
Whatever thou sey, avyse thee welles. MS.
Trin. Coll., Cambridge (c. 1530).

A Latin version of the "six things to be observed" is as follows :

Si sapiens fore vis, sex serva quæ tibi mando,
Quid dicas, et ubi, de quo, cui, quomodo, quando.
See N. & Q., Dec. 23 (p. 516), 1911.

W. E. Norris in *Thirby Hall* (1884) has a modern metric version, making the number of things five :

If you your lips would keep from slips,
Five things observe with care :
To whom you speak, of whom you speak,
And how and when and where.
St. Ambrose, De Officiis Ministrorum, Bk. I, ch. 10, sec. 35, enumerates four things for the wise man to consider before speaking : "Sapiens, ut loquatur, multa prius considerat, quid dicat, aut cui dicat, quo in loco, et tempore."

Fyghte ye, my merry men, whylls ye may,
For my lyff days ben gan.
Ancient Ballad of Chevy Chase. (Said to be by Richard Sheale, and probably written c. 1450-1500.) Fytte 2, st. 13.

The chylde may rue that ys unborne,
It was the more pitté.* *St. 27.*

For Wetharryngton my harte was wo
That ever he slayne shulde be ;
For when both his leggis wear hewyne in to,
Yet he knyled and fought on hys knee.
St. 30.

The later and more commonly received version, supposed to have been written about a century later, gives these lines as follows :

For Witherington needs must I wayle,
As one in doleful dumes ;
For when his legges were smitten off,
He fought upon his stumps.

Fight on, my men, Sir Andrew says,
A little I'm hurt, but yet not slain ;
I'll but lie down and bleed awhile,
And then I'll rise and fight again.
Ballad of Sir Andrew Barton. (16th Century.)

Fight on, fight on, my merry men all,
A little I am hurt, yet not slain ;
I'll but lie down and bleed awhile,
And come and fight with you again.
Ballad of Sir Andrew Barton. (Another Version.)

Said John, "Fight on, my merry men all,
I am a little wounded, but am not slain ;
I will lay me down for to bleed awhile,
Then I'll rise and fight with you again."
Johnny Armstrong's Last Good-night. (Found in "Wit Restored," 1658.)

435b

That same man that renneth awaie
Maie fight again on other daie.
* *Erasmus. (Apothegms, tr. by Udall, 1542.)*
See Ἀνὴρ ὁ φεύγων ; Butler, "For those that fly," etc., Hudibras I, 3 (p. 51a), and 3. 3 (p. 52a) ; Goldsmith, Art of Poetry, p. 150a.

For he that fights and runs away
May live to fight another day.
Musarum Deliciæ. (A Collection of "Witty Trifles" by Sir John Mennis and Dr. James Smith, 1656.)

He that fights and runs away,
May turn and fight another day ;
But he that is in battle slain,
Will never rise to fight again.
Ray's History of the Rebellion, p. 48, 1752.

There was a youth, and a well-beloved youth,
And he was a squire's son ;
He loved the bailiff's daughter dear
That lived in Islington.*
Yet she was coy, and would not believe
That he did love her so ;
No, nor at any time would she
Any countenance to him show.
True Love Required ; or, The Bailiff's Daughter of Islington. (Ancient Black-letter Ballad.)

And whan the[y] came to Kyng Adlands hall,
Untill the fayre hall yate,
There they found a proud porter
Rearing himselfe thereatt.
King Estmere. (Old Ballad, 15th Century.) St. 44.

And up and spak' the young bride's mother,
Who never was heard to speak so free.
Lord Beichan. Old Border Ballad. Traditional. (Taken from J. H. Dixon's version, Percy Society publication.)

I'm going, my Lady Nancy Belle,
Strange countries for to see.
Lord Lovel. (Old Ballad.)

Lady Nancy she died out of pure, pure grief,
Lord Lovel he died out of sorrow, sorrow.
Id.

When it was grown to dark midnight,
And all were fast asleep,
In came Margaret's grimly ghost,
And stood at William's feet.
Ballad quoted in Beaumont and Fletcher's "Knight of the Burning Pestle," Act ii.

Yet one of them, more hard of heart,
Did vow to do his charge,
Because the wretch, that hired him,
Had paid him very large.
The Children in the Wood. Black-letter ballad, Pepys collection. St. 12.

And he that was of mildest mood
Did slaye the other there. *St. 13.*

And I wish his soul in heaven may dwell,
Who first invented this leathern bottel !
The Leathern Bottel. Somersetshire version.

* In the more modern version :—

"The child may rue that is unborn,
The hunting of that day."

* Supposed to refer to Islington in Norfolk, near Lynn, now Tilney-cum-Islington.

WAIFS AND STRAYS—MEDIEVAL AND 16TH CENTURY

436a

But whether we have less or more,
 Always thank we God therefor.
Fabliau of Sir Cleyes. (15th Century MS.)

For Corin was her only joy,
 Who forst [loved] her not a pin.
Harpalus' Complaint of Phillida's love bestowed on Corin. (Tottel's Collection of Songs and Sonnets, 1557.)

Greensleeves was all my joy,
 Greensleeves was my delight,
 Greensleeves was my heart of gold,
 And who but Lady Greensleeves?
A new Courtly Sonnet of the Lady Greensleeves, to the new tune of "Greensleeves." (From "A Handful of Pleasant Delites," 1584.) (See "Merry Wives of Windsor," ii. 1; and v. 5.)

Under floods that are deepest,
 Which Neptune obey,
 Over rocks that are steepest,
 Love will find out the way.
Love will find out the way. (Old Song.)

O Love, Love, on thy sowle God have mercye!
 For as Peter is *princeps apostolorum*,
 So to the[e] may be said clerlye
 Of all foolys that ever was, *stultus stultorum*.
The Epitaph of Love, the Kings' Foole. Bodl. MSS., c. temp. Henry VIII.

Come, give us your plain-dealing fellows,
 Who never from honesty shrink,
 Not thinking of all they should tell us,
 But telling us all that they think.
The Broderer's Song. Ancient song, said to have been repeated or sung at the dinner of the Broderers' (Embroiderers') Company.

My mind to me a kingdom is;
 Such perfect joy therein I find
 As far exceeds all earthly bliss
 That God or Nature hath assigned.*
Printed about 1585 in Byrd's "Psalmes, Sonets, and Songs of Sadnes and Pietie."

I laugh not at another's loss,
 I grudge not at another's gain. *Ib.*

I think Nature hath lost the mould
 Where she her shape did take;
 Or else I doubt if Nature could
 So fair a creature make.

A Praise of his Lady. Tottel's "Miscellany," 1557.

Similar lines appear in "A Praise of his Love," by the Earl of Surrey, d. 1547; and in many other poets, the origin being Italian.

A ship is sooner rigged by far than a gentlewoman made ready.

Lingua; or, The Five Senses.† iv. 5.

A ship is ever in need of repairing.—John Taylor (Water Poet), "A Navy of Landships." [Proverbial expression derived from Plautus. See "Negotii sibi," etc., under Latin.]

* Attributed to Sir E. Dyer (1540-1607) (q.v.). "My mind's my kingdom."—F. Quarles (1592-1644): *School of the Heart*, Ode 4, st. 3.

† A play of James I.'s reign, erroneously attributed to Anthony Brewer.

436b

And all she said, when there she came,
 Young man, I think y'are dying.
Barbara Allen's Cruelty. (Old Ballad.)

He that is below envieth him that riseth,
 And he that is above, him that's below
 despiseth.

Song, "Hallo, my fancy!" c. 1600.

Whatever turn the matter takes,
 I deem it all but ducks and drakes.
Careless Content. (Anon.)

He sighed in his singing and after each grone,
 Come willow, willow, willow!
 I'm dead to all pleasure, my true love is gone;
 Oh willow, willow, willow!
Willow, Willow, Willow. (Old Ballad.)
See "Othello," iv. 3 (p. 302b).

Shepherd, be advised by me,
 Cast off grief and willow-tree:
 For thy grief brings her content;
 She is pleased if thou lament.
The Willow Tree. (Ancient Black-letter Ballad.)

And he loved keeping company.
The Heir of Linne, St. 2. (Old Ballad, supposed to be of Scottish origin.)

Seas have their source, and so have shallow
 springs;
 And love is love, in beggars as in kings.
"A. W.," in Davison's "Rhapsody." (16th Century.)

Come gentle death, the ebb of care,
 The ebb of care, the flood of life.
Upon consideration of the state of this life. Tottel's Collection, 1557.

Women be forgetful, children be unkind,
 Executors be covetous and take what they
 find;
 If anybody ask where the dead's goods be-
 came,
 They answer, So God help me and holy dome,
 he died a poor man.

Quoted as "the old proverb" in Stow's "Survey of London," 1603.

And from the top of all my trust
 Mishap hath thrown me in the dust.
The Lover that once disdained Love. (Tottel's Collection, pub. 1557.) Possibly by John Harington (fl. 1550). See "Notes and Queries," June 3, 1911.

These lines are said to have been written by Mary Queen of Scots, with a diamond, on a window in Fotheringay Castle.

Digest me no digestions.
The Earl of Essex to Sir Robert Cecil, 1594.

Thirtie daies hath November,
 Aprill, June, and September;
 Twenty and eight hath Februarie alone,
 And all the rest have thirty-one.
Harrison's "Description of England" (1577). Given as an English version of the Latin hexameters:

WAIFS AND STRAYS—17TH CENTURY

437^a

Junius, Aprilis, Septemque Novem-
que tricenos;
Unum plus reliqui, Februs tenet octo
vicenos;
At si bissexthus fuerit, superadditur
unus.

All people that on earth do dwell,
Sing to the Lord with cheerful voice.

William Keltie (d. 1608?): *The Hundredth Psalm* (printed 1561). (Errone-

437^b

ously attributed to John Hopkins in
Sternhold and Hopkins's "The Whole
Book of Psalmes," 1578.)

Knowledge, when wisdom is too weak to guide
her,
Is like a headstrong horse, that throws his
rider.

Attributed to Robt. Robinson, Vicar of Hal-
low (c. 1580). See "Notes and Queries,"
June 25, 1910.

2. 17TH CENTURY.

All our pride is but a jest;
None are worst and none are best;
Grief and joy and hope and fear
Play their pageants everywhere.
Vain opinion all doth sway;
And the world is but a play.

Song, "Whether men do laugh or weep,"
set to music by Philip Rosseter (1575 ?-
1623).

A degenerate nobleman, or one that is proud
of his birth, is like a turnip. There is nothing
good of him but that which is underground.

"Characters." *A Degenerate Nobleman*.
Saml. Butler (1612-1680).

Often quoted: "is like a potato; the only
good part of him is underground."

Three merry men,
And three merry men,
And three merry men be we.

Westward Hoe (1607) by Dekker and Web-
ster. See Fletcher, p. 138a; also Shake-
speare, "Twelfth Night," ii. 3.

The surest way to charm a woman's tongue
Is, break her neck—a politician did it.

A Yorkshire Tragedy (1608), Sc. 5.
(Attributed to Shakespeare).

Enable with perpetual light
The dulness of our blinded sight.

Translation of Latin hymn, by Bishop
Cosin (of Durham) (1594-1672).

Through all the changing scenes of life,
In trouble and in joy.

Tate and Brady, *Psalm 34* (1696).

A Passage perillous makyth a Port pleasant.

Motto inscribed on a harbour wall on the
Lake of Como.

That admirable saying of Hooker [1554 ?-
1600] that even ministers of good things are
like torches, a light to others, waste and
destruction to themselves.

Quoted by Gladstone, 1880. See Morley's
"Life of Gladstone," Book 8, ch. 1.

From whence came Smith, albe he knight or
squire,

But from the smith that forgeth at the fire?
Verstegan's "Restitution of Decayed
Intelligence," p. 310. (Verstegan died
about 1635.)

Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his
bread.

Ascribed to Thos. Seward (1708-1790).
See, however, Thomas Heywood (p. 166a).

Those glories come too late
That on our ashes wait.

Inscription on Title-page of R. Lovelace's
Posthumous Poems, 1659. Tr. of
Martial, Book 1, Epigram 26. (See
"Cineri gloria" under Latin, 502b.)

Reason, thou vain impertinence,
Deluding hypocrite, begone!
And go and plague your men of sense,
But let my love and me alone.

At best thou'rt but a glimmering light,
Which serves not to direct our way;
But, like the moon, confounds our sight,
And only shows it is not day.

Reason. (From "Miscellany Poems and
Translations by Oxford Hands."
Printed, 1685.)

Britons, strike home, revenge your country's
wrongs!

Fight and record yourselves in Druids' songs.
From "Bonduca," a play produced by
Geo. Powell in 1696, founded on Beau-
mont and Fletcher's *Tragedy of Bonduca*,
printed 1647.

Past is the Fear of future Doubt;
The Sun is from the Dial gone;
The Sands are sunk, the Glass is out,
The Folly of the Farce is done.

Thomas Durfey's "Pills to Purge Melan-
choly" (1681), Vol. 1. Given as a
Chorus to "A Dirge sung in the First
Part of Don Quixote by a Shepherd
and Shepherdess." (Erroneously attri-
buted to Durfey.)

Of all the world's enjoyments

That ever valued were,
There's none of our employments
With fishing can compare.

Id., Vol. 1. "The Fisherman's Song,
in the First Part of Massaniello.

"The Herring Pond."
Nay, I'll send Printed Scrollis beyond,
To Neighbours o'er the Herring Pond,
That she's not worth a Groat.

Id., Vol. 2. "The Fable of the Lady and
the Lurcher and the Marrow-Puddings."

WAIFS AND STRAYS—18TH CENTURY

438a

"St. George he was for England."

Romulus and Remus were those that Rome did build,

But St. George, St. George, the dragon he hath killed.

Ib., Vol. 3. "St. George for England"
(Derived from 16th Cent. ballad.)

St. David, you know, loves leeks and toasted cheese,

And Jason was the man brought home the Golden Fleece;

St. Patrick, you know, he was St. George's boy;

Seven years he kept his horse, and then stole him away;

For which knavish act a slave he doth remain,

But St. George, St. George, he hath the dragon slain.

St. George he was for England, St. Dennis was for France;

Sing, Honi soit qui mal y pense. *Ib.*

With an old song, made by an old ancient Pate,

Of an old Worshipful Gentleman who had a great Estate,

Who kept an Old House at a bountiful rate.

And an Old Porter to relieve the Poor at his Gate.

Ib., Vol. 3. *The Old and New Courtier.*
(A song dating from about 1620.)

The pleasures of youth are flowers but of May;

Our Life's but a Vapour, our body's but clay;

Oh, let me live well though I live but one day.

Ib., Vol. 3. "The Old Woman's Wish."
(To the same tune as "The Old Man's Wish.")

If musick be the food of love,

Sing on, sing on, sing on. *Ib.*, Vol. 3. *Song.*

Take not the first refusal ill;

Tho' now she won't, anon she will.

Ib., Vol. 4. "A Song set by Mr. Beren-cloew."

438b

But all's to no end, for the times will not mend
Till the king enjoys his own again.

Upon Defacing of White-Hall. ("The Loyal Garland," 5th Edition, 1686.)

He that is drunk is as great as a king.

Old Song, said to have been quoted by Charles II. to Sir R. Viner, Lord Mayor of London, in 1674.

And when the pipe is foul within,

Think how the soul's defiled with sin;

To purge with fire it does require,

Thus think, and drink tobacco.

From a MS. of early part of 17th century, signed "G. W." and sometimes attributed to George Wither. The song is in Dursley's "Pills to Purge Melancholy" (1699). There are many later versions.

God rest you, merry gentlemen! let nothing you dismay;

Remember Christ our Saviour, who was born on Christmas Day.

Carol, printed c. 1672, Roxburghe Collection.

He that drinks well, does sleep well; he that sleeps well, doth think well;

He that drinks well, doth do well; he that does well, must drink well.

The Loyal Garland. Song 65 (1686).

Commit thy ship unto the wind,

But not to faith of womankind;

For there's more credit in a wave

Than any faith that women have.

Anon. MS., c. 1693.

The trappings of a monarchy would set up an ordinary republic.—Samuel Johnson, in his *Life of Milton*, gives this passage in italics as though a quotation, but the words are not found in Milton's works. They are apparently Johnson's paraphrase of Milton's arguments in *A Ready and Easy Way* (1660), with perhaps a reminiscence of Goldsmith's remark: "The nakedness of the indigent world may be clothed from the trimmings of the vain."

3. 18TH CENTURY.

Praise undeserved is satire in disguise.

The Celebrated Beauties, by Mr. Br—st, published 1709. Anon. (Quoted by Pope and others: "Praise undeserved is scandal in disguise." See Paul Whitehead (p. 386a).

I prized every hour that passed by

Beyond all that had pleased me before;

But now they are gone, and I sigh

And I grieve that I prized them no more.

Lines quoted by Fanny Burney in letter to Mrs. Phillips, Oct. 3, 1783.

We do not love people so much for the good they have done us, as for the good we have done them.

Tolstoy in "War and Peace," Part I (ad fin.), quoted this sentence (in Russian) as being a quotation from Laurence Sterne. Its source has not been identified.

Envy! eldest born of hell!

Cease in human breast to dwell.

Libretto to Handel's "Saul" (1738).

Attributed to Chas. Jennings, of Gosport.

I will drive a coach and six through an Act of Parliament.

Quoted by Macaulay, "Hist. of Eng.," ch. 12, as by Sir Stephen Rice, Irish Judge (1637-1715).

Men have many faults;

Poor women have but two:

There's nothing good they say,

And nothing right they do. *Anon.*

It's a very good world that we live in,

To lend, or to spend, or to give in;

But to beg, or to borrow, or come by your own,

It's the very worst world that ever was known. *Anon.*

WAIFS AND STRAYS—18TH CENTURY

439^a

Usually quoted in this form. An older form appears in *A Collection of Epigrams*, 12mo, London, 1737 :

This is the best world, that we live in,
To lend and to spend and to give in :
But to borrow, or beg, or to get a man's own,
It is the worst world that ever was known.

Our enemies will tell the rest with pleasure.
Fleetwood (Bishop of St. Asaph, 1706–1714, Bishop of Ely, 1714–1723).

From a preface to four sermons published 1712. This preface, which dwelt on the outbreak of the "spirit of discord" and the disappointment of the hopes of peace, was burned by order of the majority of the House of Commons.

It is best to be off wi' the old love,
Before you be on wi' the new.

Quoted as "the end of the old song" in *Sir W. Scott's "Bride of Lammermoor,"* ch. 29.

Oh, waly, waly, gin love be bonny,
A little while, when it is new ;
But when it's auld it waxeth cauld,
And fades awa' like morning dew.
Old Scottish Song. (Quoted by Burns.)

They steal my thunder.

Remark attributed to John Dennis, critic, and dramatist (1657–1733), when stage thunder, invented by him for his play of *Appius*, was used in "Macbeth." "They will not let my play run," he said, "and yet they steal my thunder."—*Biog. Britannica*.

He that will make a pun will pick a pocket.

The critic [Dennis] immediately started up and left the room, swearing that any man who could make such an execrable pun would pick his pocket.—*Public Advertiser*, January 12, 1779. See *Gentleman's Magazine*, Vol. 2, p. 324, which also ascribes this saying to Dennis.

This is the Jew

That Shakespeare drew.

Exclamation of a gentleman on witnessing Macklin's performance of Shylock, 1741. It has been ascribed to Pope and also to Johnson.

To Nature and yourself appeal,
Nor learn of others what to feel.

Anon. Quoted in "*An Epistle to a Friend*" by William Hogarth, 1761.

As Statues moulder into Worth.

Attributed to Paul Whitehead (1709–1774).

Begin low, speak slow ;
Take fire, rise higher ;
When most impressed
Be self-possessed ;
At the end wax warm,
And sit down in a storm.

Lines on Public Speaking attributed to Rev. Dr. Leifchild, Nonconformist Preacher, 18th Century.

A dying man can do nothing easy.

Last words of Franklin (d. 1790).

Had you seen this road before it was made,
You would lift both your hands and bless
General Wade.

In reference to General (afterwards Field-Marshal) Wade (d. 1748), who employed

439^b

500 soldiers in road-making in the Highlands, 1726–1729. The lines are said to be by "an Irish ensign," and are quoted in James Pettit Andrew's "Anecdotes," 1789.

They who drink beer will think beer.

Attributed to Warburton. (It has been parodied, "They who drink water will think water.")

O what a parish, what a terrible parish,

O what a parish is Little Dunkel !

They hae hangit the minister, drowned the
precentor,

Dung down the steeple, and drucken the
bell ! Anon.

Now she will and then she will not.

Old Song. (Dryden's Collection, 1716.)

The law doth punish man or woman

That steals the goose from off the common,

But lets the greater felon loose,

That steals the common from the goose.

Anon. See *Notes and Queries*, 7 Ser. vi. 469 ; vii. 98 ; 8 Ser. x. 273 ; also Feb. 17, 1912.

For in heaven there's a lodge, and St. Peter
keeps the door,

And none can enter in but those that are pure.

The Masonic Hymn. Stated by J. H. Dixon (Ancient Poems, Percy Society, 1846) to be "a very ancient production."

His friends would praise him, I believed 'em,

His foes would blame him, and I scorned
'em ;

His friends—as Angels I received 'em ;

His foes—the Devil had suborned 'em.

Old Song.

Great fleas have little fleas upon their backs
to bite 'em,

And little fleas have lesser fleas, and so
ad infinitum.

And the great fleas themselves in turn have
greater fleas to go on,

While these again have greater still, and
greater still, and so on.

Quoted in Prof. Augustus De Morgan's (1806–1871) "*Budget of Paradoxes*" (c. 1850).

So naturalists observe, a flea
Has smaller fleas that on him prey ;
And these have smaller still to bite 'em,
And so proceed ad infinitum.

Swift : Poetry, a Rhapsody.

Once I guessed right,

And I got credit by 't ;

Thrice I guessed wrong,

And I kept my credit on.

Quoted as "an odd saying" by Dean
Swift, 1710.

The Rule of the Road—and Path :

The rule of the road is a paradox quite,

Both in riding and driving along ;

If you keep to the left, you are sure to be right,

If you keep to the right you are wrong ;

But in walking the streets 'tis a different case,

To the right it is right you should bear ;

440a

Whereas to the left should be left enough space
For those whom you chance to meet there.
Old Rhyme, ascribed to Henry Erskine (1746-1817). See Notes and Queries, Aug. 27, 1910, and July 28, 1866.

The Rev. J. Wood gives a different version of the rule of the footway:
The rule of the footway is clear as the light,
And none can its reason withstand:
On each side of the way you must keep to the right,
And leave those you meet the left hand.

This Gate hangs high,
And hinders none;
Refresh and pay,
And travel on.

Inscription on the Sign of a Gate. (Sometimes the name of the Sign is different, and the third line runs "Come in and buy.")

Gin a body meet a body, coming thro' the rye;
Gin a body kiss a body need a body cry?

Song, "Gin a Body Meet a Body," published in "Charms of Melody," No. 30, Dublin, n.d. (c. 1810). Probably 18th Century.

There's some say that we wan, some say that they wan,

Some say that nane wan at a', man,
But one thing I'm sure, that at Sheriff-Muir,
A battle there was, which I saw, man.
And we ran, and they ran, and they ran, and we ran.

And we ran, and they ran awa', man.

Sheriff-Muir. By Murdoch McLennan of Craithie. The inconclusive action known as "The Bob [i.e. dance] of Dunblane" was fought in the valley of Sheriffmuir, near Stirling, Nov. 12, 1715.

The wee wee German Lairdie.

Jacobite Song. Attributed to Allan Cunningham, but said to have been a traditional Scottish song before his time.

A Sabbath well spent brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned, whatsoe'er may be gained,

Is a certain forerunner of sorrow.

Traditional. Sometimes called "Sir Matthew Hale's Golden Maxim," and said to be "a poetical rendering of a passage in his letter to his children 'On Keeping the Lord's Day.'" (Possibly 17th Century.)

A lady after performing with the most brilliant execution a sonata on the pianoforte in the presence of Dr. Johnson, took the liberty of asking him if he was fond of music. "No, madam," replied the Doctor, "but of all noises I think music the least disagreeable."

Morning Chronicle, August 16, 1816.

440b

Poor John was a gallant captain,
In battles much delighting;

He fled full soon

On the first of June—

But he bade the rest keep fighting.

Anti-Jacobin, May 14, 1790. Elegy or Dirge on the death of Jean Bon Saint André [beheaded at Algiers by the Dey's orders for forming a Revolutionary Club there]. Joint composition of Canning, Ellis and Frere.

So she went into the garden to cut a cabbage leaf, to make an apple-pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. "What! no soap?" So he died, and she very imprudently married the barber; and there were present the Picinnies, and the Joblillies, and the Garylukes, and the grand Panjandrum himself, with the little round button at top; and they all fell to playing the game of catch as catch can, till the gunpowder ran out at the heels of their boots.

Printed in this form in Miss Edgeworth's "Harry and Lucy, Concluded," Vol. 2, p. 155 (1825). According to Miss Edgeworth, the story was by "Mr. Foote."

A writer on "Samuel Foote" in the *Quarterly Review*, No. 190, Sept. 1854, states that these lines were produced by Samuel Foote (1720-1777) at a lecture by Chas. Macklin (1697?-1797), in which he stated that he had brought his own memory to such perfection that he could learn anything by rote on once hearing it. Foote's sentences were handed to Macklin at the end of the lecture with a request that he would read them and afterwards repeat them from memory. Macklin's lectures were given in 1754.

The memoirs of Foote and the various books of witticisms and anecdotes connected with him, contain no reference to the story.

According to a correspondent of *Notes and Queries* (Nov. 16, 1850), the author of "The Incoherent Story" was James Quin, the actor (1693-1766) who is said to have laid Foote a wager that he could speak some nonsense which Foote could not repeat off-hand after him. The version given differs in some particulars from the above. The various memoirs of Quin have no allusion to "The Incoherent Story," nor is it mentioned in the Memoirs of Macklin.

An older and longer story, said to be "an old Irish tradition," and entitled "Sir Gammer Vans," may have partly suggested the "Incoherent Story." "Sir Gammer Vans" ends: "I killed thirty-six [partridges], besides a dead salmon, which was flying over the bridge, of which I made the best apple-pie I ever tasted."

"Rewards and Fairies." *Title of Book by Rudyard Kipling.*

Farewell, rewards and fairies!

Good housewives now may say;

For now foul sluts in dairies

Do fare as well as they.

18th Century Song, "The Fairies' Farewell." ("Charms of Melody," No. 39, Dublin, n.d., ? c. 1810.)

4. 19TH AND 20TH CENTURIES.

Always verify your references.

Advice given, Nov. 29, 1847, by Dr. Routh, President of Magdalen College, to Dean Burgon, then Fellow of Oriel College.—"Burgon's Memoir of Dr. Routh."

"Another confirmation of the advice given by one aged sage to somebody who sought his guidance in life, namely, 'Always wind up your watch and verify your quotations.'"—*Speech by the Earl of Rosebery, Nov. 23, 1897.*

From the lone shieling of the misty island
Mountains divide us, and a waste of seas;
Yet still the blood is warm, the heart is
Highland,

And we in dreams behold the Hebrides.

Canadian Boat Song published in "Blackwood's Magazine," 1829. Believed to be by John Galt (1779-1839), who was in Canada 1824-1829.

The above version is as usually quoted. The correct version is said to be:

From the shieling on the misty island
Mountains divide us, and the waste of seas,
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.

("Shieling" or "Shieling" = a hut.)

Some things that you have said are true,
And some things you have said are new;
But what are true, alas! they are not new,
And what are new, they are, alas! not true.

Said to be founded on a criticism of Voltaire by Lessing.

Man is immortal till his work is done.

This line appears in Ethandune (1892) (James Williams, D.C.L., d. Nov., 1911, aged 60), but is of earlier origin. Fuller (Church Hist. of Britain, 1655, Book 2, century 8, 18) has: "God's children are immortal while their Father has anything for them to do on earth."

One step to the deathbed, and one to the bier,
And one to the chancel, and one—O where?
Anon.

Forty years on, growing older and older,
Shorter in wind and in memory long,
Feeble of foot and rheumatic of shoulder,
What will it help you that once you were
young?
Harrow School Song.

Everyone to their liking,
As the old woman said when she kissed her
cow,

Is not the picture striking?

Popular Song in vogue about 1810-1820.

I'd rather have a guinea than a one-pound
note.
Title of Song, popular about 1830.

O! for a booke and a shadie nooke,
Eyther indooore or out;
With the grene leaves whispering overheade,
Or the streete cryes all about.

Referred to by Lord Avebury in "Pleasures

of Life" (1887) as "an old English song," but probably modern. It is said to have been written by John Wilson, London bookseller (d. 1889) as a "Motto" for his second-hand catalogue, c. 1887, but Wilson may have taken it from Lord Avebury's book.

You forget the ballad of Burger, Monsieur
—"The dead travel fast."
"Corsican Brothers." *Version published about 1852.*

And unforgiving, unforgiven dies.
Lines on the death of Queen Caroline (1821).

May his soul be in heaven—he deserves it I'm
sure—

Who was first the inventor of kissing. *Anon.*

The stone this is,
Whoever kisses,
He never misses
To grow eloquent.
Tis he may clamber
To my lady's chamber,
Or be a member
Of Parliament.

Anon. "The Blarneystone." Quoted in Lockhart's "Life of Scott," ch. 63.

A crank is a little thing that makes revolutions.
Anon.

Fear thy God, speak ill of none,
Stick to the truth, and don't be done.

Said to have been a favourite maxim of Mrs. John Day, wife of a famous jockey, and mother of William Day (1823-1908), trainer, and of the Rev. Henry Day, LL.D.

The Scotch are a nation of gentlemen.

Saying used by George IV., according to Sir Walter Scott. See "Noctes Ambrosianae," Nov., 1830.

Heavenly Father, bless us,
And keep us all alive,
There's ten of us to dinner
And not enough for five."

Anon. Hodge's Grace.

Life let us cherish, while yet the taper glows,
And the fresh flowret pluck ere it close.

Why are we fond of toil and care?

Why choose the rankling thorn to wear?

Song, "Life let us Cherish," published in "Charms of Melody," No. 86 (Dublin, n.d., ? c. 1810); translated from the German:

Freut euch des Lebens,
Weil noch das Lämpchen glüht.

The German words were by Johann Martin Usteri (1763-1827), and appeared in 1793. They were set to music by Nägeli and published in 1795 in his *Freemasons' Song with Tunes* (Berlin).

His throat they cut from ear to ear,
His brains they battered in;

His name was Mr. William Weare;
He lived at Lincoln's Inn.

Lines referring to the murder of William Weare by John Thurtell in 1823; ascribed by Lord William Lennox ("Sporting Review," 1839) to William Webb, alias "Hoppy Webb," a London linkman. Lockhart ascribed the lines to Theodore Hook.

He that prigs what isn't his'n,
When he's cotched 'll go to prison.
Also attributed by Lord William Lennox (in same publication) to "Hoppy Webb."

"Where I dines I sleeps."
"For where the M.F.H. dines he sleeps,
and where the M.F.H. sleeps he breakfasts."

R. S. Surtees (1803-1864): *Handley Cross* (1854), ch. 16.

Two men wrote a Lexicon, Liddell and Scott.
One part was clever, the other was not.
Tell me the answer now quick to this riddle,
Which part was by Scott and which part by Liddell?

Epigram said to have been written by a Westminster boy when Dr. Liddell (1811-1898) was Headmaster (between 1846 and 1855). The Liddell and Scott Lexicon was published in 1843. (There are many variants of the epigram.)

To play billiards well is the sign of a mispent youth.

A saying used by Herbert Spencer who played billiards not too well. He, however, stated that he quoted it from someone else [see Life and Letters of Herbert Spencer (Dr. Duncan) 1908]. (A similar remark is in "Noctes Ambrosianæ," March, 1827.)

I always admired Mrs. Grote's saying that politics and theology were the only two really great subjects.

Letter by W. E. Gladstone to Lord Rosebery, September 16, 1880. See Morley's "Life of Gladstone," Book 8, ch. 1.

Where the Rudyards cease from Kipling,
And the Haggards ride no more.
J. K. Stephen. *Lapsus Calami.*

We are none of us infallible, not even the youngest.

William Hepworth Thompson (1810-1886), Master of Trinity Coll., Cambridge, as recorded by James Stuart ("Reminiscences," 1912), made use of this saying and addressed it to Gerald Balfour. Another form of the saying is: "We are all fallible, even the youngest."

'Twas whispered in heaven, 'twas muttered in hell.

Enigma on the letter H, by Miss Catherine Fanshawe (1764-1834), altered by James Smith, one of the authors of "Rejected Addresses."

The original line was "'Twas in Heaven pronounced; it was muttered in Hell."

This road is not passable,
Not even jackassable.

Attributed to Jesse Douglass, and published in an Indian newspaper, 1839 or 1840.

A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard:
Why can't we all be like that bird?

Said to have been quoted by the American Millionaire, Rockefeller, Sept., 1915, when questioned about a War Loan from America to the Entente Allies.

A moth-eaten rag on a worm-eaten pole,
It doesn't look likely to stir a man's soul;
'Tis the deeds that were done 'neath the moth-eaten rag,
When the pole was a staff and the rag was a flag.

Gen. Sir Edwd. Bruce Hamley (1824-1893), "On Monmouth Church" (referring to colours of 43rd Monmouth Light Infantry).

A lie travels round the world while Truth is putting on her boots.
Used by Rev. C. H. Spurgeon; probably his own.

If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
We thought that it possibly could.

But somehow, 'tis seldom or never
The two hit it off as they should;
The good are so harsh to the clever,
The clever so rude to the good!
Elizabeth Wordsworth: St. Christopher and other Poems (1890).

If four play whist,
And one look on,
They make blunders,
He makes none. *Anon.*

I expect to pass through this world but once.
Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

Every effort to identify the author of this much-quoted saying has failed. It has been attributed to Stephen Grellet, an American quaker of French birth (b. 1773, d. 1855); R. W. Emerson; Edward Courtenay, Earl of Devon (this being, however, a mistake, due to a partial resemblance of the Earl's epitaph; see p. 444a); John Wesley; Sir Rowland Hill (1744-1833); Marcus Aurelius*; Miss A. B. Hageman; Addison; Wm. Penn; Thos. Carlyle; H. Drummond; and others; and it is also said that the germ of it is to be found in the writings of a Chinese philosopher. There seems to be some authority in favour of Stephen Grellet being the author, but the passage does not occur in any of his printed works.

In "Blessed be Drudgery," by Wm. C. Gannett (Bryce, Glasgow), the saying is thus recorded: "The old Quaker was right: I expect to pass

* The nearest approach to the saying in Marcus Aurelius is: "No man remember, can lose another life than that which he now loses. The present is the same for all; what we now lose or win is just the flying moment." Seneca has many parallel passages.

WAIFS AND STRAYS—19TH AND 20TH CENTURIES

443^a

through life but once. If there is any kindness, or any good thing I can do to my fellow beings, let me do it now. I shall pass this way but once."

Albertano of Brescia's *Liber Consolationis et Consilii* (completed A.D. 1246) has:

Semper audiui dici, Quod bene potes facere noli differre ("Often have I heard it said, What good thing you can do, do not defer it.")

Chaucer, *Meubens*, sec. 71, translates this:

There is an old proverbe, quod she [Dame Prudence] seith: that the goodnesse that thou mayst do this day, do it; and abyde nat ne delaye it nat til to-morwe.

John Wesley (Pref. to *Explanatory Notes upon the New Testament*) wrote (Jan. 4, 1754):

"Having lately had a loud call from God to arise and go hence, I am convinced that if I attempt any thing of this kind at all I must not delay any longer."

Lord Chesterfield (letter to Bishop of Waterford, Jan. 22, 1760) wrote:

"While I can crawl upon this planet I think myself obliged to do what good I can, in my narrow domestic spheres, to my fellow creatures, and to wish them all the good I cannot do."

For every ill beneath the sun
There is some remedy or none;
If there be one, resolve to find it;
If not, submit, and never mind it.

These lines appeared anonymously in a book of "Maxims, Morals, etc.," published 1843. It appears to be founded on a Castilian proverb:

Si hay remedio porqui te apuras?
Si no hay remedio porqui te apuras?

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.
Said to be from a tombstone at Shrewsbury. (Quoted by D. L. Moody, American Evangelist.)

There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behoves any one of us,
To find any fault with the rest of us.

Anon.

These lines have been ascribed wrongly to R. L. Stevenson; to Governor Hoch of Kansas (who disclaimed them); to Ellen Thornycroft Fowler (who also disclaimed the authorship); to Elbert Hubbard; and to Joaquin Miller (1841-1913), American poet, the last mentioned probably on the strength of a similar passage:

In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw a line
Between the two, where God has not.

Album inscriptions:

This space is mine
Wherein to write;
Remember me
When out of sight.

All I ask is one small spot
In which to write, "Forget me not.

Remember me when this you see,
And think of one who thinks of thee.

443^b

Good Americans, when they die, go to Paris.
Saying by Thos. Gold Appleton (1812-1884); also attributed, incorrectly, to Oliver Wendell Holmes.

I am tired of four walls and a ceiling;
I have need of the grass.
"Spring" (in "Along the Trail"), by Richard Hovey (Boston, 1898).

Meet me by moonlight alone.
Song by J. A. Wade (1800-1875).

If I were a Cassowary
On the plains of Timbuctoo,
I would eat a missionary,
Coat and bands and hymn-book too.
Ascribed to Bishop Samuel Wilberforce (1805-1873).

Rainy days will surely come,
Take your friend's umbrella home. Anon.

First it rained, and then it snow,
Then it friz, and then it thew,
And then it friz again. Anon.

Though lost to sight, to memory dear.
This occurs in a song by Geo. Linley (c. 1835), but it is found as an "axiom" in the *Monthly Magazine*, Jan., 1827, and is probably of much earlier date. Horace F. Cutter (pseudonym Ruthven Jenkyns) uses the expression in the *Greenwich Magazine for Mariners*, 1707, but this date is fictitious. A German form is, "Dem Augen fern; dem Hertenzen ewig nap." It is stated that Sir David Dundas went through life offering £5 to anyone who could tell him the origin of the lines:
Though lost to sight, to memory dear;
The absent claim a sigh, the dead a tear.

In the years fled,
Lips that are dead
Sang me that song.
Mrs. R. A. M. Stevenson: Song. (Title of a picture in Royal Academy, London, 1895.)

A nickname is the hardest stone that the devil can throw at a man.
Quoted by Wm. Hazlitt in his Essay "On Nicknames."

Beautiful isle of the sea,
Smile on the brow of the waters.
Song by Geo. Cooper (1820-1876).

Tears are blessings, let them flow.
Song by Harry Hunter (Mohawk Minsirei, London).

Straight is the line of duty;
Curved is the line of beauty;
Follow the straight line, thou shalt see
The curved line ever follow thee.
William Maccall (c. 1830).

The highlandman's pistol with its new stock,
lock and barrel.—(Carlyle.)

A kindred idea is the description of "Wallenstein's Horse" (Richard Doyle's *Brown, Jones and Robinson*, c. 1850): "The head, neck, legs, and part of the body have been repaired. All the rest is the real horse."

A little more kindness, a little less creed;
A little more giving, a little less greed

WAIFS AND STRAYS—EPITAPHS

444^a

A little more smile, a little less frown ;
A little less kicking a man when he's down ;
A little more " we," a little less " I " ;
A little more laugh, a little less cry ;
A little more flowers on the pathway of life ;
And fewer on graves at the end of the strife.

Lines of American authorship.

Come in the evening ; come in the morning ;
Come when expected, or come without warn-
ing ;

Thousands of welcomes you'll find here before
you,

And the oftener you come the more we'll adore
you. *Old Welcome (said to be Irish).*

I will arise, and go now, and go to Inverness,
And a small villa rent there, of lath and
plaster built ;

Nine bedrooms will I have there, and I'll don
my native dress,
And walk about in a damned loud kilt.

And I will have some sport there, when grouse
come driven slow,

Driven from purple hill-tops to where the
loaders quail ;

While midges bite their ankles and shots are
flying low,

And the air is full of the grey-hen's tail.

Captain Harry Graham (c. 1919).

We never will forego our hate ;

We have all but a single hate ;

We love as one, we hate as one,

We have one foe and one alone—

England !

*Ernst Lissauer's "Song of Hate," popular
throughout Germany in 1914 and 1915 ;
translation by Barbara Henderson, pub-
lished in "New York Times," Oct., 1914.*

In the Captain's Mess, in the banquet-hall,
Sat feasting the officers, one and all.

444^b

Like a sabre-blow, like the swing of a sail,
One seized his glass, held high to hail ;
Sharp-snapped like the stroke of rudder's play,
Spoke three words only, " To THE DAY ! "

Whose glass this fate ?

They had all but a single hate.

Who was thus known ?

They had one foe and one alone—

England ! *Ib.*

Did you voyage all unspoken, small and lonely ?

Or with fame, the happy fortune of the few ?

So you win the Golden Harbour, in the old
way ;

There's the old sea welcome waiting there for
you.

*"The Old Way," by Capt. Ronald A.
Hopwood, R.N. ("The Times," Sept. 16,
1916).*

Worthy of attention.

Advice to persons about to marry.—Don't.

*Punch's Almanack, 1846. Attributed to
Henry Mayhew, one of the three co-
editors of "Punch."*

"Must you stay ? Can't you go ? "

Punch, Jan. 18, 1905.

Supposed to be said by the French Governor
of Madagascar to the Russian Admiral Rodjest-
vensky, who was thought to be unduly prolonging
his stay at Madagascar when on his way to meet
the Japanese Fleet.

We're here because we're here,

Because we're here, because we're here ;

Oh, here we are, oh, here we are,

Oh, here we are again.

Soldiers' Song (c. 1916).

Every day, and in every way, I am getting
better and better.

*Emil Coué's formula of "Auto-Sugges-
tion," as propounded in London, June,
1922.*

5. EPITAPHS.

What wee gave, wee have ;

What wee spent, wee had ;

What wee left wee lost.

*Epitaph on Edward Courtenay, Earl of
Devon, and his wife, at Tiverton. He
died 1419. (Epitaphs in almost identi-
cal words are found in many churches.)*

John Carnegie lies here,
Descended from Adam and Eve

If any can boast of a pedigree higher,

He will willingly give them leave.

*Ancient Scottish Epitaph. See Matthew
Prior's "Epitaph on Himself." (See
p. 259b.)*

Johnne Carnegie lais heer,

Descendit of Adam and Eve :

Gif ony con gang hieher

Ise willing gie him leve. *Another version.*

In heart a Lydia, and in tongue a Hanna,

In zeale a Ruth, in wedlock a Susanna,

Prudently simple, providently wary,

To the world a Martha, and to heaven a Mary.

*Epitaph on Dame Dorothy Selby (d.
1641), Ightham Church, near Sevenoaks.
(Similar epitaphs are found elsewhere.)*

Her name was Margaret Lucas, youngest
sister to the Lord Lucas of Colchester, a Noble
Family : for all the brothers were valiant and
all the sisters virtuous.

*Epitaph on Margaret, Duchess of New-
casile, Westminster Abbey (d. Jan. 7,
1674).*

"Who gathered this flower ? " The gar-
dener answered, "The Master." And his
fellow-servant held his peace.

*Epitaph in Budock Churchyard, and else-
where. (Authorship unknown.)*

An upright downright honest man.

*Epitaph on John James, Ripon Cathedral,
1707.*

WAIFS AND STRAYS—EPITAPHS

445^a

Stranger, to Lacedæmon go, and tell
That here, obedient to her words, we fell.
Tr. by Geo. Burges (1786?-1864) of the famous Greek epitaph by Simonides.

Life's pleasure hath he lost—escaped life's
pain,
Nor wedded joys nor wedded sorrows knew.
Tr. by Goldwin Smith of Greek epitaph by Julianus "On a Youth."

Rest, gentle Shade, await thy Master's will ;
Then rise unchanged and be an angel still.
At Chirk Church (N. Wales) in memory of Richard Jebb (d. 1845), aged 8.

Here rests a man who never rested here.
Ravenna Cathedral. On a Bishop.

We that survive perchance may end our days
In some employment meriting no praise ;
They have outlived this fear, and their brave
ends
Will ever be an honour to their friends.
Epitaph by Phineas James, ship master, "to his stricken comrades," 1633.

Between the stirrup and the ground,
Mercy I askt, me-cy I found.
Quoted in Camden's "Remaines" (1636) as made by a good friend of the author. It is a free translation of St. Augustine's phrase, "Misericordia Domini inter phontem et fontem."

Bland, passionate, and deeply religious, she
also painted in water-colours, and sent several
pictures to the Exhibition. She was first
cousin to Lady Jones, and of such is the
Kingdom of Heaven.

Epitaph alleged to have been "in Pewsey Church," to the memory of "Lady O'Looney," "great-niece of Burke." (Audrey Stewart's "Epigrams and Epitaphs," 1897.)

Here lies one whose name was written in
water.
Epitaph on John Keats's Tomb, 1820.

Circles though small are yet complete.
Inscribed on a monument to two children (family, Musgrave), Northleigh Church, Oxon (c. 1800).

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep.
Lines on the grave of Prof. Huxley, 1825-95, stated to be written by his wife, with two additional lines :
For still He giveth His beloved sleep,
And if an endless sleep He wills, 'tis best.

Here lies a poor woman, who always was
tired ;
She lived in a house where help was not hired.
Her last words on earth were : "Dear
friends, I am going
Where washing ain't done, nor sweeping, nor
sewing ;
But everything there is exact to my wishes ;
For where they don't eat there's no washing
of dishes.

445^b

I'll be where loud anthems will always be
ringing,
But, having no voice, I'll be clear of the
singing.
Don't mourn for me now ; don't mourn for
me never—
I'm going to do nothing for ever and ever."

The Tired Woman's Epitaph. Quoted before 1850. (Authorship unknown.)

Here lies Fred,
Who was alive and is dead ;
Had it been his father
I had much rather ;
Had it been his brother,
Still better than the other ;
Had it been his sister,
No one would have missed her ;
Had it been the whole generation,
All the better for the nation ;
But since 'tis only Fred,
That was alive and is dead,
Why, there's no more to be said.

Epitaph on Frederick, Prince of Wales, father of George III. (d. 1751). Anon.

In Vol. 2 of *Hist. Comm. Report on Egmont MSS.* (1909) is a letter of July 9, 1667, from Robt. Bowyers to Robt. Southwell stating :
"It is said these verses were written over the grave of one of the sons of the Lord Chancellor of England—

Here lies Tom Hyde ;
It's a pity that he died ;
We had rather
It had been his father ;
If it had been his sister
We had not missed her ;
If the whole generation,
It had been better for the nation."

Pray for the soul of Gabriel John,
Who died in the year eighteen-hundred and
one
You may if you please, or let it alone,
For it's all one
To Gabriel John,
Who died in the year eighteen-hundred and
one.
Old Rhyme.

Here sleeps in peace a Hampshire grenadier,
Who caught his death by drinking cold small
beer.
Soldiers, take heed from his untimely fall,
And when you're hot, drink strong, or not
at all.

Winchester churchyard. Epitaph on a Grenadier, N. Hants Militia, 1764.

Beneath this stone old Abra'm lies ;
Nobody laughs and nobody cries :
Where he's gone, or how he fares,
Nobody knows, and no one cares.

Epitaph on Abraham Newland, Chief Cashier of the Bank of England (d. 1807). Said to be written by himself.

Lie heavy on him, earth ! for he
Laid many heavy loads on thee.

Epitaph on Sir J. Vanbrugh, architect (1664-1726) ; by Dr. Evans. (See Latin, "Sui terra levis.")

WAIFS AND STRAYS—NURSERY SONGS AND RHYMES

446a

Here lies Thomas Dudley, that trusty old
stud—
A bargain's a bargain, and must be made
good.

*Epitaph on Governor Dudley. (Said to
be written by Governor Belcher.)*

Good frend, for Jesus sake forbear,
To digg the dust enclosed heare;
Blest be the man that spares thes stones,
And curst be he that moves my bones.
*Shakespeare's Epitaph, Stratford-on-
Avon.**

Stay, Passenger, why goest thou by so fast?
Read, if thou canst, whom envious Death
hath plast
Within this monument, Shakspeare: with
whome
Quick nature dide: whose name doth deck
this Tombe

* Early tradition states that these lines were selected
by the poet for his epitaph; it is not thought that they
were his own composition.

6. NURSERY SONGS AND RHYMES.

Three children sliding on the ice,
Upon a summer's day,
As it fell out, they all fell in,
The rest they ran away.
*Founded on a Ballad "The Lamentation
of a Bad Market; or The Drowning
of Three Children in the Thames," 1653.*

This isn't the time for grass to grow.
Consider, good cow, consider.
*This is said to be part of "The Tune the
Old Cow Died of." (See "Notes and
Queries," 2nd Series, Vol. 2, p. 39.)*

All in a row,
Bend the bow,
Shoot at the pigeon and kill the crow.
Old Nursery Ryhme.

The children in Holland take pleasure in
making
What the children in England take pleasure
in breaking. *Nursery Proverb.*

Then the little maid she said, "Your fire
may warm the bed,
But what shall we do for to eat?
Will the flames you're only rich in make a
fire in the kitchen,
And the little God of Love turn the spit?"
*Version of old Nursery Rhyme, from a
broadside printed at Strawberry Hill,
18th Century.*

The little maid replied, some say a little sighed,
"But what shall we have for to eat, eat, eat?"
Will the love that you're so rich in make a fire
in the kitchen,
Or the little God of Love turn the spit—spit,
spit?"

*Another Version. (Halliwell's Nursery Rhymes.)
In Mrs. Centlivre's *Artifice*, printed 1724, Olivia
is made to say: "When the glowing of passion's*

446b

Fare more then cost: sieth [since] all that he
hath writt
Leaves living art but page to serve his witt.
*Epitaph on the Monument in Stratford
Church (erected before 1623). Authorship
unknown.*

Man's life is like unto a summer's day
Some break their fast and so away;
Others stay dinner, then depart full fed;
The longest age but sups and goes to bed:
O reader then behold and see:
As we are now, so must you be.

*Found with variations in many churches.
Attributed to Jos. Henshaw, Bishop of
Peterborough (d. 1678).*

Horses be loved, and laughter, and the sun,
A song, wide spaces and the open air;
The trust of all dumb living things he won,
And never knew the luck too good to share:
Now, though he will not ride with us again,
His merry spirit seems our comrade yet,
Freud from the power of weariness and pain,
Forbidding us to mourn or to forget.

Anon: Quoted, 1916.

over, and pinching winter comes, will amorous
sighs supply the want of fire, or kind looks and
kisses keep off hunger?"

Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go.
*"Mary's Little Lamb," by Sarah Josepha
Hale (1788-1879). The lines were
published in "Poems for our Children"
(Boston, U.S., 1830).*

A man of words and not of deeds
Is like a garden full of weeds.
*Old Song. (See Halliwell's "Nursery
Rhymes," No. 166.)*

Needles and pins, needles and pins,
When a man marries his trouble begins.
Old Nursery Rhyme.

If all the world were paper
And all the sea were inke,
If all the trees were bread and cheese,
How should we do for drinke?
*Wit's Recreations (1640). Interrogation
Cantilena.*

If all the seas were beans and pease,
How should we do for oysters? *Ib.*

The King of France went up the hill,
With twenty thousand men;
The King of France came down the hill,
And ne'er went up again.
Old Tarlton's Song. (Quoted 1642.)

In a letter from James Howell, at Paris, to Sir
James Croft, dated May 12, 1620, it is alleged
that "the song 'The King of France with forty
thousand men'" had reference to the raising of
40,000 men by Henry IV., of France, in 1609-10.

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

447a

Now you're married I wish you joy,
First a girl and then a boy,
Seven years after a son and daughter;
Pray young couple, now kiss together.

Old Song, "Kiss-in-the-ring."

There was a little girl, and she had a little
curl

Right in the middle of her forehead;
When she was good, she was very very good,
But when she was bad she was horrid.

Nursery Song. (Not in the older collections.) The lines are attributed to

447b

Longfellow, who, according to Blanche Roosevelt ("Home Life of Henry W. Longfellow," 1882), acknowledged the authorship. See "Notes and Queries," June 3, 1911.

"Will you walk into my parlour?" said a
spider to a fly;

"It's the prettiest little parlour that ever
you did spy."

Mary Howitt (1804-1888), "The Spider and the Fly."

7. NATURALISED PHRASES AND QUOTATIONS.

*Including Classical Quotations not given under "Greek" and "Latin" or
"Modern Languages."*

The Wise Sayings of the SEVEN WISE MEN OF GREECE

1. Know thyself.

Attributed to Solon of Athens (b. B.C. 638).

2. Remember the end.

Attributed to Chilo, Spartan Philosopher (d. B.C. 597), but according to Ausonius "some think that Solon said this to Croesus." (See under "Greek," p. 476a.)

Whatsoever thou takest in hand, remember
the end.—*Ecclesiasticus* 7, 36. (See also *Deut.*
32, 29.)

Remember thy end, and let enmity cease.—*Ib.*,
28, 6. (See *Latin*, "Finem respice.")

3. Be surety and ruin is at hand.

*Attributed to Thales of Miletus (d. about
B.C. 548).*

He that hateth suretiship is sure.—*Prov.* 11, 15.
(See also *Prov.* 22, 26.)

4. Most men are bad.

*Attributed to Bias of Priene (flourished
B.C. 566).*

5. The mean is best.

*Attributed to Cleobulus of Lindos (d.
B.C. 564).*

6. Know the proper season.

*Attributed to Pittacus of Mitylene (d. about
B.C. 570).*

7. Practice is everything.

*Attributed to Periander of Corinth d.
about B.C. 585).*

Sayings of THEMISTOCLES

(B.C. c. 512-c. 449.)

The day after the fair.

This seems connected with the fable of Themis-
tocles, who silenced an officer who desired to
claim superior fame for his exploits, by telling a
fable of a dispute between the Feast and the Day
after the Feast. The latter claimed to be more
important as being "full of bustle and trouble."
"You say right," said the Feast, "but if it had
not been for me where would you have been?"

The wildest colts make the best horses.

Plutarch: Life of Themistocles.

Teach me the art of forgetting; for I
often remember what I would not, and cannot
forget what I would.

*Saying of Themistocles, as recorded by
Cicero.*

I never learned how to tune a harp, or
play upon a lute; but I know how to raise
a small and inconsiderable city to glory and
greatness.

*On being taunted with his want of social
accomplishments. (Plutarch's Life.)*

Themistocles told the Adrians that he
brought two gods with him, Persuasion and
Force. They replied: "We also, have two
gods on our side, Poverty and Despair."

Herodotus.

We should have been undone, but for our
undoing.

*Saying, when in exile, to his children.
(Plutarch's Life.)*

Strike, but hear.

*Saying of Themistocles when Eurybiades,
commander of the Spartan fleet, raised
his staff to strike him. (Ib.)*

Wooden walls.

Themistocles, in explanation of an oracle,
received by the Athenian deputies, declared that
by "wooden walls" nothing could be meant but
ships.—*Cornelius Nepos: Themistocles.*

"Tu certe Ligneis Muris Britanniam munivisti."
(You truly have fortified Britain with wooden
walls).—*Latin Address sent to S. Pepys by the
Univ. of Oxford, Oct., 1702.*

Themistocles said, "The Athenians govern
the Greeks; I govern the Athenians; you,
my wife, govern me; your son governs you."

Plutarch: Life of Cato the Censor.

Sayings of SOPHOCLES (B.C. 495-405)

To its author everything is dear.

Edipus Coloneus.

It is the part of a good general to talk of
success, not of failure. *Ib.*

* See Greek Quotations

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

448a
Time is a lenient god. *Electra.*
Without trouble nothing can be successful. *Ib.*

There is no greater evil than anarchy. *Antigone.*

War not with the fallen, nor wound the dead. What valour is there in slaying the slain? *Ib.*

All prophets are lovers of gain. *Ib.*

Sayings of PLATO (B.C. c. 430—c. 351)

Plato's definition of a man as "a two-legged animal without feathers" was ridiculed by Diogenes, who produced a plucked cock, saying, "Here is Plato's man."

Diogenes Laertius (d. A.D. 222). *Book 6, 2.*

Overbearing austerity is always the companion of solitude.

Plato (cited by Plutarch: Life of Coriolanus). See Plato's Epistle to Dion, called "Prosperity."

To sacrifice to the Graces.

Plato used to say to Xenocrates the philosopher, who was rough and morose, "Good Xenocrates, sacrifice to the Graces."—*Plutarch: Life of Marius.*

Rhetoric is the art of ruling the minds of men.

Plato as cited by Plutarch: Life of Pericles.

Custom is not a small thing.

Plato reproved a child for a small misbehaviour. "You reprove me for a small thing," said the child. "Custom is not a small thing," replied Plato.—*See Montaigne: Book 1, ch. 22.—(See also Latin, "Consuetudinis magna vis est.")*

Michael Angelo [1475–1546] was explaining to a visitor a number of additions and alterations which he had made to a statue. "These are trifles," said his friend. "It may be so," said the sculptor, "but recollect that trifles make perfection, and perfection is no trifle."

Pleasure is the greatest incentive to evil.

Plato (quoted by Plutarch: Life of Cato the Censor).

No one knows but that death is the greatest of all blessings to man.

Apology of Socrates.

To a good man nothing that happens is evil. *Ib.*

To do evil to men differs in no respect from injustice. *Crito.*

Philosophy is the highest music. *Phædo.*

Arguments derived from probabilities are idle. *Ib.*

Crito, we owe a cock to Æsculapius. Be sure that it is paid and not neglected.

Ib. (Reported as the last words of Socrates.)

I would rather suffer unjustly than act unjustly. *Gorgias.*

Law, being a tyrant, compels many things to be done contrary to nature. *Prolagoras.*

448b
You will find many men most unjust, most impious, most intemperate, and most ignorant, yet extremely valorous. *Ib.*

Science is nothing but perception. *Theætetus.*

There is no other beginning of learning than wonder. *Ib.*

The Athenians do not mind a man being clever, as long as he does not communicate his wisdom. *Euthyphron.*

Of our troubles we must seek some other cause than God.

The Republic of Plato, Bk. 2, ch. 19.

Mind is ever the ruler of the universe.

Philebus.

The beautiful consists in utility and the power to produce some good. *Hippias Major.*

Slavery and freedom, when excessive, are evils; but when moderate are altogether good. *Epistle 8.*

[Other Quotations from Plato will be found under "Greek Quotations."]

Sayings of CATO THE CENSOR (B.C. c. 260–150)

A young man that blushes is better than one who turns pale.

Saying of Cato. (Plutarch: Life of Cato.)

I had rather it should be asked why I had not a statue, than why I had one. *Ib.*

Scipio is the soul of the council; the rest are vain shadows. *Ib.*

It is absurd for a man either to commend or to depreciate himself. *Ib.*

Wise men learn more from fools than fools from the wise. *Ib.*

PLUTARCH (A.D. 70?–A.D. 140?)

Playing the Cretan with the Cretans (*i.e.* lying to liars).

Greek prov. used by Paulus Æmilius.

This is not the son of Achilles, but Achilles himself.

Greek prov. (Life of Alcibiades.)

We ought not to treat living creatures like shoes or household belongings, which when worn with use we throw away.

Life of Cato the Censor.

The richest soil, if uncultivated, produces the rankest weeds.

Life of Caius Marcus Coriolanus.

It afforded no small amusement to the Rhégians that Phœnicians should complain of anything effected by guile.

Life of Timoleon.

The man who first ruined the Roman people was he who first gave them treats and gratuities.

Life of Coriolanus. (Plutarch quotes it as "a shrewd remark, whoever it was that said it.")

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

449a

The greatest of all sacrifices, which is the sacrifice of time.

Quoted by Plutarch as from a poet named Antiphon. (Life of Antony.)

It is not allowable to make a mistake twice in war.

Apophthegm, 186 E.F. (A maxim attributed to Lamarchus, the Athenian general).

See Latin, "Bis peccare."

CERVANTES (1547-1616)

[Other Quotations from Cervantes will be found amongst "Spanish Quotations" and under "Proverbs."]

Sloth never arrived at the attainment of a good wish. *Don Quixote.*

Blessed be he who first invented sleep. It covers a man all over like a cloak.* *Ib.*

The army is a school in which the niggardly become generous, and the generous prodigal. *Ib.*

The knowledge of thyself will preserve thee from vanity. *Ib.*

Don't put too fine a point to your wit for fear it should get blunted. *Ib.*

Proverbs are short sentences drawn from long experience. *Ib.*

There is a remedy for everything but death. *Ib.*

Every one is as God made him, and often a great deal worse. *Ib.*

True valour lies half-way between cowardice and rashness. *Ib.*

Fear has many eyes. *Ib.*

Unseasonable mirth always turns to sorrow. *Ib.*

From great folks great favours are expected. *Ib.*

There are always more tricks in a town than are talked of. *Ib.*

There are no proverbial sayings which are not true. *Ib.*

VOLTAIRE, François Marie Arouet de (1694-1778)

[Other Quotations from Voltaire are given under "French Quotations."]

Cultivate your garden [i.e. attend quietly to your own affairs]. *Candide (1767).*

The only way to compel men to speak good of us is to do it. *History of Charles XII. Prelim. Discourse.*

My prayer to God is a very short one: "O Lord, make my enemies very ridiculous!" God has granted it.

Letter to M. Damilaville, May, 1767.

449b

When once the trumpet of fame has sounded a poor man's name, farewell his repose for ever.

Letter to M. Capperonnier, June, 1768.

"If God did not exist it would be necessary to invent Him."—I am rarely satisfied with my lines, but I own that I have a father's tenderness for that one.

Letter to M. Saurin, Nov. 10, 1770.

The more ancient the abuse the more sacred it is. *Les Guébres, i. 1.*

The history of the great events of this world is little more than the history of crimes.

Essai sur les Mœurs. Ch. 23.

An Act of Parliament is everything to the English; they love law. *Ib. Ch. 168.*

In effect history is but a picture of crimes and misfortunes. *L'Ingénu (1767). Ch. 10.*

The shame is in the crime, not in the punishment. *Arlémire, Act iv.*

Man is free at the moment he wishes to be. *Brutus, ii. 1.*

The first king was a fortunate soldier, and he who serves his country well has no need of ancestors. *Méropé, i. 3.*

Heaven often gives kings in its vengeance. *Sémiramis, ii. 2.*

Fear follows crime and is its punishment. *Ib., v. 1.*

Dissimulation is the coward's virtue. *Don Pèdre, ii. 5.*

Despair has often gained battles. *Henriade. Chant 10.*

Other people are more ill-used than we, but that is the consolation of the damned.

Letter to D'Alembert, July 8, 1771.

I am very fond of truth, but not at all of martyrdom. *Letter to D'Alembert, Feb., 1776.*

They [Luther and Calvin] condemned the Pope and desired to imitate him.

To the Author of "Les Trois Imposteurs."

The superfluous, a very necessary thing. *Le Mondain (Satire).*

To really stop criticism they say one must die. *Les Trois Empereurs en Sorbonne.*

What village parson [in England] would not like to be pope? *Letters on the English. No. 5.*

England is the land of sects. An Englishman, like a free man, goes to heaven by the way which pleases him. . . . If there was only one religion in England its despotism would be a matter for fear; if two, they would cut each other's throats; but there are thirty, and they live in peace, and happy.

Letters on the English. Nos. 5 and 6.

A man may be a very good author with some faults, but not with many faults.

Letters on the English. No. 24.

* See Sterne (p. 343a).

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

450a
Almost all human life depends on probabilities.
Essay on Probabilities (1772).

Optimism, said Candide, is a mania for declaring when things are going badly that all is well.
Candide. Ch. 19.

Who seeks for truth should be of no country.
Réponse à un Académicien.

Thought depends absolutely on the stomach, but in spite of that those who have the best stomachs are not the best thinkers.
Letter to D'Alembert, Aug. 20, 1770.

All the arts are brothers; each one is a light to the others.

Note to Ode on the death of the Princess de Bareith.

A physician is one who pours drugs of which he knows little into a body of which he knows less.

Attributed to Voltaire. Sir A. Helps: Friends in Council, 2nd Ser., ch. 10.

Sayings of BISMARCK (1815-1898)

You can do anything with children if you only play with them.

Universal suffrage is the government of a house by its nursery.

To youth I have but three words of counsel—Work, work, work.

A good speaker must be somewhat of a poet, and cannot therefore adhere mathematically to the truth.

Sayings of NAPOLEON I (1769-1821)

There are two levers for moving men—interest and fear.

A faithful friend is a true image of the Deity.

The future destiny of the child is always the work of the mother.

A true man hates no one.

Truth alone wounds.

Respect the burden.

The contagion of crime is like that of the plague.

Do you wish to find out the really sublime? Repeat the Lord's Prayer.

Secrets travel fast in Paris.

When I want any good head-work done, I always choose a man, if suitable otherwise, with a long nose.

Everything unnatural is imperfect.

Public instruction should be the first object of government.

It is the cause, not the death, that makes the martyr.

Four hostile newspapers are more to be feared than a thousand bayonets.

Let the path be open to talent.

450b
Water, air, and cleanliness are the chief articles in my pharmacopœia.

Greatness is nothing unless it be lasting.

I made all my generals out of mud.

The worse the man, the better the soldier; if soldiers be not corrupt they ought to be made so.

Men are led by trifles.

Imagination rules the world.

The true wisdom of nations is experience.
Maxims of Napoleon (K. J. Frederiks), 1923.

The world is very old; we must profit by its experience. It teaches that old practices are often worth more than new theories. *Ib.*

There are but two powers in the world, the sword and the mind. In the long run the sword is always beaten by the mind. *Ib.*

Honour your parents; worship the gods; hurt not animals.

From the traditional laws or precepts of Triptolemus (according to Plutarch).

Written laws are like spiders' webs, and will like them only entangle and hold the poor and weak, while the rich and powerful will easily break through them.*

Anacharsis (fl. B.C. 594).

This was the saying of Anacharsis to Solon when the latter was modelling his laws. Solon's reply was: "Men keep their engagements when it is an advantage to both parties not to break them."—*Plutarch: Life of Solon.*

That law of Solon [fl. B.C. 598] is justly commended which forbids men to speak ill of the dead.

Plutarch: Life of Solon.

This command is also attributed to Chilo. (See Greek, "Τὸν τεθνηκότα.")

Persons maimed in the wars should be maintained at the public charge

One of the laws of Solon (according to Plutarch: Life of Solon).

Call no man happy before his death.

The saying of Solon (b. B.C. 638), according to Aristotle (b. B.C. 384, d. B.C. 322); found in Sophocles "Edipus Tyrannus" (ad fin), and evidently a proverb.

Cf. "Judge none blessed before his death."—Ecclesiasticus 11, 28.

Business to-morrow.

Greek proverb founded on the remark of Archias of Thebes (about B.C. 560).

Archias delayed reading a letter of warning delivered to him at a banquet, and was in consequence assassinated.—*Plutarch: Pelopidas.*

O man! whosoever thou art, and whosoever thou comest, for come I know thou wilt, I am Cyrus, founder of the Persian empire. Envy me not the little earth that covers my body.

Epitaph of Cyrus (d. B.C. 529). (Plutarch: Life of Alexander.)

* See Bacon (p. 12a).

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

451a

A deadly snake once bit a Cappadocian; but it died.

Greek epigram attributed to Demodocus (? 4th century B.C.). Also found in Latin.

No man can rob us of our will.

M. Aurelius Antoninus quoted, in Greek, as from Epictetus.

Love, as though some day you would have to hate; hate, as though some day you would have to love.

Saying of Chilo, Greek philosopher, 6th century B.C.

Whichever you do you will repent.

The advice of Socrates, when asked whether it was better to marry or not to marry.

Thales, one of the Greek sages, when young, and desired by his mother to marry, replied, "it was not yet time"; when he had come to full age, "that it was no longer time."—Montaigne, Book 2, ch. 8.

Much knowledge of things divine escapes us through want of faith.

Saying of Heraclitus, Greek philosopher, c. B.C. 500 (quoted by Plutarch: *Life of Coriolanus*).

Words will build no walls.

Cratinus (B.C. 528–431) (quoted by Plutarch in his "Life of Pericles") ridiculing the long wall proposed to be built by Pericles.

The first requisite to happiness is that a man be born in a famous city.

Plutarch (*Life of Demosthenes*) states this was the remark of "Euripides (B.C. 480–B.C. 406) or some other" in his encomium on Alcibiades (B.C. 449–B.C. 404).

A bridge for a retreating enemy.

Saying of Aristides.

Plutarch, in his *Life of Themistocles*, states that in order to sound Aristides, after the battle of Salamis, Themistocles pretended to think it advisable to go to the Hellespont and break down Xerxes' bridge of ships. To which Aristides replied: "Instead of breaking that bridge, we should, if possible, provide another, that he may retire the sooner out of Europe." (See "Proverbs," "Build a bridge of silver," etc.)

The Athenians will not sell their liberties for all the gold either above or under ground.

Reply of Aristides (d. B.C. 467) to the Lacedæmonians. (Plutarch: *Life of Aristides*.)

A general should have clean hands.

Saying of Aristides (d. B.C. 467). (Plutarch's *Life*).

He would soon be delivered from all his troubles.

Enigmatic prophecy of the spirit of Cleonice (B.C. 448) to Cimon, foretelling his death. (Plutarch: *Life of Cimon*.)

Zeus hates busybodies and those who do too much. Euripides. As quoted by Emerson.

Nothing becomes a king so much as the distribution of justice. War is a tyrant, as Timotheus (c. B.C. 500) expresses it, but Pin-

451b

dar (B.C. 518–439) says, Justice is the rightful sovereign of the world.

Plutarch: *Life of Demetrius*.

True he can talk, and yet he is no speaker.

Eupolus (Greek poet, c. B.C. 435) in reference to a garrulous person who was no orator. (Cited by Plutarch: *Life of Alcibiades*.)

They love, they hate, but cannot do without him.*

Aristophanes, Greek poet, B.C. 434 (as cited by Plutarch: *Life of Alcibiades*.—Langhorne's trans.)

Mistress of the seas.

Lysander (d. B.C. 395), when handing over the command of the fleet to Callicratidas the Spartan (c. B.C. 406) said to him, "I deliver you a fleet that is mistress of the seas."—Plutarch: *Life of Lysander*.

Where the lion's skin falls short it must be eked out with the fox's.

Lysander's remark upon being told that he resorted too much to craft. (Plutarch: *Life of Lysander*.)

This saying is a proverb in several modern languages.

Children are to be cheated with knuckle bones [substitutes for dice], and men with oaths.

Sayings of Lysander. Ib.

Appealing from Philip drunk to Philip sober.

This is founded on a passage in Valerius Maximus (fl. A.D. 14), who states that a certain woman of foreign origin, having been wrongly condemned by Philip when he was drunk, exclaimed, "Provocarem ad Philippum, sed sobrium" (I would appeal to Philip, but when he is sober).—Book 6, 2.

Not Philip, but Philip's gold, took the cities of Greece.

Plutarch (*Life of Paulus Emilius*) quotes this as "a common saying." It refers to Philip II. of Macedon (c. B.C. 382–B.C. 336).

If I were not Alexander, I should wish to be Diogenes.

Remark of Alexander (B.C. 355–323) after Diogenes had made his request that the monarch "would stand a little out of his sunshine."—Plutarch: *Life of Alexander*.

I will not steal a victory.

Plutarch describes this as "that celebrated answer" by Alexander, when advised to surprise the Persian army in the darkness.—Ib.

Great geniuses are generally melancholy.

Aristotle (B.C. 384–322). (*Problem*, sect. 30.)

Seneca ("De tranquillitate animi") quotes, "Aristoteli, nullum magnum ingenium sine mixtura dementiæ fuit." (The saying of Aristotle—no great genius was without an admixture of madness.)

"I have heard, madam, your greatest wits have ever a touch of madness and extravagance in them."—Sir Martin Mar-All, v. 1 (1667) (By Dryden and W. Cavendish, Duke of Newcastle.)

* See Latin Quotations: "Difficilis, facilis" etc.; also Addison (p. 25): "There is no living with' thee of without thee."

Shame is an ornament to the young ; a disgrace to the old.

Aristotle. (B.C. 384-322.)

Abstruse questions must have abstruse answers.

Saying of the Gymnosophist philosopher, when Alexander had questioned him and had received an enigmatic reply.—*Plutarch : Life of Alexander.*

Have I inadvertently said some evil thing ?

Remark of Phocion (d. B.C. 317) to a friend, upon one of his sentences, in a public debate, being received with universal applause.—*Plutarch : Life of Phocion.*

A hoarseness caused by swallowing gold and silver.

Remark made when Demosthenes (B.C. 382-322), who had been bribed not to speak against Harpalus, pretended to have lost his voice.—*Plutarch's Lives.*

Elsewhere Plutarch describes Demosthenes' throat complaint as "the silver quinsy." (See *Ἀργυράχην πάσχει*, under Greek.)

To smell of the lamp.

Demosthenes when taunted by Pytheas that all his arguments "smelled of the lamp," replied, "Yes, but your lamp and mine, my friend, do not witness the same labours."—*Plutarch : Life of Demosthenes.*

In his *Life of Timoleon*, Plutarch quotes the expression as applying to over-finished paintings as well as to laboured compositions.

It is said of Horace that his odes smell more of wine than of oil.

While I am master of my sword, I shall never think any man greater than myself.

Saying of Eumenes (d. B.C. 315) to Antigonus. (Plutarch : Life of Eumenes.)

I have heard the nightingale itself.

Reply of King Agesilaus (B.C. c. 440-362), when asked to go to hear a man who imitated the nightingale to great perfection.—*Plutarch : Life of Agesilaus.*

The Kings of Epirus were sworn "to govern according to law," and the people "to defend the crown according to law."

Plutarch : Life of Pyrrhus, King of Epirus.

It being reported to Pyrrhus (B.C. 318 c.—B.C. 272), that certain young men had spoken disrespectfully of him, he asked them, "Did you really say these things?" "We did, sir," replied one, "and we should have said a good deal more, if we had had more wine." Whereupon he laughed and dismissed them.

Plutarch : Life of Pyrrhus.

He who has the sharpest sword.

Reply of Pyrrhus to one of the princes who asked which of them should be his heir.—*Plutarch : Life of Pyrrhus.*

A Pyrrhic victory.

Pyrrhus, after the battle of Asculum (B.C. 279), where, according to his own account, he lost 3,500 men, was congratulated on his victory. He replied : "Another such victory and we are undone."

Ib.
(See a Cadmean Victory under "Greek Quotations," p. 473a)

Feast of the Lapithæ.

The promised feast became a Feast of the Lapithæ.—*Carlyle : French Revolution, Part 2, Book 1, ch. 5.*

The chief of the Lapithæ gave a feast to celebrate the wedding of Pirithous and Hippodamia. The feast ended in blows and "very great slaughter," owing to the Centaurs, who had been invited, offering violence to Hippodamia (*Ovid. Metam., Book 12.*)

The whole is greater than the part ; we are capable of wisdom, and we are part of the world. Therefore the world is wise.

Saying of Zeno (d. B.C. 264).

See the Greek *ἡμέων ἡμισὺν παντός*. "The half is greater than the whole."

A wise and good man can suffer no disgrace.

Saying of Fabius Maximus (d. B.C. 205). (Plutarch.)

Hannibal knows how to gain a victory, but not how to use it.

Remark of Barca, a Carthaginian, to Hannibal. (Plutarch : Life of Fabius Maximus.)

The last of the Greeks.

Plutarch says that Philopœmen, a Greek general, who died c. B.C. 181, was so called by "a certain Roman."

This Jupiter of Phidias is the very Jupiter of Homer.

A "celebrated saying" uttered (according to Plutarch) by Paulus Æmilius (d. B.C. 168) on seeing the statue of Jupiter at Olympia.

See "This is the Jew that Shakespeare drew," page 439a.

Fortune hath so favoured me in this war that I feared, the rather, that some tempest would follow so favourable a gale.

Remark ascribed by Plutarch to Paulus Æmilius.

Where the shoe pinches.

The story of "a certain Roman" who put away his wife without apparent cause, but told his friends, who expostulated, that only the wearer of the shoe knows where it wrings him, is told by Plutarch, in the *Life of Paulus Æmilius*. The Roman has been wrongly assumed to be Paulus Æmilius, but the context shows that this was not so.

A sardonic laugh.

"Your laugh is of the sardonic kind," Caius Gracchus [d. B.C. 121], when his adversaries laughed at his defeat—by unfair means—when applying for a third tribuneship.—*Plutarch : Life of Caius Gracchus.*

(The sardonic laugh was an involuntary distension of the muscles of the mouth, occasioned by a poisonous plant ; therefore a forced or unnatural laugh.)

Feasts of Lucullus (c. B.C. 115—c. B.C. 48).

Lucullus prided himself upon the luxury of his feasts. On one occasion, when he happened to sup alone, the meal being less magnificent than usual, he rebuked his servant, saying : "Did you not know that this evening Lucullus sups with Lucullus?"—*Plutarch : Life of Lucullus.*

WAIFS & STRAYS—NATURALISED PHRASES & QUOTATIONS

453^a

The father of his country.

Title bestowed on Cicero (B.C. 64) after his consulship,—“a mark of distinction which none ever gained before.”—*Plutarch: Life of Cicero.*

Cæsar's wife must be above suspicion.

Julius Cæsar (B.C. 100-44) divorced his wife Pompeia, but declared at the trial that he knew nothing of what was alleged against her and Clodius. When asked why, in that case, he had divorced her, he replied: “Because I would have the chastity of my wife clear even of suspicion.”—*Plutarch: Life of Julius Cæsar.*

As to Cæsar, when he was called upon, he gave no testimony against Clodius, nor did he affirm that he was certain of any injury done to his bed. He only said, “He had divorced Pompeia because the wife of Cæsar ought not only to be clear of such a crime, but of the very suspicion of it.”—*Plutarch: Life of Cicero.*

Passing the Rubicon.

When he arrived at the banks of the Rubicon, which divides Cisalpine Gaul from the rest of Italy . . . he stopped to deliberate. . . . At last he cried out “The die is cast” and immediately passed the river.—*Plutarch: Life of Julius Cæsar.*

We shall meet at Philippi.

“Thou shalt see me at Philippi,” was the remark of the spectre which appeared to Brutus in his tent at Abydos [B.C. 42]. Brutus answered boldly: “I will meet thee there.” At Philippi the spectre reappeared, and Brutus, after being defeated, died upon his own sword.—*Plutarch: Life of Cæsar.*

Killed by physicians.

Adrian the Emperor (A.D. 76-117) exclaimed incessantly, when dying, “That the crowd of physicians had killed him.” (See Montaigne, Book 2, ch. 37. Montaigne also cites the statement of a Lacedæmonian, when asked how he had preserved his life so long: “By my ignorance of medicine.”)

See how these Christians love one another.

This saying appears first in Tertullian, “Apol. adv. Gent.” c. 29: “Vide, inquit, ut invicem se diligant.”

Take, O boatman, thrice thy fee
Take,—I give it willingly;

For, invisible to thee,

Spirits twain have crossed with me.

Translation (anon.) of John Louis Upland.

Iron hand in a velvet glove.

Attributed to Charles V., and used also by Napoleon. (See Carlyle's Latter Day Pamphlets, No. 2.)

Architecture is frozen music.

Translation from Schelling, Philosophie der Kunst.

Let me die to the sounds of delicious music.

Said to be the last words of Mirabeau.

The more the marble wastes,

The more the statue grows.

Translation from Michael Angelo by Mrs. Henry Roscoe.

Beauty is the purgation of superfluities.

Michael Angelo.

* Also in Plutarch's *Life of Marcus Brutus.*

453^b

The greatest virtues are only splendid sins.

Ascribed to St. Augustine.

Whose words were half battles.

Saying in reference to Luther.

The artist is the son of his time; but pity him if he is its pupil or even its favourite.

Schiller.

It is neither safe nor prudent to do aught against conscience.

Luther.

The eternal feminine. *From the French.*

“L'éternel féminin,” expression used by H. Blaze de Bury, 1847, in a translation of Goethe's *Faust*, the German being “Das Ewig-Weibliche.”

To sleep the sleep of the just.

See French Quotations, “Elle s'endormit,” etc.

Every man has his own style, like his own nose.

Lessing (as quoted by Carlyle).

The style is the man.

From the French. “Le style est l'homme même.”—Comte de Buffon. Remark made in his discourse on taking his seat in the Academy, Aug. 25, 1753. (The style is the very man.)

Defects of his qualities. *From the French.*

Heureux l'homme quand il n'a pas les défauts de ses qualités!—*Bishop Dupanloup.* (Happy the man when he has not the defects of his qualities.)

His very faults smack of the raciness of his good qualities.—*Washington Irving: The Sketch Book, John Bull (1820).*

The key of the street.

In French, “La clef des champs.” (The key of the fields.) The French expression has a different meaning from the English, and refers to giving a man freedom to go where he pleases.

It was worse than a crime; it was a blunder.

From the French: C'estoit pire qu'un crime, c'estoit une faute.—(See p. 690a).

War ought to be the only study of a prince.

Machiavelli.

Edmund Burke, quoting this saying (A vindication of Natural Society, 1756), adds: “and by a prince he means every sort of state, however constituted.” *

A good man struggling with adversity.

Ecce spectaculum dignum, ad quod respiciat intentus operi suo Deus. Ecce par Deo dignum, vir fortis cum mala fortuna compositus.—*Seneca. “Lib. de Divina providentia.”* (Behold a worthy sight, to which the God, turning his attention to his own work, may direct his gaze. Behold an equal thing, worthy of a God, a brave man matched in conflict with evil fortune.)

Better than a play.

Plus capio voluptatis inde quam spectandis in theatro ludis.—*Pietro Aretino (1492-1557).* (I obtain more of pleasure thence than from seeing plays in theatres.)

* See also Disraeli, *Coningsby*: “I worship the Lord of Hosts,” p. 117a.

WAIFS & STRAYS—PHRASES & HOUSEHOLD WORDS

454^a

We are near awakening when we dream that we dream.

Novalis (Fragments) as translated by Carlyle.

To become properly acquainted with a truth we must first have disbelieved it, and disputed against it. *Ib.*

The true poet is all-knowing ! he is an actual world in miniature. *Ib.*

My opinion, my conviction, gains infinitely in strength and success, the moment a second mind has adopted it. *Ib.*

The present day has no value for me except as the eve of to-morrow ; it is with the morrow that my spirit wrestles.

Metternich (translated).

Think of living. (Gedenke zu leben.)

Goethe (translated by Carlyle).

454^b

Man is perennially interesting to man ; nay, if we look strictly to it, there is nothing else interesting. *Ib.*

The three things to be repented of.

Portius Cato said that he had only three things of which he repented, namely, when he had revealed a secret to his wife, when he had passed a day in idleness, and when he had journeyed by sea to any place accessible by land.—*Rabelais : Pantagruel*, Book 4, ch. 24.

"I must live," said the man [in excuse for his evil manner of gaining a livelihood]. "I do not see the necessity," replied the Comte d'Argenson (1696–1764) [Secretary of State]. [The person to whom the reply was made is said to have been the Abbé Guyot Desfontaines ; described as a "libeller."]

See Voltaire, *Discours Préliminaire to Alzire* (1736). Carlyle has several allusions to the phrase.

8. PHRASES AND HOUSEHOLD WORDS.

All the world and his wife.

Quoted in "Noctes Ambrosianæ," Nov., 1832.

"Gigmania," a term used by Carlyle and others in allusion to a celebrated passage at the trial of Thurtell (1823) :—

Q. What sort of a person was Mr. Weare ?

A. He was always a respectable person.

Q. What do you mean by respectable ?

A. He kept a gig.

"Thus does society naturally divide itself into four classes : Noblemen, Gentlemen, Gignen, and Men."—*Carlyle's article on Boswell (Note)*, 1832.

That blessed word "Mesopotamia."

It was said of George Whitefield that he could reduce his hearers to tears by uttering this word. According to Mr. Francis Jacox, Garrick gave currency to the saying. The usual story is that an old woman once told her pastor that "she found great support in that comfortable word 'Mesopotamia.'"

A mess of pottage.

This expression seems to have been derived from the heading of Genesis 25 in Matthew's Bible, 1537—"Esau selleth his byrthright for a messe of potage." The expression does not occur in the Authorised Version of the Bible. An early example of its use is in *The Historie of Jacob and Esau*, licensed to be printed 1557 ; printed 1568—viz. : "Better a messe of pottage than nothing, pardy."

Counsels of perfection.

A theological term of great antiquity applying to works of supererogation.

The false Southron.

This expression occurs in Blind Harry's *Death of Wallace*, supposed to have been written in the 15th century.

Sent to Coventry.

Said to have originated during the Civil War from the habit of the Parliamentarians of sending doubtful or useless officers or soldiers to the garrison at Coventry. The expression is used also in America :—"Send them into everlasting Coventry."—*Emerson's Essay : Manners.*

"The Republic of Letters" is a very common expression among the Europeans.

Oliver Goldsmith : Citizen of the World. 20 (1760). See note on p. 135a ; also under French Quotations (Molière).

That man has an axe to grind.

This expression occurs in *Essays from the Desk of Poor Robert the Scribe*, by Chas. Miner (1780–1863), and first appeared in the *Wilkes-barre Gleaner* (1811).

To mix with brains.

John Opie (1761–1807) when asked with what he mixed his colours, replied "I mix them with my brains, sir." (*See Smiles : Self Help*, ch. 5.)

Sleepy Hollow.

"*The legend of Sleepy Hollow*," by Washington Irving, was published in 1820.

A woman with a past.

Title of a novel by Mrs. Berens, published 1886.

Billingsgate compliments.

Used as a proverbial expression in Richard Brome's play "The New Academy" printed, 1658. Brome died 1652.

A nation of shopkeepers.

A project fit only for a nation of shopkeepers.—*Adam Smith : Wealth of Nations* (1775), Vol. 2, book 4, chap. 7, pt. 3.

Also attributed to Samuel Adams, American statesman (1776).

What is true of a shopkeeper is true of a shop-keeping nation.—*Dean Tucker* (1766).

We are, indeed, a nation of shopkeepers.—*B. Disraeli : The Young Duke* (1831), book 1, ch. 11.

Hearts of oak.

Yonkers that have hearts of oake at fourscore yeares.—*Old Meg of Herefordshire*, 1609.

"Where are the rough brave Britons to be found With Hearts of Oak, so much of old renowned ?"—*Epilogue to Mrs. Centlivre's "Cruel Gift"*, 1717.

455a
Chop and change.

From boy to man, from man to boy, would chop and change degree.—*Earl of Surrey: How no Age is Content* (c. 1540).

Petticoat government.

There was one species of despotism under which he had long groaned, and that was petticoat government.—*Washington Irving: Rip Van Winkle* (1820).

Our friend the enemy.

This perhaps originated with the French expression often used when the allies entered Paris (1814): "Nos amis, nos ennemis."

"English as she is spoke."

Title of a reprint of the English version of P. Carolino's "Guide of the Conversation in Portuguese and English," 1882. The title was due to the publisher, Mr. Tuer.

"The spoils to the victors."

The "watchword of corruption," attributed to Andrew Jackson.

Bag and baggage.

Richard Huloet's "*Abecedarium Anglicano-Latinum pro Tyrunculis*," (1552).

The Vicar of Bray will be Vicar of Bray

still. "Fuller's Collection of Proverbs," 1732.

According to Fuller's Worthies of Berkshire, a Vicar of Bray in that county was alternately Romish and Protestant under Henry VIII., Edward VI., Mary, and Elizabeth. The centenary Parr had similar principles. "He held it safer to be of the religion of the King or Queen that were in being, for he knew that he came raw into the world, and accounted it no point of wisdom to be broiled out of it."—*John Taylor (Water poet): The Old, Old, very Old Man*, 1635.

The Man in the Street.

Expression used by Emerson, "Conduct of Life—Worship," and elsewhere.

A proverb describes proverbs as being "the wisdom of the street."

Going the whole hog.

(Hence in more recent times "whole-hoggers.") Said to be connected with the slang "hog," a word meaning at different periods one shilling and five shillings. "Hoger" is Jewish-German for ducat. A correspondent of *Notes and Queries* (Sept. 27, 1851) ascribes an Irish origin to the expression, stating that in Ireland a shilling was called a hog.

Let them stew in their own grease.

A saying in use at the time of the Franco-German War, imported from Germany.

The lungs of London (i.e. the parks).

Said to have been used by Mr. Windham in a speech delivered before 1814. See also Chas. Dickens (p. 111a).

"Bang went saxpence."

Peebles Body (to Townsman supposed to be in London): E-eh, Mac! ye're sune hume again.—*Mac*: E-eh, it's just a ruinous place that! Mun, a had na' been there a bune twa hoours, when—Bang!—went—Saxpence.

Punch joke, illustrated by Chas. Keene, Dec. 5, 1868. Said to have been communicated to Keene by Birket Foster, who had the story from Sir John Gilbert.

Fortune of war.

This bene bot chance of Armes.—*Sir D. Lyndesay: William Meldrum* (l. 577). It was bot chance of Weir.—*Id.* l. 1832.

Masterly inactivity.

According to a correspondent in *Notes and Queries* (Nov. 29, 1879) this phrase was coined by Sir James Mackintosh (1765–1832), *Vindiciæ Gallicæ* (1791). It is a parallel phrase with Horace's "strenua inertia" (x Epl. 11, 28).

Human documents.

"Documents humains" (Fr.) was an expression first used by Edmond de Goncourt in 1876. He claimed the authorship of it in his Preface to *La Faustin* (1882).

Present company excepted.

This expression occurs in "*The London Hermit*" (by O'Keefe) (1793). Probably of earlier occurrence.

Good manners to except my Lord Mayor of London.—*Ray's Proverbs*.

A draught on Aldgate Pump.

Sated by Fielding in his "Essay on the Character of Men," to be, "a mercantile phrase for a bad note."

The girl I left behind me.

Song ascribed to the year 1759. As published (c. 1810) in *The Charms of Melody*. No. 72 (Dublin, n.d.) the song begins:—
I'm lonesome since I crossed the hills,
And o'er the moor that's sedgy;
With heavy thought my mind is filled
Since I parted with Naggy;
Whene'er I return to view the place
The tears doth fall and blind me,
When I think on the charming grace
Of the girl I left behind me.

The roaring forties.

The rough part of the Atlantic between 40° and 50° N. latitude. Sometimes called "the rolling forties," and also applied to that part of the Southern Ocean between 40° and 50° S.

I heard the little bird say so.

Swift: Letter to Stella, May 23, 1711.

"A good bedside manner."

This phrase originated in *Punch*, March 15, 1884, in the letterpress accompanying a drawing by G. Du Maurier: "What sort of a doctor is he?" "Well, I don't know much about his ability; but he's got a very good bedside manner."

Lying like gas-meters.

Said to have originated in Dec., 1897, in a case at Southwark Police Court.

Not lost but gone before.

Title of a song published in *Smith's "Edinburgh Harmony"*, 1829.

"Non amittuntur sed præmittuntur." (They are not lost but sent before.)—*Seneca*.

The quiet life.

Among good things, I prove and find
The quiet life doth most abound.

They of the mean estate are happiest.—Tottel's Collection, 1557.

Macaulay's Schoolboy.

The frequency of Macaulay's reference to somewhat abstruse matters as subjects which any

public schoolboy would know, has led to his being credited with the phrase. It is to be found, however, in many earlier authors, e.g.: "Every schoolboy hath that famous testament of Grunnius Corcootta Porcellus at his fingers' ends."—*R. Burton: Anat. Melan.* (1621), Pt. 3, sec. 1, mem. x, i. See also *Swift*:

"Oh how our neighbour lifts his nose,
To tell what every schoolboy knows."

The Fourth Estate.

The "three estates of the realm" are the Lords Spiritual, The Lords Temporal, and the Commons. "Ane pleasant satyre of the Three Estatis" was a play by Sir David Lindsay, produced in 1535. The Newspaper Press, owing to its greatly enhanced influence and power, became known as "The Fourth Estate" about the end of the 18th century. Burke is credited with having invented the term, but it does not appear in his published works. It was a term applied to various other extra-constitutional powers or influences. *The Gazetteer and New Daily Advertiser*, Jan. 30, 1789, stated: "Mr. Fox's Board of Commissioners, which Mr. Pulteney and Mr. Pitt clamoured against as a Fourth Estate, was to be responsible to Parliament. Mr. Pitt's Fourth Estate, of the Queen and her Council, is to have no responsibility."

In Rabelais's *Pantagruel*, when Pantagruel visits the island of the Papimanes, he is met by four persons, a monk, a falconer, a lawyer, and a husbandman, and is told that they are "les quatre estatz de l'isle" (the four estates of the island.) (Book 4, ch. 48).

Our Place in the Sun.

C'est là ma place au soleil; voilà le commencement et l'image de l'usurpation de toute la terre.—*Pascal*.

(There is my place in the sun. Behold in this the beginning and the image of the usurpation of all the earth.)

9. HISTORICAL AND TRADITIONAL.

"Thou hast conquered, O Galilean!"
(*Lat.* "Vicisti, Galilæe!" *Ammianus*; from the Greek, first found in Theodoret, 3, 25.)

Ascribed to Julian the Apostate, when at the point of death, in Persia, A.D. 363. (See *Montaigne: Essais*, 2, 19 [1580]; also *Swinburne*: "Thou hast conquered, O pale Galilean," p. 351a.)

Thou shalt go thou shalt return never in battle shalt thou perish.

Utterance of the Oracle, favourable or otherwise according to punctuation.

There, but for the grace of God, goes John Bradford.

Tradition ascribes this to John Bradford (b. 1510; burnt at Smithfield 1555) on seeing some criminals going to execution. (See *Dict. Nat. Biog.*)

The English take their pleasures sadly.

"Ils s'amusaient tristement selon la coutume de leur pays," said Froissart.—*Emerson: English Traits*, ch. 8.

"They" [the English], says Froissart: "amused themselves sadly after the fashion of their country"—"ils se rejoissoient tristement selon la coutume de leur pays."—*Hazlitt: Sketches and Essays: Merry England*.

The Cock of the North.

O when the koke in the north halows (leaves) his nest,
And buskis his birdys and bunnys (begins) to flee,
Then shall fortune his frende the gattis (gates) up-caste

And Rychte shall have his Free entre.

—*Ancient Scottish Prophecy* (c. 1450) MS. Cambridge Univ. Lib. (E.E.T.S., No. 42, p. 18.)

London-over-the-Border.

A term applied to the Metropolitan district in Essex, derived from an article on that area in *Household Words* (Sept. 12, 1857), entitled "Londoners-Over-the-Border." The article has been attributed, without authority, to Charles Dickens.

The Ashes.

"Recovering the Ashes," a term applied to the English victory in test cricket matches with Australia. The expression arose through an epitaph (*Sporting Times*, London, 1882): "In Affectionate Remembrance of English Cricket, which died at the Oval on 29th August, 1882, deeply lamented . . . N.B. The body will be Cremated and the Ashes taken to Australia."

Yellow Press.

Twelve *Spadassins* were seen, by the yellow eye of Journalism, arriving recently out of Switzerland.—*Carlyle: French Revolution* (1837-9), Pt. 2, Bk. 3, ch. 3.

Going West.

This expression, particularly in vogue during the European War as a euphemism for dying, is of much antiquity: With the Greeks Plato was the "Western God." Sophocles, in *Œdipus Tyrannus*, referring to a calamity involving death throughout a wide district, says: "One after another thou mightest see speeding towards the shore of the Western God."

The passage is not found in Froissart, but it seems to be derived from the Duc de Sully's *Memoirs*, written c. 1630, as follows: "Les Anglais s'amusent tristement selon l'usage de leur pays." There is a mediæval Latin proverb, "Anglica gens est optima fens et pessima ridens." (The English race is the best at weeping and the worst at laughing.) On the other hand there is an early tribute to the jovial disposition of Englishmen: "The whole [English] nation, beyond all other mortal men, is most given to banquetting and feasts."—*Trans.* (by Burton: *Anat. Melan.*, 1621) from *Paulus Jovius* (1483-1552), *Hist.*, Book 11.

A certain man has called us, "of all peoples the wisest in action"; but he added, "the stupidest in speech."—*Carlyle: "The Nigger Question"* (1849).

Froth at top, dregs at bottom, but the middle excellent.

Description of the English Nation, attributed to Voltaire.

Paris fashions.

"As far as Paris to fetch over a fashion, and come back again."—*Ben Jonson: Every Man out of his Humour*, ii., 2 (1599).

The Man in the Moon.

The old notion was that the spots on the moon's

WAIFS & STRAYS—HISTORICAL & TRADITIONAL

457a

surface represented a man with a bundle of sticks.
Quod Pandarus, thou hast a ful gret care
Lest that the cherl [man] may falle out of the
mone! *Chaucer: Troilus, Bk. I, 1023.*

A great leap in the dark.

Thomas Hobbes, b. 1588, d. 1679, author of *Leviathan*, when about to die, is reported to have said, "Now I am about to take my last voyage, a great leap in the dark." Hence the expression, "Hobbes' voyage," used by Vanbrugh in *The Provoked Wife* (1679), as referring to matrimony.

What has posterity done for us?

Erroneously attributed to Sir Boyle Roche (1743-1807) in a speech in the House of Commons; but the words occur in John Trumbull's *McFingal*, canto 2 (1776). Mrs. Elizabeth Montagu, in a letter dated Jan. 1, 1742, has this allusion: "The man was laughed at as a blunderer who said in a public business, 'We do much for posterity; I would fain see them do something for us.'"

And have they fixed the where, and when?

And shall Trelawny die?

Then twenty thousand Cornish men

Shall know the reason why!

Trelawny. (Song written at the time of the committal of Jonathan Trelawny, Bishop of Bristol, to the Tower, 1688.)

All my eye and Betty Martin.

The older form is said to be, "All my eye, Betty Martin." [The tradition that "Betty Martin" is a survival of a mediæval invocation, "Beate Martine," is discredited.]

The sun never sets in the Spanish dominions.

*Quoted, as a saying of Spanish soldiers, by Capt. John Smith, 1579-1631.**

It may be well to wait a century for a reader, as God has waited six thousand years for an observer. *John Kepler (1571-1630).*

"If the Almighty God waited 6,000 years for one to see what he had made, I may surely wait 200 for one to understand what I have seen."—*Carlyle (referring to Kepler): "Miscellanies" (Voltaire), 1829.*

England expects every officer and man to do his duty this day.

Nelson's signal, Oct. 26, 1805, as published in "The Times," Dec. 26, 1805. Usually quoted as "England expects every man to do his duty."

Victory! or Westminster Abbey!

Lord Nelson (1758-1805) on boarding the "San Carlo."

"Victory, or else a grave."—*Shakespeare, Henry VI., Part 3, ii., 2.*

Every bullet has its billet.

Saying attributed to William III.

Sufficeth this to prove my theme withal,
That every bullet hath a lighting place.

Gascoigne: Fruits of War.

King William was of an opinion, an' please your Honour, quoth Trim, that everything was predestined for us in this world; insomuch that he would often say to his soldiers that "every

457b

ball had its billet."—*Sterne: Tristram Shandy (1759-1760), Vol. 8, ch. 19.*

The Army and Navy for ever,

Three cheers for the Red, White, and Blue.

The Red, White, and Blue.

Song originating at the time of the Crimean war, and said to indicate the co-operation of redcoats and bluejackets.

No soldier can fight unless he is properly fed on beef and beer.

Attributed to the Duke of Marlborough.

A similar saying, "An army, like a serpent, goes on its belly," has been attributed to Frederick the Great.

"Soldiers, we must never be beat,—what will they say in England?"

Remark by the Duke of Wellington at Waterloo.

The thin red line.

Article in "The Times," describing the Highlanders drawn up at Balaclava or Inkerman.

"Up, Guards! and at 'em."

Ascribed to Wellington.

His real words, according to his biographer, Sir Herbert Maxwell, were, "Stand up, Guards."

In A. Tels' Guidebook, *Excursions to the Lion of Waterloo*, 2nd ed., 1904, a Belgian publication, this is improved as follows: "At nearly more than 50 yards from the english, Wellington cried —'Upright guards! prepare for battle.'"

Our only General.

Expression applied to Lord Wolseley (1833-1913), but of earlier origin. "He [Danton] stood between [General] Dumouriez and much censure, anxious not to exasperate our only General."—*Carlyle: French Revolution (1837-1839), Bk. 3, ch. 3.*

He never would believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

Saying of Richard Rumbold, at his execution, 1685, as recorded by Lord Macaulay (History of England, Ch. 5).

Tommy Atkins.

This sobriquet of the British soldier comes from the imaginary name "Thomas Atkins," employed in 1815 in connection with *The Soldier's Account Book*, called into use by the War Office. "Thomas Atkins" appeared in the sample forms accompanying the official circular letter, August 31, 1815.

All quiet along the Potomac.

Proverbial saying in America. Supposed to have originated in a report by General G. B. McLellan, U.S. (1826-1885).

Be sure you are right. Then go ahead.

David Crockett, U.S. (1786-1836).

Hold the fort! I am coming!

Signal to General Corse, in Allatoona (Oct. 5, 1864), by William F. Sherman (1820-1891).

The religion of all men of sense.

The Earl of Shaftesbury said at last . . . "Men of sense are really but of one religion." Upon which says the lady, of a sudden, "Pray, my lord,

* Also mentioned in Gage's *New Survey of the West Indies*, 1648, as applicable to the Dutch as well as the Spaniards.

WAIFS & STRAYS—HISTORICAL & TRADITIONAL

458a

what religion is that which men of sense agree in?" "Madam," says the earl, "men of sense never tell it."—*Note by Speaker Onslow, to Burnet's notice of the Earl of Shaftesbury, "History of his own Times," Vol. i.**

A similar anecdote is told of Samuel Rogers in Froude's "Short Studies on Great Subjects"—"A plea for the Free Discussion of Theological Difficulties"—no doubt a confusion of memory on Froude's part.

Lord Chatham, with his sword undrawn,
Is waiting for Sir Richard Strachan;
Sir Richard, longing to be at 'em,
Is waiting for the Earl of Chatham.

Epigram said to have appeared in the "Morning Chronicle" (1809).

The reference is to the recriminations following the failure of the military operations of John Pitt, second Earl of Chatham, in the expedition to Walcheren, 1809. He attributed his own fatal delays to the dilatoriness of Admiral Sir Richard Strachan, who retaliated that the Earl was unpunctual in fulfilling his arrangements, and nicknamed him "the late Earl of Chatham." Another version (given in the *Dict. Nat. Biog.*) is:

Great Chatham, with his sabre drawn,
Stood waiting for Sir Richard Strachan;
Sir Richard, longing to be at 'em,
Stood waiting for the Earl of Chatham.

See also Cowper (p. 96a) "Admirals extolled for standing still."

To Banbury came I, O profane one!
Where I saw a Puritane one
Hanging of his cat on Monday,
For killing of a mouse on Sunday.
Richd. Brathwaite's Barnabee's Journal, printed 1638.

Banbury is described by Mr. S. R. Gardiner (*History of England*, Vol. 8, p. 93), as "that most Puritan of all Puritan towns."

Here lie the bones of Robert Lowe:
Where he's gone to I don't know.
If to the realms of peace and love,
Farewell to happiness above.
If he's gone to a lower level,
I can't congratulate the devil.
From the "Owl" (about 1871). Attributed to E. Knatchbull-Hugessen (afterwards Lord Brabourne).

We don't want to fight,
But, by Jingo, if we do,
We've got the ships, we've got the men,
We've got the money too.
Music Hall Song, 1877. Hence came the term "Jingoes" as applied to fire-eating politicians.

Hops, Reformation, Bays, and Beer
Came into England all in one year.
Old Rhyme. Another version (probably more correct) is in the edition by Edmund Howes (fl. 1607-1631) of Stow's Annales

* Old Lord Shaftesbury, conferring with Major Wildman about the many sects of religion . . . came to this conclusion . . . All wise men are of the same religion. Whereupon a lady in the room . . . demanded what that religion was. To whom Lord Shaftesbury straight replied, "Madam, wise men never tell."—*John Toland: Chidophorus (1720).*

458b

or *Chronicles* (pub. 1615 and 1631), viz.:
Turkeys, Carpes, Hops: Piccarels
and beere,
Came into England: all in one yeere.
(The time being about 1518-1524, but the exact year is not specified.)

You may prove anything by figures.
Stated by Carlyle to be the saying of "a witty statesman." Chartism, No. 2.

All evil comes from Spain; all good from the north.

According to Sir T. Challoner, writing from Florence, 1597, this was then "a common proverb in every man's mouth." (*Notes and Queries*, 10th Ser., Vol. 2, 23.)

Never was Legate or Cardinal that did good in England.

Referred to by Hall ("Chronicle," 16th Century) as being an "olde sawe" in the time of Henry VIII.

With how little wisdom the world is governed!

"Thou little thinkest what a little foolery governs the whole world." A saying ascribed to "a wise Pope" in Selden's *Table Talk* (see p. 275b); also to the Swedish Chancellor Oxenstierna; also told in connection with Conrad van Benningen, the Dutch statesman (1643). Lord Chatham, in a letter to Lord Shelburne (Jan. 25, 1775), writes of the expression as "the saying of one of the Popes—Alexander VI., Jules, or Leo—to a son of his."

The world is governed too much.
Motto of the "Globe" newspaper (U.S.). See Emerson: Essay: "New English Reformers."

Woman's reason.
"It is a woman's reason to say I will do such a thing because I will."
—"Burroughs on Hosea," published 1652, Vol. 4.

"Mere man."
"No mere man since the Fall, is able in this life perfectly to keep the Commandments."
Shorter Catechism.

Modesty is a very good thing, but a man in this country may get on very well without it.

Motto said to have been inscribed on a banner in a Western State.

O Athenians, what toil do I undergo to please you!
Alexander the Great. Quoted by Carlyle. (Essay on Voltaire, 1829.)

Drifting into war.
Expression used by the Earl of Clarendon, 1608-1674.

Every man has his price.
Ascribed to Sir Robert Walpole, Earl of Orford (1676-1745). His nephew, Horace Walpole, in a letter dated August 26, 1785, says it was a maxim ascribed to Sir Robert "by his enemies." Mr. E. Latham (*Famous Sayings and their Authors*) states that the saying is said to have originated in Sir R. Walpole's remark to Mr. Leveson, "I know the price of every man in this house, except three."
"It is an old Maxim that every Man has his Price."—*The Bee*, 1733-4, Vol. 8, p. 97.

WAIFS & STRAYS—POLITICAL PHRASES & ALLUSIONS

459a

"Gentlemen, I say ditto to Mr. Burke!"
Speech by Mr. Cruger after being returned with Mr. Burke as member for Bristol.

459b

Truth—truth all round, clearness of vision, is the most fortifying thing in the world.
** Viscount Milner. Speech on War Censorship, Canterbury, Oct. 30, 1915.*

10. POLITICAL PHRASES AND ALLUSIONS.

Peace, Retrenchment, and Reform.

"No sooner does he hear any of his brothers mention reform or retrenchment, than up he jumps."—*Washington Irving: The Sketch Book: John Bull* (1820).

An H. B. cartoon of November 26, 1830, represents Earl Grey as informing William IV. that his conditions are "Retrenchment, Reform, and Peace."

I am for Peace, for Retrenchment, and for Reform—thirty years ago the great watchwords of the great Liberal party.—*Speech by John Bright at Birmingham, April 28, 1859.*

"The three F's."

"Fair rents, fixity of tenure, and freedom of sale." The three F's were the policy of the Irish land legislation of 1881.

"Educate your masters."

Phrase used by Robert Lowe (afterwards Viscount Sherbrooke) (1811–1892).

Poll early and often.

"Vote early and vote often" was an expression, according to a speech by W. P. Miles (S. Carolina) in the U.S. House of Representatives (March 31, 1858), "openly displayed" on the election banners "in one of our northern cities."

His Majesty's Opposition.

Term applied by John Cam Hobhouse (1786–1869) to the Opposition in the British House of Commons, April 10, 1826.

What Lancashire thinks to-day, England will think to-morrow.

Nineteenth century saying, found in various forms, "Manchester" (or Birmingham) being occasionally substituted for "Lancashire."

Peace with honour.

Expression used by Lord Beaconsfield on his return from the Berlin Congress on the Eastern Question, July, 1878.

He had rather spend £10,000 on Embassies to keep or procure peace with dishonour, than £10,000 on an army that would have forced peace with honour.—*Sir Anthony Weldon: The Court and Character of King James, 1650.*

Register! Register! Register!

From a speech by Sir Robt. Peel at a "civic festival" (c. 1835). "Ay, register, register, register!" said the Duke. "Those were immortal words." "I can tell your Grace three far better ones," said Mr. Tadpole, with a self-complacent air. "Object, object, object!"—*B. Disraeli: Coningsby, Book 2, ch. 2.*

Policy of pin-pricks.

From the French expression "coups d'épingle" which seems to have been classical as early as the middle of the 18th century.

Defence not defiance.

Motto of the Volunteer Movement (c. 1852).

Three acres and a cow.

An expression often attributed to the Right

Hon. Jesse Collings, M.P. (1831–1920), who carried the Small Holdings amendment against Lord Salisbury's Government in 1886.—John Stuart Mill (*Principles of Political Economy*, 1848, Book 2, ch. 6, sec. 5), referring to peasant-farming in Flanders, wrote: "When the land is cultivated entirely by the spade, and no horses are kept, a cow is kept for every three acres of land."

D. Defoe (1663–1731): *Tour through the whole Islands of Great Britain* (published posthumously?)—suggested a provision of three acres of ground for every man in a settlement, and a certain quantity of common-land where they should have a few sheep and cows.

"Ten acres and a mule."—*American phrase indicating the expectations of emancipated slaves (1862).*

Latchkey franchise.

Qualification of part of a tenement as an occupier (and not as a lodger) in virtue of right of possessing a latchkey. At North Hackney Revision, 1906, many claimants to votes signed papers stating that they had latchkeys. The votes were eventually disallowed.

"Too late."

In this war the footsteps of the Allied Forces have been dogged by the mocking spectre of "Too late."—*D. Lloyd George, House of Commons, Dec. 20, 1915.*

The unspeakable Turk.

Expression used by Carlyle. Article on Das Niebelungen Lied. 1831.

The only good Indians I ever saw were dead.

According to Edwd. M. Ellis, A.M., who stated that he was present on the occasion, General Sheridan used these words in January, 1869, at old Fort Cobb, Indian Territory, when (after a fight) an Indian Chief, named Old Touch-away, when presented to Sheridan, said, "Me good Indian."

All political parties die at last of swallowing their own lies.

Attributed to John Arbutnot, M.D. (1675–1735), in "Life of Emerson."

The classes and the masses.

A phrase used by Mr. Gladstone.

"This new rage for rhyming badly, Which late hath seized all ranks and classes, Down to that new estate 'the masses.'" *T. Moore: The Fudges in England (1835). Letter 4.*

Passive Resistance.

An old expression. In Scott's *Heart of Midlothian* (1818) (ch. 6) he speaks of "the passive resistance of the Tolbooth-gate" as being more effective than "the active interference of the magistrates."

The Duty of an Opposition is to oppose.

Quoted by Lord Randolph Churchill.

When I first came into Parliament, Mr. Tierney, a great Whig authority, used always to say that

460a

the duty of an Opposition was very simple—it was to oppose everything and propose nothing.—*Lord Stanley: Hansard's Parliamentary Debates, June 4, 1841.*

Are we downhearted? No!

This expression, which came into vogue in England towards the close of the General Election of Jan. 1906, seems to have originated in a speech by Mr. Joseph Chamberlain at Smethwick, Jan. 15, 1906, in which he said: "We are not downhearted, but we cannot understand what is happening to our neighbours."

The lonely furrow.

"I must plough my lonely furrow alone."—*Earl of Rosebery, July 19, 1901.*

Terminological inexactitude.

"It [Chinese Labour in South Africa] could not, in the opinion of His Majesty's Government, be classified as slavery in the extreme acceptance of the word without some risk of terminological inexactitude."—*Mr. Winston Churchill in the British House of Commons, Feb. 22, 1906. ("Times" report.)*

Wait and see.

A phrase frequently used by Mr. Asquith (Premier) in reply to questions in the House of Commons, in the Session of 1910, as to the policy and intentions of the Liberal Government. On Feb. 6, 1911, speaking in the House of Commons on the Address, he said: "Well, the Estimates are not yet produced. I do not like to use language that is becoming only too familiar, but I do venture to recommend the right hon. gentleman in this, as in other matters, to—what shall I say?—cultivate the faculty of patient expectation."

"To doubt is to decide."

A phrase used by Mr. Addington, British Premier in 1802—subjected to considerable ridicule at the time.

A scrap of paper.

"I found the [German] Chancellor [von Bethmann-Hollweg] very agitated. . . . He said the

460b

step taken by his Majesty's Government was terrible. . . . Just for a word, 'neutrality,' a word which in war-time had so often been disregarded—just for a scrap of paper, Great Britain was going to make war on a kindred nation."—*Despatch by Sir Edward Goschen, British Ambassador at Berlin, Aug. 4, 1914.*

The large thing to do is the only thing we can do.

Woodrow Wilson, President, U.S. Message to Congress, March 5, 1914.

Some Americans need hyphens in their names, because only part of them has come over.

Id. Speech at Washington, May 16, 1914.

There is such a thing as a man being too proud to fight. There is such a thing as a nation being so right that it does not need to convince others by force that it is right.

Id. Speech at Philadelphia, May 10, 1915. (After the sinking of the "Lusitania.")

The thing to do is to supply light and not heat.

Id. Speech, Pittsburgh, Jan. 29, 1916.

You will always be fools; we shall never be gentlemen.

Quoted as "a classic" by Lord Fisher in "The Times," June 16, 1919, and described as "the apposite words spoken by a German naval officer to his English confrère." "On the whole," commented Lord Fisher, "I think I prefer to be the fool—even as a matter of business!"

The British Army should be a projectile to be fired by the British Navy.

Viscount Grey of Falloden. Quoted by Lord Fisher ("Memories," 1919) as "the splendid words of Sir Edward Grey."

11. FORENSIC.

The law of England is the greatest grievance of the nation, very expensive and dilatory.

Bishop Burnet's "History of his own Times" (1724).

The glorious uncertainty of the law.

First found in Macklin's *Love à la Mode* (1759). Afterwards used as a toast at legal dinners.—*See Macklin, p. 207b.*

Corporations have no souls.

Lord Chancellor Thurlow said that the corporations have neither bodies to be punished nor souls to be damned; they therefore do as they like.—*Poynder's "Literary Extracts."*

"They [corporations] feel neither shame, remorse, gratitude, nor goodwill."—*Hazlitt: Table Talk, Essay 27 (1817).*

When he [a judge] put on his robes, he put off his relation to any; and like Melchisedech, becomes without pedigree.

Fuller's "Holy State" (1642).

As guardian of His Majesty's conscience.

Lord Chancellor Thurlow's speech in his defence in the House of Lords, c. 1780 ("Butler's Reminiscences," p. 199).

Eight points of the law.

1. A good cause; 2. A good purse; 3. An honest and skilful attorney; 4. Good evidence; 5. Able counsel; 6. An upright judge; 7. An intelligent jury; 8. Good luck.

Old saying, attributed to Mr. Selwyn, a former candidate for the Chamberlaincy of the City of London.

No one could be so wise as Thurlow looked. Attributed by Lord Campbell to Fox.—*See "Lives of the Lord Chancellors," Vol. 5, 661.*

A silly old man who did not understand even his silly old trade.

Attributed to Lord Westbury in reference to a witness from Herald's College.

Also attributed to Lord Chesterfield, and referred to by G. B. Shaw as a saying by Whately.

WAIFS & STRAYS—TOASTS

461a

Here you are, an able-bodied man, respect-
ably brought up, instead of which you go
about the country stealing ducks.

*Said to have been addressed to a prisoner
by an Indian judge.*

The man of law
Who never saw
The way to buy or sell,
Who seeks to rise
By merchandise,
God never speeds him well.

In Warton's *History of English Poetry*, Sec. 43,
the lines (which are attributed to Sir Thomas
More) appear :

461b

A man of law that never saw
The ways to buy and sell,
Wenying to rise by merchandize,
I pray God speed him well.

Lines to similar effect are attributed to Sir
John Fortescue, Chief Justice (1422-1476).

For lawyers and their pleading,
They 'steem it not a straw ;
They think that honest meaning
Is of itself a law.

"The Herdman's Happy Life."

From *Sonets and Pastorales* included in *Psalmes,
Sonets and Songs of Saunes and Pietie, made into
musicke of five parties*, by W. Byrd, 1588.

12. TOASTS.

Here's to you, as good as you are,
And here's to me as bad as I am ;
But as good as you are and as bad as I am,
I'm as good as you are, as bad as I am.
Old Scottish Toast.

God speed the Plow and bless the Cornmow.
*Title of a Black-letter rhymed Dialogue,
c. 1500.*

Horn, corn, wool, and yarn.
*Agricultural Toast formerly proposed at
farming and other dinners in North
Britain.*

Here's a health to all those that we love,
Here's a health to all those that love us,
Here's a health to all those that love them
that love those
That love them that love those that love us.
Old Toast.

Here's a health to poverty ; it sticks by
us when all our friends forsake us.
Boston Bee.

Merry met, and merry part,
I drink to thee with all my heart.
Old Cup Inscription.

May all the world trample on the trade of
Northampton ! (The shoe-making trade).
Northampton Toast.

May all your labours be in vein !
Mining Toast (Yorkshire).

Then who need care a fig
Who's a tory or whig ?
Here's a health to all honest men !
*Tom Brown : Song, Every man take a
glass in hand.*

Here's a health unto his majesty,
With fa, la, la ;
Conversion to his enemies,
With fa, la, la.
And he that will not pledge his health,

I wish him neither wit nor wealth,
Nor yet a rope to hang himself,
With a fa, la, la, etc.
*From "Catch that Catch Can ; or, The
Musical Companion," 1667.*

Honest men and bonnie lasses.
A Toast formerly common in Scotland.

Hounds stout, horses healthy,
Earths well stopped, and foxes plenty.
The Old Oxford Toast.

Here's a health to the barley-mow ;
Here's a health to the man
Who very well can
Both harrow and plough and sow.
*Custom-rhyme (Suffolk).—J. H. Dixon's
Collection.*

May you live all the days of your life !
*Swift : Polite Conversation. Dial. 2.
(Given as a proverbial or "cant"
saying.)*

Here's to old Adam's crystal ale,
Clear, sparkling and divine !
Fair H₂O, long may you flow,
We drink your health (in wine).
*Oliver Herford (b. 1863) Toast. Adam's
Crystal Ale.*

Here's to you in water,
I wish it was in wine ;
You'll drink to your true love,
An' I'll drink to mine.
Scottish.

Here's a health to you and yours,
Likewise to us and ours ;
And if ever you and yours
Need help that's in our powers,
We'll do as much for you and yours
As you have done for us and ours.
Traditional.

Here's to thee and me and aw' on us !
May we ne'er want nought, nawn on us !
Neither thee nor me, nor anyone else,
Aw' on us—nawn on us !
Yorkshire.

13. FOLK-LORE AND WEATHER RHYMES.

Weather Proverbs are included under the general heading of Proverbs, but will be found indexed, in the General Index, under the heading "Weather Proverbs."

The red is wise,
The brown trusty;
The pale peevish,
The black lusty.

Old Rhyme.

With a red man rede thy rede;
With a brown man break thy bread;
At a pale man draw thy knife;
From a black man keep thy wife.
—*Old Rhyme. Found in Thos. W[right]'s Passions
of the Mind in General, 1604.*

Se l'uomini piccoli fussero patienti,
E l'uomini grandi fussero valenti,
E li rossi leali,
Tutto il mondo sarebbe uguale. *Italian Proverb.*
(If little men were patient, and great men valiant,
and red men loyal, all the world would be equal.)

Ne chese thu never to fere
LITTLE man, ne long, ne red,
Yif thu wld don after mi red.

*Proverbs of Alfred, l. 670.**

(Choose not ever as a companion a little man,
nor a long, nor a red, if you will do after my
counsel.)

Fair and foolish, little and loud,
Long and lazy, black and proud,
Fat and merry, lean and sad,
Pale and pettish, red and bad.

The lonke mon is lethe bei;
Selde comid his herte rei;
He havit stoni herte.

*Proverbs of Alfred.**

(The lanky man is lazy; seldom is his heart
stirred; he has a stony heart.)

Blue is true,
Yellow's jealous,
Green's forsaken,
Red's brazen,
White is love,
And black is death!

*Colour Superstitions. Lines obtained
from the East of England.—Halliwell's
"Popular Rhymes."*

By him I made his tomb, in token he was
trew;
And as to him belonged well, I covered it
with blew.

*Earl of Surrey. Complaint of a Dying
Lover (c. 1590).*

Blue eyes go to the skies;
Grey eyes go to Paradise;
Green eyes are doomed to hell;
And black in Purgatory dwell.

Tr. of old French Rhyme.

Grene for chaunge and doublenesse.

*Lydgate. Falls of Princes (c. 1430-38),
Book 6, l.*

Guillaume de Machault (1295?-1377) in a poem
Le Remède de Fortune, states that blue means
loyalty; red, ardent love; black, grief; white,
joy; green, fickleness; yellow, falsehood.

The rose is red, the violet's blue,
Pinks are sweet, and so are you.

*A rhyme for St. Valentine's Day.—
Halliwell.*

The rose is red, the violet's blue,
The gilly-flower sweet, and so are you.

*Said to be an Easter-day rhyme in Oxford-
shire.—Halliwell.*

To break a pasture will make a man,
To make a pasture will break a man.

Old Suffolk saying.

The rainbow in the morning

Is the shepherd's warning

To carry his coat on his back.

The rainbow at night

Is the shepherd's delight,

For then no coat will he lack.

*See Proverbs: "The rainbow in the
morning."*

When the wind is in the east,
Then the fishes do bite the least;
When the wind is in the west,
Then the fishes bite the best;
When the wind is in the north,
Then the fishes do come forth;
When the wind is in the south,
It blows the bait in the fish's mouth.

*J. O. Halliwell's "Popular Rhymes."
Stated to be obtained from Oxfordshire,
but to be found in a variety of versions
throughout Great Britain.*

The South wind brings wet weather,
The North wind wet and cold together;
The West wind always brings us rain.
The East wind blows it back again.
If the sun in red doth set
The next day surely will be wet;
If the sun doth set in grey,
The next will be a rainy day.

*Lines by a Pessimist. Daily News,
Dec. 3, 1919.*

March winds and April showers
Bring forth May flowers. *Proverbial saying.*

Friday's moon,
Come when it will, it comes too soon.

*Prevalent in the North of England.—
Halliwell.*

Friday's moon,
Once in seven year comes too soon. *Ib.*

Saturday's new, and Sunday's full,
Was never fine and never wool. *Ib.*

* Reputed to date from Saxon times. The two
extracts on this page are from a 13th Century MS.,
formerly at Trinity College, Cambridge.

WAIFS & STRAYS—FOLK-LORE & WEATHER RHYMES

463a

When the cuckoo comes to the bare thorn,
Sell your cow and buy your corn ;
But when she comes to the full bit,
Sell your corn and your sheep. *Ib.*

The robin red-breast and the wren
Are God Almighty's cock and hen.
*Common throughout England. The wren
was anciently called "Our Lady's
Hen." See Colgrave in v. "Berchot."*

A Sussex version :
Robins and wrens
Are God Almighty's friends ;
Martins and swallows
Are God Almighty's scholars.
A. S. Cooke's "Off the Beaten Track in
Sussex" (1912).

Twixt Martinmas and Yule
Water's wine in every pool.
(*Sc.*) (*Rain being then regarded as of
extreme value.*)

Barnaby bright, Barnaby bright,
The longest day and the shortest night ;
Lucy light, Lucy light,
The shortest day and the longest night.
*Referring to St. Barnabas' Day, June 11,
before the change of style, the summer
solstice ; and St. Lucy's Day, Dec. 13,
the winter solstice, O.S.*

This was superseded after the change of
style by :
St. Thomas grey, St. Thomas grey,
The longest night and the shortest day.

If it freezes on St. Thomas's Day (Dec. 21)
the price of corn will fall ; if it be mild, the
price will rise. *Old saying.*

Look at the weathercock at midday on
St. Thomas's Day ; the wind will remain the
same for three months. *Old saying.*

One's unlucky, two's lucky ;
Three's health, four's wealth ;
Five is sickness, and six is death.
*Rhyme as to birds (generally magpies or
crows).*

If the cock moult before the hen,
We shall have weather thick and thin ;
But if the hen moult before the cock,
We shall have weather hard as a block.
North of England.

When Easter falls in our Lady's lap, [March 25]
Then let England beware a rap.
See Aubrey's Miscellanies (1696).

Friday night's dream, on the Saturday told,
Is sure to come true, be it never so old.
East and West England.

Sow in the sop,
'Twill be heavy a-top. *Ib.*

Born of a Monday, fair in face,
Born of a Tuesday, full of God's grace,
Born of a Wednesday, merry and glad,
Born of a Thursday, sour and sad,
Born of a Friday, Godly given,
Born of a Saturday, work for your living,
Born of a Sunday, ne'er shall we want,
So there ends the week, and there's an end
on't. *Brand's Popular Antiquities.*

463b

Monday's child is fair in face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child works hard for its living ;
And a child that's born on Christmas Day,
Is fair and wise, and good and gay.

*From Halliwell's "Popular Rhymes and
Nursery Tales."*

Cut them on Monday, cut them for health ;
Cut them on Tuesday, cut them for wealth ;
Cut them on Wednesday, cut them for news ;
Cut them on Thursday, a pair of new shoes ;
Cut them on Friday, cut them for sorrow ;
Cut them on Saturday, see your true love
to-morrow ;
Cut them on Sunday, your safety seek,
The devil will have you the rest of the week.
*Lines on Cutting Finger-nails.—Tradition-
al.*
Friday's hair and Sunday's horn,
Goes to the D'ule on Monday morn.
—Ray's Proverbial Rhymes.

Lancashire law ;
No stakes, no draw.
*This saying implies that a wager does not
hold good unless stakes are deposited.*

Matthew, Mark, Luke, and John,
Bless the bed that I lay on ;
Four corners to my bed,
Four angels round my head,
One to watch and one to pray,
And two to bear my soul away.

*J. O. Halliwell states that the first two
lines were used in the time of Queen
Mary, according to Ady, "Candle in
the Dark," 1655.*

Walk fast in snow,
In frost walk slow,
And still as you go,
Tread on your toe.
When frost and snow are both together,
Sit by the fire and spare shoe-leather.
*Quoted by Swift as "a good Devonshire
proverb."*

In April come he will,
In May he sings all day,
In June he changes his tune,
In July he prepares to fly,
In August go he must.
Rhyme of the Cuckoo (E. of England).

In April cuckoos come,
In May he play his drum,
In June he change his tune
In July away he fly.
Midland Counties' version.

In April he show his bill,
In May he sings happy day,
In June his song he prune,
In July away he fly.
Another Midland Counties' version.

Heard in September,
A thing to remember ;
Heard in October,
You're not sober.
*Additional lines published as "probably
unauthentic" in "The Observer," Sept.
15, 1912.*

14. LONDON STREET SAYINGS.

- Go to Putney on a pig.
Early 19th century. (? Music-hall song)
- Sing old Joe, and blow the bellows.
c. 1820. (? Music-hall song.)
- How are you off for soap ? *c. 1830.*
- Go to Bath and get your head shaved.
c. 1830 ?
- Ducky, what's your game ? *c. 1830.*
- Who stole the donkey ? The man in the white hat.
- A joke on the material supposed to be used for making white hats, at the time when "Orator Hunt" and other leading Radicals wore them as badges of party.—Walter Thornbury, in "Notes and Queries," June 8, 1872.*
- The saying (or such use of white hats) may have been connected with the fact that the Marquis St. Huruge, French revolutionist, was noted for wearing a white hat. (See Carlyle's *French Revolution*, Pt. 2, Bk. 4, ch. 2 ; and Bk. 5, ch. 10 and 12.)
- Is your rhubarb up ? *c. 1835.*
- Jump Jim Crow. (*Popular Song.*) *1839.*
- Jim along Josey. (*Title of Song.*) *1839.*
- Has your mother sold her mangle ? *1841.*
- That's the ticket for soup.
Probably about the time of the starting of the Mendicity Society.—W. Thornbury.
- Who's your hatter ? *c. 1830.*
- What, the same old hat ? *A later form.*
- All round my hat.
c. 1830. Line of a Song.
- What a shocking bad hat ! *c. 1835.*
- Go it, ye cripples. *c. 1835.*
- Does your mother know you're out ?
Occurs in a poem in "The Mirror," April 28, 1838. See "Notes and Queries," 8th Ser., V. 8, p. 5.
- How's your mother ?
Quoted in "Punch," 1841.
- All serene. *c. 1850.*
- Flare up, and join the Union ! *c. 1838 ?*
- Twopence more, and up goes the donkey !
n.d.
- You don't lodge here, Mr. Fergusson.
Line from a farce. c. 1840.
- Hooky Walker. *c. 1840.*
- There you go with your eye out !
c. 1840. Perhaps a joke on eye-glasses.—W. Thornbury.
- Bravo, Rouse ! *Date before 1850.*
- Do you see any green in my eye ? *c. 1840.*
- Who shot the duck ?
c. 1859. At the time of the volunteer or "riflemen's" movement.
- Keep your hair on. *c. 1860 ?*
- Get inside and pull the blinds down.
c. 1850. Cockney remark to cockney horsemen.
- Not in these boots ! (Also : "Not in these trousers !") *(Also : "Not in these trousers !") Date uncertain.*
- I would I were with Nancy.
Music-hall song. c. 1850.
- Not for Joe. *Music-hall song. c. 1860.*
- Like a bird. *c. 1860.*
- How's your poor feet ? *c. 1860.*
- For we are so awfully clever !
Music-hall song. c. 1865.
- Run him in. *c. 1860.*
- Not for this child. *c. 1860.*
- Not to-day, baker.
Music-hall song. c. 1865.
- Just like Roger.
In reference to the Tichborne trial. 1872.
- Get your hair cut. *c. 1880.*
- Where did you get that hat ?
Song. c. 1885 ?
- Wo, Emma ! Mind the paint !
Song. c. 1890.
- 'E dunno where 'e are !
Coster song. A. Chevalier. c. 1890 ?
- Mind the step ! *c. 1890.*
- What ho ! she bumps. *Song. c. 1895.*
- Now we sha'n't be long. *1896.*
- Let 'em all come. *Music-hall song. 1898.*
- Pip, pip ! *1898.*
- Ta-ra-ra-boom-de-ay !
Song imported from America. c. 1896.
- There's hair ! *1900.*
- Not 'alf. *c. 1900.*
- I don't think. *c. 1900.*
- How's your father ? *1915.*
- A little bit of all right. *c. 1914 ?*
- Thumbs up ! (meaning, "All right !" or "A r").
Quoted in "Evening News," Dec. 28, 1914, as "the saying of the day," and alleged to come from the dinner-table of the working classes—"thumbs up till it's your turn to be helped."
- Have a banana ! *c. 1914.*
- Sailors don't care. *c. 1913.*
- Always merry and bright. *c. 1916.*
- Keep smiling. *c. 1916.*
- Smile, d—— you, smile ! *c. 1916.*
- Yes, we have no bananas to-day.
Imported from America. 1923.

15. THE KORAN.

There is no doubt in this book.	Ch. 1.	God is with those who persevere.	Ib.
Their sinfulness is greater than their use.		God loveth the clean.	Ch. 9.
[Wine and gambling.]	Ch. 2.	The ungrateful shall not prosper.	Ch. 12.
Let there be no violence in religion.	Ib.	Every age [period] hath its book.	Ch. 13.
There is no god but God.	Ch. 3.	He shall not prosper who deviseth lies.	
God is the best deviser of stratagems.	Ib.		Ch. 20.
Whosoever fighteth for the religion of God,		Man is created of hastiness.	Ch. 21.
whether he be slain or be victorious, we will		Inquire not too curiously.*	Ch. 49.
surely give him a great reward.	Ch. 4.		
God is the best layer of plots.	Ch. 8.		

* See Shakespeare (p. 297a, note).

16. BOOK INSCRIPTIONS.

Steal not this book, for fear of shame,
For in it is the owner's name;
And when you're dead, the Lord will say,
"Where is that book you stole away?"

There are many variants of this inscription.
The last two lines sometimes read:—

And if I catch you by the tail,
You must prepare for Newgate jail.

Sometimes there are two additional lines:

And if you say you do not know,
Down to the flames you'll have to go.

Small is the wren,
Black is the rook;
Blacker the sinner
That steals this book. *Traditional rhyme.*

This boke is one thing,
The halter is another;
He that stealeth the one
Must be sure of the other.
Found in a copy of Aristotle, dated 1578.

He who doth this book borrowe,
And doth not bring it back,
Certes shall he have sorrowe,
And comforte he shall lack.
Probably modern.

If you this precious volume bone,
Jack Ketch will claim you as his own.
Traditional.

Steal not this book, mine honest friend,
For fear the gallows be thine end. *Ib.*

Hic liber ad me pertinet,
Si quis furetur,
Per collum suspendetur,
In hoc modo.
[A sketch of a gibbet follows.]

If to your hand I chance to come,
Do not forget to send me home.
Finder, whoe'er thou art,
I speak to thee unknown,

Think always, in thy heart,
All men would have their own.
*In a Quakeress's Book, dated "the 26 of
the 4 month, 1709."*

If I him lose, and thee him find,
Pray return him unto me;
I will content thee, to thy mind,
For thy good will and courtesy;
And if my name you chance to miss,
Look underneath and there it is.
Signed MARY PLAYER (1709).

Hic liber est meus;
Testis est Deus.
Quis me queret,
Hic nomen erit.—JOHN ATKINSON (1693).

This booke is one thing,
And hemp is another;
Steale not the one,
For feare of the other;
For if you steale this booke,
It is very true
A harder thing heare after
Will ensue [to you]. *MS. (about 1693).*

This booke is mine, Eleanour Worcester:
An I yt loos and yow it find,
I pray yow hartely to be so kynd,
That yow will take a letel payne
To se my boke brothe [brought] home
agayne.
*Inscription in 15th Century Primer (Book
of Devotion) at Brit. Museum. (The
four lines of verse are found in many
volumes of 15th century.)*

This book, a child of Adam's race,
Amongst my human friends I place,
Whereof this label on his face
The symbol and the pledge is;
And all who offer him disgrace
I count as barbarous and base;
Have pity then upon his case,
And reverence his edges.
Anon. (19th Century.)

17. BELL INSCRIPTIONS.

"The Six Uses."

Men's death I tell by doleful knell ;
Lightning and thunder I break asunder ;
On Sabbath all to church I call ;
The sleepy head I raise from bed ;
The winds so fierce I doe disperse ;
Men's cruel rage I doe assuage.

Fuller's tr. of the Latin lines :

Funera plango, fulmina frango, Sabbata pango,
Excito lentos, dissipo ventos, paco cruentos.

I mean to make it understood,
That though I'm little I am good.

Great Baddow, 1781.

Ye people all, that hear me ring,
Be faithful to your God and King.

Hornchurch, 1779.

All you of Bath that hear me sound,
Thank Lady Hopton's hundred pound.

Tenor Bell, Bath Abbey.

King Edward made mee thirtie thousand
weight and three.

Take mee down and wey mee and more you
shall find mee.

Bell at Westminster. Gift of Edward III.

The concord of men's minds producèd me,
Like to itselfe, perfect in harmony.

Dunmow (Essex) 1671.

Placed here on high, we serve the town,
Beneath the Crown, beneath the Sky.
Differing in size, in note, and weight,
Yet, small or great, we harmonize.
With measured speech, well timed and true,
Our message due we tell to each.
Brief, clear, and bold, we say our say,
And then straightway our peace we hold.
O Mortal Race, our lesson learn ;
Each has his turn and time and place.

Colchester Town Hall (Five Bells), 1901.

When I ring, God's prayes sing :
When I toule, pray heart and soule.

17th Century.

You ringers all that prize
Your health and happiness,
Be sober, merry, wise,
And you'll the same possess.

18th Century (c. 1770).

GREEK QUOTATIONS.

Quoting from the Greek—always a desirable thing to do when in difficulty.

AUG. BIRRELL: *Obiter Dicta*, "Edmund Burke."

Sunt enim multi qui omnino Græcas non ament literas.—(There are many, to be sure, who do not altogether like Greek).—CICERO. *Acad. Quæst. Book 2, 2.*

Pr.=Proverbial phrases and expressions.

467a

Α δ' ἀρετὰ βαίνει διὰ μόχθων. But virtue proceeds through toil.

Euripides. *Heraclidæ*, 625.

"Α οἱ φίλοι τοῖς βασιλεῦσιν οὐ θαρρόσυι παραινέιν, ἐν τοῖς βιβλίοις γέγραπται. The things which their friends have not the courage to recommend to kings are not written in books.

Plutarch.

Αγαθὴ δ' ἔρις ἦδε βροτοῖσιν. Rivalry is good for mortals.

Hesiod. *Works and Days*, 24.

'Αγαθοὶ δ' ἀριδάκρυες ἄνδρες. Men given to tears are good.*

Pr.

'Αγεωμέτρητος μηδεὶς εἰστώ. Let no one who is not a geometrician enter.

Inscription said to have been placed on Plato's door.

'Αγροῖκου μὴ καταφρόνει ῥήτορος. Despise not a rustic orator.

Pr.

'Αγὼν πρόφασιν οὐκ ἐπιδέχεται οὔτε φίλα. Strife and friendship allow of no excuse.

Pr.

'Αδικεῖ πολλάκις ὁ μὴ ποιῶν τι οὐ μόνον ὁ ποιῶν τι. Evil comes of omission as well as commission.

M. Aurelius Antoninus, 9, 5.

'Αδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν. It is impossible for a man who attempts many things to do them all well.

Xenophon.

'Αεὶ κολοῖδς παρὰ κολοῖφ ἰζάνει. A jackdaw is ever found near to a jackdaw.

Pr.

'Αεὶ φέρει τι Λιβύη κακόν (or καινόν). Libya always brings something evil (or new). (See the Latin "Ex Africa," etc.)

Aristotle. *H. A.*, 8, 28, 11, *Paroemiogr.*

467b

'Αετοῦ γῆρας, κορύδου νεότης. The old age of an eagle is as good as the youth of a sparrow.

Pr.

'Αθανάτους μὲν πρῶτα θεοὺς νομῶ ὡς διακεῖται τιμᾶ. Honour first the immortal gods as by law enjoined.

Pythagoras.

Αἱ δὲ σάρκες αἱ κεφαλὴ φρενῶν 'Αγάλματ' ἀγορᾶς εἰσίν.

Bodies devoid of mind are as statues in the market place.

Euripides. *Electra*, 386.

Αἱ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους.—Calamities make great talkers.

Appian.

Αἰδῶς ὄλωλεν. Modesty has died out.

Theognis.

Αἰδῶς οὐκ ἀγαθή. False shame; *mauvaise honte*; *pusdor malus*.

Hesiod.

Αἰδῶς τοῦ καλοῦ καὶ ἀρετῆς πόλις.

Πρῶτον ἀγαθὸν ἀναμαρτησία, δεύτερον δὲ αἰσχύνη.

Modesty is the citadel of beauty and of virtue; the first of virtues is guilelessness, the second the sense of shame.

Demades.

Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἀττησι παλαίει. The procrastinating man is ever struggling with ruin.

Hesiod. *Works and Days*, 411.

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. Always to excel and to be superior to others.

Homer. *Iliad*, 6, 208.

Αἰρῶντες ἡρήμεθα. We who went to catch are caught ourselves. (Or, Αἰρῶν αἰρούμαι. I, the capturer, am caught.)

'Ακέφαλος μῦθος. A story without a head (or beginning).

Plato. *Phædr.*, 264.

'Ακίνητα κινεῖς. You stir what should not be stirred.

Herodotus. 6, 134. (Pr.)

"Ακουε τοῦ τέσσαρα ὦτα ἔχοντος. Listen to him who has four ears; i.e. to one who is a good listener himself.

Zenodotus.

* Another form is: 'Αριδάκρυες ἄνδρες ἑσθλοί.

'Ακρὸν λάβε, καὶ μέσον ἔξεις. Seize what is highest, and you will possess what is in between. **Pr.**

'Αλλ' ἔστιν, ἐνθα καὶ δίκη βλάβην φέρει. But there are occasions when it happens that justice produces mischief. **Sophocles.**

'Αλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι. But truly these things rest on the knees of the Gods.

Homer. *Iliad*, 17, 514; *Odyssey*, 1, 267; etc.

'Αλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὐποτε Τρόπαιον ἐστήσαντο. But faint-hearted men never erected a trophy. **Eupolis.**

'Αλλ' ὅμως κρεῖσσον τῶν οἰκτιρῶν φθόνος. But envy is better worth having than compassion. **Anon.**

'Αλλ' οὐ Ζεὺς ἀνδρεσσὶ νοήματα πάντα τελευτᾷ. But Zeus does not ratify all the designs of men. **Homer.** *Iliad*, 18, 328.

'Αλλὰ κέρδει καὶ σοφία δέδεται. For wisdom even surrenders to desire of gain. **Pindar.** *Pyth.*, 3, 54.

"Αλλος ἐγώ. Another self. (*Alter ego*, *q.v.*) **Zeno.**

"Αλλων ἱατρος αὐτὸς ἔλκεσι βρύων. The physician of others, he himself abounds in ulcers. **Euripides.** *Frag.*, 1071.

"Αλμη οὐκ ἔνεστιν αὐτῷ. There is no salt in him. **Pr.**

"Αμφόιν φιλοῖν ὄντοι, ὅσιον προτιμᾶν τὴν ἀλήθειαν. Though both [Plato and truth] are dear to me, it is my duty to prefer truth. **Aristotle.** *Eth. N.*, I, 6, 1.

"Αμφότεροι κλέψας, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας. Both are thieves, the receiver as well as the stealer. **Phocildes.**

"Ανάγκα δ' οὐδὲ θεοὶ μάχονται. The gods do not fight against necessity. **Simonides.** 3, 20.

"Αναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς. Education is a possession which cannot be taken away from men.

"Ανέχου καὶ ἀπέχου. Bear and forbear. **Epictetus.** (*See Aulus Gellius, Book 17, 19, 6.*)

"Ανδρῶν ἐπιφανῶν πᾶσα γῆ τάφος. The whole earth is a sepulchre for famous men. **Thucydides.** 2, 43.

"Ανδρῶν ἡρώων τέκνα πῆματα. The children of heroes are causes of trouble. **Pr.**

"Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.* The man who flies shall fight again. (Expression attributed to Demosthenes on his flight at the battle of Chæronea, B.C. 338.)

Justinus, 9, 6; **Ælianus**, 1, 3, 4, 5; **Plutarch's Demosth.**; **Diodorus Siculus**, 16; etc. (*See Aulus Gellius, Book 17, 21, 32.*)

"Ανθρακες ὁ θησαυρός. The treasure turns out coals.

"Ανθρωπος ἀνθρώπῳ δαιμόνιον. Man is to man a deity. **Pr.†**

"Ανθρωπος μέτρον. Man is the measure of all things. (The philosophical principle of Protagoras.)

"Ανθρωπος φύσει ζῶον πολιτικόν. Man is by nature a civic animal. **Aristotle.** *Polit.*, 1, 2.

"Ανοος ὁ μακρός. A tall man is a fool. **Pr.**

"Ανω ποταμῶν ἱερῶν χωροῦσι παγὰι. The fountains of sacred rivers flow upwards, i.e. everything is turned topsy-turvy. **Euripides.** *Medea*, 409.

"Απ' ἐχθρῶν πολλὰ μαθήνουνσι οἱ σοφοί. The wise learn many things from their foes. **Aristophanes.** *Birds*, 376.

"Απαντα τοῖς καλοῖσιν ἀνδράσιν πρέπει. Everything is becoming to the noble. **Pr.**

"Απασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρὶς. Every land is his native land to a brave man. **Pr.**

"Απαξ λεγόμενον. A word occurring only once.

"Απληστος πίθος. A cask that cannot be filled. **Pr.**

"Απλοῦν τὸ δίκαιον, ῥάδιον τὸ ἀληθές. Justice is simple, truth is easy. **Lycurgus.**

"Απορὰ τὸ δυστυχεῖν. To be unlucky is poverty. **Euripides.** *Ion*, 971.

"Αργυράγχην πάσχει. He has the silver quinsy. **Plutarch.** *Dem.* 25.

"Αρης στυγεῖ μέλλοντας. Ares (the God of War) hates those who hesitate. **Euripides.** *Heraclidæ*, 722.

"Αριστὸν μὲν ὕδωρ. The noblest of the elements is water. **Pindar.** *Olymp.* 1, 1.

"Αριστον μέτρον. The middle course is the best. **Cleobulus.**

* See "For those that fly may fight again" (p. 52a).
† See "Homo homini dæmon."

469a

Ἀρχὰ πολιτείας ἀπάσης νέων τροφά. The foundation of every state is the education of its youth.

Diogenes (according to *Stobæus*).

Ἀρχὴ ἀνδρα δελξει. Rule will prove the man.

Blas (cited by *Aristotle, Eth. N., 5, 1, 16*).

Ἀρχὴ δέ τοι ἤμισυ παντός. The beginning is half of the whole.

Generally ascribed to **Pythagoras**; also to **Hesiod**.

Ἀρχων οὐδεὶς ἀμαρτάνει τότε ὅταν ἀρχων ᾖ. No ruler sins as long as he is a ruler. **Pr.**

Ἀσβεστος γέλως. Unextinguishable laughter.

Homer. Iliad, 1, 599; Odyssey, 8, 326; 20, 346.

Ἄντὸς ἔφα. He himself has said so. (See "Ipse dixit.") **Said of Pythagoras.**

Ἀφίλον τὸ δυστυχές. Misfortune is friendless. **Euripides. Hercules Furens, 561.**

Ἀφορᾶν οὖν δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς τὴν ὄψιν. We must look to the mind, and not to the outward appearance. **Æsop.**

Βάρος τι καὶ τόδ' ἔστιν, αἰνεῖσθαι λίαν. It is a kind of encumbrance to be overmuch praised. **Pr.**

Βασιλικὸν μὲν εἰς πράττειν κακῶς δε ἀκούειν. Well-doing, ill-report—it is the King's portion. **M. Aurelius Antoninus, 7, 36.**

(From *Antisthenes*.)

Βέλτιον θανεῖν ἀπαξ ἢ διὰ βίον τρέμειν. Better die once for all than to live in continual terror. **Æsop.**

Βοὴν ἀγαθός. Good at the battle cry. **Homer. Iliad, 2, 408 (frequently repeated).**

Βότρυς πρὸς βότρυν πεπαλνεται. One bunch of grapes is ripened by another bunch. **Suidas.**

Βοῦς ἐπὶ γλώσση μέγας βέβηκεν. A great ox has trodden on my tongue (i.e. I am constrained to silence). **Æschylus. Ag., 36.**

(See "Bos in lingua" p. 498b.)

Βοῶπις πότνια "Ηρη. The ox-eyed awful Juno. **Homer. Iliad, 3, 144 (also 7, 10; 18, 40; etc.).**

Βριάρεως φαίνεται, ὦν λαγώς. He appears to be a Briareus, being really a hare. **Pr.**

Βροτοῖς ἀπασιν ἡ συνειδησις θεός. Conscience is a God to all mortals. **Menander. Monost., 564.**

Βροτοῖς πέφυκε τὸν πεσόντα λακτίσαι. It is the nature of mortals to kick a fallen man. **Æschylus (Adapted.) Agamemnon, 884.**

469b

Βρῶμα θεῶν. Food for the gods. (Said by Nero of mushrooms by means of which Claudius was killed by Agrippina.)

Γαμεῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται. He who is about to marry is on his way to repentance. **Pr.**

Γάμος ἀγαμος. A marriage that is no marriage. **Pr. (Menander, Monost., 91.)**

Γάμος γὰρ ἀνθρώποισιν εὐκαίον κακόν. Marriage is an evil invoked by men. **Menander. Monost., 102.**

Γαστέρες ἀργαί. Slow bellies; lazy gluttons. (Quoted by St. Paul from a Cretan poet.) **Titus 1, 12.**

Γέλως ἀκαιρος ἐν βροτοῖς δεινὸν κακόν. Ill-timed laughter among mortals is a dangerous evil. **Menander. Monost., 88.**

Γέροντα τὸν νοῦν σάρκα δ' ἡβῶσαν φέρει. He carries an old mind with a youthful body. **Æschylus. Theb., 622.**

Γέρων ἄλιος. Old man of the sea (of Proteus). **Homer. Odyssey, 4, 349; et passim.**

Γέρων Ἕλλην οὐδεὶς. No Greek was ever an old man. **Pr.**

Γιγνώσκει καίρον. Know the proper time. **Saying of Pittacus.**

Γῆν ὄρω. I see land. I see the end of my labour. **Diogenes.**

Γῆρας διδάσκει πολλὰ καὶ χρόνον τριβῆς. Old age and the wear of time teach many things. **Sophocles. Tyro. Fragmenta, 586.**

Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. I grow old ever learning many things. **Solon.**

Γιγνώσκει δε
Ὡς πᾶσιν ἡμῖν καταθανεῖν ὀφείλεται.
But learn that to die is a debt we must all pay. **Euripides. Alcestis, 418.**

(See also "Andromache," 1271.)

Γλαυκ' Ἀθήναζε, ὅτ' γλαυκ' εἰς Ἀθήνας. Owls to Athens (= "Coals to Newcastle": the Athenian coins were stamped with the owl). **Aristophanes. Aves, 301.**

Γινῶθι σεαυτόν. Know thyself. (See Latin quotations: "E cœlo," etc.) Cicero speaks of it as a precept of Apollo. It was inscribed in gold letters over the portico of the temple at Delphi.

Attributed to Solon and others.

Γύναι, γυναῖξί κόσμον ἡ σιγὴ φέρει. Women, to women silence is the best ornament. **Sophocles. Ajax, 293.**

Γυναίκα γὰρ δὴ συμπονεῖν γυναικὶ χρή. A woman should always stand by a woman.
Euripides. Helena, 329.

Γυναίκα μὴ πείστευε, μήδ' ἂν ἀποθάνῃ. Believe not a woman, even when she dies.

Γυναῖκος οὐδὲ χρημ' ἀνὴρ ληΐζεται.
Ἔσθλης ἀμεινον, οὐδὲ ῥίγιον κακῆς.
A man gains no possession better than a good woman, nothing more horrible than a bad one. (See "Τῆς μὲν κακῆς" κ.τ.λ.)
Simonides. Iamb., 7.

Γυνὴ κῶφέλειαν καὶ νόσον ἀνδρὶ φέρει μεγίσταν. Woman brings to man his greatest blessing and his greatest plague.
Euripides. Alcæon.

Γυνὴ τὸ συνολόν ἐστι δαπανηρὸν φύσει. Woman is by nature generally extravagant.
Pr.

Δαὶς ἕσση. An equal diet.
Homer. Iliad, 15, 95.

Δάκρυ' ἀδάκρυα. Tearless tears.
Euripides.

Δεινὸς δὲ θεοὺς σέβει. He is to be feared who fears the gods.

Æschylus. Sept. Duces., 596.

Δεῖ τοῖσι πολλοῖς τὸν τύραννον ἀνδάνειν. It is necessary for a prince to please the many.
Euripides. Antigone. (Fragm.)

Δεῖ φέρειν τὰ τῶν θεῶν. We must needs bear the things which the gods choose.
Pr.

Δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν αὔριον. Give me to-day, and take to-morrow.
Proverb quoted and condemned by St. Chrysostom.

Δὶς ἢ τρις τὰ καλά. Good (or beautiful things, twice or thrice (i.e. are worth repeating).
Pr.

Δὶς κράμβη θάνατος. Cabbage served twice is death. (See "Crambe repetita," Latin quotations.)
Pr.

Δὶς πρὸς τὸν αὐτὸν αἰσχροὺν προσκρούειν λίθον. It is disgraceful to stumble against the same stone twice.
Pr.

Διώκει παῖς ποταρὸν ὄρνιν. A child pursues a flying bird (a proverb of futile actions).
Æschylus. Ag., 394.

Δοκεῖ δέ μοι χαλεπώτερον εἶναι εὐρεῖν ἄνδρα ἢ ἀγαθὰ καλῶς φέροντα, ἢ τὰ κακά. It seems to me harder to find a man who bears good fortune well, than one who bears evil.
Xenophon.

Δός τι, καὶ λάβε τι. Give and take.
Pr.

Δόσις δ' ὀλίγη τε, φθιη τε. A gift both rare and dear.
Homer. Odyssey, 6, 208.

Δός μοι ποῦ στῶ καὶ τὴν γῆν κινήσω. Give me a place to stand and I will move the earth.
Archimedes.

Δρυὶς πεσούσης πᾶς ἀνὴρ ξυλεύεται. On the fall of an oak every man gathers wood.
Menander. Monost., 123.

Δῶρα θεοὺς πείθει δῶρ' αἰδοῦν βασιλῆας. Gifts persuade the gods, gifts persuade noble kings. Quoted by Plato. (De Rep., Book 3) and attributed by Suidas to Hesiod.

Δῶρα πείθειν καὶ θεοὺς λόγος. It is said that gifts persuade even the gods.
Euripides. Medea, 964.

Ἐὰν ᾖς φιλομαθῆς, ἔσει πολυμαθῆς. If you be a lover of instruction, you will be well instructed.

Isocrates. Ad Demonium, sec. 18.*

Ἐαντὸν τιμωρούμενος. Tormentor of himself (title of a Comedy by Terence).
Menander.

Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἐμὸς μόνος. For I am alone, of all my friends, my own friend.
Apollodorus.

Ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων ἐγγυτάτων τοῦ θεοῦ. I hold that to need nothing is divine, and the less a man needs the nearer does he approach divinity.

Socrates, quoted by Xenophon. Mem., Book 1, 6, 10.

Εἰ Ἀλέξανδρος βούλεται εἶναι θεός, θεὸς ἐστώ. If Alexander wishes to be a god, let him set up as a god.

Lacedemonian Edict on Alexander's claim to divinity.

Εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο, καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.

For if you put by little to little, and do so often, it will quickly become much.

Hesiod. Works and Days, 359.

Εἰ δὲ θεὸν ἀνὴρ τις ἔλπεταί τι λαβέ-
μεν ἱρδῶν, ἀμαρτάνει.

If any man hopes that in doing aught, he will elude the notice of God, he is in error.
Pindar. Olymp., 1, 64.

Εἰ μὲν γὰρ πλουτῆς πολλοὶ φίλοι, δὲ πένηρα Παῦροι, κ' οὐκέθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός. For indeed if you are rich you will have many friends, but if you become poor you will have few, and will no longer be the same excellent man that you were.

Theognis.

* Ascham, in his *Scholemaster*, states that Isocrates caused these words to be inscribed, in golden letters, over his school.

*Εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε. If you wish for anything good, seek it from yourself.

Arrian.

Εἷς ἀνὴρ οὐ πάνθ' ὀρά. One man does not see everything.

Euripides, *Phænisæ*, 745. See *Prov.*, "Bernard the Monk," etc.

Εἷς ἀνὴρ οὐδεὶς ἀνὴρ. One man is no man.

Pr.

Εἰς τὸ πῦρ ἐκ τοῦ κάπνου. Out of the smoke into the fire.

Lucian.

*Ἐκ σοῦ γὰρ γένος ἐσμέν. For we are thy offspring. (This is by some said to be the passage quoted by St. Paul, Acts 17, 28, but see "Τοῦ γὰρ," etc.)

Cleanthes. *Hymn to Zeus*, l. 4.

*Ἐκ τοῦ ὀράν γίγνεται τὸ ἐράν. From seeing comes loving.

Pr.

*Ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστέῃ πρὸς τὸ εὐκαταφρόνητον. From the awful there is a descent little by little to the contemptible.

Longinus. *De Subl.*, 3.

*Ἐκ τῶν ὀνύχων τὸν λέοντα γινώσκειν. To judge of the lion by his claws.

Pr.

*Ἐκὰς, ἐκὰς, ὅστις ἀλιτρός. Hence, hence, whoso is a sinful person.

Callimachus. *H. in Apoll.* 2.

Ἐλεύθερός ἐστιν ὁ ζῶν ὡς βούλεται. He is free who lives as he chooses.

Epictetus. *Book 4*, 1, 1.

*Ἐλπίδες ἐν ζῶοισιν ἀνέλπιστοι δὲ θανόντες. There is hope in the living, but the dead are hopeless.

Pr.

*Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί. When I am dead let the earth be dissolved in fire.†

Suetonius.

Nerv., 38 (Pr.); also in Euripides.

*Ἐμποδίζει τὸν λόγον ὁ φόβος. Fear impedes speech.

Demades.

*Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται. With the unmusical even the lark is melodious.

Pr.

*Ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον. The wise should possess their life in hope.

Euripides.

*Ἐν οἴνῳ ἀλήθεια. In wine there is truth. (See "In vino veritas.")

Pr.

*Ἐν δαβίῳ δαβια πάντα. With a fortunate man all things are fortunate.

Theocritus. 15, 24. (Pr.)

* Cf. Cicero, *Parad.*, 5.

† See French: "Après nous le déluge."

*Ἐν παντὶ εὐχαριστεῖτε. In everything give thanks.

1 *Thess.* 5, 18.

*Ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος. In knowing nothing is the sweetest life.

Sophocles. *Ajax* 553.

Ἐν τούτῳ νίκα. In this you shall conquer.

Motto.

*Ἐνα . . . ἀλλὰ λέοντα. One, but that one a lion.

Æsop.

*Ἐνθ' ὕπνῳ ξύμβλητο, κασιγνήτῳ θανάτῳ. Where he falls in with Sleep, brother of Death.

Homer. *Iliad*, 14, 231.

*Ἐννοῦς τὰ καινὰ τοῖς πάλαι τεκμαίρεται. A sensible man judges of present by past events.

Sophocles. *Œd. Tyr.*, 916.

*Ἐξω βελῶν καθῆσθαι. To keep out of shot.

*Ἐπαίρεται γὰρ μείζον, ἵνα μείζον πέσῃ. He is raised the higher that he may fall the heavier.

Menander.

*Ἐπεα πτερόεντα. Winged words.

Homer. *Iliad*, Book 20, 331.

(Frequently repeated.)

*Ἐπὶ τὸ πολὺ ἀδικοῦσιν οἱ ἄνθρωποι, ὅταν δύνωνται. As a rule men do wrong when they have a chance.

Aristotle.

*Ἐπὶ ξυροῦ ἀκμῆς. On the razor's edge= at the critical moment.

Pr. (Homer: *Iliad*, 10, 173.)

*Ἐπτὰ πόλεις διερίζουσι περὶ ῥίξαν Ὀμήρου Σμύρνα, Ῥόδος, Κολοφών, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι. Seven cities contend about [being] the birthplace of Homer: Smyrna, Rhodes, Colophon, Salamis, Ios, Argos, Athens.

Quoted by A. Gellius (*Book 3*, 11) as an epigram in Varro's "*Liber de Imaginibus*."†

*Ἐργον δ'οὐδὲν δνειδος. Labour is in no way disgraceful.

Hesiod.

*Ἐρως ἀνέκατε μάχαν. Love, unconquered in battle.

Sophocles. *Ant.*, 781.

*Ἐρωτηθεὶς τί ἐστιν ἐλπίς ἐγρηγορότος εἶπεν ἐνύπνιον. You ask what hope is. He (Aristotle) says it is a waking dream.‡

Diogenes Laertius. *Book 5*, 18.

*Ἐς Τροίαν πειρώμενοι ἦλθον Ἀχαιοί. By trying, the Greeks got into Troy.

Theocritus. 15, 61.

* See Latin: "In hoc signo vinces."

† See Latin: "Septem urbes."

‡ A similar expression is ascribed by Ælian to Plato, and by Stobæus to Pindar.

472a

"Ἔσεται ἡμᾶρ ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή.
There will be a day when sacred Ilium
shall be no more.

Homer. *Iliad*, 4, 164; 6, 448.

"Ἔστ' ἐλπίς ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.
It is hope which maintains most of man-
kind.

Sophocles. *Fragm.*

Εὐδοντι κύρτος αἰρεῖ. While the fisher
sleeps the net takes fish. Pr.

Εὐπραξίαν ἐφυσεν ἡ πειθαρχία. Obedience
produces success. Pr. (See *Πειθαρχία*.)

Εὕρηκα. I have found it.
Attr. to Archimedes on making a discovery.

Εὐτυχία πολύφίλος. Success is much be-
friended. Pr.

Εὐτυχῶν μὴ ἴσθι ὑπερήφανος, ἀπορήσας μὴ
ταπεινοῦ. Be not elated by fortune, be
not depressed by adversity. Cleobulus.

"Ἐχει τε γὰρ ὀλβιος οὐ μεῖονα φθόνον. The
fortunate man truly has no small share of
envy. Pindar. 11, 29. (Adapted.)

'Εχθρὸς γάρ μοι κείνος, ὁμῶς Ἀἴδαο πύλητιν,
'Ὅς χ' ἔτερον μὲν κεύθει ἐνὶ φρέσιν, ἄλλο δὲ βάζει.
Hateful to me as the gates of Hades is
he who hides one thing in his mind, and
speaks another. Homer. *Iliad*, 9, 312.

'Εχθρῶν ἄδωρα δῶρα, κοῦκ ὀνήσιμα. The
gifts of enemies are not gifts, and have no
value. Sophocles. *Ajax*, 665. Pr.

Ζεῖ χύτρα, ζῆ φίλια. The pot boils, friend-
ship lives. Pr.

Ζωὴ καὶ ψυχὴ. My life and soul.*

Ζῶμεν οὐχ ὥς θελομεν, ἀλλ' ὥς δυνάμεθα. We
live not as we desire, but as we can. Pr.

'Ἡ βοοτική τῇ παλαιστικῇ ὁμοιοτέρα ἢ περ τῇ
ὀρχηστικῇ. Life is more like wrestling
than dancing.

M. Aurelius Antoninus, 761.

'Ἡ γὰρ φύσις βέλαιον, οὐ τὰ χρήματα. For it
is a man's nature which makes him
trustworthy, not his wealth. Aristotle.

'Ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος.
The tongue has sworn it, but the mind is
unsworn. Euripides. *Hipp.* 612.

'Ἡ δεισιδαιμονία καθάπερ πατρὶ τῷ τύφῳ
πεῖθεται. Superstition obeys vanity just
like a father.

Socrates (according to Stobæus).

'Ἡ εὐδαιμονία τῶν αὐτάρκων ἐστι. Happi-
ness belongs to those who are contented.
Aristotle.

472b

"Ἡ ζῆν ἀλύπως, ἢ θανεῖν εὐδαιμόνως. Either
a tranquil life, or a happy death.
Ancient Maxim.

'Ἡ μὲν γὰρ σοφία οὐδὲν θεωρεῖ ἐξ ὧν ἐσται
εὐδαιμῶν ἄνθρωπος. For wisdom does not
occupy itself with what will make a happy
man. Aristotle.

'Ἡ πῖθι ἢ ἀπιθι. Either drink or go
away.* Ancient Maxim of Topers.

'Ἡ σοφίας πηγὴ διὰ βιβλίων ῥέει. The foun-
tain of wisdom flows through books.

'Ἡ συνειδήσις τὴν ψυχὴν πλήττει. Con-
science chastises the soul. Pr.

"Ἡ τὰν ἢ ἐπὶ τὰν. Either this or upon
this. (Either bring this back or be
brought back upon it.)

Spartan mother's words to her son on
giving him his shield.

"Ἡ τέθνηκεν ἢ διδάσκει γράμματα. He is
either dead or teaching school. (Mar-
cellus records the proverb: "'Ἄλλ' ἢ τέθνη-
κεν, etc.>") Zenobius. Quoted by Erasmus,
in Latin, as a proverb.

"Ἡδιστον ἄκουσμα ἔπαινος. The sweetest
sound is praise.

Xenophon. (See *Mem.* 2, 1, 31.)

'Ἡδύ τοι σωθέντα μεμνησθαι πόνων. Sweet
is the remembrance of troubles when you
are in safety.

Euripides. *Andromeda*, 10, 2. (Fragm.)

Θαλάσση, καὶ πῦρ, καὶ γυνή, κακὰ τρία.
The sea, and fire, and woman, are three
evils. Proverbial saying.

Θάνατος ἀπροφάσιστος. Death takes no
excuse.

Euripides. *Bacchæ*, 1002 (adapted).

Θανεῖν βροτοῖσι πημάτων ἀπαλλαγὴ. To
die is, to mortals, deliverance from
miseries.

Æschylus. *Prom. Vinc.* 754 (adapted).

Θεὸς ἐκ μηχανῆς. A God from the me-
chanism; i.e. divine help from some con-
trivance unseen or unexpected. (Sup-
posed to refer to the way in which gods
appeared suddenly on the stage by the
help of mechanism.)

Menander. *Theoph.*, 5; also in Lucian.†

Θεὸς ἢ ἀναλδεῖα. Impudence is a god-
dess. Pr.

Θύε ταῖς χάρισι. Sacrifice to the Graces.
Diogenes Laertius. Book 4, 6.‡

* See Latin: "Mihi quidem," etc.

† See Latin, "Deus ex machina."

‡ See p. 448a, "Sacrifice to the Graces."

* See Juvenal, Sat. 6, 195; also Martial 10, 68.

Ἰατρὲ, θεράπευσον σεαυτόν. Physician, heal thyself.
St. Luke 4, 23.

Ἰατρείον ψυχῆς. The medicine chest of the soul.
Inscription on a Library.

Ἰδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
Ἰδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.
We know how to speak many things which are false as if they were true, and we know, when we choose, how to wrap up truth in fable.
Hesiod. *Theog.*, 28.

Ἰλιάς κακῶν. An Iliad of woes.

Pr. (Found in Demosihenes, 387, 12 ;
Diodorus Siculus, etc.)

Ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων.
History is philosophy derived from examples.
Pr.

Ἰχθὺς ἐκ τῆς κεφαλῆς ὀζειν ἔρχεται. Fish begins to stink from the head.
Pr.

Καδμεία νίκη. A Cadmean victory (wherein the conquerors suffer as much as the conquered).*

Proverbial expression found in
Herodotus I, 166.

Καὶ πτωχὸς πτωχῷ φθονεῖ, καὶ αἰδοῖς αἰδοῦ.
And a beggar envies a beggar, and a poet a poet.
Hesiod. *Works and Days*, 26.

Καὶ τοῦτο τοῖ τ' ἀνδρείον, ἡ προμηθία. And this, too, is a manly quality, namely, foresight (i.e. caution is true valour).
Euripides. *Suppl.* 510.

Καὶρὸν γνῶθι. Know your opportunity.
Pittacus.

Κακὰ κέρδεα ὧ' ἀτήσι. Evil gains are as ruin.
Hesiod. *Works and Days*.

Κακοῖς ὁμιλῶν, κ' αὐτὸς ἐκβήσῃ κακός. Associating with the bad, you yourself will become bad.
Menander.

Κακὸν ἀναγκαῖον. A necessary evil.

Κακοῦ κόρακος κακὸν ὦν. From a bad crow a bad egg.

Κακῶν γὰρ δυσάλωτος οὐδὲς. For there is no one whom ills cannot reach.
Sophocles. *Oedipus Coloneus*, 1722.

Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει. Wish rather to be well spoken of than to be rich.
Menander.

Κατατῆκε ὁ χρόνος, καὶ γηράσκει πάντα. Time dissolves all things, and makes them old.
Aristotle. *Physica*, 4, 12, 12.

Κατ' ἐξοχήν. By pre-eminence.

Κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλόν

ἀμείνων. Even Patroclus is dead, who was far better than you.

Homer. *Iliad*, Book 21, 107.

Καρόπιν ἐορτῆς. After the feast.*

Plato. *Gorg.*, 447.

Κάμηλος καὶ ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία. The camel, even when mangy, bears the burdens of many asses.
Pr.

Καρπὸς μέγιστος ἀταραξία. Quietude (or peace) is the most profitable of things.
Pr.

Κεῖνον μόνον δὴτ' ὀλβίαι δὲ χρῆ
βίον τελευτήσαντ' ἐν εὐστοῖ φιλῆ.
Hold him alone truly fortunate who has ended his life in happy well-being.†

Æschylus. *Agamemnon*, 928.

Κλύζει θάλασσα πάντα τῶν ἀνθρώπων κακὰ. The sea washes away all the woes of men.
Pr.

Κοινὰ πάθη πάντων· ὁ βίος τρόχος, ἄστατος ὄλβος. Suffering is common to all; life is a wheel, and good fortune is unstable.
Phocylides.

Κοινὰ τὰ τῶν φίλων. The belongings of friends are common.

Attributed to Pythagoras and also to Socrates.‡

Κούφη γῆ τοῦτον καλύπτει. May the earth be light upon him.

Form of Grecian epitaph.§

Κρεῖσσον, ἄριστον ἔοντα κακοῦ γένεος, ἢ κακίστον ἔμμενα εὐγενέτην.

It is better to be the best of a bad family than to be well born and the worst of one's race.
Gregorius Nazianzen.

Κρεῖσσον τοι σοφίῃ καὶ μεγάλης ἀρετῆς. Knowledge indeed is better even than great valour.
Theognis.

Κρείττων ἡ πρόνοια τῆς μεταμελείας. Forethought is better than repentance.
Dionysius of Halicarnassus.

Κρήτες ἀεὶ ψεύδοιται, κακὰ θηρία, γαστέρες ἀργαί. The Cretans are always liars, evil beasts, slow bellies.
Titus. 1, 12.||

Κτήμα ἐς αἰ. A possession for ever.

Thucydides. 1, 22.

Κύριε ἐλέησον. Lord, have mercy.

Λαγῶς καθεύδων. A sleeping hare. Pr.

* See "After the fair," p. 447a.

† See "Ὁν χρῆ" κ.τ.λ.

‡ See Martial, *Epig.*, Book 2, 43.

§ See Latin: "Levis sit terra."

|| A hexameter line quoted from a poet, supposed to be Epimenides.

Λάθε βιώσας. Remain hidden in life.

Epicurus. (*Quoted by Plutarch.*)

Λαμπάδια ἔχοντες διαδῶσουσιν ἀλλήλους. Those having torches will pass them on to others. **Plato.** *Rep.* 328.

Λύχνου ἀρθέντος, γυνὴ πᾶσα ἡ αὐτή. When the candle is taken away, every woman is alike. **Pr.**

Λύχνου ὀζει. It smells of the lamp.

Said of Demosthenes.*

Αἶμος δὲ πολλῶν γίγνεται διδάσκαλος. Hunger is the instructor of many. **Pr.**

Λοιδορεῖσθαι δ' οὐ πρέπει

"Ἄνδρας ποιητὰς, ὥσπερ ἄρτοποιίδας.

It does not become poets to rail at one another like bread-women.

Aristophanes. *Frogs*, 858.

Μαθοῦσιν αὖδω. κοῦ μαθοῦσι λήθομαι. I speak to those that know, and ignore those who know not. **Æschylus.**

Μάντις γ' ἄριστος ὅστις ἐλκάζει καλῶς. He is the best diviner who conjectures well.

Euripides. *Fragm.*

Μέγα βιβλίον μέγα κακόν. A great book is a great evil. **Callimachus** (c. 250 B.C.)

Μεγάλη πόλις μεγάλη ἐρημία. A great city is a great solitude. **Pr.**

Μεῖζον τοῦπτεγράμμα τῷ θυλακῷ. The inscription (or label) is bigger than the bag.

Pr. *Quoted by Lucian, "Demosthenis Encomium," ch. 10.*

Μελετῇ τὸ πᾶν. Practice (or diligence) is everything. **Periander.**

Μετὰ τὸν πόλεμον ἡ συμμαχία. After the war, help (or alliance). **Pr.**

Μεταβολὴ παντῶν γλυκεία. The variety of all things forms a pleasure.

Euripides. *Orestes*, 234.

Μέτρον ἄριστον. Moderation is best.

Saying of Cleobulus.

Μὴ γένοιτο. May it not be; God forbid!

Rom. 3. 31.

Μὴ εἰς τὴν αὔριον ἀναβάλλου· ἡ γὰρ αὔριον οὐδέποτε λαμβάνει τέλος. Put not off till to-morrow; for the morrow never comes to completion. **St. Chrysostom.**

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἀττησιν. Do not make evil gains: evil gains are equivalent to losses.

Hesiod. *Works and Days*, 350.

Μὴ κακὸν εὐερέης· σπέφειν ἴσον ἐστ' ἐν πόντῳ.

Do not do a favour to a bad man; it is like sowing your seed in the sea.

Phocylides.

Μὴ κίνει Καμαρίναν. Do not stir Lake Camarina (a lake which caused a pestilence through a futile attempt to drain it).*

Pr.

Μὴ παιδὶ μάχαιραν. Do not give a sword to a child. **Pr.**

Μὴ πρὸ τῆς νίκης ἐγκώμιον. Let not the praise be before the victory. **Pr.**

Μὴ πῦρ ἐπὶ πῦρ. Do not add fire to fire.

Pr.

Μὴ τις βέβηλος εἰσὶτω. Let no profane person enter!

Inscribed on the gateway of an old library at Berne.

Μὴ ὑπὲρ τὸν πόδα τὸ ὑπόδημα. Let not the shoe be larger than the foot. **Pr.**

Μηδὲν ἄγαν. Nothing too much; no excess.

Proverb sometimes attributed to Chilo; also to Solon, Thales, and Stratodemus.

Μηδὲν θαυμάζειν. To wonder at nothing.

(*Nil admirari.*) Attributed by Plutarch. (*Hours*, 13) to Pythagoras.

Μηδένα κακηγορεῖτω μηδεὶς. Let no one speak evil of anyone.

Plato. (*Adapted.*)

Μηνὴν δεῖδε, Θεά, Πηληϊάδεω Ἀχιλῆος.

Οὐλομένην, ἡ μυρὶς Ἀχαιοῖς ἄλγε' ἔθηκε.

Sing, goddess, the deadly wrath of Achilles, son of Peleus, which worked for the Greeks innumerable distresses.

Homer. *Iliad*, Book 1, 1.

Μία γὰρ ἐστὶ πρὸς τύχην ἀσφάλεια, τὸ μὴ τοσαντακὶς αὐτὴν πειράσαι. One means of being sure against fortune is not to try her too often.

Diocles of Carystus.

Μιάς γὰρ χειρὸς ἀσθενὴς μάχη. The fight is a feeble affair when you have only one hand.

Euripides.

Μικρὰ πρόφασις ἐστὶ τοῦ πράξει κακῶς. A slight pretext suffices for doing evil. **Pr.**

Μικρὸν κακὸν, μέγα ἀγαθόν. A small evil is a great good. **Pr.**

Μισῶ μνήμονα συμποσίῳ. I hate a man with a memory at a drinking bout. **Pr.**

Μισῶ σοφιστὴν, ὅστις οὐχ αὐτῷ σοφός. I hate the philosopher who is not wise for himself. **Euripides.** (*Quoted by Cicero.*)†

* See p. 452a.

* See "Camarinam," Latin Quotations, p. 499b.

† See Latin, "Nequicquam sapere," p. 590b.

Μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων
 δούλος. The wise man alone is free, and
 every fool is a slave. **Stoic maxim.**

Μόνος σὺ, θάνατε, τῶν ἀνηκέστων κακῶν
 λατρός. Thou alone, O Death, art the
 healer of deadly ills.

Æschylus. Philoctetes. Fragm. (adapted).

Νᾶφε καὶ μένυσ' ἀπιστεῖν ἄρθρα ταῦτα τῶν
 φρενῶν. Be sober and remember to dis-
 trust: these are the very mainsprings of
 understanding. **Epicharmus.**

119 Ahrens de Dialecto Dorico.

Νεῖκων παλαιῶν χρηστὸς ἀμνήμων ἀνὴρ.
 A worthy man is not mindful of past in-
 juries. **Euripides. Andromache, 1164.**

Νεκρὸν λατρεῖν καὶ γέροντα νοθεῖν ταῦτόν.
 To physic the dead and to advise an old
 man are the same thing. **Pr.**

Νόμοις ἑπεσθαὶ τοῖσιν ἐγχωρίοις καλόν. It
 is well to obey the laws of one's country.
Extract from Old Greek Tragedy.

*Given by Grotius; quoted by Mon-
 taigne (1580).*

Ξερῶν δέ τε θυμὸς ἄριστος. In hospitality
 the will is the chief thing. **Pr.**

Ἐύλον ἀγκύλον οὐδέποτ' ὀρθόν. A crooked
 stick can never be made straight. **Pr.**

Ἐὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστι φρονεῖν. In
 a just cause it is right to be confident.

Sophocles.

Ξυρεῖν ἐν χρόῳ. To touch the quick.
Sophocles. Ajax, 786.

Ξυρεῖν ἐπιχειρεῖν λέοντα. To attempt to
 shave a lion. **Plato. Republ. 1, 15.**

Ὁ ἄνθρωπος εὐεργετὸς πεφυκός. Man was
 produced to do good deeds.

Antoninus. Book 9.

Ὁ βίος ἀνθρώποις λογισμοῦ καὶ ἀριθμοῦ δεῖται
 πάν. The life of men stands greatly in
 need of reasoning and calculation.

Epicharmus.

Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ. Life is
 short and the art (of healing) is long.*

Hippocrates. Aphor. 1.

Ὁ βούλεται τοῦθ' ἕκαστος καὶ οἰεῖται. What
 each man wishes, that also he thinks.

Demosthenes.

Ὁ γὰρ διαιτητὴς τὸ ἐπιεικὲς ὀρᾷ, ὁ δὲ δικαστὴς
 τὸν νόμον. The umpire has regard to
 equity, and the judge to law.

Aristotle. Rhet. 1, 13.

Ὁ δ' ἄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. Hap-
 piness is not steadfast but transient.

Euripides. Phœnissæ, 558.

Ὁ Θεὸς γεωμετρεῖ. God is a geometri-
 cian. — **Attributed to Plato,* but not
 found in his works.**

Ὁ πᾶς πρέπει ἐννέπειν τὰ δίκαια χρόνος.
 All time is the right time for saying what
 is just. **Sophocles.**

Ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν. The
 wise man carries wealth in himself.†

Menander.

Ὁ φεύγων μύλον ἀλφίτα φεύγει. He who
 shuns the millstone shuns the meal. **Pr.**

Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.
 The same persons telling to the same
 people the same things about the same
 things. **Pr.**

*Quoted, apropos of schoolmasters, by
 Isaac le Grange, editor of "Juvenal
 and Persius."*

Οἱ γὰρ κακοὶ, κακίους ἐπαινούμενοι. The
 bad, when praised, become still worse.

Philostratus.

Οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους,
 ἢ τῆς τιμῆς. The multitude grasp at gain
 more than at honour. **Aristotle.**

Οἱ δὴ στεναγμοὶ τῶν πόνων κουφίσματα.
 Lamentations are a sure relief of sufferings.

Æschylus. Fragm.†

Οἱ διψῶντες σιωπῇ πίνουσι. Those who
 are thirsty drink in silence. **Pr.**

Οἱ κύβοι Διὸς αἰεὶ εὐπίπτουσι. The dice of
 God are always loaded. **Pr.**

Οἱ μὲν ζῶσιν ἐν ἐσθλῶσιν, αὐτὸς δ' ἐσθλὴν ἵνα ζῇ.
 They live that they may eat, but he him-
 self (i.e. Socrates) eats that he may live.

*Attr. to Socrates. (Athenæus, 4, 15;
 see Aulus Gellius, 18, 2, 8.)*

Οἱ πλείστοι κακοί. The majority of
 people are bad. **Bias.§**

Οἱ πολλοί. The many; the multitude.

Οἶνον δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις.
 Where there is no wine there is no love.

Euripides. Bacchæ, 73.

Οἶος ὁ βίος τοῖος ὁ λόγος. As the life is,
 so is the speech. **Pr.**

Ὁμοιότης τῆς φιλότῃτος μήτηρ. Similarity
 is the mother of friendship (or affection).

Pr.

* See Plutarch, *Sympos.*, 8, 2.

† See "Homo doctus," p. 545b.

‡ See also Sophocles, *Electra*, 283; and *Iliad*, 23, 10.

§ Diog. Laertius, *Life of Bias*, ad fin.

* This refers to the physician's art. See "Ars
 longa," under Latin Quotations, 492b

"Ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος. He whom the gods love dies young.

Menander. *Dis Exapaton.*

"Ὄνος ἐν πιθήκοις. An ass among apes.

Pr. (*Menander.* See *Aulus Gellius*, Book 2, 23.)

"Ὄνος πρὸς λύραν. An ass before the harp (*i.e.* a person unmoved by music, art, or higher things). **Pr.**

Quoted by Boethius, Book 1, Prose 4.

"Ὄνου πόκος ζητεῖς. You seek wool from an ass. **Pr.**

"Ὄνῳ τις ἔλεγε μῦθον" ὁδὲ τα ὦτα ἐκίνει. Someone related a fable to an ass; and he shook his ears. **Pr.**

"Ὅρα τέλος μακροῦ βίου. Look to the end of a long life. **Solon's words to Ctesus.**

"Ὅρῃ φιλοῦντων ὀλίγον ἰσχύει χρόνον. The anger of lovers lasts a short time.

Menander. *Stobæus, "Floril," 63, 20.**

"Ὅρκους ἐγὼ γυναῖκας εἰς ὕδωρ γράφω. I write a woman's oaths in water.

Sophocles. *Fragm., 694.*

"Ὅρος ὄρει οὐ μινγνύται. Mountain will not mingle with mountain.

"Ὅρῳ γὰρ τῶν ἀνθρώπων οὐδένα ἀναμάρτητον. For I perceive no man free from faults.

Xenophon.

"Ὅς δ' ἂν πλείστ' ἔχη, σοφώτατος. He that has most is wisest. **Euripides.**

"Ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο. It (revenge) is sweeter far than flowing honey. **Homer.** *Iliad, 18, 109.*

"Ὅταν δὲ Δαίμων ἀνδρὶ προσύνη κακὰ,

Τὸν νοῦν ἐβλάψε πρῶτον. When a divinity would work evil to a man, first he deprives him of his senses.

Euripides. *Fragm.†*

Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει. He does not wish to seem the best, but to be it. **Æschylus.** *Sept. c. Thebas, 592.*

Οὐ γὰρ τὰ ὀνόματα πίστις τῶν πραγμάτων ἐστὶ, τὰ δὲ πράγματα καὶ τῶν ὀνομάτων. For it is not names which give confidence in things, but things which give confidence in names. **Chrysostom.**

Οὐ γινώσκει, ἀλλὰ πράξις. Not knowledge, but practice. **Pr.**

Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος. Not able to speak, but unable to hold his tongue. **Epicharmus.**

Quoted by Aulus Gellius, Book 1, ch. 15.

* See "Amantium iræ," p. 488b.

† See "Quem Deus vult perdere," p. 631a.

Οὐ χρὴ παννύχιον εὐδιδεῖν βουλευφόρον ἀνδρα. It does not become a man of counsel to sleep the whole night.

Homer. *Iliad, 2, 24.*

Οὐ χρὴ ποτ' εὖ πράσσοντος ὀλβίσι τυχᾶς

Ἀνδρὸς, πρὶν αὐτῷ παντελὺς ἦδη βλος

Διεκπερανθῇ, καὶ τελευτήσῃ βλον.

It is never right to consider that a man has been made happy by fate, until his life is absolutely finished, and he has ended his existence.* **Sophocles.** *Frag. Tyndarus.*

Οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴεν. Not if I had ten tongues and ten mouths. **Homer.** *Iliad, Book 2, 489.*

Οὐδὲ γὰρ ὁ Ζεὺς

Οὐδ' ὅν οὐν οὐτ' ἀνέχων πάντεσσ' ἀνδρῶν.

For not even Jove can please all, whether he rains or does not rain. **Theognis.** 26.

Οὐδεὶς διχὰ ἀπωλείας καὶ ζημίας κακὸς ἐστί. No one is wicked without loss and punishment. **Epictetus.**

Οὐδεὶς ἐπλούτησε ταχέως δίκαιος ὢν. No just man ever became rich all at once.

Menander.

Οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθνήσκειν. They practise nothing else but to die.†

Plato. *Phaeton.*

Οὐδὲν γὰρ τοῦ πάσχειν εὐρετικώτερον. For there is nothing more inventive than suffering. **Greg. Nazienzen.**

Οὐδὲν γίγνεται ἐκ τοῦ μὴ ὄντος. Nothing comes out of what is not. **Epicurus.**

Οὐδὲν οὕτω δεινὸν, ὥς γυνή, κακόν. There is no evil so terrible as a woman.

Euripides. *Fragm.‡*

Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὥς βασιλεύς ὀφθαλμός. Nothing fattens the horse so much as the eye of its master.

Plutarch. *Morals, Bk. 1 (quoted as a saying).*

Οὐδὲν πρὸς ἔπος. Nothing to the purpose. **Pr.**

Οὐδὲν ῥῆμα σὺν κέρδει κακόν. No word that is profitable is bad. **Sophocles.**

Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω, εἰς βασιλεὺς.

It is not good that few should be governed by many; let there be one ruler only, and one king only. **Homer.** *Iliad, 2, 204.*

* See "Κεῖνον μόνον," κ.τ.λ. The same saying is given in different words by Sophocles in *Trachiniae*, l. 1-3 and he there describes it as an ancient saying. The idea is also found in his *Edipus Tyrannus*, l. 1528.

† See Latin, "Tota philosophorum," p. 671b.

‡ See "Τῆς μὲν κακῆς," etc.

477a

Οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.
What is natural is never disgraceful.

Euripides.

Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ
'Ἄλλ' ἐστὶ τις σύγκρασις, ὥστ' ἔχειν καλῶς.
Neither good nor bad can exist separately,
so there is a mixture so that things may
go well. Euripides (as quoted by Plutarch).

Οὐκ ἔστ' ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ. He is
not a lover who does not love for ever.

Euripides. *Troades*, 1051.

Οὐποτε ποιήσεις τὸν καρκίνον ὁρθὰ βαδίζειν.
You cannot make a crab walk straight.

Aristophanes. *Pax*, 1083.

Οὔτε πάντα, οὔτε πάντη, οὔτε παρὰ πάντων.
Do not (accept) either all things, or every-
where, or from all persons. Pr.

Οὔτε τι τῶν ἀνθρωπίνων ἀξίον ὄν μεγάλης
σπουδῆς. Nothing in the affairs of men is
worthy of great anxiety.

Plato. *Repub.*, 604.

Οὕτω χρὴ ποιεῖν, ὅπως ἕκαστός τις ἑαυτῷ
ξυνέσται τῆς νίκης αἰτιώτατος ὢν. We must
so strive that each man may regard him-
self as the chief cause of the victory.

Xenophon.

Πάθῃ μάθος. Suffering is teaching.*

Æschylus. *Ag.*, 176.

Παθὼν δέ τε νήπιος ἔγνω. Even the fool
knows, when he has suffered. Hesiod.

Πᾶν ἀρχαῖον αἰδέσιμον. Everything
ancient is to be respected.† Pr.

Πᾶν γὰρ τὸ πολὺ πολέμιον τῇ φύσει. For
everything in excess is opposed to nature.

Hippocrates. (See *Aph.*, Book 2, 3 and 4.)

Πᾶν τὸ σκληρὸν χαλεπῶς μαλάττεται.
Everything that is hard is with difficulty
softened. Plutarch.

Πάντα ρεῖ. Everything flows (the philo-
sophical principle of Heraclitus).

Πάντα μὲν καθαρὰ τοῖς καθαροῖς. To the
pure all things are pure. Titus 1, 15.

Πάντας γ' ἐφέλκων, οἷα μαγνήτις. Attract-
ing all like a magnet. Pr.

Πάντες κακοὶ δοῦλοι. All bad men are
slaves.

Stoic Maxim. (See *Epictetus*, 4, 1.)

Πάντων δέ μάλιστ' αἰσχύνει σαντόν. But
respect yourself most of all.

Golden Verses of the Pythagoreans.

477b

Παραμυθίαν φέρει τὸ κοινωνοῦς εἶναι τῶν
συμφορῶν. It brings some encouragement
to have companions in what happens.

Chrysostom.

Πᾶς ἐστὶ νόμος εὖρημα μὲν καὶ δῶρον θεῶν.
Every law is the invention and gift of the
gods. Demosthenes.

Πᾶσιν γὰρ εὐφρονουσι συμμαχεῖ τύχη. For
chance fights ever on the side of the pru-
dent. Euripides. *Pirithous* (adapted).

Πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας
Μήτηρ, γυνὴ σωτήριος.
Obedience is the mother of success, the
wife of safety.

Æschylus. *Septem. Duces*, 224.

Πειθῷ μὲν γὰρ θνειαρ, ἔρις δ' ἔριν ἀντιφτυεῖ.
Cconciliation indeed is profitable, but strife
produces strife. Phocylides.

Πένης τὴν γυναῖκα πλουσίαν λαβὼν, ἔχει δέ-
σποιναν, οὐ γυναῖκα ἔτι. A poor man who
takes a wealthy wife, has a ruler and not
a wife.

Alexandrides. (As quoted by Stobæus.)

Περὶ παντός τὴν ἐλευθερίαν. Above all,
Liberty. Favourite motto of John Selden.

Πῆμα κακὸς γείτων, ὅσπον τ' ἀγαθὸς μέγ' θνειαρ.
A bad neighbour is as great an evil as a
good neighbour is an advantage. Hesiod.

Πιστεὶ χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα.
By trust I lost money, and by distrust I
saved it. Theognis.

Πλεον ἤμισιν παντός. The half is better
than the whole.

Hesiod. *Works and Days*, 40.

Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν
ἀληθής. The wealth of the mind is the
only true wealth. Pr.

Πολιά χρόνον μῆνυσιν, οὐ φρονήσεως. White
hairs are a sign of age, not of wisdom. Pr.

Πολλὰ μὲν θνητοῖς γλῶτται, μία δ' ἀθανάτοι-
σιν. Mortals have many languages, the
immortals one. Pr.

Πολλάκι καὶ κηπηρὸς ἀνὴρ μάλα καίριον εἶπεν.
Many times has even a labouring man
spoken very much to the purpose.

Quoted by Aulus Gellius (Book 2, ch. 6)
as "a very ancient verse or proverb."

Πολλάκις ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέ-
φανται. Often, O Polyphemus, what is
not fair seems to be fair.

Theocritus. 6, 19.

Πολλὰς ἂν εὔροις μηχανὰς, γύνῃ γὰρ εἰ. You
can discover many contrivances, for you
are a woman. Euripides.

* See the English proverb, "Time is the great
teacher," p. 859b.

† See Latin, "Antiquis," p. 491a.

Πολλοὶ μαθηταὶ κρείττονες διδασκάλων.
Many learn more than their teachers; i.e.
eclipse their tutors.

Gr. Poet. Quoted in Cic., *Ep.* 7, 9.

Πολλῶν δ' ἀνθρώπων ἶδεν ἄστεα καὶ νόον ἔγνω.
He saw the cities of many men and knew
their manners.

Homer. *Odyssey*, 1, 3. (See Latin :
"Multum providus.")

Πολλῶν ἰατρῶν εἰσοδὸς μ' ἀπώλεσεν. The
visits of many physicians have killed me.
Epitaph.

Πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.
Hunger is a teacher of many things. Pr.

Πολυφλοῖσβοιο θάλασσης. Of the loud re-
sounding sea.

Homer *Iliad*, Book 9, 182 (et passim).

Πομφόλυξ ὁ ἀνθρώπος. Man is a bubble.
Pr.

Ποντίων τε κυμάτων

Ἀνῆριθμον γέλασμα.

The innumerable laughter of the sea-
waves.*

Æschylus. *Prom.* 89.

Πῦρ σιδήρῳ (or Πῦρ μαχαίρῳ) μὴ σκαλεῖν.
Stir not the fire with a sword. Pr.

Ῥῶον βίον ζῆς, ἀν γυναικα μὴ τρέφης. You
will live life more easily if you have not a
wife to maintain. Pr.

Ῥῶον παραινεῖν ἢ παθόντα καρτερεῖν. It is
easier to give counsel than to endure
sufferings manfully.

Euripides. *Alcestis*, 1078.

Ῥεχθὲν δέ τε νήπιος ἔγνω. What has
happened, even the fool knows.

Homer. *Iliad*, 17, 32.

Ῥῆμα παρὰ καιρὸν ῥηθὲν ἀνατρέπει βίον. A
word out of season may mar the course of
a whole life. Pr.

Σκηνὴ πᾶς ὁ βίος, καὶ παλγινον· ἡ μάθε παλζειν
τὴν σπουδὴν μεταθεῖς, ἢ φέρε τὰς δόνας.
All life is a stage and a play; either learn
to trifle, laying earnestness aside, or bear
its griefs. Palladas. *Anth. Plalat*, 10, 72.

Σκληρόν σοι πρὸς κέντρα λακτίζειν. It is
hard for thee to kick against the pricks.

Current Proverb, quoted Acts 26, 14.

Σὸν τὸ μνηνεῖν ἐμοί. To give me infor-
mation is thy office.

Euripides. *Suppl.* v. 98.

Σοφὴν δὲ μισῶ. Μὴ γὰρ ἐν γέμοις δόμοις

Εἶη φρονούσα πλεῖον ἢ γυναῖκα χρή.

I hate a learned woman. May there never

* "The many-twinkling smile of Ocean."—Kebble.

(be in my abode a woman knowing more
than a woman ought to know.

Euripides. *Hip.* 640.

Σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σοφές. What
is clear is wise, but what is not clear is not
wise.

Euripides. *Orestes*, 397.

Σοφὸς ἦν τις, ὃς τὸ θεῖον εἰσηγήσατο. He
was a wise man who originated the idea
of God.

Euripides. *Sisyphus*.

Σπεῦδε βραδέως. Hasten deliberately;
"festina lente."

Proverb used by Augustus Cæsar.
(See Aulus Gellius, 10, 11, 5.)

Στρατιωτικὴ ἀλογία. Military stupidity;
obtuseness common to soldiers. Pr.

Στύλος γὰρ οἴκου παῖδες εἰσιν ἄρρες. For
male children are the prop of a house. Pr.

Συγγνώμη πρωτοπειρά. Allowance is to
be made for him who first attempts a thing.
Pr.

Συμπριβῇ προηγείται ὕβρις. Insolence is
the precursor of destruction.

Pr. cited by Gregory Nazianzen.

Συνειδὸς ἀγαθὸν φιλεῖ παρρησιάζεσθαι. A
good conscience likes to speak out.

Pausanias.

Σώματα πολλὰ τρέφειν, καὶ δώματα πολλὰ ἀνε-
γείρειν,

Ἀτραπὸς ἐς λεκλὴν ἔστιν ἐτοιμοτάτη.

To feed many bodies, and to help many
households, is the readiest road to poverty.

Anon.

Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ.
Debts make freemen slaves.

Τὰ δεινὰ (or δειλὰ) κέρδη πημονὰς ἐργάζεται.
Ill-gotten gains work evil.

Sophocles.

Antig. 326. (See p. 474a, Hesiod.)

Τὰ μεγάλα τῶν πραγμάτων, μεγάλων δεῖται
κατασκευῶν. Great deeds need great pre-
parations.

Hellodorus.

Τὰ πάνθ' ὁρᾷ Θεός, αὐτὸς οὐχ ὀρώμενος.
God sees all things, himself unseen.

Euripides. *Fab. Incerta*.

Τὰ σκληρὰ μαλθακῶς λέγειν. To say harsh
things soothingly. Pr.

Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων.
Calling figs figs, and a skiff a skiff.

Quoted by Lucian, *Quom. Hist. sit
conscribend.* 41. (Said to be from
Aristophanes.)

Τὰ τῶν τεκόντων σφάλματ' εἰς τοὺς ἐκγόνους

Οἱ θεοὶ τρέπουσιν.

The errors of parents the gods turn to the
undoing of their children.

Euripides. *Fragm.*

Τὰν παρῶσαν ἀμελγε' τὶ τὸν φείγοντα
ώκεις. Milk the cow which is near. Why
pursue the one which runs away?

Theocritus. 11, 75.

Τέλος ὄρα μακροῦ βίου. Consider the end
of a long life. *Attrib. to Solon.*

Τέτταρας δακτύλους θάνατος οἱ πλείοντες
ἐπέχουσιν. Those who go to sea are only
four inches from death. *Anacharsis*

Τέχνη γ' ἀνάγκης ἀσθενεστέρα μακρῶ. Art
is by far weaker than necessity.

Æschylus. *Prometheus Vincetus*, 514.

Τῇ χειρὶ δεῖ σπείρειν, ἀλλὰ μὴ δῶν τῷ θυλάκῳ.
One should sow with the hand and not
with the whole sack, i.e. distribute the
grain and not scatter it wholesale. (A
proverbial saying.)

Plutarch. *Treatise respecting the skill
of the Athenians in arms and letters.*

Ch. 4.

Τὴν δὲ μάλιστα γαμῖν, ἥ τις σέθεν ἐγγυθὶ ναίει.
Be specially careful to marry a woman who
lives near to you.

Hesiod. *Works and Days*.

Ἡς μὲν κακῆς κάκιον οὐτι γίγνεται
ἡναϊκός· ἐσθλῆς δ' οὐδὲν εἰς ὑπερβολὴν
λέβυκ' ἄμεινον.*

There is no worse evil than a bad woman;
and nothing has ever been produced better
than a good one. *Euripides. Melanippe.*

Τὶ δὲ καὶ ἐστὶν δῶς, τὸ ἀείμνηστον; ὅλον
ἐπών. And what after all is everlasting
fame? Altogether vanity.

Antoninus. *Med.*, 4, 33.

Τὶ κοινὸν κυνὶ καὶ βαλανείῳ. What has a
dog to do with a bath?

Pr.

Τὶ τυφλῷ καὶ κατόπτρῳ. What has a
blind man to do with a mirror?

Τὸ ἀγαθόν. Supreme happiness. *Pr.*

Τὸ ἀργύριον ἐστὶν αἷμα καὶ ψυχὴ βροτοῖς.
Money is blood and life to mortals.

Antiphanes.

Τὸ αὐτόματον ἡμῶν καλλίω βουλευεται.
Chance contrives better than we ourselves.

Menander.

Τὸ γὰρ ἡδὺν, εἰς πολλὰ, οὐ τί γέ ἡδὺν. For
that which is sweet if it be often repeated
is no longer sweet. *Pr.*

Τὸ γὰρ τοὶ συνέχον ἀνθρώπων πόλεις
τοῦτ' ἐσθ', ὅταν τις τοὺς νόμους σώζῃ καλῶς.
For this is the bond of men in cities, that
all shall rightly preserve the laws.

Euripides. *Supplices*, 313.

Τὸ γὰρ τρέφον με, τοῦτ' ἐγὼ κρίνω θεόν.
That which maintains me I esteem as a
god. *Pr.*

Τὸ γὰρ ψευδὲς βνείδος οὐ περαιτέρω τῆς ἀκοῆς
ἀφικνεῖται. An undeserved reproach goes
no further than the ears. *Æschines.*

Τὸ γε λοιδορῆσαι θεοῖς, ἐχθρὰ σοφία. To
blaspheme the gods is a hateful form of
cleverness. *Pindar. Pyth.*, 9, 40.

Τὸ δ' εὐτυχεῖν
Τὸ δ' ἐν βροτοῖς θεὸς τε καὶ θεοῦ πλεόν.
To be fortunate is God, and more than
God to mortals. *Æschylus. Choëphora*, 60.

Τὸ ἥθος ἔθος ἐστὶ πολυχρόνιον. Character
is simply habit long continued. *Plutarch.*

Τὸ καλόν. The noble; the beautiful.

Pr.

Τὸ μὴδὲν εἰκῆ, πανταχοῦ 'στί χρήσιμον.
The precept "Nothing rashly," is every-
where serviceable. *Pr.*

Τὸ μὲν ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς
ἀνοήτοις· τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές.
The truth is bitter and disagreeable to
fools; but falsehood is sweet and accept-
able. *Chrysostom.*

Τὸ πρέπον. The becoming; that which
is decorous. *Pr.*

Τὸ συγγενὲς ἐσαναγκάζει. Relationship
compels.

Æschylus. *Prometheus Vincetus*, 289.

Τὸ τέχνηον πᾶσα γῆ τρέφει. Every land
fosters its own art. *Pr.*

Τὸ τῆς ἀνάγκης ἐστ' ἀδῆρτον σθένος. The
force of necessity is irresistible.

Æschylus. *Prometheus Vincetus*, 105.

Τοῖς διὰ φύσιν αἰσχροῖς οὐδεὶς ἐπιτιμᾷ. No
one finds fault with defects which are
the result of nature. *Aristotle. Eth.* 3, 5.

Τὸν γὰρ οὐκ ἔντα ἅπας εἰωθεν ἐπαίνεῖν.
Everyone is wont to praise him who is no
more. *Thucydides.*

Τὸν δὲ ἀποιχόμενον μνήμη τιμᾶτε, μὴ δά-
κρυσιν. Him who is dead and gone, honour
with remembrance, not with tears.

Chrysostom.

Τὸν τεθνηκότα μὴ κακολογεῖν. Do not
speak evil of the dead.* *Chilo.*

Τοῦ ἀριστεύειν ἕνεκα. For the sake of
excelling. *Motto of Henniker family.*

* See "Γυνὴ κώφέλειαν," κ.τ.λ.

* See Latin, "De mortuis," p. 511b.

Τοῦ γὰρ καὶ γένος ἐσμέν. For we also are his offspring.* *Aratus. Phænomena.*

Τρία κάππα κάκιστα, Κρήτες, Καππάδοκες, Κίλικες. The three accursed K's, the Cretans, the Cappadocians, and the Cilicians. *Suidas.*

Τρισκαυδεκάπχους. A fellow thirteen cubits high. *Theocritus. 15, 17.*

Τρόπος γε χρηστός ἀσφαλέστερος νόμου. A good custom is surer than law. *Euripides. Pirithoüs.*

Τύραννος γὰρ ἑὼν τυράννα συγκατεργάσεται. One tyrant helps another tyrant. *Herodotus. Book 8, 142.*

Τῷ γὰρ πενίῃ δεδμημένῳ δέδεται ἡ γλῶσσα. To the poor and subject man a tongue has been given. *Theognis.*

Τῷ τεκόντι πᾶν φίλον. Everything is dear to its parent. *Sophocles. Edipus Coloneüs, 1108.*

Τῶν γὰρ πενήτων εἶσιν οἱ λόγοι κενοί. The words of poor men are in vain. *Pr.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγαθὰ θεοί. The gods sell us all good things for hard work. *Epicharmus. Xen. Mem., 2, 1, 20.†*

Ἵγίεια καὶ νοῦς ἐσθλὰ τῷ βίῳ δύο. Health and intellect are the two blessings of life. *Menander. Monost., 15, 15.*

Ἵδραν τέμνεις. You are wounding a Hydra (which produces two heads for every one cut off). *Plato. Rep. 426. (Pr.)*

Ἵσπερον πρότερον. The latter become the former (the cart before the horse). *Pr.*

Φάγωμεν καὶ πῖωμεν· αὐριον γὰρ ἀποθνήσκομεν. Let us eat and drink, for to-morrow we die. *1 Cor. 15 32.‡*

Φαντάσματα θεῖα, καὶ σκιάι τῶν ὄντων. Divine visions and shadows of things that are. *Sophocles (r).*

Φήμη γε μεντοὶ δημόθρους μέγα σθένει. Report uttered by the people is everywhere of great power.§ *Æschylus. Agamemnon, 938.*

* Said to be the passage quoted by St. Paul, Acts xvii. 18. See "Ἐκ σοῦ, etc."

† See Latin, "Dii laboribus omnia vendunt," p. 516b.

‡ See Latin, "Convivæ certe tui dicant," p. 506a.

§ See "Vox populi" and the English proverb: "What everyone says is true." Plumptre's trans. of the above passage is: "And yet a people's whisper

Φθείρουσιν ἥθη χρηστὴ ὁμιλίας κακῆ. It must be that evil communications corrupt good dispositions. *Menander.*

Quoted by St. Paul, 1 Cor. 15, 33. (A similar passage is in Plato. Rep. 550.)

Φθόνον οὐ σέβω· φθονεῖσθαι δ' ἑθέλομαι· ἂν ἐπ' ἐσθλοῖς. I do not honour envy; but I would fain be envied for good deeds. *Euripides. Phænissæ.*

Φρονεῖν γὰρ οἱ ταχεῖς, οὐκ ἀσφαλεῖς. Those who are quick in deciding are in danger of being mistaken. *Sophocles. Edipus Tyrannus, 617.*

Φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ μέγιστα τῶν πραγμάτων. The greatest of events often are produced by accidents. *Polybius.*

Φύεται ἐκ πολυορκίας ψευδορκία καὶ ἀσέβεια. Perjury and impiety are produced by habitual swearing. *Philo Academicus, 2, 196.*

Χαλεπὰ τὰ καλὰ. Things good are difficult. *Pr.*

Χάρις ἀμεταμέλητος. Kindness is not to be repented of. *Theophrastus.*

Χάρις χάριν γὰρ ἐστὶν ἡ τίκτουσ' ἀελ. For kindness is ever the begetter of kindness. *Sophocles. Ajax, 522.*

Χεὶρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον. Hand washes hand, and finger finger. *Pr.*

Χρόνος γὰρ εὐμαρὴς θεός. Time is a gentle deity. *Sophocles. Electra, 179.*

Χρόνῳ τὰ πάντα γίγνεται καὶ κρίνεται. By time all things are produced and judged.

Χρυσὸς δ' ἀφανὴς τύραννος. Gold is an unseen tyrant. *Gregory Nazianzen.*

Χωρὶς τὸ τ' εἰπεῖν πολλὰ καὶ τὰ καιρία. It is a different thing to say many things and things to the purpose. *Sophocles.*

Χωρὶς ὑγίειας ἀβλος βλος, βλος ἀβλωτος. Without health life is not life, life is lifeless. *Arifron the Sicynian.*

Ὡ δόξα δόξα· μυριοὶσι δὴ βροτῶν Οὐδὲν γεγῶσι βλοτον ὠγκώσας μέγαν. O glory, glory, to thousands of men you become nothing but a loud sound of braying. *Euripides. Andromache, 319.*

hath great might," and he notes that the line is an echo of l. 763 of Hesiod's *Works and Days*: "No whispered rumours, which the many spread, can wholly perish."

481a

"Ὁ ξείν, ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι. O, stranger, go and tell the Lacedæmonians that here we lie, obedient to their laws. —Herodotus states that this epitaph was inscribed above the burial-place of the heroes of Thermopylæ (B.C. 480). It is ascribed to Simonides of Ceos, who lived c. 556-469, B.C.*

"Ὁ κακόν, κακῶν κάκιστον. O evil, of evils most evil. St. Chrysostom.

"Ὁ κακῶν κάκιστε. O worst of evil persons. Sophocles. O.T. 334, Ph. 984.

"Ὁ ὀλίγον οὐχ ἱκανόν, ἀλλὰ τοῦτω γε οὐδὲν ἱκανόν. Him whom a little will not content, nothing will content.

Epicurus. Quoted by Ælian.

"Ὁ τρίς κακοδαίμων, ὅστις ὦν πένης γαμέι. O thrice ill-starred is he who marries when he is poor! Menander. Plocius.

481b

"Ὁ φίλοι, οὐδεὶς φίλος. O my friends, there is no friend.†

Diog. Laert. 5, 21. Saying of Chilo.

"Ὡς αἰεὶ τὸν ὁμοῖον ἀγεί θεὸς ὡς τὸν ὁμοῖον. How God ever brings like to like!

Homer. *Odyssey* 17, 218. (A proverbial expression, equivalent to "Birds of a feather," etc. Cf. *Aristot.*, *Eth. Mag.*, 2, 11; *Euripides*, *Hecuba*, 993; *Aristoph.*, *Pluto*, 32; etc.)

"Ὡς κάκιστον θηρίον ἐστὶν ἡ γαστήρ. What a vilest of beasts is the belly. Pr.

"Ὡς οὐδὲν ἡ μάθησις, ἀν μὴ νοῦς παρῇ. How vain is learning unless intelligence go with it! Stobæus.

"Ὡτα τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν. The ear is a less trustworthy witness than the eye.

Herodotus, 1, 8.

* Lord Curzon's translation :

Stranger, go hence and say to the men who hold Lacedæmon,

"Here, far away, we lie, proudly obeying her words."

Another version (Conington):

Go tell the Spartans, thou that passest by,
That here, obedient to their laws, we lie.

† In *Don Quixote* is the proverbial Spanish saying : "No hay amigo para amigo" (There is no friend for a friend). But this seems to have the sense of "Those who in quarrels interpose." See the English proverb "Friends are like fiddle-strings."

LATIN

QUOTATIONS, PROVERBS, PHRASES, LAW TERMS, MOTTOES, ETC.

Law = Legal phrases.

Pr. = Proverbial phrases and expressions.

482a

A bove majori discit arare minor.—The young ox learns to plough from the older one. **Pr.**

A cruce salus.—Salvation from the cross.
Thomas Kempis (adapted).*

A cuspidē corona.—From the spear a crown, *i.e.* a crown the reward of military service or success. **Pr.**

A dispari.—From the difference; a negative argument derived from a fact or statement.

A divitibus omnia magnifice fiunt.—All things are done magnificently by the rich. **Pr.**

A facto ad jus non datur consequentia.—From fact to law no deduction is allowable. **Law.**

A fonte puro pura defluit aqua.—From a pure fountain pure water flows. **Pr.**

A fortiori.—By a still stronger argument (*i.e.* "much more"). **Euclid.**

A fronte præcipitium, a tergo lupus.—In front a precipice, behind a wolf. **Pr.**

A Jove principium.—Origin from Jupiter.

A lasso rixam quæri.—A quarrel is to be picked with one who is exhausted.†
Seneca. De Ira., Lib. 3, 10.

A mensa et thoro.—From board and bed.

A numine salus.—Safety (or health) is from the Deity.‡

A posse ad esse.—From the possible to the actual. **Law.**

A posteriori.—From the latter; from what follows.

A priori.—From what is before (deduction from cause to effect).

A re decedunt.—They wander from the matter at issue.

A solis ortu usque ad occasum.—From the rising of the sun even to the setting thereof.
Vulgate. Ps. 50, 1; 113, 3.

* "In cruce salus."—*De Imit. Christi*, Book 2, 2.
† Referred to by Seneca as "an ancient saying."
‡ A physician's motto, which S. Foote is reported to have translated, "God help the patient" (*Memoirs of S. Foote*).

482b

A verbis legis non est recedendum.—There must be no departure from the words of the law. **Coke.**

A vinculo matrimonii.—From the bond of matrimony. **Law.**

Ab abusu ad usum non valet consequentia.—An argument derived from the abuse of a thing does not hold good against its use. **Law.**

Ab actu ad posse valet illatio.—From what has been done to what may be done the inference holds good. **Law.**

Ab alio expecte, alteri quod feceris.—What you have done o another, you may expect from another. **Publilius Syrus.**

Ab homine homini periculum quotidianum.—Man is daily in danger from man.

Seneca. Ep. 103. (*See p. 185.* "Of all beasts the man-beast is worst.")

Ab honesto virum bonum nihil deterret.—Nothing deters a good man from what is right. **Seneca (adapted).***

Ab igne ignem.—From fire comes fire. **Pr.**
Quoted by Cicero as a common saying (De Officiis, Book 1, 16, 52).

Ab illo
Dicitur, æternumque tenet per sæcula nomen.—It is called after him, and preserves his name for ever throughout the ages.
Virgil. Æneid, 6, 234.

Ab inconvenienti.—An argument of the inconvenience or inexpediency of anything.

Ab initio.—From the beginning.

Ab ovo usque ad mala.—From the egg (the first dish) even to the apples (the last dish). **Horace. Sat., Book 1, 3, 6.**

Ab uno disce omnes.—(*See "Crimine ab uno."*)

Ab urbe condita or Anno urbis conditæ (A.U.C.).—From the year of the founding of the city (*i.e.* Rome, viz. B.C. 753).

* What Seneca wrote was:
"Ab honesto nulla re deterrebitur." (*Ep. 76*).

483a

Abeunt studia in mores.—Pursuits develop into habits.

Ovid. *Heroides. Ep. 15, 83.* (Quoted by **Bacon**: *Essay "Of Studies."*)

Abi in malam rem maximam.—Go thoroughly to the bad.

Plautus. *Epidicus. Act i. 1.*

Abi in pace.—Go hence in peace.

Abige abs te lassitudinem.—Banish idleness from you.

Plautus. *Mercator, Act i. l. 3.*

Abiit, excessit, evasit, erupit.—He has gone, he has made off, he has escaped, he has broken away.

Cicero. *Oratio 2 in Catilinam.*

Abiturus illuc, quo priores abierunt, Quid mente cæca miserum torques spiritum? —You who are about to depart where your predecessors have gone before, why with blindness of mind torment your wretched soul?

Phædrus. *Fab. Book 4, 19.*

Abite nummi, ego vos mergam, ne mergar a vobis.—Begone money! I will drown you that I be not drowned by you.

Ablata justitia, quid sunt regna nisi magna atrocinita? —Abolish justice, and what are kingdoms but great robberies?

St. Augustine.

Abnormis sapiens.—A strangely wise man.

Horace. *Sat. 2, 2, 3.*

Absentem lædit, cum ebrio qui litigat.—He injures the absent who contends with a drunken man.

Publilius Syrus.

Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est; hunc tu, Romane, caveto.

—He who backbites an absent friend, who does not defend him when others find fault; who loves to raise men's laughter, and to get the name of a witty fellow; who can pretend what he never saw; who cannot keep secrets entrusted to him; this man is a dangerous individual. Beware of him, Roman.

Horace. *Sat., Book 1, 4, 81.*

Absit a jocorum nostro.um simplicitate malignus interpres.—May there be no ill-natured interpreter to put false constructions on the honest intention of my jests.

Martial. *Epig., Book 1, Preface.*

Absit invidia verbo.—May there be no ill-construction in the remark; *lit.* May ill-will be wanting in the word.

Maxim quoted by **Bacon**.

Absit omen.—May the omen be averted.

Absque argento omnia vana.—Without money all things are vain.

Pr.

Absque hoc.—Without this; this being

Law.

483b

Absque sudore et labore nullum opus perfectum est.—Without sweat and toil no work is brought to completion.

Pr.

Abstinet a fabis.—Abstain from beans (*i.e.* from elections, decided at Athens by beans).

Pythagoras (*tr.*).

Abstulerat miseris tecta superbus ager.—The proud park takes away the dwellings from the poor.

Martial. *De Spectaculis, 2, 8.*

Abstulit clarum cita mors Achillem; Longa Tithonum minuit senectus.

—An early death took away the renowned Achilles; a long old age reduced Tithonus to insignificance.

Horace. *Odes, Book 2, 16, 29.*

Absurdum est ut alios regat, qui seipsum regere nescit.—It is absurd that he who does not know how to govern himself should govern others.

Pr.

Abundans cautela non nocet.—Excessive precaution does no harm.

Coke.

Abundat dulcibus vitiis.—He abounds in sweet faults.

Quintilian.

Abusus non tollit usus.—The abuse of a thing does not forbid its use.

Pr.

Accedas ad curiam.—You may come to the Court.

Law.

Accede ad ignem hunc, jam calesces plus satis.—Come near to this fire and you will soon be more than warm enough.

Terence. *Eunuchus, 1, 2, 5.*

Accedent sine felle joci, nec mane timenda Libertas, et nil quod tacuisse velis.

Let there be jesting without bitterness, and no liberty of talk to cause apprehension on the morrow, nor anything which you could wish to have refrained from saying.

Martial. *Epig., Book 10, 48, 21.*

Acceptissima semper

Munera sunt, auctor quæ pretiosa facit.

—The gifts which the author (by giving) makes precious, are ever the most acceptable.

Ovid. *Heroides, 17, 71.*

Accipe, daque fidem.—Accept and give the pledge of good faith.

Virgil. *Æneid, 8, 150.*

Accipe, sume, cape, sunt verba placencia papæ.—Take, have, and keep are words pleasing to a pope. (*See "Roma manus," etc.*)

Quoted by **Rabelais**, "*Pantagruel*" (1533), as from "*Gloss. Canonicum.*"

Accipere quam facere præstat injuriam.—It is better to receive than to do an injury.

Cicero. *Tusc., 5, 19.*

Acclinis falsis animus meliora recusat.—A mind inclined to what is false rejects better things.

Horace. *Sat., Book 2, 2, 6.*

Accusare nemo se debet nisi coram Deo.—No one need accuse himself except before God.

Law. *Maxim.*

Acerbis facietis inridere solitus: quarum apud præpotentes in longum memoria est.—Accustomed to scoff with bitter jests, whereof the memory is of long duration amongst the very powerful.

Tacitus. *Annals*, Book 5, 2.

Acerrima proximorum odia.—The feuds of those most akin are the sharpest.

Tacitus. *Hist.*, Book 4, 70.

Acerrimum ex omnibus nostris sensibus esse sensum videndi.—The sense of sight is the keenest of all our senses.

Cicero. *De Oratore*, Book 2, 87.

Acribus, ut ferme talia, initiis, incurioso fine.—As is usual in such matters, keen in commencing, negligent in concluding.

Tacitus. *Annals*, Book 6, 17.

Acrior ad pugnam redit, ac vim suscitatur ira: Tum pudor incendit vires, et conscia virtus.—He returns with greater zest to the fight, and anger brings back his strength; moreover, shame, and his valour known to him, kindle his powers. **Virgil.** *Eneid*, 5, 454.

Acta exteriora indicant interiora secreta.—Outward actions are a clue to hidden secrets. **Law.**

Acta senem faciunt.—Deeds make the old man (*i.e.* a man may be called old according to the extent of what he has done).

Ovid. *Ad Liviam*, 447.

Acti labores jucundi.—Labours accomplished are pleasant. **Pr.**

Actio personalis moritur cum persona.—A personal action dies with the person. **Law.**

Actio recta non erit, nisi recta fuerit voluntas; ab hac enim est actio. Rursus, voluntas non erit recta, nisi habitus animi rectus fuerit; ab hoc enim est voluntas.—An action will not be right unless the will be right; for from thence is the action derived. Again, the will will not be right unless the disposition of the mind be right; for from thence comes the will. **Seneca.** *Epist.* 95.

Actis ævum implet, non segnibus annis.—He fills his lifetime with deeds, not with inactive years.

Ovid (*adapted*). * *Ad Liviam*, 449.

Actum, aiunt, ne agas.—They say, "Do not do what is already done." (Cicero also employs this saying.)

Terence. *Phormio*, 2, 2, 72.

Actum est de republica.—It is all over with the republic.

Actus Dei nemini facit injuriam.—The act of God does no injury to any person. **Law.**

Actus regis nulli facit injuriam.—The act of the law does no injury to anyone. **Law.**

Actus me invito factus non est meus actus.—An act done against my will is not my act. **Law.**

Actus non facit reum, nisi mens sit rea.—The act does not constitute a criminal unless the mind is criminal. **Law.**

Actutum fortunæ solent mutarier. Varia vita est.—Fortunes are wont to change suddenly. Life is variable.

Plautus. *Truculentus*, Act ii. 1.

Acu rem tetigisti.*—You have touched the matter with a needle. **Pr.**

Ad amussim.—According to measure; exactly. **Varro.** *De re rustica*, 2, 1, 26.

Ad aperturam.—Wherever a book shall open.

Ad arbitrium.—At choice or pleasure.

Ad astra per ardua.—To the stars through difficulties. **Motto.**

Ad avisandum (*or* avizandum).—For consideration. (*Used when judgment in a case is reserved for consideration.*)

Law. (*Scottish.*)

Ad calamitatem quilibet rumor valet.—In calamity any rumour is considered worth listening to. **Publius Syrus.**

Ad captandum vulgum.—To captivate the rabble. **Pr.**

Ad conciliandum auditorem.—For the conciliation of the listener. **Law.**

Ad connectendas amicitias, tenacissimum vinculum est morum similitudo.—For binding friendships, a similarity of manners is the surest tie. (*See "Scitis omnes," etc.*)

Pliny the Younger.

Ad consilium ne accesseris, antequam voceris.—Do not go the council-room before you are called. **Pr.**

Ad generum Cereris sine cæde et vulnere pauci

Descendunt reges, et sicca morte tyranni.—Few kings and tyrants descend to Pluto (the son-in-law of Ceres) without violence or bloodshed, or by a natural death.

Juvenal. *Sat.* 10, 112.

Ad hoc.—For this particular matter or purpose.

Ad impossibile nemo tenetur.—No one is held bound to the impossible.

Law. (*Quoted by Johannes Navizanus, Sylva Nuptialis, Bk. 1, 122.*)

Ad impossibile nemo obligatur.—Another form of foregoing. (*Also "Ultra posse nemo obligatur."*)

Ad interim.—In the meantime.

* Attributed to Albinovanus Pedo, contemporary poet with Ovid.

* The expression is in Plautus, *Rudens*, v. 21 "Tetigisti acu."

485a

Ad juga cur faciles populi, cur sæva volente Regna pati pereunt ?

—Why are the people so docile to the yoke, why do they perish willing to endure cruel tyranny ?

Lucanus. Pharsalia, Book 2, 314.

Ad Kalendas Græcas.—To the Greek Kalends—*i.e.* never. **Pr.**

According to Suetonius (Cæsar Augustus, cap. 87) the saying was used by Cæsar Augustus (61 B.C.—14 A.D.).

Ad libitum.—At pleasure.

Ad majorem Dei gloriam.—To the greater glory of God. **Motto of the Jesuits.**

Ad mala quisque animum referat sua.—Let each one turn his mind to his own troubles.

Ovid. Remedia Amoris, 559.

Ad mensuram aquam bibit.—He drinks (even) water by measure. **Pr.**

Ad misericordiam.—Appealing to mercy or pity.

Ad nauseam.—To a sickening point.

Ad nos vix tenuis famæ perlabitur aura.—Scarcely has the slight rumour of fame reached us. **Virgil. Æneid, 7, 646.**

Ad nullum consurgit opus, cum corpore languet.—The work comes to nothing, it languishes with the body.

Pseudo-Gallus. 1, 125.

Ad omnem libidinem projectus homo.—A man abandoned to every lust.

Justinianus. 41, 3, 9.

Ad patres.—To the fathers or ancestors (Expression applied to death.)

Ad perditam securim manubrium adicere.—To throw the handle after the lost hatchet. **Pr.**

Ad pœnitendum properat, cito qui iudicat.—He makes speed to repentance who judges hastily.

Publilius Syrus. See "In iudicando."

Ad populum.—To the people. (Appealing to popular feeling or prejudice.) **Pr.**

Ad populum phaleras : ego te intus et in cute novi.—To the people those trappings ; I have known thee both inwardly and outwardly. **Persius. Sat., 3, 30.**

Ad posteros enim virtus durabit ; non perveniet invidia.—For virtue will endure to posterity ; envy will not reach them.

Quintilian. Instit. Orat., 3, 1.

Ad præsens ova cras pullis sunt meliora.—Eggs now are better than chickens to-morrow. **Mediæval.**

Ad quæstionem juris respondeant iudices, ad quæstionem facti respondeant iuratores.—Let the judges answer on the question of law ; the jury on the question of fact. **Law.**

Ad quod damnum.—To what injury. **Law**

485b

Ad referendum.—To be [considered and] brought back again. **Law.**

Ad rem.—To the matter in point ; to the purpose.

Ad sanitatem gradus est novisse morbum.—It is a step towards health to know what the complaint is.

Pr. Quoted by Erasmus. Fam. Coll.

Ad suum quemque hominem quæstum esse æquum est callidum.—It is just that every man should be keen for his own advantage.

Plautus. Asinaria, i. 3, 34.

Ad theatrales artes degeneravisse.—To have degenerated into theatrical arts.

Tacitus. Annals, Book 14, 21.

Ad tristem partem strenua est suspicio.—Suspicion is strong on the part of the distressed. **Publilius Syrus.**

Ad unguem.—To the nail. (Used in reference to a person highly finished and often quoted, Homo factus ad unguem.)

Horace. Sat., 5, 32, Book 1 ; also De Arte Poet., 294.

Ad unum corpus humanum supplicia plura quam membra.—One human body has more pains than members. **St. Cyprian.**

Ad unum omnes.—All to a man.

Ad utrumque paratus.—Prepared for either fate.

Ad valorem.—According to the value.

Ad vivum.—To the life.

Adæquarunt iudices.—The judges were equally divided. **Law.**

Addere parum parvo, magnus cervus erit.—Add a little to a little, and there will be a great heap. **Ovid (adapted).***

Addere legi justitiam decus.—It is an honourable thing to combine justice with the law.

Addito salis grano.—A grain of salt being added. **Pliny. Nat. Hist., 23, 8.**

Adeo in teneris consuescere multum est.—Of so much importance is training in our tender years. **Virgil. Georgics, 2, 272.**

Adeo sanctum est vetus omne poema.—So sacred is every ancient poem.

Horace. Ep., Book 2, 1, 54.

Adhibenda est in jocando moderatio.—Moderation should be observed in joking.

Cicero. De Oratore, 2, 59.

Adhibenda est munditia, non odiosa neque exquisita nimis.—A certain elegance of style is to be sought for, not irritating nor too far-fetched. **Cicero. De Officiis, 1, 36.**

Adhuc tua messis in herba est.—At present your crop is still in the blade.

Ovid. Heroides, 17, 263.

* See "De multis," p. 511b.

Admonere volumus, non mordere; prodesse non lædere; consulere morbis hominum, non officere.—Our object is to admonish, not to attack (*lit.* to bite); to profit, not to injure; to prescribe for men's diseases, not to obstruct their cure. **Erasmus.**

Adolescentem verecundum esse decet.—It befits a young man to be modest.

Plautus. Asinaria, v. 1, 6.

Adornare benefacta suis verbis.—To enhance good deeds by his words.

Pliny the Younger. Ep., 1, 8, 15.

Adscriptus glebæ.—Attached to the soil.

Law.

Adsit

Regula, peccatis quæ pœnas irroget æquas.—Let there be a system which imposes equal penalties for crimes.

Horace. Sat., Book 1, 3, 117.

Adulandi gens prudentissima laudat Sermonem indocti, faciem deformis amici.

—The most sagacious class of flatterers praise the discourse of the unlearned, and the countenance of an ugly friend.

Juvenal. Sat., 3, 86.

Adulatio, blanditiæ, pessimum veri affectus venenum.—Fawning and flattery, the worst poison of true feeling.

Tacitus. Hist., Book 1, 15.

Adulatio quam similis est amicitiae!—How like is flattery to friendship!

Seneca. Ep. 45.

Adversa virtute repello.—I repulse evil chances by valour. **Motto. Denison family.**

Adversus solem ne loquitor.—Do not argue against the sun (*i.e.* against what is clear).

Pr.

Ædificare in tuo proprio solo non licet quod alteri noceat.—It is not allowable to build upon your own land that which may do injury to another.

Law.

Ægis fortissima virtus.—Virtue is a very strong shield. **Motto. Aspinall family.**

Ægrescitque medendo.—He becomes more ill through remedies. **Virgil. Æneid, 12, 46.**

Ægri somnia vana.—The vain dreams of a sick man.

Horace (adapted). De Arte Poetica, 7.

Ægritudinem laudare, unam rem maxime detestabilem, quorum est tandem philosophum?—What sort of philosophers are they, forsooth, to praise grief, the one thing most detestable of all?

Cicero. Tusc. Quæst., 4, 25.

Æmulandi amor validior, quam pœna ex legibus et metus.—The love of emulating is of more effect than the punishments and restraints of the law.

Tacitus. Annals, Book 3, 55.

Æmulatio æmulationem parit.—Emulation produces emulation.

Pr.

Æmulus studiorum et laborum.—Eager in pursuit of studies and labours.

Cicero. Pro Marcello, 1.

Æqua lege necessitas, Sortitur insignes et imos,

Omne capax movet urna nomen.—

Necessity has the same law for high and low. The capacious funeral urn shakes up every name.

Horace. Odes, Book 3, 1, 14.

Æqua tellus

Pauperi recluditur,

Regumque pueris.

—The equal earth is opened alike to the poor man and the sons of kings.

Horace. Odes, Book 2, 18, 32.

Æquam memento rebus in arduis

Servare mentem, non secus in bonis

Ab insolenti temperatam

Lætitiâ.

—Remember to preserve an even mind in adverse circumstances, and equally in good fortune a mind free from insolent joy.

Horace. Odes, Book 2, 3, 1.

Æquemus pugnas.—Let us make the battle one on equal terms.

Virgil. Æneid, 5, 419.

Æquitas enim lucet ipsa per se.—Equity indeed shines herself by her own light.

Cicero. Off., 1, 9.

Æquitas sequitur legem.—Equity follows the law.

Law.

Æquo animo paratoque moriar.—May I die with even and well-prepared mind.

Cicero.

Æquum est

Peccatis veniam poscentem reddere rursus.—It is just that he who asks forgiveness for his offences should grant it in return.

Horace. Sat., Book 1, 3, 74.

Æra nitent usu.—Metal shines with use.

Ovid. Am., 1, 8, 61.

Ære perennius.—More lasting than brass.

Ærugo animi, rubigo ingenii.—Rust of the mind is the blight of the abilities.

Seneca (adapted).

Æs debitorem leve, gravior inimicum facit.—A small sum makes a debtor, a larger sum an enemy.

Laberius.

(*Seneca has an almost identical phrase.*)

Æs erat in pretio; chalybela massa latebat.

Heu! quam perpetuo debuit illa tegi.—Copper was then of much value; steel lay unknown. Alas! that it might have remained ever hidden.

Ovid. Fast., Book 4, 405.

Æstimatio delicti præteriti ex post facto non crescit.—The assessment of a former crime does not increase by what has happened since.

Law.

Æstuat ingens

Imo in corde pudor.

—Deep in his heart boils overwhelming shame.

Virgil. Æneid, 10, 870.

Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorum.
—The age of our fathers, worse than our
grandfathers, produced us still more vicious,
who are soon about to raise a still more
iniquitous progeny.

Horace. *Odes*, Book 3, 6, 46.

Ætatis cujusque notandi sunt tibi mores.—
The manners of every age should be observed
by you.

Horace. *De Arte Poetica*, 156.

Æternum servans sub pectore vulnus.—
Cherishing in her breast an ever-enduring
wound.

Virgil. *Æneid*, 1, 36.

Æthiopem dealbare.—To wash a negro
white.

Pr.

Ævo rarissima nostro,
Simplicitas.

—Simplicity, a very rare thing in our age.

Ovid. *Ars Amat.*, Book 1, 241.

Affectatio quietis in tumultum evaluit.—
The violent desire for quiet grew into a
tumult.

Tacitus. *Hist.*, Book 1, 80.

Afflavit Deus et dissipantur. God has
breathed and they are dispersed.

Motto on Armada medal.

Age, libertate Decembri,
[Quando ita majores voluerunt], utere.—
Come, since our forefathers so willed it,
employ the liberty of December [the Satur-
nalia].

Horace. *Sat.*, Book 2, 7, 4.

Agentes et consentientes.—Those who do a
thing are consenting parties.*

Pr.

Agnosco veteris vestigia flammæ.—I recog-
nise traces of the ancient fire.

Virgil. *Æneid*, 4, 23.

Agnus Dei.—The Lamb of God.

Vulgate.

Agri non omnes frugiferi sunt.—The fields
are not all fruitful.

Cicero. *Tusc. Quæst.*, 2, 5, 13.

Agunt, non cogunt.—They lead, not drive.

Ah ! quam dulce est meminisse.—Ah, how
sweet it is to have remembered.

Pr. (See "Quæ fuit durum pati.")

Ah ! vitam perdidit, operose nihil agendo.—
Ah ! I have lost my life, by laboriously
doing nothing.

Grotius.

Albæ gallinæ filius.—Son of a white hen.
Said of an exceptionally lucky person.

See **Juvenal**, *Sat.*, 13, 141 ; **Suetonius**,
7, 1, etc.

Album calculum addere.—To put in a
white stone (i.e. to signify approval, as
opposed to "black-balling").

Alea judiciorum.—The hazard of the law.

Pr.

Aleam invenit Dæmon.—The devil invented
dicing.

St. Augustine. *De Civit. Dei*, Book 4,
In præceptorio.

Aleator quanto in arte est melior, tanto
est nequior.—The better a gambler is in his
art, the worse he is.

Publilius Syrus.

Alas volat propriis.—The bird flies to its
own.

Motto. (See "Alis volat.")

Alexander, victor tot regum atque popu-
lorum, iræ succubuit.—Alexander, conqueror
of so many kings and peoples, was overcome
by anger.

Seneca (adapted). *Ep.*, 113.

Alia tentanda via est.—Another way must
be tried.

Virgil (adapted). See *Georgics*, 3, 8.

Alia res sceptrum, alia plectrum.—A
sceptre is one thing, lute-playing is another
(i.e. Ruling is one thing, criticism is another).

Pr.

Aliam quercum excute.—Shake some other
oak (i.e. I have done what I can for you ; try
someone else).

Pr.

Aliena negotia curo,
Excussus propriis.

—I am occupied with the affairs of others,
having neglected my own.

Horace. *Sat.*, Book 2, 3, 19.

Aliena nobis, nostra plus aliis placent.—
The things of others please us most, and our
affairs are most pleasing to others.

Publilius Syrus.

Aliena opprobria sæpe
Absterrent vitiiis.

—The disgraces of others often deter us from
vice.

Horace. *Sat.*, Book 1, 128.

Aliena optimum frui insania.—It is very
good to profit by the madness of others.

Pliny the Elder.

Aliena vivere quadra.—To live at another
person's board.

Juvenal. *Sat.*, 5, 2.

Alieni appetens, sui profusus.—Coveting
the property of another, profuse with his
own.

Sallust. *Catiline*, 5.

Alieno in loco

Haud stabile regnum est.

—Dominion of a foreign place is in no wise
stable.

Seneca. *Hercules Furens*, Act ii., 345.

Alienos agros irrigas, tuis stientibus.—You
water the fields of others, your own being left
dry.

Pr.

Alienum æs homini ingenuo acerba est
servitus.—Debt is a grievous bondage to an
honourable man.

Publilius Syrus.

Alii sementem faciunt, alii metentem.—
Some do the sowing, others the reaping.

Pr.

Aliis quod triste et amarum est,
Hoc tamen esse alius possit prædulce videri.

—What is to some sad and bitter, may seem
to others particularly sweet.

Lucretius. *De Rer. Nat.*, Book 4, 638.

* Quoted by Rabelais, *Pantagruel* (1533). See
"Consentientes."

Aliquando gratius est quod facili quam quod plena manu datur.—Sometimes that which is given with a kindly hand is more acceptable than what is given with a full hand. **Pr.**

Aliquid mali esse propter vicinum malum.—It is somewhat of a disaster to live near a bad neighbour.

Plautus. Mercator, Act iv. Quoted as an ancient saying.*

Aliquis in omnibus, nullus in singulis.—Somebody in all things, no one in single matters (*i.e.* a smatterer, excelling in no single pursuit). **Scaliger.**

Aliquis non debet esse iudex in propria causa.—It is not allowable for anyone to be judge in his own cause. **Coke.**

Alis volat propriis.—He flies with his own wings. **Pr.**

Alitur vitium vivitque tegendo.—Vice is nourished and kept alive by concealment.

Virgil. Georgics, 3, 454.

Aliud est celare, aliud tacere.—It is one thing to conceal, another to hold your tongue. **Law.**

Aliud et idem.—Another thing, yet the same.

Aliud ex alio malum.—One evil rises out of another. **Terence. Eunuchus, v. 7, 17.**

Aliud legunt pueri, aliud viri, aliud senes.—Boys read one thing, men another, old men another. **Pr.**

Aliud vinum, aliud ebrietas.—Wine is one thing, drunkenness another.

Quoted as a saying by Burton, "Anat. Melan.," 1621.

Alium silere quod voles, primus sile.—To make another silent, first be silent yourself. **Seneca. Hippolytus, Act iii., l. 876.**

Allegans contraria non est audiendus.—He who alleges things which are contradictory is not to be heard. **Law.**

Alma mater.—A kind mother.

Applied by students to the university where they have graduated.†

Alta sedent civilis vulnera dextræ.—The wounds of civil warfare are deeply seated. **Lucanus. Pharsalia, 1, 32.**

Alter alterius auxilio eget.—One stands in need of the assistance of the other.

Sallust. Catilina, 1.

Alter ego. My other self.‡

Alter ipse amicus.—A friend is another self.

Alter remus aquas, alter tibi radat arenas.—Have one oar in the water, the other in the sand (*i.e.* the shore).

Propertius. Book 3, Eleg. 3.

Alter rixatur de lana sæpe caprina, Propugnat nugis armatus.

—One person often quarrels about a piece of goat's hair, and fights fully armed about trifles. **Horace. Ep., Book 1, 18, 15.**

Altera manu fert lapidem, panem ostentat altera.—In one hand he bears a stone, with the other offers bread.*

Plautus. Aulularia, Act ii., 2, 18.

Alterius sic

Altera poscit opem res, et conjurat amice.

—So one thing asks the help of another, and harmonises amicably with it.

Horace. De Arte Poetica, 410.

Alterius non sit qui suus esse potest.—Let not a man be the dependent of another who can be his own master. **Paracelsus.**

Alternant spesque timorque fidem.—Hope and fear make it at one time credible, at another not. **Ovid. Heroides, 6, 38.**

Amat tanquam osurus; oderis tanquam amaturus.—Love as though you might have to hate; hate as though you might have to love. (*See "Amicum ita habeas."*) **Pr.**

Amabilis insania.—A lovable madness.

Horace. Odes, Book 3, 4, 5.

Amans iratus multa mentitur sibi.—An angry lover tells himself many lies.

Publilius Syrus.

Amantem et languor et silentium arguit.—Listlessness and silence denote the lover.

Horace. Epodon, Lib. 11, 9.

Amantes amentes.—Lovers, madmen.

Plautus. Mercator, Prol. 81; also in Terence: Andria, i., 3, 13.

Amantium iræ amoris integratio est.—The quarrels of lovers are the renewal of love.

Terence. Andria, iii., 3, 23.

Amare et sapere vix Deo conceditur.—To love and to be wise is scarcely given to a god. **Publilius Syrus.**

Amare juveni fructus est, crimen seni.—To a young man it is natural to love, to an old man it is a crime. **Publilius Syrus.**

Amaris litibus aptus.—Prone to bitter quarrelling.

Martial. Epig., Book 12, 69, 3.

Amat victoria curam.—Victory loves trouble. **Pr.**

Ambiguus in vulgum spargere voces.—To scatter doubtful rumours among the common people. **Virgil. (Adapted.)**

* *See "Πῆμα κακὸς" (p. 477b).*

† Aug. Birrell, in *Obiter Dicta* (Milton), calls the university "a stony-hearted step-mother." This seems to be derived from De Quincey, who calls Oxford Street (London) a "stony-hearted step-mother."

—*Confessions of an English Opium Eater, part I.*

‡ *See Greek quotations (p. 468a).*

* "Fabius Verrucosus beneficium ab homine duro asperne datum, panem lapidosum vocabat."—*Seneca: De Benef., 2, 7.* ("Fabius Verrucosus called a favour roughly bestowed by a hard man, bread made of stone.") The allusions point to the antiquity of a proverbial saying similar to that in Matthew 7, 9.

Ambiguum pactum contra venditorem interpretandum est.—An ambiguous agreement is to be interpreted against the vendor.
Law.

Ambitiosa recidet Ornamenta.
He will lop off pretentious embellishments.
Horace. De Arte Poetica, 447.

Amici, hodie diem perdidit.—Friends, to-day I have lost a day.
Titus Vespasianus. (A.D. 41–81.) Saying, according to Eutropius, Book 7, 21; also Suetonius, Titus, 8.

Amici fures temporis.—Friends are thieves of time.
Maxim quoted by Bacon as "advice to young students."

Amici vitia si feras, facias tua.—If you bear with the faults of a friend, you make them your own.
Publilius Syrus.

Amici vitium ni feras, prodis tuum.—Unless you bear with the fault of a friend, you betray your own.
Publilius Syrus.

Amicis inesse adulationem.—Flattery is natural in friends.
Tacitus. Annals, Book 1, 12.

Amicitia semper prodest; amor etiam aliquando nocet.—Friendship is ever serviceable; love has at times also the property of being hurtful.
Seneca. Ep. 35.

Amico firmo nihil emi melius potest.—Nothing can be purchased which is better than a firm friend.
Tacitus. Annals, Book 1, 12.

Amicorum esse omnia communia.—With friends all things are in common.
Cicero. De Officiis, Book 1, 16. (Quoted as a Greek saying.)

Amicorum, magis quam tuam ipsius laudem, prædica.—Set forth the praises of your friends, rather than your own.
Ennius. (Quoted by Cicero.)

Amicum ita habeas, posse ut fieri hunc inimicum scias.—So regard your friend as though you know that he may become an enemy.
Laberius.

Amicum perdere est damnorum maximum.
—To lose a friend is the greatest of injuries.
Pr.

Amicus certus in re incerta cernitur.—A certain friend is recognised in an uncertain business.
Ennius. (Quoted by Cicero in "De Amicitia.")

Amicus curiæ.—A friend to the court (a disinterested adviser or advocate in a case).
Law.

Amicus est tanquam alter idem.—A friend is, as it were, a second self.
Cicero (adapted). De Amicitia, 21, 80.

Amicus humani generis.—Friend of the human race.

Amicus Plato, amicus Socrates, sed magis amica veritas.—Plato is a friend, Socrates is a friend, but truth is a greater friend than all.
Latin version of remark attributed to Aristotle when disputing with Plato.

Amicus usque ad aras.—A friend even to the altars (*i.e.* a friend who will make sacrifices for friendship; but also interpreted, a friend as far as conscience will allow).
Pr.

Amissum quod nescitur non amittitur.—A loss which is not known is not lost.*
Publilius Syrus.

Amittimus iisdem modis quibus acquirimus.—We lose by the same means whereby we acquire.
Law.

Amittit famam qui se indignis comparat.—He loses fame who compares himself to unworthy people.
Phædrus.

Amittit merito proprium qui alienum appetit.—He deservedly loses what is his own who covets that which is another's.
Phædrus. Book 1, 4.

Amor animi arbitrio sumitur, non ponitur.—Love is commenced at the mind's bidding, but is not cast off by it.
Publilius Syrus.

Amor et melle et felle est fœcundissimus.—Love is very fruitful both of honey and gall.
Plautus. Cistellaria.

Amor gignit amorem.—Love begets love.

Amor laudis et patriæ pro stipendio est.—Love of praise and of one's country are their own reward.
Pr.

Amor mundum fecit.—Love made the world.
Pr.

Amor omnia vincit.—Love conquers all things.
Pr.

Amor omnibus idem.—Love is the same in all people.
Virgil. Georgics, 3, 244.

Amor ordinem nescit.—Love knows no rule.
St. Jerome. Letter to Chromatius (ad fin.).

Amores
De tenero meditatur ungui.
—She plans amours from her tenderest youth.
Horace. Odes, Book 3, 6, 23.

Amoris teneo omnes vias.—I know all the ways of love.
Plautus. Trinummus, iii. 2.

Amphora cœpit
Institui: currente rota cur urceus exit?
—A vase was begun: why does it turn out a worthless vessel?
Horace. De Arte Poetica, 21.

Amphora non meruit tam pretiosa mori.—So valuable a bottle of wine has not deserved to die.
Martial. Epig., Book 1, 19, 8.

* See "Dimissum."

Ampliat ætatis spatium sibi vir bonus.

Hoc est

Vivere bis, vita posse priore frui.

—A good man increases the space of his life. To be able to enjoy (in memory) your former life is to live twice over.

Martial. *Epig.*, Book 10, 23, 1.

Amplius deliberandum censeo.

Res magna est.

—I consider it a matter to be more fully thought over. It is a great affair.

Terence. *Phormio*, ii., 3, 17.

An bona te mater novit abesse domum?

—Does your good mother know that you are out?

Schoolboy Verse.

An boni quid usquam est, quod quisquam uti possit

Sine malo omni; aut ne laborem capias, cum illo uti voles?

—Is there any good at all which anyone can enjoy without any sort of evil admixture; or for which you must not undertake labour, when you wish to enjoy it?

Plautus. *Mercator*, i. 34.

An dives omnes quærimus; nemo an bonus.—We all ask whether he is wealthy; none whether he is good.

Seneca.

Epist. 115 (derived from Euripides).

An erit, qui velle recuset

Os populi meruisse?

—Will anyone disown a wish to deserve the popular praise?

Persius. *Sat.*, 1, 41.

An nescis longas regibus esse manus?—Do you not know that kings have long hands?

Ovid. *Heroides*, 17, 166.

An nescis quantilla prudentia mundus regatur?—Do you not know with how little wisdom the world is governed?

Attributed to Count Axel Oxenstierna, of Sweden (1583–1654), and said to be addressed to his son in 1648.*

An potest quidquam esse absurdius, quam, quo minus viæ restat, eo plus viatici quærere.

—Can anything be more absurd than to make so much the more provision for life's journey, as there is less of that journey left?

Cicero. *De Senectute*, 19.

An quisquam est alius liber, nisi ducere vitam Cui licet, ut voluit?

—Is anyone else free but he who may lead his life as he wishes?

Persius. *Sat.* 5, 83.

Anceps remedium est melius quam nullum.

—A doubtful remedy is better than none.

Pr.

Anglia ventosa; si non ventosa, venenosa.

—England is windy; when it is not windy it is pestilent.†

Old Saying.

Anguillam cauda tenes.—You hold an eel by the tail.

Pr.

Animal implume bipes.—A featherless two-legged animal.

Plato's Definition of a Man. (Latin tr.)

* See, however, under Waifs and Strays, p. 458b.

† See Proverbs: "No weather is ill," p. 817b.

Animal natum tolerare labores.—An animal born to endure labour.*

Ovid. *Met.*, 15, 120.

Animi cultus erat ei quasi quidam humanitatis cibus.—The culture of the mind was to him as it were a kind of food to humanity.

Cicero. *De Fin.*, 5, 19.

Animo ægrotanti medicus est oratio.—Speech is a physician to a sick mind.

Pr.

Animo dolenti nihil oportet credere.—No credence is to be given to a mind in pain.

Publilius Syrus.

Animo imperabit sapiens, stultus serviet.—A wise man will be master of his mind, a fool will be its slave.

Publilius Syrus.

Animoque supersunt, Jam prope post animam.

—They retain their courage almost after their life.

Sidonius.

Animula vagula, blandula!

Hospes, comesque corporis!

—Soul of mine, fleeting and wandering, guest and companion of my body!

Hadrian (according to his biographer,

Ælius Spartianus.)

Animum nunc huc celerem, nunc dividit illuc.—Now hither, now thither, he turns his wavering mind.

Virgil. *Æneid*, 4, 285.

Animum pictura pascit inani.—He feeds his mind with an empty painting.

Virgil. *Æneid*, 1, 464.

Animum rege, qui, nisi paret, Imperat.

—Rule your mind, which, unless it is your servant, is your master.

Horace. *Ep.*, 2, Book 1.

Animus æquus optimum est ærumnæ condimentum.—An undisturbed mind is the best sauce for affliction.

Plautus. *Rudens*, Act ii. 3.

Animus est in patinis.—My mind is in the dishes (i.e. is set upon eating).

Terence. *Eunuchus*, iv., 7, 46.

Animus facit nobilem.—The mind makes a man noble.

Seneca. *Ep.*, 44.

Animus furandi.—The intention of stealing (a felonious design).

Law.

Animus homini, quicquid sibi imperat, obtinet.—What the mind of man commands to itself it obtains.

Pr.

Animus hominis semper appetit agere aliquid.—Man's mind ever yearns to be doing something.

Cicero. *De Fin.*, 5, 20.

Animus quod perdidit optat.—The mind desires that which it has lost.

Petronius Arbiter. *Satyricon*, c. 128.

Animus vereri qui scit, scit tutus ingredi.—The mind which knows how to fear, knows how to go safely.

Publilius Syrus.

* Written of the ox.

Annus inceptus habetur pro completo.—
A year begun is reckoned as one finished.

Law.

Annus mirabilis.—A marvellous year.

*Title of Dryden's Poem, 1667; also used
in Evelyn's Diary, 1659-60.*

Ante barbam doces senes.—You are teach-
ing the aged before you possess a beard.

Plautus.

Ante oculos errant domus, urbs, et forma
locorum;

Succeduntque suis singula facta locis.

—My home, the city, and the image of well-
known places pass before my eyes; and
each different event follows in its turn.

Ovid. *Tristia*, Book 3, 4, 57.

Ante senectutem curavi ut bene viverem;
in senectute, ut bene moriar.—Before old
age my care was to live well; in old age, to
die well.

Seneca.

Ante victoriam ne canas triumphum.—Do
not sing your triumph before you have
conquered.

Pr.

Antequam incipias, consulto; et ubi con-
suleris, mature facto opus est.—Before
beginning a thing take counsel, and when
you have consulted let the thing be done
thoroughly.

Sallust. *Catiline*, 1.

Antiqua homo virtute ac fide.—A man of
antique virtue and faith.

Terence. *Adelphi* iii., 389.

Antiquis debetur veneratio.—Reverence is
due to things which are old.*

Proverbial Saying (Erasmus).

Antiquum repetent iterum chaos omnia.—
All things will seek to revert once more to
pristine chaos.

Lucanus. *Pharsalia*, 1, 75.

Apage, Satana.—Begone, Satan!

Aperit præcordia Liber.—Bacchus opens
the gate of the heart.

Horace. *Sat.*, Book 1, 4, 89.

Aperte mala cum est mulier, tum demum
est bona.—When a woman is openly wicked,
then at length she is good.

Publilius Syrus.

Aperto vivere voto.—To live with every
wish made known.

Persius. *Sat.* 2, 7.

Apio opus est.—There is need of parsley
(i.e. to strew upon the grave; used in refer-
ence to a dying person).

Pr.

Apparatus belli.—The equipments of war.

Apparent rari nantes in gurgite vasto.—
Here and there they are seen swimming in
the vast flood.

Virgil. *Æneid*, 1, 118.

Appetitus rationi obediunt.—Let the ap-
petites be subject to reason.

Cicero. *Off.*, 1, 29, and 36, 39.

Aqua pumpaginis.—Pump water.

Medical (Dog Latin).

Aquilæ senecta.—The old age of an eagle.
Aquilam volare doces.—You are teaching
an eagle how to fly.

Pr.

Aquosus languor.—The watery weakness
(dropsy).

Aranearum telas texere.—To weave spiders'
webs.

Pr.

Arbiter bibendi.—Arbitrator of the drinking
(i.e. master of the feast).

Horace. *Odes*, Book 2, 7, 25.

Arbiter elegantiarum.*—A judge of matters
of taste.

Tacitus (adapted).

Arbiter es formæ.—Thou art arbiter of
beauty.

Ovid. *Heroides* 16, 69.

Arbiter hic sumtus de lite jocosa.—He
was appointed arbiter in this mirthful contest.

Ovid. *Mét.* 3, 332.

Arbores magnæ diu crescunt, una hora
extirpantur.—Great trees are long in growing,
but they are rooted up in a single hour.

Curtius.

Arbores serit diligens agricola, quarum
aspiciet baccam ipse nunquam.—The diligent
husbandman sows trees, of which he himself
will never see the fruit.

Cicero. *Tusc. Quæst.*, 1, 14.

Arcades ambo,
Et cantare pares, et respondere parati.
—Arcadians both, equal in the song and
ready in the response.

Virgil. *Eclogues*, 7, 4.

Arcana celestia.—Heavenly mysteries.

Arcana imperii.—Mysteries of empire.

Arcana sacra.—Sacred mysteries.

Tacitus. *Germania*, 18. (Also in Ovid.)

Arcanum neque tu scrutaberis illius† unquam;
Commissumque teges.

—Never pry into his secrets; and that which
has been entrusted to you to keep to yourself.

Horace. *Ep.*, Book 1, 18, 37.

Arcum intensio frangit, animum remissio.—
Straining breaks the bow, relaxation the mind.

Publilius Syrus.

Ardeat ipsa licet, tormentis gaudet amantis.
—Though she may herself burn, she delights
in her lover's torment.

Juvenal. *Sat.*, 6, 109.

Ardentem frigidus Ætnam

Insiliit.

—In cold blood he leapt into burning Etna.

Horace. *De Arte Poetica*.

Ardentia verba.—Burning words.

Ardua cervix,
Argutumque caput, brevis alvus, obesaque
terga,

Luxuriatque toris animosum pectus.

* "Elegantiae arbiter."—Tacitus: *Annals*, Book
16, 18.

† Another reading is "ullius"—i.e. "anyone's
secret."

* See Greek "Πάν ἀρχαίων" (p. 477a).

—His neck is high and erect, his head replete with intelligence, his belly short, his back full, and his proud chest swells with hard muscle. **Virgil.** *Description of a horse.*

Ardua molimur: sed nulla nisi ardua virtus.—We attempt difficult things, but there is no honour which is not difficult.

Ovid. *Ars Amat.*, Book 2, 537.

Arenæ mandas semina.—You commit seeds to the sand. **Pr.**

Arenæ sine calce.—Sand without lime (*i.e.* without coherence). **Suetonius.**

Arescit gramen veniente autumnno.—The grass withers as autumn comes on. **Pr.**

Argentum accepi, dote imperium vendidi.—I have accepted money, I have sold my authority for a dowry.

Plautus. *Asinaria*, Act i.

Argilla quidvis imitaberis uda.—You will model what you wish in moist clay.

Horace. *Ep.*, Book 2, 2, 8.

Argumentum ab auctoritate fortissimum est in lege.—An argument derived from authority is of the greatest force in law.

Coke. *Lit.*, 141.

Argumentum ad crumenam.—An argument to the money-bag (*i.e.* self-interest).

Argumentum ad hominem.—An argument to the man (*i.e.* founded on an opponent's personality or principles; a personal argument).

Argumentum ad ignorantiam.—An argument to ignorance (*i.e.* devised to take advantage of your adversary's want of knowledge).

Argumentum ad invidiam.—An argument to envy or prejudice (*i.e.* appealing to those passions).

Argumentum ad iudicium.—An argument to good judgment.

Argumentum ad verecundiam.—An argument to good feeling (*i.e.* propriety).

Argumentum baculinum.—Argument by club (*i.e.* force).

Argutos inter strepit anser olores.—He gabbles like a goose amid the graceful swans. **Virgil.** *Ecl.* 9, 36.

Arma Cerealia.—The arms of Ceres (*i.e.* agricultural implements). **Pr.**

Arma amens capio, nec sat rationis in armis.—Mad I take arms, nor in arms have I reason enough. **Virgil.** *Æneid*, 2, 314.

Arma pacis fulcra.—Arms are the props of peace. **Motto of Artillery Company (London).**

Arma tenenti Omnia dat, qui justa negat.—He who denies what is just to the man bearing arms, gives all things up to him. **Lucanus.** *Pharsalia*, 1, 343.

Arma, viri, ferte arma; vocat lux ultima victos;
Reddite me Danaïs, sinite instaurata revisam Prælia; nunquam omnes hodie moriemur inulti.

—Arms, O men, bring arms; their last day calls the vanquished; let me return to the Greeks, let me see again my battles renewed; we shall never all die unavenged this day. **Virgil.** *Æneid*, 2, 668.

Arma virumque cano.—Arms and the man I sing. **Virgil.** *Æneid*, Book 1, 1.

Armīs vicit, vitiis victus est.—He [Alexander] vanquished by arms; he was vanquished by vices. **Seneca.**

Arrectis auribus astant.—They wait with ears pricked up. **Virgil.** *Æneid*, 1, 152.

Ars artium omnium conservatrix.—The art which is the conservator of all arts (*i.e.* printing).

Ars est captandi, quod nolis velle videri.—The art of obtaining is to seem to want what you do not want. **Martial.** *Book 11*, 56, 3.

*Ars est celare artem.**—Art consists in concealing art. **Pr.**

Ars est sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.—It is an art without art, the beginning of which is lying, the middle labour, the end beggary. (*Applied to Alchemy.*)

Ars inveniendi adolescit cum inventis.—The art of invention grows young with the things invented.

Quoted by Bacon as a Maxim.

Ars longa, vita brevis.†—Art is long, life is short. **Hippocrates.** *Aph.* 1 (*translated*).

Ars varia vulpis, ast una echino maxima.—The fox is versatile in its resources, but the hedgehog has one, and that the chief of all. **Pr.**

Arte magistra.—With art as directress. **Virgil.** *Æneid*, 8, 442; and 12, 427.

Arte mea capta est: arte tenenda mea est.—She has been obtained by my skill; by my skill she must be retained.

Ovid. *Ars Amat.*, Book 2, 12.

Artem quævis alit terra.—Every land fosters some kind of art. (*See* Τὸ τέχνηον, p. 479b). **Pr.**

Asinus ad lyram.—An ass at the lyre. **Pr.** (*from the Greek*, p. 476a.)

Asinus asino, et sus sui pulcher.—An ass is beautiful to an ass and a pig to a pig. **Pr.**

* Compare Ovid's line (*Ep. ex Ponto*, Book 2, 10, 15): "Naso parum prudens, Artem dum tradit amandi." (Naso is scarcely judicious, when he betrays the art of loving.)

† Seneca: *De Brevitate Vitæ*, has this: "Illa maximi medicorum exclamatio est, Vitam brevem esse, longam artem."—That is the utterance of the greatest of physicians, that life is short and art long. Hippocrates, the famous physician of Cos, is said to have died B.C. 361, aged 99. For the Greek original, see "Ο Βίος" (p. 475a).

Asinus inter simias.—An ass among apes (an ass among fools who ridicule him). **Pr.**

Asperis facietis inlusus; quæ ubi multum ex vero traxere, acrem sui memoriam relinquunt.—Amused with rough jests, which, where they have much truth in them, leave behind a bitter remembrance.

Tacitus. Annals, 15, 68.

Asperitas agrestis, et inconcinna gravisque.—A rustic roughness, awkward and loutish.

Horace. Ep., Book 1, 18, 6.

Asperius nihil est humili cum surgit in altum.—Nothing is rougher than a low-bred man when he has risen to a height.

Claudian.

Aspicere oportet quidquid possis perdere.—It is well to look at whatever you may lose.

Publilius Syrus.

Assiduo labuntur tempora motu, Non secus ad flumen. Neque enim consistere flumen.

Nec levis hora potest.

—Time glides by with constant movement, not unlike a stream. For neither can a stream stay its course, nor can the fleeting hour.

Ovid. Metam., 15, 180.

Assumpsit.—He assumed or took upon himself personal responsibility.

Law.

Astra regunt homines, sed regit astra Deus.—The stars govern men, but God governs the stars.

Astræa redux.—Astræa (goddess of justice) restored as our guide.

Title of Poem by Dryden (1660.)

At hæc etiam servis semper libera fuerunt, timerent, gauderent, dolerent, suo potius quam alterius arbitrio.—But these things were ever free to slaves, that they should fear, rejoice or lament, by their own choice rather than that of any one else.

Cicero. Ep.

At ingenium ingens

Inculto latet sub hoc corpore.

—Yet a mighty genius lies hid under this rough exterior.

Horace. Sat., Book 1, 3, 33.

At jam non domus accipiet te læta, neque uxor

Optima, nec dulces occurrent oscula nati

Præripere, et tacita pectus dulcedine tangent.

—But now your home will never again receive you with joy, nor your best of wives, nor will your sweet children hasten to snatch your kisses, and thrill your heart with speechless pleasure.

Lucretius. De Natura Rerum, 3, 907.

At pulchrum est digito monstrari, et dici, Hic est!—But it is a fine thing to be pointed out by the finger, and to be spoken of, "That is he!"

Persius. Sat. 1, 28.

At vindicta bonum vita jucundius ipsa.

Nempe hoc inducti.

—Ah, but revenge is a blessing sweeter than life itself—so think the uninstructed.

Juvenal. Sat. 13, 180.

Atavis edite regibus.—O [Mæcenas], sprung from ancient kings.

Horace. Odes, Book 1, 1.

Atque utinam his potius nugis tota illa dedisset Tempora sævitiae.

—And would that he [Domitian] had rather devoted to such trifles as these, all those days of cruelty.

Juvenal. Sat. 4, 150.

Atqui vultus erat multa et præclara minantis.—Truly you had the appearance of one threatening many and excellent things.

Horace. Sat., Book 2, 3, 9.

Atria regum hominibus plena sunt, amicis vacua.—The halls of kings are full of men, but void of friends.

Seneca.

Atrocitatis mansuetudo est remedium.—Clemency is the remedy of cruelty.

Phædrus.

Auctor pretiosa facit.—The author makes [the gift or work] precious.

Ovid (adapted).*

Audacem fecerat ipse timor.—Fear itself made her daring.

Ovid. Fast., 3, 644.

Audacia pro muro habetur.—Daring serves as a wall.

Sallust. Catalina, 58. (Part of Cataline's oration to his soldiers.)

Audacter calumniare, semper aliquid hæret.—Calumniate daringly; something always sticks.

Maxim.

Audacter te vendita, semper aliquid hæret.—Praise yourself up daringly, something always sticks.

Bacon's variant of the foregoing quotation.

Audax est ad omnia, quæ amat vel odit, femina.—A woman dares all things when she either loves or hates.

Spurious works of St. Jerome, Ep. of Valerius to Rufinus (ed. 1742, Verona, Vol. 2, col. 245). Also in Migne's Patr. Lat., Vol. 30, col. 259; and in "De Nugis Curialium Distinctio," 4, cap 3 (Walter Map).

Audax omnia perpeti

Gens humana ruit per vetitum et nefas.

—Daring to undergo all things, the human race rushes through that which is forbidden and criminal.

Horace. Odes, Book 1, 3, 25.

Aude aliquid brevibus Gyaris et carcere dignum,

Si vis esse aliquis.

—If you wish to be some one, dare to do something worthy of banishment and imprisonment.

Juvenal. Sat. 1, 73.

Aude, hospes, contemnere opes, et te quoque dignum

Finge Deo, rebusque veni non asper egenis.

—Dare, my guest, to despise riches, show

* Motto of Lubbock and other families. See "Acceptissima semper," etc. (p. 483b).

yourself of godlike disposition and approach without taking offence at poor surroundings.

Virgil. *Æneid*, 8, 364.

Aude sapere.—(See "Sapere aude," p. 648b).

Audendo magnus tegitur timor.—Great fear is concealed beneath daring. Lucanus.

Audendo virtus crescit, tardando timor.—Valour grows by daring, fear by holding back. Publilius Syrus.

Audendum dextra: nunc ipsa vocat res.—Now we must dare to attempt with the help of our right hand; now the event itself calls us to action. Virgil. *Æneid*, 9, 320.

Audentem Forsque Venusque juvat.—Fortune and love favour the bold.

Ovid. *Ars Amat.*, Book 1, 608.

Audentes Deus ipse juvat.*—God himself helps the brave. Ovid. *Met.*, 10, 586.

Audentes fortuna juvat.*—Fortune favours the daring. Virgil. *Æneid*, 10, 284.

Audi alteram partem.†—Hear the other side. St. Augustine.

De duabus Animabus, ch. 14, sec. 22.

Audi, vide, tace, si vis vivere in pace.—Hear, see, and be silent, if you wish to live in peace. *Gesta Romanorum* (14th Century). *Story of Folliculus*.

Audiet pugnas, vitio parentum Rara juvenus.

—Posterity, thinned by the crime of its ancestors, shall hear of those battles.

Horace. *Odes*, Book 1, 2, 23.

Audita querela.—The dispute having been heard. Law.

Auditque vocatus Apollo.—And Apollo hears when invoked. Virgil. *Georgics*, 4, 7.

Auferimur cultu.—We are captivated by dress (or ornament). Ovid. *Rem. Am.*, 343.

Augurium ratio est, et conjectura futuri: Hac divinavi, notitiamque tuli.

—Reason is my augury, and my interpretation of the future; by it I have practised divination, and obtained knowledge.

Ovid. *Tristia*, 1, 9, 51.

Auguriis patrum et prisca formidine sacram.—(A wood) made sacred by the religious mysteries of our fathers, and by ancient awe.

Tacitus. *Germania*, 39.

Aura popularis.—The popular breeze; the breath of public opinion.

Cicero. *De Harusp. Resp.*, 20, 43.

Aurea nunc vere sunt sæcula; plurimus auro Venit honos; auro conciliatur amor.

—Truly now is the golden age; the highest honour comes by means of gold; by gold love is procured.

Ovid. *Ars Amat.*, Book 2, 277.

Auream quisquis mediocritatem Diligit.

—Whoso loves the golden mean.

Horace. *Odes*, Book 2, 10.

Aureo piscari hamo.—To fish with a golden hook. Pr.

Auribus teneo lupum:

Nam neque quo amittam a me, invenio, neque uti retineam scio.

—I hold a wolf by the ears. Nor do I know by what means I can get rid of him, nor how I am to keep him.

Terence. *Phormio*, iii. 2, 21.

Auro pulsa fides, auro venalia jura, Auro lex sequitur, mox sine lege pudor.

—Faith is banished by gold; by gold our rights are betrayed; the law follows gold; soon the restraints of decency will be unobserved. Propertius. Book 3 18, 51.

Aurora interea miseris mortalibus almam Extulerat lucem, referens opera atque labores.—Meanwhile the morning had restored to unhappy mortals her gentle light, bringing them back work and toil.

Virgil. *Æneid*, 11, 182.

Aurora musis amica est.—Aurora (the morning) is friendly to the Muses.

Erasmus. *De Ratione Studii*.

Aurum e stercore.—Gold from a dunghill.

Pr.

Aurum et opes, præcipuæ bellorum causæ.—Gold and power, the chief causes of wars.

Tacitus. *Hist.*, Book 4, 74.

Austria est imperare orbi universo.—Austria is to rule the whole universe. (*Also in German*: Alles Erdreich ist Oesterreich unterthan, and designated by the five initial vowels "A.E.I.O.U.")

Motto adopted by Frederick III, Roman Emperor (1415–1493).

Aurum omnes, victa jam pietate, colunt.—All men now worship gold, piety being quite overthrown. Propertius. Book 3, 13, 48.

Aut amat aut odit mulier; nil est tertium.—A woman either loves or hates; there is no third course. Publilius Syrus.

Aut bibat aut abeat.—Let him either drink or depart. (Also quoted "Aut bibe aut abi": Either drink or depart.)*

Cicero. *Tusc. Quæst.*, 5, 4.

Aut Cæsar aut nihil.—Either Cæsar or nothing. Motto of Cæsar Borgia.

Aut Cæsar aut nullus.—Either Cæsar or nobody.†

Aut formosa fores minus, aut minus improba, vellem.

Non facit ad mores tam bona forma malos.—I would that you were either less beautiful, or less corrupt. Such perfect beauty does not suit such imperfect morals.

Ovid. *Amorum*, Book 3, 11, 41.

* See "Fortes fortuna adjuvat," p. 534b.

† See Seneca, *Medea*, ii. 799, "Parte altera inaudita" (The other side being left unheard)

* See "H πῖθι" (p. 472b).

† See Suetonius, *Caius Caligula*, 37.

Aut fuit, aut veniet; nihil est præsentis in illa :
Morsque minus poenæ, quam mora mortis,
habet.

—Either death has been, or it will come;
there is nothing of the present about it : and
it has less of pain about it than the expecta-
tion of death.

Quoted by Montaigne (1580), Book 1, ch. 40.
(Authorship unknown.)

Aut insanit homo, aut versus facit.—The
man is either mad, or he has taken to making
poetry.

Horace. *Sat.*, Book 2, 7, 117.

Aut mortuus est aut docet litteras.—He is
either dead or teaching letters.

Erasmus. *Adagia*. (Translation of Greek
Proverb, see p. 472b.)

Aut non tentaris, aut perforce.—Either do
not attempt at all, or go through with it.
(Altered by Thomas Sackville, Earl of Dorset,
for his motto, to "Aut nunquam tentes, aut per-
force.")

Ovid. *Ars Amat.*, Book 1, 389.

Aut petis, aut urges ruiturum.* Sisyphe,
saxum.—Either you pursue or push, O Sisy-
phus, the stone destined to keep rolling.

Ovid. *Met.*, 4, 459.

Aut prodesse volunt, aut delectare poetæ;
Aut simul et jucunda et idonea dicere vitæ.

—Poets either wish to profit or to please; or
at the same time to tell things which are
pleasant and things which are serviceable in
life.

Horace. *De Arte Poetica*, 333.

Aut regem aut fatuum nasci oportet.—It is
well to be born either a king or a fool.

Seneca. *De Morte Claudii Cæsaris*.
(Quoted by Seneca as a true proverb.)

Aut ridenda omnia aut fienda sunt.—All
things are cause for either laughter or weeping.

Seneca. *De Ira*, Book 2, 10.

Aut vincere aut mori.—Either to conquer
or to die.

Motto of Duke of Kent.

Aut virtus nomen inane est,
Aut decus et pretium recte petit experiens vir.
—Either virtue is an empty name, or the man
of knowledge rightly seeks it as his glory and
reward.

Horace. *Ep.*, Book 1, 17, 42.

Autumnusque gravis, Libitinæ quæstus
acerbæ.—Dread autumn, harvest season of the
gloomy Libitina. (Goddess of funerals.)

Horace. *Sat.*, Book 2, 6, 19.

Auxilia humilia firma consensus facit.—
Concord makes lowly help powerful.

Publilius Syrus.

Avaro non est vita sed mors longior.—A
miser's existence is not a life but a prolonged
death.

Publilius Syrus.

Avarus nisi cum moritur, nihil recte facit.
—A miser does nothing well except when he
dies.

Publilius Syrus.

Ave, Imperator, morituri te salutant (or
"te salutamus").—Hail, Cæsar, those about

* "Rediturum" (i.e. "destined to return") in
some editions.

to die salute thee (or "We who are about to
die salute thee.") (The salutation of the gladi-
ators on entering the arena.)

Suetonius. *Divus Claudius*, c. 21.

Avida est periculi virtus.—Virtue (or valour)
is greedy of danger.

Seneca. *De Provid.*, ch. 4.

Avidis, avidis natura parum est.—To the
greedy, to the greedy, all nature is insufficient.

Seneca. *Hercules (Etæus, Act ii. 631.*

Avidum esse oportet neminem, minime
senem.—It becomes no one to be covetous,
and least of all an old man.

Publilius Syrus.

Avito viret honore.—He flourishes upon an-
cestral honour.

Motto. Villiers Family.

Balnea, vina, Venus corrumpunt corpora nos-
tra;

Sed vitam faciunt balnea, vina, Venus.
—Baths, wine, and Venus bring decay to our
bodies; but baths, wine and Venus make up
life.

Epitaph in Gruter's Monumenta.

Barbæ tenus sapientes.—Wise as far as the
beard (i.e. Wise in appearance).

Pr.

Barbarus hic ego sum, quia non intelligor
ulli.—I am a barbarian here, because I am not
understood by anyone.

Ovid. *Tristia*, Book 5, 10, 37.

Basia dum nolo, nisi quæ luctantia carpsi.
—As I do not care for kisses, unless I have
snatched them in spite of resistance.

Martial. *Epig.*, Book 5, 47.

Bastardus nullius est filius, aut filius populi.
—A bastard is the son of no one, or the son
of the public.

Law.

Beata æternitas vel æterna beatitudo.—
Blessed eternity or eternal blessedness.

St. Augustine. *De Civitate Dei*, 9, 132.

Beata simplicitas.—Blessed is simplicity.

Thomas Kempis. *De Imit. Christi*,
Book 4, ch. 18.

Beati immaculati in via.—Blessed are the
undefiled in the way.

Vulgate. *Ps.* 119.

Beati misericordes : quoniam ipsis miseri-
cordia tribuetur.—Blessed are the merciful,
for mercy shall be accorded to them.

Adapted from Theodore de Beza's transla-
tion of St. Matt. 5, 7. (Motto of Scots
Corporation.)

Beati pauperes.—Blessed are the poor.

St. Luke 6, 20.

Beati monoculi in regione cæcorum.—
Blessed are the one-eyed in the country of the
blind.

Prov. quoted by Frederick the Great. (See
Carlyle's "Frederick," Book 4, ch. 11.)

Beati pacifici.—Blessed are the peace-
makers.

Vulgate. *St. Matt.* 5, 9.

Beati possidentes.—Blessed are those who
possess.*

Pr.

* See "Non possidentem."

Beatissimus [is est], qui est totus aptus ex sese, quisque in se uno sua ponit omnia.—Most happy is he who is entirely self-reliant, and who centres all his requirements in himself alone.

Cicero. *Paradoxa*, 2.

Beatus ille qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.

—Happy he who far from business, like the primitive race of mortals, cultivates with his own oxen the fields of his fathers, free from all anxieties of gain.

Horace. *Epodon*, Book 2, 1.

Beatus qui est, non intelligo quid requirat ut sit beator.—I do not perceive why he who is happy requires to be happier.

Cicero. *Tusc. Quæst.*, 5, 8, 23.

Bella geri placuit nullos habitura triumphos.—Has it been satisfactory to wage wars which will leave no cause for triumph? (i.e. civil wars).

Lucanus. *Pharsalia*, 1, 12.

Bella ! horrida bella—Wars, frightful wars !

Virgil. *Æneid*, 6, 86.

Bella manu letumque gero.—I bear in my hand war and death.

Virgil. *Æneid*, 7, 455.

Bella suscipienda sunt ob eam causam, ut sine injuria in pace vivatur.—Wars are to be undertaken in order that it may be possible to live in peace without molestation.

Cicero. *De Officiis*, Book 1, 11.

Belle narras.—You tell the story prettily.

Bellicæ virtutis præmium.—The reward of merit in war.

Cicero (adapted). *Pro Murena*.

Bellum ita suscipiatur ut nihil aliud nisi pax quesita videatur.—Let war be so carried on that nothing but peace shall seem to be sought.

Cicero. *De Re Publica*.

Bellum magis desierat, quam pax coeperat.—It was rather a cessation of war than a beginning of peace.

Tacitus. *Hist.*, Book 4, 1.

Bellum nec timendum nec provocandum.—War should be neither feared nor provoked.

Pliny the Younger.

Bellum omnium in omnes.—A war of all against all.

Pr.

Belua multorum capitum.—The monster of many heads (the mob).

Pr.

Bene audire alterum patrimonium est.—To listen well is a second inheritance.

Publilius Syrus.

Bene cogitata si excidunt non occidunt.—Good thoughts, even if they are forgotten, do not perish.

Publilius Syrus.

Bene dormit qui non sentit quam male dormiat.—He sleeps well who is not aware that he has slept badly.

Publilius Syrus.

Bene ferre magnam
Disce fortunam.

—Learn to bear great fortune well.

Horace. *Odes*, Book 3, 27, 74.

Bene merenti mala es ; male merenti bona es.—To a man well deserving you are evil ; to one ill-deserving you are good.

Plautus. *Asinaria*, Act ii.

Bene nati, bene vestiti, et mediocriter docti.—Well born, well dressed, and moderately learned. (Qualifications of a Fellow of the College.)

Statutes of All Souls College, Oxford.

Bene orasse est bene studuisse.—To have prayed well is to have well endeavoured.

Pr.

Bene perdit nummos judici cum dat nocens.—He loses his money to advantage, who, being guilty, gives it to the judge.

Publilius Syrus.

Bene qui conjiciet, vatem hunc perhibebo optimum.—I shall regard him as the best prophet who guesses well. (Given as a Grecian adage.)

Cicero. *De Divinatione*, Book 2, 5.

Bene qui latuit, bene vixit.—He who has lived well in obscurity has lived a good life.

Ovid. *Tristia*, Book 3, 4, 25.

Bene vixit is qui potuit cum voluit mori.—He has lived well who has been able to die when he has desired to die.

Publilius Syrus.

Benedictus benedicat !—May the Blessed One bless !

Old form of Grace before a meal.

Benedictus, qui venit in nomine Domini.—Blessed is he that cometh in the name of the Lord.

Vulgate. *St. Matt.* 23, 39 ; *St. Mark* 11, 10 ; *St. Luke* 13, 35.

Benefacta male locata, malefacta arbitrator.—Favours ill-placed I adjudge injuries.

Ennius. (Cited by Cicero, *Off.*, 2, 18.)

Benefacta sua verbis adornant.—They give charm to their gifts by words.

Pliny.

Beneficia donari aut mali aut stulti putant.—Those who are either wicked or foolish think that benefits are to be bestowed.

Publilius Syrus.

Beneficia eo usque læta sunt, dum videntur exsolvi posse : ubi multum antevenere, pro gratia odium redditur.—Benefits are pleasing up to that point when they seem to be capable of requital ; when they far exceed that possibility hatred is returned instead of gratitude.

Tacitus. *Annals*, Book 4, 18.

Beneficia plura recipit qui scit reddere.—He receives more favours who knows how to return them.

Publilius Syrus.

Beneficium accipere libertatem est vendere.—To accept a benefit is to sell one's liberty.

Publilius Syrus.

497a

Beneficium dando accepit qui digno dedit.*
—He has received a favour who has granted one to a worthy person. **Publilius Syrus.**

Beneficium dare qui nescit injuste petit.
He who does not know how to grant a favour has no right to seek one. **Publilius Syrus.**

Beneficium dignis ubi des, omnes obligas.
—Where you confer a benefit on the worthy you oblige all men. **Publilius Syrus.**

Beneficium invito non datur.—A benefit cannot be conferred upon a person unwilling to accept it. **Law.**

Beneficium meminisse debet is, in quem collata sunt ; non commemorare qui contulit.†
He ought to remember favours on whom they are conferred ; he who has conferred them ought not to bring them to mind. **Cicero. Pro Lælio, 20, 71.**

Beneficium non in eo quod fit aut datur constitit, sed in ipso dantis aut facientis animo . . . Animus est qui parva extollat.—A favour does not consist in what is given or done, but in the will itself of the doer or giver. It is the will which raises small things in estimation. **Seneca. De Beneficiis, Book 1, 6.**

Beneficium qui dedisse se dicit, petit.—He who says he has granted a favour, seeks one. **Publilius Syrus.**

Beneficium sæpe dare, docere est reddere.
To confer a favour frequently is to teach how to return a favour. **Publilius Syrus.**

Beneficus est quinon sua sed alterius causa benigne facit.—He is beneficent who acts kindly not for his own sake, but for another's. **Cicero (adapted). See "De Legibus," Book 1, 18.**

Benignior sententia in verbis generalibus seu dubiis est præferenda.—The more generous construction is to be preferred in words which are general or doubtful. **Coke.**

Benignitas, quæ constat ex opera et industria, et honestior sit, et latius pateat, et possit prodesse pluribus.—Bounty, which consists in work and effort, is more honourable, and extends further, and is able to be of assistance to more persons. **Cicero.**

Benignitate benignitas tollitur.—Kindness is produced by kindness. **Cicero. De Officiis, Book 2, 15.**

Benigno numine.—Under a favourable Providence. **Pr.**

Benignus etiam causam dandi cogitat.—The charitable man considers even the cause of his giving. **Publilius Syrus.**

Bibere papaliter.—To drink like a pope. **Mediæval Pr.**

Bis dat qui cito dat.—He gives twice who gives quickly. (*See "Inopi beneficium."*)

* Quoted in this form by Erasmus, who states : "Unless I am mistaken, I have read this somewhere in Seneca." The expression is not found in Seneca's works.

† See "Qui dedit beneficium," p. 637b.

497b

Bis fiet gratum, quod opus est, si ultro offeras.—That which is wanted becomes doubly acceptable if you offer it spontaneously. **Publilius Syrus.**

Bis tanto amici sunt inter se quam prius.—They are twice as much friends together as they were before (quarrelling). **Plautus. Amphitruo, Act iii. 2, 62.**

Bis vincit qui se vincit in victoria.—He is twice a conqueror who conquers himself in the moment of victory. **Publilius Syrus.**

Blanda truces animos fertur mollesse voluptas.—Alluring pleasure is said to have softened the savage dispositions (of early mankind). **Ovid. Ars Amat., Book 2, 477.**

Blandæ mendacia linguæ.—The lies of a flattering tongue.

Blanditias molles, auremque juvantia verba Adfer.
—Employ soft flatteries, and words which delight the ear. **Ovid. Ars Amat., Book 2, 159.**

Bœotum in crasso jurares aere natum.—You would swear that he was born in the foggy air of the Bœotians (Bœotia being proverbial for the stupidity of its inhabitants). **Horace. Ep., Book 1, 244.**

Bombalio, clangor, stridor, taratantara, murmur.—A booming, clanging, whistling, trumpeting, buzzing sound. **Mediæval.**

Bona bonis contingunt.—Good things befall the good.

Bona fama in tenebris proprium splendorem tenet.—Good report retains its own brightness even in obscurity. **Publilius Syrus.**

Bona fama propria possessio defunctorum.
—Good fame is the rightful property of the dead. *Quoted by Cicero from Demosthenes.*

Bona malis paria non sunt etiam pari numero ; nec lætitia ulla minimo mærore pensanda.—The good things of this world do not equal its ills, even though equal in number ; nor is any joy to be weighed against the least sorrow. **Pliny the Elder.**

Bona mors est homini, vitæ quæ extinguit mala.—Good is a man's death which destroys the evils of life. **Publilius Syrus.**

Bona nemini hora est, ut non alicui sit mala.
—An hour is good for no one without being at the same time bad for someone else. **Publilius Syrus.**

Bona notabilia.—Notable goods ; term for goods worth over five pounds. **Law.**

Bona opinio hominum tutior pecunia est.
The good opinion of men is safer than money. **Publilius Syrus.**

Bona pars bene dicendi est scite mentiri.—A good portion of speaking well consists in lying skilfully. **Erasmus. Philetymus et Pseudocheus.**

Bona peritura.—Perishable goods. **Law.**

Bona præterita non effluere sapienti; mala meminisse non oportere.—Good fortune that is past does not vanish from our memories; evil fortune we should not remember.

Cicero. *De Finibus*, Book 2, 32.

Bona prudentiæ pars est nosse stultas vulgi cupiditates, et absurdas opiniones.—It is a good part of sagacity to have known the foolish desires of the crowd and their unreasonable notions.

Erasmus.

De Utilitate Colloquiorum (Preface).

Bona vacantia.—Goods which are unclaimed or ownerless. **Law.**

Bonæ leges malis ex moribus procreantur.—Good laws are produced by evil manners.

Macrobius. *Saturnalia*, 2, 13.

Bonam ego quam beatam me esse nimio dici mavolo.—I would far rather be called a good woman than a happy one.

Plautus. *Pænulus*, i, 2, l. 90.

Bonarum rerum consuetudo est pessima.—It is very evil to be accustomed to things which are good.

Publilius Syrus.

Boni judicis est ampliari justitiam.—It is the part of a good judge to make justice wide.

Law.

Boni nullo emolumento impelluntur in fraudem, improbi sæpe parvo.—Good men are incited to fraud by no kind of gain, evil men are often so incited by very small gain.

Cicero. *Pro Milone*, 12, 32.

Boni pastoris est tondere pecus, non deglubere.—It is the duty of a good shepherd to shear the sheep, not to flay them.

Suetonius.

Tib. 32. A saying of *Tiberius Caesar*.

Boni venatoris est plures feras capere non omnes.—It is the characteristic of a good hunter to take much game, not all.

Nonnius.

Boni viri me pauperant, improbi alunt.—Good men make me poor, bad men give me a living.

Plautus. *Pseudolus*, iv.

Bonis avibus; malis avibus.—With happy omens; with bad omens (*lit.* birds).

Bonis inter bonos quasi necessaria est benevolentia.—Goodwill is as it were essential between good men. **Cicero.** *Pro Lælio*, 14, 50.

Bonis quod benefit haud perit.—That which is done well for the good in no wise perishes.

Plautus. *Rudens*, iv, 3.

Bonis tuis rebus meas res irrides malas.—With your prosperity you mock my evil circumstances.

Plautus. *Trinummus*, ii, 4.

Bono ingenio me esse ornatam, quam auro multo mavolo.—I had rather be a woman adorned with a good disposition, than with much gold.

Plautus. *Pænulus*, i, 2, l. 88.

Bonum esse cum bonis, haud valde laudabile est.—To be good when with good men is no great matter for praise.

Gregory I.

Bonum est fugienda aspicere in alieno malo.—It is good to see in another's evil the things that we should flee from.

Publilius Syrus.

Bonum est pauxillum amare sane; insane non bonum est.—It is good sanely to be a little in love; it is not good insanely.

Plautus. *Curculio*, i, 3, 20.

Bonum magis carendo quam fruendo cernitur (or sentitur).—That which is good is perceived (or is felt) more when it is lost than when it is enjoyed.

Pr.

Bonum quo communices, eo melius.—The good in which you let others share becomes thereby the better.

Pr.

Bonum quod est supprimitur, nunquam exstinguitur.—What is good is hidden from sight, but is never destroyed.

Publilius Syrus.

Bonum summum quo tendimus omnes.—The highest good at which we all aim.

Lucretius. *De Rerum Nat.*, 6, 25.

Bonus animus in mala re dimidium est mali.—A good spirit in an evil matter makes the evil less by half.

Plautus. *Pseudolus*, i, 5.

Bonus atque fidus
Judex honestum prætulit utili.

—A good and faithful judge prefers what is right to what is useful.

Horace. *Odes*, Book 4, 9, 40.

Bonus dux bonum reddit militem.—A good leader produces a good soldier.

Pr.

Bonus judex secundum æquum et bonum judicat, et æquitatem strictæ legi præfert.—A good judge judges according to what is right and good, and prefers equity to strict law.

Coke.

Bonus orator, pessimus vir.—A good orator is the worst man.

Pr.

Bonus sane vicinus, amabilis hospes, Comis in uxorem, posset qui ignoscere servis; Et signo læso non insanire lagenæ.

—He is truly a good neighbour, a lovable host, a kind husband to his wife, who can pardon his servants their faults, and not go mad about the broken seal of a wine-cask.

Horace. *Ep.*, Book 2, 2, 132.

Bonus vir semper tiro.—A good man is always a learner.

Pr.

Bos in lingua.—An ox in his tongue (*i.e.* a coin stamped with an ox has been given him as a bribe). **Pr.** (See *Greek*, p. 469a.).

Bos lassus fortius figit pedem.—The tired ox sets down his foot the more firmly.

Pr.

Bos locutus est.—The ox has spoken.* **Pr.**

*See *Livy* 50, 35, ch. 2: The ox is 'credited with uttering omens from time to time, such as "Rome, beware," etc.

499a

Bovi ditellas imponere.—To put a pack-saddle on an ox (*i.e.* to put a duty on a man for which he is unqualified). **Pr.**

(Cited by Cicero, *Ep. ad Att.*, 5, 15.)

Breve tempus ætatis satis est longum ad bene honesteque vivendum.—A short space of time is sufficiently long for living well and honourably. **Cicero. De Senect.**, 19.

Brevi manu.—With a short hand (*i.e.* summarily or offhand). **Pr.**

Brevis a natura nobis vita data est; at memoria bene redditæ vitæ est sempiterna.—A short life is given us by nature, but the memory of a well-spent life is eternal. **Cicero. Phil.** 14, 12.

Brevis esse laboro;
Obscurus fio.
—I labour to be brief; I become obscure. **Horace. De Arte Poetica**, 25.

Brevis est hæc, et non vera voluptas.—This is a brief and not a true pleasure. **Ovid. Heroides**, 19, 65.

Brevis ipsa vita est, sed malis fit longior.—Life itself is short, but it is made too long by evil chances. **Publilius Syrus.**

Brevis oratio penetrat cælum.—A short prayer finds its way to heaven. **Quoted by Piers Plowman** (1362).

Brevis oratio penetrat cælos, longa potatio evacuat scyphos.—A short prayer enters heaven, a long drink empties the cups. **Rabelais. Gargantua** (1534), *Book 1*, ch. 41.

Brevis voluptas mox doloris est parens.—Short pleasure is soon the parent of sorrow. **Pr.**

Bruma recurrit iners.—The sluggish winter returns to us. **Horace. Odes**, *Book 4*, 7, 12.

Brutum fulmen.—A senseless (*i.e.* harmless) thunderbolt.

Pliny. 2, 43, 43, *sec.* 113.

Cacoethes carpendi.—An itch for grumbling. (Also for collecting).

Cacoethes loquendi.—An itch for talking.

Cacoethes scribendi.—An itch for writing. **Juvenal. Sat.** 7, 52.

Cadenti porrigo dextram.—I stretch out my right hand to a falling man. **Pr.**

Cadit quæstio.—The question drops. **Law.**

Cæca invidia est, nec quidquam aliud scit quam detrectare virtutes.—Malice is blind and knows nothing but to disparage good qualities. **Livy. 38**, 49.

Cæci sunt oculi cum animus alias res agit.—The eyes are blind when the mind is engaged with other matters. **Publilius Syrus.**

Cæcus amor sui.—The blind love of one's self. **Horace. Odes**, *Book 1*, 18, 14.

Cæsar non supra grammaticos.—Cæsar is not an authority over the grammarians. **Pr.**

499b

Cæsarem vehis, Cæsarisque fortunam.—You carry Cæsar and Cæsar's fortune.*

Cæsar's remark to a pilot in a storm.

Calamitas querula est et superba felicitas.—Calamity is querulous and prosperity is overbearing. **Curtius. 5**, 5, 12.

Calamitosus est animus futuri anxius.—Full of misery is the mind anxious about the future. **Seneca. Epist.**, 98.

Calidum hercle audiui esse optimum mendacium. Quicquid dei dicunt, id rectum est dicere.—I have heard that a warm (*i.e.* suddenly-invented) lie is the best. Whatever the gods put into your mind is the best thing to say.

Plautus. Mostellaria, *iii.* 1, 1. 136.

Calumniæque fictis elusit jocis.—He evaded accusation for libel by speaking in humorous fables.

Phædrus. Fab., *Book 3*, *Prolog.* 37.

Calumniare fortiter aliquid adhærebit.—Slander stoutly something will stick. (*See Audacter.*) **Pr.**

Calvo turpius est nihil comato.—There is nothing more shocking than a bald man with a wig on. **Martial. Epig.**, *Book 10*, 83, 12.

Camarinam movere.—To stir Lake Camarina (a lake which caused a pestilence through a futile attempt to drain it; hence the proverb applied to any unsuccessful and dangerous attempt).† **Pr.**

Camelus desiderans cornua etiam aures perdidit.—The camel desiring to have horns lost even its ears. **Pr.**

Camelus saltat.—The camel is dancing. *Said of a person employed in some incongruous and surprising manner.*

Campos ubi Troja fuit.—The fields where Troy was. **Lucanus.**

Canam mihi et Musis.—I will sing to myself and to the Muses.

Candida pax homines, trux decet ira feras.—White peace becomes men, cruel anger wild beasts. **Ovid. Ars Amat.**, *Book 3*, 502.

Candida perpetuo reside, Concordia, lecto, Tamque pari semper sit Venus æqua jugo.—Fair Concord, ever abide by their couch, and to so well matched a pair may Venus ever be propitious. **Martial. Epig.**, *Book 4*, 13.

Candidus in nauta turpis color: æquoris unda Debet et a radiis sideris esse niger.—A white colour is a disgrace in a sailor: he should be dark-complexioned from the sea-water and the rays of the sun.

Ovid. Ars Amat., *Book 1*, 723.

Candide secure.—Honestly is safely. **Pr.**

Candor dat viribus alas.—Honesty gives wings to strength. **Pr.**

* Sometimes given: "Cæsarem portas et fortunam ejus." *See Bacon: Essays, Of Fortune.*
† *See Greek proverb, p. 474b.*

500a

Canes currentes bibere in Nilo flumine,
A crocodilis ne rapiantur, traditum est.
—It is said that dogs run when they drink in
the river Nile, lest they should be seized by
crocodiles. **Phædrus. Fab., Book 1, 25, 4.**

Canina facundia.—Dog-like (*i.e.* snarling)
eloquence. **Appius (quoted by Sallust,
Hist. Frag., 2, 37).**

Canis a non canendo.—A dog (canis) so
called from its not singing (canens).
Founded on Varro. De Lingua Latina, 7, 32.

Canis festinans cæcos parit catulos.—The
bitch making too much haste brings forth
her pups blind. **Pr.**

Canis in præsæpi.—The dog in the manger.
Pr.

Canis timidus vehementius latrat quam
mordet.—The cowardly dog barks more
violently than it bites.

Quintus Curtius. 7, 4, 13.

Cantabit vacuus coram latrone viator.—
The traveller with empty pockets will sing
before the robber. **Juvenal. Sat. 10, 22.**

Cantantes licet usque (minus via lædet)
eamus.—Let us sing on our journey as far
as we go; the way will be less tedious.

Virgil. Eclogues, 9, 64.

Canilenam eandem canis.—You sing the
same old song. **Terence. Phormio, iii. 2, 10.**

Capias ad respondendum.—You may take
him to answer your complaint. **Law.**

Capias ad satisfaciendum.—You may take
him to satisfy your claim. **Law.**

Capiat qui capere possit.—Let him take
who can take. **Pr.**

Capitis nives.—The snows of the head.
Horace. Odes, Book 4, 13, 12.

Captantes capti sumus.—We the captors
are caught. **Pr. (From the Greek.)**

Captum te nidore suæ putat ille culinæ.—
He thinks that you are caught by the savour
of his kitchen. **Juvenal. Sat. 5, 162.**

Caput artis est decere quod facias.—The
chief thing in an art is that what you do
shall be befitting. **Cicero. De Oratore, 1, 29.**

Caput inter nubila condit.—[Fame] hides
her head among the clouds.

Virgil. Æn., 4, 177.

Caput lupinum.—A wolf's head.
**Law. Applied to a felon or outlaw who
on account of his crimes might be
knocked on the head like a wolf.**

Caput mortuum.—A dead-head (a worthless
person).

Caput mundi.—The head of the world.
(Applied to Rome.)

Cara, valeto! Cara, vale, sed non æternum.
—Dear one, farewell. Farewell, but not for
ever. **Ancient epitaph.**

500b

Carbone notare.—To mark with charcoal;
to place a black mark against.

Horace. Sat., Book 2, 7, 98.

Caret initio et fine.—It wants beginning
and ending.

Caret periculo, qui etiam cum est tutus
cavet.—He is free from danger who, even
when he is safe, is on his guard.

Publilius Syrus.

Cari sunt parentes, cari liberi, propinqui,
familiares; sed omnes omnium caritates
patria una complexa est.—Dear are our
parents, dear are our children, our neighbours,
our companions; but all the affections of all
men are bound up in one native land.

Cicero. De Officiis, Book 1, 17.

Caritate benevolentiaque sublata, omnis
est e vita sublata jucunditas.—Take away
affection and goodwill, and all the pleasure
is taken away from life. **Cicero (adapted).***

Carmen perpetuum primumque origine mundi
Ad tempora nostra.

—A song perpetual, and lasting from the first
origin of the world to our own times.

Ovid (transposed). Met., Book 1, l. 4.

Carmen triumphale.—A triumphal song.

Carmina morte carent.—Songs have im-
munity from death.

Ovid. Amorum, Book 1, 15, 32.

Carmina nil prosunt; nocuerunt carmina
quondam.—My songs are of no advantage to
me; at one time my songs did me injury.

Ovid. Ep. ex Pont., Book 4, 13, 41.

Carmina . . . sprete exolescunt; si iras-
care, agnita videntur.—Spiteful songs die
out; but if you grow enraged by them they
seem to have secured acknowledgment.

Tacitus. Annals, Book 4, 34.

Carmines Di placantur, carmine manes.—
By song the gods are pleased, and by song
the deities below.

Horace. Ep., Book 2, 1, 138.

Carmines fit vivax virtus; expersque sepulcri,
Notitia seræ posteritatis habet.

—By song virtue is filled with life; and, free
of the grave, obtains the notice of late
posterity. **Ovid. Ep. ex Pont., Book 4, 8, 47.**

Carni vale.—Farewell to flesh.

Carpite de plenis pendentes vitibus uvas.—
Pluck the grapes hanging from the well-
stocked vines (*i.e.* take advantage of plenty
when you have the opportunity).

Ovid. Amorum, Book 1, 10, 55.

Cassandra quia non creditum, ruit Ilium.—
Troy fell because Cassandra was not believed.

Phædrus. Fab., Book 3, 10, 4.

Casta ad virum matrona parendo imperat.—
A chaste matron rules her husband in obeying
him. **Publilius Syrus.**

* See "Sublata," p. 664b.

Casta est, quam nemo rogavit.—She is chaste whom no one has solicited.

Ovid. *Amorum*, Book 1, 8, 43.

Castigat ridendo mores.—He (or it) corrects manners by laughing.

Motto adopted by Paris "Opera Comique," said to be from Jean Baptiste de Santeul (1630-1677).

Castigo te non quod odio habeam, sed quod amem.—I chastise thee not because I have thee in hatred, but because I love thee.

Old flogging line.

Castor gaudet equis; ovo prognatus eodem Pugnus.

—Castor delights in horses; he that was sprung from the same egg, in fights.

Horace. *Sat.*, Book 2, 1, 26.

Castrant alios, ut libros suos, per se graciles, alieno adipe suffarciant.—They strip the books of others that they may stuff their own, meagre of themselves, with others' fat.

Jovius.

Casus belli.—A reason for, or occasion of, war.

Pr.

Casus in eventu est.—The event is in course of completion.

Ovid. *Ars Amat.*, Book 1, 379.

Casus omissus.—A case not provided for.

Law.

Casus quæstionis.—Loss of question; failure to maintain an argument.

Law.

Casus quem saepe transit, aliquando invenit.—Chance (or mischance) at some time discovers him whom it has frequently passed by.

Pubilius Syrus.

Casus ubique valet; semper tibi pendeat hamus.

Quo minime credas gurgite, piscis erit.—Opportunity is ever worth expecting; let your hook be ever hanging ready. The fish will be in the pool where you least imagine it to be.

Ovid. *Ars Amat.*, Book 3, 425.

Cato contra mundum.—Cato against the world.

Cato esse, quam videri bonus, malebat.—Cato preferred rather to be, than to seem, good.

Sallust. *Catilina*, 54.

Cato mirari se aiebat, quod non rideret aruspex aruspicum cum vidisset.—Cato used to say that he wondered that one soothsayer did not laugh when he saw another.

Cicero. *De Divinatione*, 2, 24.

Catus amat pisces, sed non vult tangere plantas.—The cat loves fishes, but does not wish to dip its feet in the water.

Mediæval.

A Portuguese proverb is to the same effect, See "Letting 'I dare not' wait upon 'I would,' Like the poor cat i' the adage."—*Shakespeare: "Macbeth."*

* See Proverb: "The cat would eat fish," p. 841b.

Causa causans.—The causing cause (the first cause).

Causa latet: mala nostra patent.—The cause is hidden; but our woes are manifest.

Ovid. *Heroides*, 21, 53.

Causa latet, vis est notissima fontis.—The cause of the fountain is hidden, but the effect is very obvious.

Ovid. *Metam.*, Book 4, 287.

Causa sine qua non.—An indispensable condition.

Pr.

Cautionis est in re plus quam in persona.—There is more security in a thing than in a person. (Property is a better security than a personal undertaking.)

Law.

Cautis pericula prodesse aliorum solent.—The dangers of others are wont to be profitable to the prudent.

Phædrus.

Captor captus est.—The wary man was caught.

Plautus. *Captivi*, Act ii. 2, 6.

Cautus enim metuit foveam lupis, accipiterque Suspectos laqueos, et opertum miluus hamum.—For the cautious wolf fears the pitfall, and the hawk the suspected snares, and the fish the hidden hook.

Horace. *Ep.*, Book 1, 16, 50.

Cave a signatis.—Beware of marked men.

Pr.

Cave ab homine unius libri.—Beware of the man of one book.

Pr.

Cave, adsum!—Beware, I am here.

Said to have been written on a photograph presented to Bismarck by the German Emperor, William II (then Prince William), in 1884.

Cave canem.—Beware of the dog.

Cave ne quid stulte, ne quid temere, dicas aut facias contra potentes.—Beware of saying or doing anything foolishly or rashly in opposition to powerful persons.

Cicero.

Cave sis ne superare servum sinis faciendo bene.—Take care that you do not let your servant excel you in doing right.

Plautus. *Bacchides*, Act iii. 2, 18.

Cave tibi a cane muto et aqua silenti.—Have a care of a silent dog and still water.

Pr.

Caveat actor.—Let the doer beware.

Caveat emptor.—Let the buyer beware.

Cavendum est ne assentatoribus patefaciamus aures.—We must beware of giving ear to flatterers.

Cicero. *De Officiis*, Book 1, 26.

Cavendum est ne major pœna quam culpa sit.—Care should be taken lest the punishment exceed the guilt.

Cicero. *De Officiis*, Book 1, 25.

Cavendum ne fiat pro consilio convicium.—Beware lest clamour be taken for counsel.

Erasmus. *Senatulus.*

Cedant arma togæ, concedat laurea linguæ.*
—Let arms yield to the civic gown, let the laurel give place to eloquence.

Cicero. *De Off.*, 1, 22.

Cedant carminibus reges, regumque triumphi.—Let kings and the triumphs of kings yield before songs.

Ovid. *Amorum*, Book 1, 15, 33.

Cedat uti conviva satur.—Let him give up his place like a guest well-filled.†

Horace. *Sat.*, Book 1, 1, 119.

Cede Deo.—Yield to God.

Virgil. *Æneid*, 5, 467.

Cede repugnanti; cedendo victor abibis.—Yield to one who resists; by yielding you will depart victorious.

Ovid. *Ars Amat.*, 2, 197.

Cedere majori, virtutis fama secunda est.—To have given way to a greater man is the second reward of valour.

Martial. *De Spectaculis*, 31.

Cedit enim rerum novitate extrusa vetustas.—For antiquity gives place pushed out by newness of things.

Lucretius. *De Rer. Nat.*, Book 3, 977.

Cedite, Romani scriptores; cedite, Graii!—Give place, ye Roman writers; give place, ye Greeks!

Propertius. *Book 2*, 34, 65.

Cedunt grammatici; vincuntur rhetores; omnis

Turba tacet.

—The grammarians give way; the rhetoricians are vanquished; the whole multitude is silent.

Juvenal. *Sat.* 6, 438.

Censor morum.—Censor of morals.

Centum doctum hominum consilia sola hæc devincit dea Fortuna.

—This goddess Fortune alone breaks down the counsels of a hundred learned men.

Plautus. *Pseudolus*, Act ii.

Centum puer artium.—Boy of a hundred tricks.

Horace. *Odes*, Book 4, 1, 15.

Centum solatia curæ

Et rus, et comites, et via longa dabunt.

—The country, companions, and the length of your journey will afford a hundred compensations for your toil.

Ovid. *Rem. Am.*, 242.

Cepi corpus.—I have taken the body. **Law.**

Cereus in vitium flecti, monitoribus asper.—Like wax to bend into vice, to advisers stiffly obstinate (applied to youth).

Horace. *De Arte Poetica*, 163.

Certa amittimus dum incerta petimus.—We lose certainties whilst we seek uncertainties.

Plautus. *Pseudolus*, ii. 3, 19.

* "Laudi" instead of "linguæ" is a reading preferred by many scholiasts. The line is presumably a quotation from an ancient poet.

† See "Cur non ut plenus," etc., p. 509b

Certe ignoratio futurorum malorum utilior est quam scientia.—Undoubtedly ignorance of future ills is a more useful thing than knowledge.

Cicero. *De Div.*, 2, 9.

Certiorari.—To be made more certain. **Law.**

Term applied to a writ from a superior to an inferior court, commanding the certification or return of the records of a case depending before them.

Certis rebus certa signa præcurrunt.—Sure signs precede sure events.

Cicero. *De Div.*, 1, 52.

Certum est quia impossibile est.—It is certain because it is impossible.*

Tertullian (adapted). *De Carne Christi*, 5.

Certum est quod certum reddi potest.—That is sure which can be made sure. **Coke.**

Cessante causa, cessat et effectus.—The cause having ceased, the effect ceases also.

Coke.

Cessio bonorum.—A surrender of goods.

Law (Scottish).

Cetera quis nescit?—Who does not know the rest? **Ovid.** *Amorum*, Book 1, 5, 25.

Ceteris major qui melior.—He is greater than others who is better. **Pr.**

Ceteris paribus.—Other things being equal (i.e. other things being unaffected).

Charta non erubescit.—A document does not blush. (See *Epistola*.) **Pr.**

Chius dominum emit.—The Chian buys himself a master; brings about his own servitude. **Pr.**

Christe eleison.—Christ have mercy.

Romish Breviary (*Greek Latinised*)

Christus bene coëpta secundet.—May Christ further things which are well begun.

Quoted by Erasmus, Fam. Coll

Cibi condimentum esse famem, potionis sitim.—Hunger is the best appetiser of food, and thirst of drink.

Cicero. *De Finibus*, Book 2, 28. (*Quoted by Cicero as a saying of Socrates.*)

Cicatrix conscientiae pro vulnere est.—A scar on the conscience is the same as a wound.

Publius Syrus.

Cineri gloria sera venit.—Glory comes late to our ashes. **Martial.** *Epig.*, Book 1, 26, 8.

Circuitus verborum.—A round-about of words.

Circulus in probando.—A circle in proving (i.e. begging the question—an argument which ends where it begins).

Cita mors ruit.—Swift death rushes upon us.

Horace (adapted from *Sat.* 1, 8).

* Credibile quia ineptum est.—It is believable because irrational.—*Tertullian. Ib.*

503a

503b

Cito rumpes arcum, semper si tensum habueris.—You will soon break the bow if you keep it always stretched.

Phædrus. Fab., Book 3, 14, 10.

Citius quam asparagi coquuntur.—Quicker than asparagus is cooked.

Proverb much used by Cæsar Augustus.
(*Suetonius: Aug., cap. 87.*)

Citius venit periculum cum contemnitur.—Danger comes more swiftly when it is despised.

Publilius Syrus.

Cives magistratibus pareant, magistratus legibus.—Let the citizens obey the magistrates, and the magistrates the laws. **Pr.**

Civis Romanus sum.—I am a Roman citizen.

Cicero. In Verrem, Book 5, 57, 147.
Stated by Cicero to be an ancient form of appeal which had often saved men from death and indignity in the utmost parts of the earth.

Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet.—For that state is in freedom which stands in its own strength, and does not depend on foreign rule. **Livy.**

Clamorem ad sidera mittunt.—They send their shout to the stars.

Statius. Thebais, 12, 521.

Clamoribus populi arma poscentis refovebatur.—He was re-encouraged by the clamour of the people demanding war.

Tacitus. Hist., Book 3, 58.

Clarior e tenebris.—Clearer from the darkness. **Motto.***

Clarum et venerabile nomen.—A distinguished and venerable name.

Lucanus. Pharsalia, Book 9, 203.

Claudite jam rivos, pueri; sat prata bibunt.—Close the stream now, lads; the meadows have drunk enough.

Virgil. Ecl. 3, 111.

Clavam extorquere Herculi.—To wrest his club from Hercules. **Pr.**

Clavus clavo pellitur, consuetudo consuetudine vincitur.—A nail is driven out by another nail, habit is overcome by habit.

Erasmus. Diluculum. (*See "Consuetudo."*)

Clodius accuset mœchos, Catalina Cethegum.—Let Clodius (well known for immorality) accuse the adulterers, and Cataline Cethegus. **Juvenal. Sat. 2, 27.**

Cœlestūm vis magna jubet.—The great power of the heavenly beings ordains it.

Virgil. Æneid, 7, 432.

Cœlo tegitur qui non habet urnam.—He is covered by the heavens who has no sepulchral urn. **Lucanus. Pharsalia, Book 7, 831.**

Cœlum, non animum mutant, qui trans mare currunt.—They who cross the seas, change their sky but not their disposition.

Horace. Ep., Book 1, 11, 27.

Cœlum undique, et undique pontus.—On all sides nothing but sky and sea.

Virgil. Æneid, 3, 193, and 5, 9.

Cœnæ fercula nostræ

Malim convivis quam placuisse cocis.

—I prefer that the courses at our banquet should give pleasure to the guests rather than to the cooks. **Martial. Epig., Book 9, 82.**

Cœpisti melius quam desinis; ultima primis

Cedunt; dissimiles hic vir, et ille puer.

—You began better than you end; the last is inferior to the first; the man of the present and the boy of the past are very different.

Ovid. Heroides, Ep. 9, 23.

Coetus dulces, valete!—Delightful gatherings, farewell!

Catullus (adapted from 46, l. 8).

Cogenda mens est ut incipiat.—In order that the mind may make a beginning, it must be forced. **Seneca.**

Cogere consilium, cum muros obsidet hostis.—To call a counsel when the enemy is under the very walls (*i.e.* when too late)

Virgil. Æneid, 11, 304.

Cogi qui potest nescit mori.—He who can be coerced knows not how to die.

Seneca. Herc. Furens, Act ii. l. 426.

Cogitatio nostra cœli munimenta perrumpit, nec contenta est, id, quod ostenditur, scire.—Our thoughts break through the defences of heaven, and are not satisfied to know that which is spread before our observation. **Seneca.**

Cogitationis pœnam nemo patitur.—No one is punished for his thought.

Ulpian. Ad Edictum, Book 3.

Cogito; ergo sum.—I think; therefore I am. **Descartes.**

Princip. Philos., 1644 (Amsterdam).

Cognatio movit invidiam.—Relationship leads to ill-feeling.

Cognovit actionem.—He has admitted the action. **Law.**

Collige, virgo, rosas, dum flos novus et nova pubes,

Et memor esto ævum sic properare tuum.

—Bind, maiden, the roses, whilst the flower is fresh and you too are fresh in your youth, and remember that your lifetime is in like manner hastening to its end. **Ausonius.**

Colloquio jam tempus adest.—Now is the time for converse.

Ovid. Ars Amat., Book 1, 607.

Colubram sustulit

Sinuque fovet, contra se ipse misericors.

—He carried and nourished in his breast a snake, tender-hearted against his own interest.

Phædrus. Fab., Book 4, 18.

* See Cicero, *Pro Dejotaro*, 11, 30.

† See "He that unburied lies," p. 286.

Comes atra premit sequiturque fugacem.—The black companion (care) presses upon and follows the man who flees from it.

Horace. *Sat.*, 2, 7, 116.

Comes facundus (or jucundus) in via pro vehiculo est.—A well-spoken (or pleasant) companion on the way is as good as a carriage.
Pubilius Syrus.

Comibus est oculis alliciendus amor.—Love is allured by gentle eyes.

Ovid. *Ars. Amat.*, Book 3, 51.

Comitas inter gentes.—International comity.

Committunt eadem diverso crimina fato ; Ille crucem sceleris pretium tulit, hic diadema.—With a differing fate men commit the same crimes ; this man bears a cross as the reward of his villainy, this other man bears a diadem.

Juvenal. *Sat.* 13, 104.

Commodum ex injuria sua nemo habere debet.—No one ought to derive benefit from injury perpetrated by himself.

Law.

Commune bonum.—The common good.

Lucretius. *De Rer. Nat.*, Book 5, 956.

Commune naufragium omnibus est consolatio.—A common shipwreck is a consolation to all.

Pr.

Commune periculum concordiam parit.—Common danger produces agreement.

Pr.

Communi consensu.—By common consent.

Communi fit vitio naturæ, ut invisit, latitantibus atque incognitis rebus magis confidamus, vehementiusque extereamur.—It happens by a common vice of nature that we trust most to, and are most seriously frightened at, things which are not seen, which are hidden away, and unknown.

Cæsar. *De Bell. Civ.*, 2, 4.

Communia esse amicorum inter se omnia.—All things belonging to friends are common property. (Cited as "an old saying.")

Terence. *Adelphi*, v. 3, 17. See Greek (p. 473b).

Communis utilitas societatis maximum vinculum est.—The common advantage is the greatest bond of society.

Livy.

Communiter negligitur quod communiter possidetur.—That which is possessed in common is commonly neglected.

Compendia dispendia.—A short cut is a loss of time.

Compendiaria res improbitas, virtus tarda.—Vice is summary, virtue is slow.

Pr.

Compesce clamorem, ac sepulcri

Mitte supervacuus honores.

—Cease wailing, and dispense with the superfluous honours of the tomb.

Horace. *Odes*, Book 2, 20.

Compesce mentem.—Restrain your mind.

Horace. *Book 1*, 16, 22.

Componitur orbis.

Regis ad exemplum ; nec sic inflectere sensus Humanos edicta valent, quam vita regentis.—The world (or realm) is ordered by the example of the king ; nor do royal edicts appeal to the perceptions of men so much as the life of the ruler.

Claudian. *De Quarto Consul. Hon.*, 1, 299.

Compositum miraculi causa.—A matter trumped up for the sake of the marvellous.

Tacitus. *Annals*, 11, 27.

Compos mentis.—Sound of mind. (Compos mentis pectore.)

Tacitus. *Annals*, 15, 76.

Concilia enim non minuunt mala sed augent potius.—Councils do not lessen evils but rather increase them.*

Conciliat animos comitas affabilitasque sermone.—Courtesy and affability of discourse conciliate the feelings.

Cicero. *Off.*, 2, 14.

Concordia discors.—A discordant agreement.

Horace. *Ep.*, *Lib.* 1, 12, 19 ; also

Lucanus, *Book 1*, v. 98 ; also in **Ovid**.

Concordia parvæ res crescent, discordia maximæ dilabuntur.—By agreement small things grow, by discord the greatest go to pieces.

Sallust. *Jugurtha*, 10, 10.

Conditio sine qua non.—A condition without which the matter cannot be.

Law.

Condo et compono quæ mox depromere possum.—I put together and arrange the things which I shall be able soon to produce.

Horace. *Ep.*, *Book 1*, 12.

Confessus in judicio pro judicato habetur.—One who has confessed in a trial is regarded as having been tried.

Law.

Confirmat usum qui tollit abusum.—He confirms the use of a thing who abolishes its abuse.

Law.

Confiteor, si quid prodest delicta fateri.—I confess my fault, if it is of any use to admit faults.

Ovid. *Amorum*, *Book 2*, 43.

Conjugis ante oculos deceptæ stabit imago Tristis.

—The sad form of your deceived wife shall stand before your eyes.

Ovid. *Heroides*, 7, 69.

Conjugium vocat, hoc prætexit nomine culpam.—She calls it wedlock, and covers over her fault with this name.

Virgil. *Æneid*, 4, 172.

Conscia mens recti famæ mendacia risit.—A mind conscious of right laughs at the falsehoods of rumour.

Ovid. *Fast.*, *Book 4*, 311.

Conscientia rectæ voluntatis maxima consolatio est rerum incommodarum.—The consciousness of good intention is the greatest solace in misfortunes.

Cicero. *5 Epist.*, 4.

* Quoted by Bacon as the words of "a wise father" (Advertisement touching the controversies of the Church of England).

Consensus facit legem.—Agreement makes law. **Law.**

Consensus facit matrimonium.—Consent makes marriage. **Law.**

Consentientes et agentes pari pœna plecentur.*—Those who consent to the act and those who do it shall be punished equally. **Coke.**

Consentire non videtur qui errat.—He is not deemed to give consent who is under a mistake. **Law.**

Consilia firmiora sunt de divinis locis.—Counsel from divine sources comes with greater strength.

Plautus. Mostellaria, Act v. 1, 55.

Consilia qui dant prava cautis hominibus, Et perdunt operam, et deridentur turpiter.—Those who give base counsel to men of discretion, both lose their labour and get themselves shamefully laughed at.

Phædrus. Fab., 1, 25.

Consilio melius vincas quam iracundia.—You can achieve victory better by deliberation than by wrath. **Publilius Syrus.**

Consilium ab omnibus datum est, periculum pauci summere.—Advice was forthcoming from all; few accepted the danger.

Tacitus. Hist., Book 3, 69.

Consilium custodiet te.—Counsel shall guard thee. **Virgate. Prov., 2, 11.**

Consilium feminine nimis carum aut nimis vile.—Woman's counsel is either too dear or too cheap.

Albertano of Brescia. Liber Consolationis. (Given as a common saying. See *Chaucer, Melibæus, sec. 15.*)

Consilium Themistocleum est; existimat enim, qui mari teneat, eum necesse rerum potiri.—It is the opinion of Themistocles; for he considers that whoso can hold the sea has command of the situation.

Cicero. Ep. ad Att., Book 10, 8.

Constructio legis non facit injuriam.—The construction of the law does no injury. **Coke.**

Consueta vitia ferimus, nova reprehendimus.—We bear with accustomed vices, we reprove those that are new. **Publilius Syrus.**

Consuetudine animus rursus te huc inducet.—Through habit your inclination will lead you into it again. **Plautus. Mercator, v. 4, 41.**

Consuetudinem quasi altera natura effici.—Custom becomes, as it were, another nature. **Cicero. De Fin., 5, 25.**

Consuetudinis magna vis est.—Great is the power of custom.

Cicero. Tusc. Quæst., 2, 17.

Consuetudo concinnat amorem.—Habit causes love.

Lucretius. De Rer. Nat., Book 4, 1278.

* See "Agentes," p. 487a.

Consuetudo consuetudine vincitur.—Habit is overcome by habit.

Thomas Kempis. Book 1, 21.

Consuetudo est altera natura.—Custom is another nature.

Galenus. De tuenda Valetudine, cap. 1.

Consuetudo est optimus interpres legum.—Custom is the best interpreter of the laws. **Coke.**

Consuetudo pro lege servatur.—Custom is held as law. **Law.**

Consule de gemmis, de tincta murice lana, Consule de facie corporibusque diem.

—Consult daylight as to gems, and as to wool dyed in purple, and consult it as to the face and the figure as well.

Ovid. Ars Amat., Book 1, 250.

Consummatum est.—It is finished.

Virgate. John 19, 30.

Contemni est gravius stultitiæ quam percuti.—To be despised is worse to folly than to be chastised. **Pr.**

Contemnuntur ii qui nec sibi, nec alteri pro-sunt, ut dicitur; in quibus nullus labor, nulla industria, nulla cura est.—They are despised who, as the saying goes, are no good to themselves or to anyone else; in whom there is no effort, no industry, no pains. **Cicero.**

Contemporanea expositio est fortissima in lege.—An exposition contemporary with the statute or subject at issue, is specially weighty in law. **Law.**

Contempsî gladium Catilinæ; non pertimescam tuos.—I have despised the sword of Catiline; I shall not dread yours.

Cicero. Phil., 2, 46.

Contendere durum est Cum victore.

—It is a hard thing to contend with a conqueror. **Horace. Sat., Book 1, 9, 42.**

Conticuere omnes, intenteque ora tenebant.—All were with one accord silent, and deeply attentive held their place.

Virgil. Æneid, 2, 1.

Conticuisse nocet nunquam, nocet esse locutum.—To have kept silence never hurts; to have spoken is the hurtful thing.

See "*Dixisse.*"

Contigimus portum quo mihi cursus erat.—We have reached the port whither my course was directed. **Ovid. Rem. Am., l. 812.**

Continuo ferro culpam compesce, priusquam Dira per incautum serpent contagia vulgus.—Repress the mischief forthwith with cold steel before the dread contagion has spread throughout the reckless multitude.

Virgil. Georgics, 4, 468.

Contra bonos mores.—Contrary to good manners or usage.

Contra felicem vix deus vires habet.—Against a lucky man even a god scarcely has power. **Publilius Syrus.**

Contra impudentem stulta est nimia ingenuitas.—Too much straightforwardness is foolish against a shameless person.

Publilius Syrus.

Contra malum mortis non est medicamen in hortis.—Against the evil of death there is no remedy in the gardens (*i.e.* there is no remedial herb).

Mediæval.

Contra negantem principia non est disputandum.—There is no arguing with one who denies first principles.

Law.

Contra verbosos noli contendere verbis; Sermo datur cunctis, animi sapientia paucis.—Against the verbose abstain from contending in words; power of speech is given to all, wisdom of mind to few.

Cato.

Contractata jure, contrario jure pereunt.—Things established by law are done away with by an opposite law.

Law.

Contraria contrariis curantur.—Contraries are cured by contraries.

Pr.

Contumeliam si dices, audies.—If you speak insults you will hear them also.

Plautus. Pseudolus, iv. 7, 77.

Conventio privatorum non potest publico juri derogare.—A private agreement cannot override the public law.

Coke.

Converso pollice.—With thumb turned up (the popular method of signifying the wish for the death of a defeated gladiator).

Prudentius (c. 400 A.D.) Adv. Sym., l. 1098.*

Convivæ certe tui dicant, Bibamus, moriendum est.—Your companions may certainly say to you, "Let us drink, for we must all die."

Seneca.

Convivoris uti ducis, ingenium res Adversæ nudare solent, celare secundæ.

—Untoward incidents are wont to bring to light the resource of a host, as of a leader, and favourable fortune wont to conceal it.

Horace. Sat., Book 2, 8, 73.

Copia verborum.—Abundance of words.

Cor et mentem colere nitimur.—We strive to improve the heart and the mind.

Motto over a School at Marquise, France.

Cor ne edito.—Do not eat your heart.

Founded on a saying of Pythagoras.

Cor nobile, cor immobile.—A heart noble is a heart unmovable.

Motto.

Coram non iudice.—Before an unauthorised tribunal.

Law.

Coram rege sua de paupertate tacentes Plus poscente ferent.

—Those who are silent before the king as to

* Juvenal (*Sat.* 3, 36) uses the expression "verso pollice." "Vertere" or "convertere pollicem" was the sign of condemnation; "premere" or "comprimere pollicem" (to press or press down the thumb) signified popular favour. To press down both thumbs (utroque pollice compresso) signified a desire to caress one who had fought well. (*See* Horace, *Ep.* 1, 18, 66.).

their poverty, will take away more than one who asks.

Horace. Ep., Book 1, 17, 43.

Coronat virtus cultores suos.—Virtue crowns her worshippers.

Pr.

Corpora lente augescunt, cito extinguuntur; sic ingenia studiaque oppresseris facilis quam revocaveris.—Bodies grow quickly, but rapidly perish; so you will more easily stamp out intelligence and learning, than recall them.

Tacitus. Agricola, 3.

Corpora magnanimo satis est prostrasse leoni; Pugna suum finem, cum jacet hostis, habet.—It is enough to the noble-minded lion to have brought his victims to the ground: the fight is finished when the enemy lies low.

Ovid. Tristia, Book 3, 5, 33.

Corpori tantum indulgeas quantum bonæ valetudini satis est.—Indulge the body so much as is enough for good health.

Seneca. Ep. 8.

Corporis et fortunæ bonorum, ut initium, finis est. Omnia orta occidunt, et aucta senescunt.—To the chance of health and also of property, there is an end as there is a beginning. All things which rise, fall, and those which grow, grow old.

Sallust. Jugurtha, 2, 3.

Corpus delicti.—The body (*i.e.* the substance) of the offence.

Law.

Corpus eras sine pectore.—You were a body without a soul.

Horace. Ep., Book 1, 4, 6.

Corpus inanime.—A dead-alive body.

Corpus onustum

Hesternis vitiis animum quoque prægravat una.

—The body, weighted by the excesses of yesterday, depresses the intellect at the same time.

Horace. Sat., Book 2, 2, 77.

Corpus valet sed ægrotat crumena.—The body is well, but the purse is sick.

Erasmus. Fam. Coll.

Corrumpunt mores bonos colloquia mala.—Evil communications corrupt good manners.

Vulgate. 1 Cor. 15, 33.

Corrupti mores depravatique sunt admiratione divitiarum.—Manners become corrupted and depraved through admiration of wealth.

Cicero. De Off., Book 2, 20.

Corruptio optimi pessima.—The corruption of the best is the worst of corruptions.

Pr.

Corruptissima republica plurimæ leges.—In a very corrupt state there are very many laws.

Tacitus. Annals, 3, 27.

Corvo quoque rarior albus.—Rarer even than a white raven.

Juvenal. Sat. 7, 202.

Corycæis plena sunt omnia.—All things are full of spies.

Quoted by Erasmus.

Cos ingeniorum.—Whetstone of wits.

507a

Cotem novacula præcidere.—To cut the whetstone with a razor.

Cicero. *De Div.*, 1, 17, 42. *Proverbial expression.*

Crambe repetita.—Cabbage served up again.
Juvenal. 7, 154.*

Cras credemus, hodie nihil.—To-morrow we will believe, to-day not at all.

Credat Judæus Apella, non ego.—Let Apella, the Jew, believe that; I cannot.

Horace. *Sat.*, Book 5, 100.

Crede mihi bene qui latuit, bene vixit, et intra Fortunam debet quisque manere suam.
—Believe me, he who has lived in obscurity has lived well, and everyone ought to live within his own lot in life.

Ovid. *Tristia*, Book 3, 4, 25.

Crede mihi; res est ingeniosa dare.—Believe me, it is a clever thing to know how to give.

Ovid. *Amorum*, Book 1, 8, 62.

Crede quod habes, et habes.—Believe that you have it, and you have it. **Pr.**

Credebant hoc grande nefas et morte pïandum, Si juvenis vetulo non assurrexerat.

—They used to regard it as gross impiety and worthy to be expiated by death, if a young man did not rise at the presence of an elder.

Juvenal. *Sat.* 13, 54.

Credienti nulla procella nocet.—No storm hurts a man who believes.

Ovid. *Amorum*, Book 2, 11, 22.

Credere nil sapiens amat, omnia credere simplex;

Scilicet hic aliis credulus, ille sibi.

—The wise man loves to believe nothing; the simple man to believe all things. The latter is credulous to others; the former to himself.

W. G. Cole. *Sent up as an Exercise at Rugby, 1853 or 1854, with the title "Credula simplicitas."*

Credite, poster! —Believe it, posterity.

Horace. *Odes*, Book 2, 19, 2.

Credo pudicitiam Saturno rege moratam In terris.

—I imagine that in the reign of Saturn (the Golden Age) chastity lingered upon the earth.

Juvenal. *Sat.* 6, 1.

Credo quia absurdum.—I believe it because it is absurd. (**R. Burton**, *Anat. Melan.*, 1621, cites the saying as "Ideo credendum quod incredibile.") *Based upon Tertullian.*†

Credula res amor est.—Love is a credulous affair.

Ovid. *Heroides*, 6, 21; *Met.*, Book 7, 82.

Credula vitam

Spes fovet, ac melius cras fore semper ait.

—Credulous hope is kind to our life, and ever tells us that to-morrow will be better than to-day.

Tibullus. *Book 2, El.* 7, 1.

507b

Credunt plerique militaribus ingeniis subtilitatem deesse.—Many believe that subtlety is wanting in military genius.

Tacitus. *Agricola*, 9.

Crescentem sequitur cura pecuniam, Majorumque fames.

—Care follows increasing wealth, and the desire for greater things.

Horace. *Odes*, Book 3, 16, 17.

Crescit amor nummi quantum ipsa pecunia crescit.—The love of money grows as the money itself grows. **Juvenal.** *Sat.* 14, 139.

Crescit indulgens sibi dirus hydrops.—Self-indulging, the dreadful dropsy grows.

Horace. *Odes*, Book 2, 2, 13.

Crescit occulto velut arbor ævo Fama.

—Fame grows like a tree with hidden life.

Horace. *Odes*, Book 1, 12, 45.

Crescit scribendo scribendi studium.—The desire for writing grows with writing.

Erasmus.

Crescit sub pondere virtus.—Virtue grows under a burden. **Motto of Earl of Denbigh.**

Cressa ne careat pulchra dies nota.—Let not a day so fair be without its white chalk mark.

Horace. *Odes*, Book 1, 36, 10.

Creta an carbone notandi?—To be marked with white chalk or charcoal? (*i.e.* good or bad).

Horace. *Sat.*, Book 2, 3, 246.

Cretizandum cum Crete.—We must be Cretans with the Cretans (*i.e.* liars with liars).

Pr.

Crimen læsæ majestatis.—The crime of high treason (*lit.* injured majesty).

Law.*

Crimen quos inquinat æquat.—Crime equalises those whom it contaminates.

Pr.

Crimina qui cernunt aliorum, non sua cernunt. Hi sapiunt aliis, desipiuntque sibi.

—Those who detect the faults of others, do not detect their own. These are wise on others' behalf, and foolish on their own.

Crimine ab uno

Disce omnes.

—From one example of their villainy judge them all. **Virgil.** *Æneid*, 2, 65.

Cruci dum spiro fido.—While I breathe I trust in the cross. **Motto.**

Crudelem medicum intemperans æger facit.—An unruly patient makes a harsh physician. **Publius Syrus.**

Crudelis est in re adversa objurgatio.—Blame in ill-fortune is cruel. **Publius Syrus.**

Crudelis ubique

Luctus, ubique pavor, et plurima mortis imago.

—Everywhere cruel lamentation, everywhere consternation, and death in very numerous shapes. **Virgil.** *Æneid*, Book 2, 369.

* See Greek Proverb, p. 470a.

† See "Certum est," p. 502b.

* See "Læsæ majestatis," p. 563b.

Crudelitas vestra gloria est nostra.—Your cruelty is our glory.

Tertullian. *Ad Scapulam*, 4.

Crux criticorum.—The difficulty of the critics.

Crux medicorum.—The difficulty of the physicians? **Pr.**

Cui bono? *—For whose advantage?

(Quoted as a maxim of **Lucius Cassius**, whose expression was "Cui bono fuerit?")

Cicero. *Pro Milone* 12.

Cui des videto.—See (*i.e.* be careful) to whom you give. **Dion Cato.** *Brev. Sent.* 23.

Cui famulatur maximus orbis, Diva potens rerum, domitrixque pecunia fati.—Money, to whom the great world is servant, the potent goddess of mortal affairs, and the controller of fate.

Cui lecta potenter erit res, Nec facundia deseret hunc, nec lucidus ordo.—He who has chosen a subject according to his power, will want neither suitable language nor lucid arrangement.

Horace. *De Arte Poetica*, 40.

Cui licet quod majus, non debet quod minus est non licere.—When a greater right belongs to a man, the lesser right ought to be included. **Law.**

Cui malo?—To whose hurt is it?

Cui malus est nemo, quis bonus esse potest?—To whom no one seems bad, can anyone appear good? **Martial.** 12, 82.

Cui mens divini, atque os Magna sonaturum, des nominis hujus honorem.—To him of diviner mind and whose lips can utter great things, you may give the honour of this name (of poet).

Horace. *Sat.*, Book 1, 4, 43.

Cui non conveniat sua res, ut calceus olim, Si pede major erit, subvertet, si minor, uret.—As at times a shoe, if larger than the foot, will cause its owner to fall, if too small, will gall him, so is it with him whose business is not in accordance with his inclination.

Horace. *Ep.*, Book 1, 10, 42.

Cui placet alterius, sua nimirum est odiorum.—When another's lot is what a man fancies, his own is certain to be a cause of dislike to him. **Horace.** *Ep.*, Book 1, 14, 11.

Cui placet, obliviscitur; cui dolet, meminit.—He who is pleased, forgets his cause of pleasure; he who is grieved remembers his cause of grief. **Pr.**

* There was an ancient Roman lawyer, of great fame in the history of Roman jurisprudence, whom they called Cui Bono, from his having first introduced into judicial proceedings the argument, "What end or object could the party have had in the act with which he is accused?"—**Burke:** *Impeachment of Warren Hastings*, 1794.

Cui plus licet quam par est, plus vult quam licet.—He to whom more is allowed than is reasonable, desires more than is allowable. **Publilius Syrus.**

Cui prodest scelus, is facit.—He has done the crime to whom it was of advantage. **Seneca.**

Cuiusque aliquid quid concedit, concedere videtur et id, sine quo res ipsa esse non potest.—He who grants anything to another person, is supposed also to grant that without which the thing itself cannot exist. **Law.**

Cuique suum.—To each one his own.

Cuius dolori remedium est patientia.—Patience is a remedy for every suffering. **Publilius Syrus.**

Cujus est solum, ejus est usque ad coelum.—He who has the soil owns the property up to the very sky. **Law.**

Cujus vita despicitur, restat ut ejus prædicatio contemnatur.—When a man's life is despisable, it follows that his preaching also is despised. **St. Gregory.**

Cujus vulturis hoc erit cadaver.—To what vulture shall this carcase be given? **Martial.** *Epig.* 6, 62.

Cujuslibet rei simulator atque dissimulator.—Both a pretender and a dissembler in any matter. **Sallust.** *Catiline*, 5, 4.

Cujusvis hominis est errare; nullius nisi insipientis in errore perseverare.—It is the nature of every man to err, but of none but a fool to persevere in error.*

Cicero. *Phil.*, 12, 2.

Culpa sua damnum sentiens, non intelligitur damnum pati.—He who sustains a loss by his own fault is not considered to have suffered any damage. **Law.**

Culpam poena premit comes.—Punishment is a close attendant on guilt.

Horace. *Odes*, Book 4, 5, 24.

Cum corpore et una Crescere sentimus; pariterque senescere mentem.

—We feel the mind growing with the body, and equally aging with it.

Lucretius. *De Rerum Nat.*, 3, 446.

Cum duplicantur lateres, venit Moses.—When the tale of bricks is doubled, then comes Moses. **Mediæval Pr.**

Cum feriant unum, non unum fulmina terrent.—When the thunderbolts strike one man, it is not one man only whom they fill with terror.

Ovid. *Ep. ex Pont.*, Book 3, 2, 9.

* Humanum fuit errare, diabolicum est per animositatem in errore perseverare.—It was human to err; it is devilish to remain in error by wilfulness.—**St. Augustine:** *Sermon*, 164, 14.

Cum fortuna manet, vultum servatis, amici ;
Cum cedit, turpi vertitis ora fuga.
—Whilst fortune lasts, friends, you countenance ; when she breaks down, you turn away your faces in base flight.

Petronius Arbiter.

Cum frueris felix quæ sunt adversa caveto.—When you are fortunate beware of adversity.
Cato.

Cum grano salis.—With a grain of salt.

Pr. See "Addito," etc.

Cum moritur dives concurrunt undique cives ;
Pauperis ad funus vix est e millibus unus.
—When a rich man dies the citizens gather from all parts, but at a poor man's funeral there is scarcely one man present out of thousands.
Mediaeval.

Cum multis aliis quæ nunc perscribere longum est.—With many other matters which it would now be tedious to write about fully.
Pr. (A hexameter.)

Cum pare contendere, anceps est ; cum superiore, furiosum ; cum inferiore, sordidum.
—To strive with an equal is a doubtful thing to do ; with a superior, a mad thing ; with an inferior, a vulgar thing.

Seneca. De Ira, 2, 34, 1. (Quoted by Chaucer, *Melibeus*, sec. 46.)

Cum sol non solito lumine riserit.—When the sun smiled with unaccustomed light.

Matthew Casimir Sarbielevus (b. 1595 ; d. 1645), Book 1, Ode 2.

Cum surges abitura domum, surgemus et omnes.—When you rise to go home we also will all rise to go.

Ovid. Amorum, Book 1, 4, 55.

Cum tabulis animum censoris sumet honesti.—Let him, with his tablets, assume the disposition of an honest critic (or satirist).

Horace. Ep., Book 2, 110.

Cum tacent clamant.—When they hold their tongues they cry out (i.e. their silence is eloquent).
Cicero. In Catilinam, 1, 8.

Cum ventis litigare.—To strive with the winds.
Petronius Arbiter. 83.

Cum vitia prosunt, peccat qui recte facit.—When evil is advantageous he errs who does rightly.
Publilius Syrus.

Cuncta in cineres gravis intulit hora
Hostilisque dies ; nobis meminisse relictum.
—The grievous hour and the hostile day have brought all to ashes ; to have remembered was left to us.
Statius. Sylvarum, Bk. 2, 1, 54.

Cunctando restituit rem.—He restored matters by delay. (Applied to Fabius, surnamed Cunctator.)

Ennius. (As cited by Cicero, De Sen., 4.)

Cuncti adsint, meritaque expectent præmia palmæ.—Let all be present and expect the rewards of the deserved palm-branch.

Virgil. Æneid, Book 5, 70.

Cunctis potest accidere quod cuivis potest.—That may happen to all which can happen to one.
Publilius Syrus.

Cunctis servatorem liberatoremque acclamantibus.—All hailing him as saviour and deliverer.
Livy. 34, 50.

Cupias non placuisse nimis.—Desire not to have pleased over much.
Martial.

Cupidine humani ingenii, libentius obscura creduntur.—By the eagerness of the human mind things which are obscure are more easily believed.
Tacitus. Hist., 1, 22.

Cupido dominandi cunctis affectibus flagrantior est.—The desire to rule is more vehement than all the passions.
Tacitus. Annals, Book 15, 53.

Cur ante tubam tremor occupat artus ?—Why does trembling seize the limbs before the trumpet sound ?
Virgil. Æneid 11, 424.

Cur in theatrum Cato severe venisti ?

An ideo tantum veneras, ut exires ?

—Why, severe Cato, did you come to the theatre ? Did you only come then that you might go away ? (On Cato having left the theatre on the occasion of the licentious Floralia.)
Martial. Epig., Book 1, 1, 3.

Cur me querelis exanimas tuis ?—Why do you exhaust me with your complaints ?

Horace. Odes, Book 2, 7, 1.

Cur nescire, pudens prave, quam discere malo ?—Why, perversely modest, do I prefer to be ignorant rather than to learn ?

Horace. De Arte Poetica, 88.

Cur non, ut plenius vitæ conviva, recedis,
Æquo animoque capis securam, stulte, quietem ?

—Fool, why do you not, like a guest satiated with life, retire, and with calm mind take your perfect rest ?

Lucretius. De Rerum Nat., 3, 951.

Cura ducum fuerant olim regumque poetæ.—Poets were formerly the care of leaders and kings.

Ovid. Ars Amat., Book 3, 405.

Cura pii dis sunt, et qui coluere coluntur.—The pious are the care of the gods, and those who have honoured the gods are honoured.

Ovid. Met., Book 8, 725.

Cura ut exacte scribas, potius quam multa.—Be careful that you write accurately rather than much.

Erasmus. Philodoxus.

Cura ut valeas.—Be careful of your health.
Cicero. Ep. 7, 5 (et passim).

Curae leves loquuntur, ingentes stupent.—Light troubles speak ; immense troubles are silent.
Seneca. Hipp., Act ii., sc. 3, l. 607.

Curatio funeris, conditio sepulturæ, pompa exsequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.—The care of funeral, the manner of burial, the pomp of obsequies are rather a consolation to the living than of any service to the dead.

St. Augustine. Civitas Dei, 1, 12.

Curia advisare vult.—The court desires to consider. **Law.**

Curia pauperibus clausa est; dat census honores.—The Senate-house is closed to the poor; fortune gives honours.

Ovid. Amorum, 3, 3, 55.

Curiosa felicitas.—A careful happiness of style. **Petronius Arbiter. 118, 5.**

Curiosis fabricavit inferos.—He fashioned hell for the inquisitive.

St. Augustine. (Adapted.)*

Curiosus nemo est quin sit malevolus.—There is no inquisitive person who is not also ill-natured. **Plautus. Stichus, Act ii. 1.**

Currente calamo.—With a flowing pen. **Pr.**

Currenti calcar addere.—To spur one who is running. **Pr.**

Curva trahit mites, pars pungit acuta rebelles.—The curved end draws those whom the sharp end repels the unruly.

Old inscription on crosiers.

Curva trahit, quos virga regit, pars ultima pungit.—The curved part draws those whom the rod rules, and the end repels. **Id.**

Custos morum.—The guardian of morals.

Cutis vulpina consuenda est cum cute leonis.—The fox's skin should be sewn with that of the lion; cunning and strength should go together. **Pr. See under Miscellaneous.**

Da fidei, quæ fidei sunt.—Give to faith the things which belong to faith.

Francis Bacon. Advancement of Learning, Book 2.

Da juranti veniam.—Pardon the swearer; forgive the oath. **Pr.**

Da locum melioribus.—Give place to your betters. **Terence. Phormio, iii. 2, 37.**

Da mihi castra sequi.—Give me a life of war. **Lucanus. Pharsalia, Book 2, 348.**

Da mihi hodiernum, tu sume crastinum.—Give me to-day, and take you to-morrow.

Maxim condemned by St. Chrysostom.

Da mihi mutuum testimonium.—Give me your testimony in exchange for mine.

Cicero.

Da mihi polentam et aquam et cum Jove ipso de felicitate contenderim.—Give me barley meal and water and I will rival Jove himself in happiness.

Saying of Epicurus. (Quoted in similar words by Seneca, Epist., 110.)

Da, precor, ingenio præmia digna meo.—Give, I pray, rewards worthy of my ability.

Ovid. Tristia, Book 3, 11, 50.

* Founded on Book 11, ch. 12, of the *Confessions*, where Augustine quotes an unnamed person as having jokingly used a similar expression, "Alta, inquit, scrutantibus gehennas parabat." (God prepared hell, he said, for those who are inquisitive about high things.)

Da spatium, tenuem moram; mala cuncta ministrat Impetus.

—Allow time and moderate delay; haste administers all things badly.

Statius. Thebaidos, Book 10, 704.

Da spatium vitæ, multos da, Jupiter, annos.—Give us length of life, O Jupiter, give us many years. **Juvenal. Sat. 10, 188.**

Da veniam culpæ.—Pardon the fault.

Ovid. Heroides, 7, 105.

Da veniam lacrymis.—Pardon these tears. **Pr.**

Dabit Deus his quoque finem.—To these also God will give an ending.

Virgil. Æneid, 1, 199.

Damna minus consueta movent.—Losses to which we are accustomed affect us less. **Pr.**

Damnant quod non intelligunt.—They condemn what they do not understand.

Quintilian. 10, 1, 26.

Damnosa hereditas.—A ruinous inheritance.

Damnosa quid non imminuit dies?—What is there that injurious time does not lessen? **Pr.**

Damnum absque injuria.—Loss without [illegal] injury. **Law.**

Damnum appellandum est cum mala fama lucrum.—Gain accompanied by ill report may be called loss. **Publius Syrus.**

Dantur opes nulli nunc nisi divitibus.—Power is nowadays given to none but the rich. **Martial.**

Dapes inemptas apparet.—He brings out dainties unbought (*i.e.* the produce of his own land). **Horace. Epod., 2, 48.**

Dapibus supremi Grata testudo Jovis.

—The lyre is welcome at the feasts of supreme Jupiter. **Horace. Odes, Book 1, 22, 13.**

Dare fatis vela.—To give the sails to fate; to sail where fate directs.

Virgil. Æneid, 3, 9.

Dat Clemens hiemem; dat Petrus ver cathedratus;

Æstuat Urbanus; autumnat Bartholomæus. —Clement (Nov. 23) gives the winter; Peter of the Chair (Feb. 22) gives the spring; Urban (May 25) brings summer; Bartholomew (Aug. 24) the autumn.

W. Lindewood (d. 1446).

Dat Deus immiti cornua curta bovi.—God gives short horns to the savage ox. **Pr.**

Dat enim Dominus ibi benedictionem suam, ubi vasa vacua invenerit.—For the Lord gives his blessing even where he has found empty vessels.

Thomas Kempis. De Imit. Christi, Book 4, 15, 3.

511a

Dat sape Deus in uno brevi momento, quod longo negavit tempore.—For God often gives in one brief moment that which he has for a long time denied.

Thomas Kempis. *De Imit. Christi*, Book 4, 15, 1.

Dat inania verba,
Dat sine mente sonum.
—He utters empty words, he utters sound without mind. **Virgil.** *Æneid*, 10, 639.

Dat veniam corvis, vexat censura columbas.
—He pardons the ravens, but storms at the doves. **Juvenal.** *Sat.* 2, 63.

Data fata secutus.—Following the fate assigned to him. **Virgil.** *Æneid*, 1, 382.

Data tempore prosunt
Et data non apto tempore vina nocent.
—Given at the proper time wine is good, but given at an unfitting time it is injurious. **Ovid.** *Rem. Am.*, 132.

Date et dabitur vobis.—Give, and it shall be given to you. **Vulgate.** *St. Luke* 6, 38.

Date obolus Belisario.—Give an obolus (= about 1½d.) to Belisarius (a general reduced to beggary).

Datur ignis, tametsi ab inimicis petas.—Fire is given even though you ask it from enemies. (This refers to the superstition that it was unlucky to refuse fire.) **Plautus.** *Trinummus*, iii. 2, 53.

Davus sum, non Œdipus.—I am plain Davus, not Œdipus (the solver of riddles). **Terence.** *Andria*, i. 2, 23.

De alieno corio liberalis.—Liberal with another man's leather. **Pr.**

De asini umbra disceptare.—To dispute about an ass's shadow. **Pr.**

De calceo sollicitus, et pedem nihil curans.—Anxious about the shoe, and caring nothing about the foot. **Pr.**

De die in diem.—From day to day.

De duobus malis, minus est semper eligendum.—Of two evils the lesser is always to be chosen.

Thomas Kempis. *De Imit. Christi*, Book 3, 12, 2.

De facto.—In point of fact; by right of the fact.

De fumo disceptare.—To dispute about smoke. **Pr.**

De gustibus non disputandum.—There is no disputing about tastes. **Pr.**

De heretico comburendo.—Title of writ against a convicted heretic, who could thereupon be burnt. **Law.**

De hoc multi multa, omnes aliquid, nemo satis.—Concerning this many have said much, all something, no one enough. **Pr.**

511b

De inimico non loquaris male, sed cogites.—Do not speak ill of an enemy, but think it. **Publilius Syrus.**

De jure.—By right; by law.

De lana caprina.—About goats' wool (*i.e.* a worthless subject).

Pr. (*Horace. Ep.*, 1, 18, 15; *et al.*)

De male quæsitis vix gaudet tertius heres.—That which is ill-gotten a third heir hardly ever enjoys.*

Apparently a proverbial saying; quoted in Walsingham's "*Historia Anglicana*" (c. 1422). See also *Ovid, Amores*, 1, 10, 48.—"*Non habet eventus sordida præda bonos*" (*Evil booty does not bring good luck*).

De medietate linguæ.—Of a moiety of languages. (Said of a jury or tribunal half-composed of foreigners.) **Law.**

De minimis non curat lex.—The law does not concern itself about trifles.† **Law.**

De missa ad mensem.—From the mass to the table.

Rabelais ("*Pantagruel*," Book 3, ch. 15) calls this "a proverb of the cloister," referring to the alleged gluttony and idleness of monks.

De morte hominis nulla est cunctatio longa.—No delay (in law) is long concerning the (decision as to the) death of a man. **Law.**

De mortuis nil nisi bonum.—Of the dead nothing but what is good. **Pr.**

According to *Plutarch* it was a law of *Solon* that men must not speak ill of the dead.—*Vide* "*Life of Solon*."—See *Greek*, p. 479b.

De motu proprio.—Of one's own motion (spontaneously). **Pr.**

De multis grandis acervus erit.—Out of many things a great heap will be formed. **Ovid.** *Rem. Am.*, 424.

De nihilo nihil, in nihilum nil posse reverti.—From nothing nothing can proceed, and nothing can be reduced into nothing.

Persius. *Sat.* 3, 84.

De non apparentibus et non existentibus est eadem ratio.—As to things which do not appear, the conclusion is the same as to things which do not exist. **Coke.**

De omni re scibili et quibusdam aliis.—About everything knowable and certain other things.

Giovanni Pico, Duke of Mirandola (1463–94).

De profundis.—From the depths. **Vulgate.** *Ps.* 129.

De propaganda fide.—For propagating the faith.

* See under Proverbs: "Ill-got, ill-spent."

† *Cicero* in *De Nat. Deorum* says: "Nec in regnis quidem reges omnia minima curant." See also "*Magna dii curant*," p. 570a.

De publico est elatus.—He was buried at the public cost. **Livy.** 28, 28.

Dea certe.—Oh! a goddess without a doubt. **Virgil.** *Æneid*, 1, 328.

Debemur morti nos nostraque.—We and our works are a debt due to death.

Horace. *De Arte Poetica*, 63.

Debetis velle quæ velimus.—You ought to wish as we wish.

Plautus. *Amphitruo*, *Prol.* 39.

Deceptum risi, qui se simulabat amare;

In laqueos anceps decideratque suos.—I have laughed at the mistaken man who made a pretence that he was in love; and the fowler has fallen into his own snares.

Ovid. *Rem. Am.*, 501.

Decet affectus animi neque se nimium erigere nec subjicere serviliter.—The passions of the mind should be neither over-elated nor abjectly depressed.

Cicero.

Decet imperatorem stantem mori.—It becomes an emperor to die standing (*i.e.* "in harness").

Vespasian. (*Suetonius: Vesp. Aug.*, 24.)

Decet verecundum esse adolescentem.—It becomes a young man to be modest.

Plautus. *Asinaria*, *Act v.* 1, 6.

Decies repetita placebit.—Ten times repeated it will please.

Horace. *De Arte Poetica*, 365.

Decipies alios verbis vultuque benigno,

Nam mihi jam notus dissimulatur is.—You may take in others with your words and your pleasing countenance, for to me you are already known as a deceiver.

Martial. *Epig.*, *Book 4*, 89, 9.

Decipimur specie recti.—We are deceived by the appearance of right.

Horace. *De Arte Poetica*, 25.

Decori decus addit avito.—He adds honour to ancestral honour.

Pr.

Decorum ab honesto non potest separari.—What is right cannot be separated from what is glorious.

Cicero. (*Adapted from De Off.*, 1, 27.)

Dedecet philosophum abjicere mentem.—It ill becomes a philosopher to be cast down in mind.

Cicero.

Dedecus ille domus sciet ultimus.—He (the husband) will be the last to know of the dishonour of his house.

Juvenal. *Sat.* 10, 342.

Dediscit animus sero qui didicit diu.—The mind is slow in unlearning what it has been long in learning.

Seneca. *Troades*, 631.

Dedit hoc providentia hominibus munus, ut honesta magis juvarent.—Providence has given to men this gift that things which are honest are also the most advantageous.

Quintilian. *Inst. Orat.*, 1, 12.

Defectio virium adolescentiæ vitis efficitur sapius quam senectutis.—Decay of strength is oftener effected by the faults of youth than of age.

Cicero. *De Senect.*, 9, 29.

Defendit numerus junctæque umbone phalanges.—Number is their defence, and their battle array ranged as a shield.

Juvenal. *Sat.* 2, 46. (*See "Deperdit."*)

Deferar in vicum vendentem thus et odores, Et piper, et quicquid chartis amicitur ineptis.—I (*i.e.* my writings) shall be consigned to that part of the town where they sell incense, and scents, and pepper, and whatever is wrapped up in worthless paper.

Horace. *Ep.*, *Book 2*, 1, 269.

Defleri magis, quam defendi possunt.—These things are to be lamented rather than to be defended.

Tacitus. *Annals*, 1, 58.

Deformis, Afer,

Omnino nihil est ardelione sene.

—There is nothing in the world, Afer, more unseemly than an aged busybody.

Martial. *Epig.*, *Book 4*, 79.

Degeneres animos timor arguit.—Fear argues ignoble minds.

Virgil. *Æneid*, 4, 13.

Delatores, genus hominum publico exitio repertum.—Informers, a class of men invented to be the public ruin.

Tacitus. *Annals*, *Book 4*, 30.

Delegata potestas non potest delegari.—Power delegated cannot be further delegated.

Coke.

Delegatus non potest delegare.—The delegate cannot delegate.

Law.

Quoted in this form by Burke: Imp. of Hastings, 1794.

Delenda est Carthago.—Carthage must be destroyed.*

Cato Major.

Deleo omnes dehinc ex animo mulieres.

Tædet quotidianarum harum formarum.

—From henceforth I blot all women out of my mind. I am sick of these everyday beauties.

Terence. *Eunuch.*, 2, 3, 5.

Delere licebit

Quod non edideris; nescit vox missa reverti.—It will be practicable to blot written words which you do not publish; but the spoken word it is not possible to recall.†

Horace. *De Arte Poetica*, 389.

Deliberando sæpe perit occasio.—Opportunity is often lost by pausing.

Pr.

Deliberandum est diu quod statuendum est semel.—That which is to be established once for all should be considered long.

Publius Syrus.

* He (Cato) never gave his opinion in the Senate upon any other point whatever, without adding these words, "And, in my opinion Carthage should be destroyed."—*Phalaris: Life of Cato the Censor.*

† See "Litera scripta manet," p. 567a.

513a

Deliberare utilia mora est tutissima.—It is the safest of delay to deliberate about things which are useful.
Pubilius Syrus.

Deliberat Roma, perit Saguntum.—Rome deliberates, Saguntum perishes.

Pr. Founded on *Livy*, 21, 7.

Deliciæ illepidæ atque inelegantes.—Ungraceful and inelegant pleasures.

Catullus. (*Adapted from Carm.* 6, 1 and 2.)

Deliciæ populi, quæ fuerant domini.—What had been the delights of the lord are now the delights of the people. (Spoken of land given to the public use.)

Martial. *De Spectaculis*, 2, 12.

Deligas tantum quem diligas.—Choose such a man as you can love.
Pr.

Deliramenta doctrinæ.—The mad delusions of learning.
Pr.

Delirant reges, plectuntur Achivi.—Kings go mad, the Greeks suffer.

Horace. *Epist.*, Book 1, 2, 14.

Delphinum sylvis appingit, fluctibus aprum.—He paints a dolphin in the woods, a boar in the waves.
Horace. *De Arte Poetica*, 30.

Demens

Judicio vulgi, sanus fortasse tuo.

—Mad in the judgment of the mob, sane, perhaps, in yours.
Horace. *Sat.*, Book 1, 6, 97.

Demon te nunquam otiosum inveniat.—Let the devil never find thee unemployed.
Jerome.

Dens Theonina.—A calumniating disposition.

Horace. *Ep.*, Book 1, 18, 82. (*Theon was a satirical poet.*)

Deo favente.—God favouring.

Deo gratias.—Thanks to God.

Deo ignoto.—To the unknown God. ("Ignoto Deo" in Vulgate. *Acts* 17, 23.)

Deo juvante.—God helping.

Erasmus (*et al.*).

Deo optimo maximo.—To God the best and greatest.
Inscription on Monuments, etc.

Deo volente.—God willing.

Deos absentes testes memoras?—Do you remember that the gods, though absent, are witnesses?
Plautus. *Mercator.*

Deperdit numerus.—The number (of his friends) was fatal to him.

The maxim of the wise, according to C. C. Cotton ("Lacon."), as opposed to "De-fendit numerus" (q.v.), "the maxim of the foolish."

Deperdit miserum est.—It is grievous to be caught.
Horace. *Sat.*, Book 1, 2, 134.

Depressus extollor.—Having been brought low, I am raised up.
Motto.

Derisuri non spectaturi sedent.—They take B.Q.

513b

their seats intending to scoff and not to look on.

Phædrus. *Fab.*, Book 5, 5, 26.

Derivativa potestas non potest esse major primitiva.—Power delegated cannot exceed that which was its origin.
Law.

Desiderantem quod satis est, neque

Tumultuosum sollicitat mare, . . .

Non verberatæ grandine vineæ,

Fundusque mendax.

—Him, who desires what is enough, neither the raging sea disturbs, nor the vineyards smitten with hail, nor a disappointing farm.

Horace. *Odes*, Book 3, 1, 25.

Designatio unius est exclusio alterius.—The specifying of the one implies the exclusion of the other.
Coke.

Desine fata Deum flecti sperare precando.—Cease to hope that the gods' decrees are to be changed by prayer.
Virgil. *Æneid*, 6, 376.

Desine jam tandem, precibusque inflectere nostris.—O give way at length, and yield to our prayers.
Virgil. *Æneid*, 12, 800.

Desinit in piscem mulier formosa superne.—A beautiful woman in the upper part of the body, she ends as a fish.

Horace. *De Arte Poetica*, 5.

Desperatio facit monachum.—Despair makes the monk.

Quoted as a saying by Burton: Anat. Melan.

Destitutus ventis remos adhibe.—When the winds fail, take to the oars.
Pr.

Desunt cætera.—The remainder is wanting.
Pr.

Desunt inopiæ multa, avaritiæ omnia.—Poverty wants many things, avarice all things.
Pr.

Desunt nonnulla.—Some portions are wanting.
Pr.

Deteriores omnes sumus licentia.—We are all made the worse by licence.

Terence. *Heautontimorumenos*, iii. 1, 74.

Detur digniori.—Let it be given to the more worthy.
Pr.

Detur dignissimo.—Let it be given to the most worthy.
Pr.

Detur pulchriori.—Let it be given to the more beautiful.

Inscription on the apple of discord.

Deum cole, regem serva.—Reverence God, serve the king.
Motto.

Deum colit qui novit.—He who has known God reverences him.
Seneca. *Ep.*, 95.

Deus avertat.—God forbid.

Deus det [nobis pacem].—May God give [us peace].*

Ancient form of grace after meat.

* See Rabelais, *Pantagruel* (1533), ch. 16: "Il sceut toutes les rues comme son Deus det." (He knew all the streets like his "Deus det.")

Deus est mortali juvare mortalem, et hæc ad æternam gloriam via.—It is godlike for mortal to assist mortal; and this is the way to eternal glory.
Pliny the Elder.

Deus ex machina.—A god from some artificial or mechanical contrivance.*

Deus hæc fortasse benigna Reducet in sedem vice.
—God perchance will by a happy change restore these things to a settled condition.
Horace. Ep., 13, 7.

Deus id vult.—God wills it.
Crusaders' War Cry before Jerusalem.

Deus misereatur nobis.—God be merciful to us.
Vulgate. Ps. 67, 1.

Deus nobis hæc otia fecit.—God has made this repose for us.
Virgil. Eclogues, 1, 6.

Deus propitius esto mihi peccatori.—God be merciful to me a sinner.
Vulgate. St. Luke 18, 13.

Deus scitur melius nesciendo.—God is best known in not knowing Him.†
St. Augustine. De Ordine, 2, 16.

Dextra mihi Deus.—My right hand is to me as a god.
Virgil. Æneid, 10, 773.

Dextro tempore.—At a lucky time.
Horace. Sat., Book 2, 1, 18.

Dextrum Scylla latus, lævum implacata Charybdis.—Scylla is on the right hand side, and inappeasable Charybdis on the left.
Virgil. Æneid, 3, 420.

Di bene fecerunt, inopis me quodque pusilli Finxerunt animi, raro et perpauca loquentis.
—The gods have done well, and have made me of a poor and feeble mind in everything, and one who speaks seldom and very few words.
Horace. Sat., Book 1, 4, 17.

Di faciant laudis summa sit ista tuæ.—May the Gods grant that this may be the highest point of your glory (*i.e.* the end of your achievements).

Ovid. Heroides, Ep., 2, 66. (Quoted in *Shakespeare's "Henry VI," Part 3, Act i. 3.*)

Di faciles, peccasse semel concedite tuto : Id satis est. Pœnam culpa secunda ferat.
—Indulgent gods, grant me to sin once with impunity. That is sufficient. Let a second offence bear its punishment.

Ovid. Amorum, Book 2, 14, 43.

Di immortales ! homini homo quid præstat ! stulto intelligens
Quid interest !

* See Greek proverb (p. 472b).

† "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess without confession that his glory is inexplicable, his greatness above our capacity and reach."—*Hooker: Ecclesiastical Polity, Book 1, ch. 2, 3.*

—Immortal gods ! how one man excels another man ! What a difference there is between a clever man and a fool !

Terence. Eunuchus, ii. 2, 1.

Di nos quasi pilas homines habent.—The gods treat us men like balls.

Plautus. Capteivi, Prol., 22.

Di, talem terris avertite pestem.—Ye gods, avert such a scourge from the earth.

Virgil. Æneid, 3, 620.

Di tibi, Demea, omnes semper omnia optata adherant.—May all the gods, Demea, always give you all things that you desire.

Terence. Adelphi, v. 19, 21.

Di tibi dent annos ! a te nam cætera sumes ; Sint modo virtuti tempora longa tuæ.

—The gods give thee years ! for you will derive from yourself all else you need ; only may there be length of time given to your virtue.

Ovid. Ep. ex Pont., Book 2, 1, 54.

Di tibi omnes id, quod es dignus, dunt.
—May all the gods give you that [misfortune], since you deserve it.

Terence. Phormio, iii. 2, 34.

Diaboli virtus in lumbis est.—The virtue of the devil is in the loins.

St. Jerome. Contra Jovinen, 2, 1, 2 (p. 72, ed. Basle, 1537).

Dic mihi, cras istud, Postume, quando venit ?—Tell me, Postumus, when does that to-morrow of yours come ?

Martial. Epig., Book 5, 59.

Dic mihi quod feci, nisi non sapienter amavi.
—Tell me what have I done, except that I have loved not wisely.

Ovid. Heroides, 2, 27.

Dic mihi, si fias tu leo, qualis eris.—Tell me, if you were turned into a lion, what sort of one would you be ?

Martial.

Dicam insigne, recens, adhuc Indictum ore alio.

—I will speak something notable, new, and hitherto unsaid by any other mouth.

Horace. Odes, Book 3, 25, 7.

Dicenda tacenda locutus.—Saying things which should be said, and things on which silence should be kept.

Horace. Ep., Book 1, 7, 72.

Dicenda tacendaque calles.—You are skilled in knowing what to say and what not to say.

Persius. Sat. 4, 5.

Dicere quæ puduit, scribere jussit amor.—What I was ashamed to say, love has bidden me write.

Ovid. Heroides, 4, 10.

Dicique beatus

Ante obitum nemo supremæque funera debet.
—Before he is dead and buried no one ought to be called happy.

Ovid. Metam., Book 3, 136.

Dicite, pontifices, in sacro quid facit aurum ?
—Say, ye priests, what does gold do in the sacred place (*i.e.* in the temple) ?

Persius. Sat. 2, 69.

Dico tibi verum, libertas optima rerum ;
 Nunquam servili sub nexa vivito fili.
 —I tell you true, liberty is the best of all
 things ; never live beneath the noose of a servile
 halter.

Mediaeval Pr. Used by Sir Wm. Wallace
 (1270 ?—1305).

Dicta docta pro datis.—Smooth words in
 place of gifts. **Plautus.** *Asinaria*, Act iii.

Dicta et facta.—Said and accomplished (i.e.
 done as soon as said).

Terence. *Eunuchus*, v. 4, 19.

Dicta fides sequitur.—Trust follows his
 words. **Ovid.** *Fast.*, Book 6, 55.

Dicta tibi est lex.—The law is laid down to
 you. **Horace.** *Ep.*, Book 2, 2, 18.

Dictis facta suppetant.—Let deeds corre-
 spond with words.

Plautus. *Pseudolus*, Act i. 1.

Dictum de dicto.—A report founded on a
 report.

Dictum sapienti sat est.—A word to the wise
 is sufficient.*

Plautus. *Persa* iv. 7, 19 (see "*Verbum
 sapienti*").

Dies artificialis.—A day consisting of from
 sunrise to sunset. **Law.** *Coke on Littleton*.

Dies datus.—A day appointed. **Law.**

Dies diem docet.—Day teaches day.
Pr. See "*Discipulus*."

Dies dolorem minuit.—Day lessens grief.
Pr.

Dies Dominicus non est juridicus.—Sunday
 is not a day in law. **Coke.**

Dies faustus (or infaustus).—A lucky (or
 unlucky) day.

Dies iræ, dies illa,
 Sæclum solvet in favilla.
 —O day of wrath ! O that day ! The world
 shall dissolve in ashes.

*Ancient Monastic Chant from the Romish
 Office of the Dead.*

Dies naturalis.—A day of twenty-four hours.
Law. *Coke on Littleton*.

Dies, ni fallor, adest, quem semper acerbum,
 Semper honoratum, sic Di voluistis, habebō.
 —Unless I mistake, the day is at hand which
 I shall always regard as a day of sorrow, al-
 ways a day to be honoured, so have you willed
 it, O gods. **Virgil.** *Æneid*, 5, 49.

Dies non.—A day not reckoned as a day.
Law.

Dies si in obligationibus non ponitur, præ-
 sente die debetur.—If no day is fixed in obli-
 gations, the debt is due on the present day.
Law.

Dies solemnes.—Holy days.

Difficile est crimen non prodere vultu.—It
 is difficult not to betray crime by the coun-
 tenance. **Ovid.** *Metam.*, Book 2, 447.

Difficile est, fateor, sed tendit in ardua
 virtus.—It is difficult, I confess, but courage
 exerts itself in difficulties.

Ovid. *Ep. ex Pont.*, Book 2, 2, 113.

Difficile est longum subito deponere amorem.
 —It is difficult suddenly to lay aside an old
 passion.

Catullus. *Carmen*, ad se ipsum, 76, 13.

Difficile est mutare animum, et si quid est
 penitus insitum moribus, id subito evellere.—
 It is a difficult thing to change the disposition,
 and if there is anything deeply engrained in
 our nature to suddenly pluck it out.

Cicero. *Epist.*, ad Quintum, 1, 1, 13.

Difficile est proprie communia dicere.—It is
 difficult to speak commonplaces effectively.

Horace. *De Arte Poetica*, 128.

Difficile est satiram non scribere.—It is
 difficult not to write satire.

Juvenal. *Sat.* 1, 30.

Difficile est tristi fingere mente jocum.—It
 is difficult to fashion a jest with a sad mind.

Tibullus. *Book 3, Eleg.* 7, 2.

Difficilem oportet aurem habere ad crimina.
 —It is right to give a tardy hearing to calum-
 nies. **Publilius Syrus.**

Difficilia quæ pu'chra.—The beautiful is
 difficult of attainment. **Pr.**

Difficilis, facilis, jucundus, acerbus es idem ;
 Nec tecum possum vivere, nec sine te.

—You are at the same time difficult, easy,
 pleasant, sour ; nor can I live with you or
 without you. **Martial.** *Epig.*, Book 12, 47.

Difficilis in otio quies.—Tranquillity is dif-
 ficult of attainment in leisure. **Pr.**

Difficilis, querulus, laudator temporis acti,
 Se puero.

—Hard to please, full of complaints, praiser
 of the days past, when he was a boy.*

Horace. *De Arte Poetica*, 173.

Difficilius est temperare felicitati, qua te non
 putes diu usurum.—It is more difficult to be
 moderate in pleasure which you think you will
 not enjoy for long.

Tacitus. *Hist.*, Book 2, 47.

Difficultatem facit doctrina.—The teaching
 makes the difficulty.

Quintilian. *Inst. Orat.*, 10, 3.

Difficulus reciduntur vitia quæ nobiscum
 creverunt.—Vices which have grown with us
 are with difficulty cut away. **Pr.**

* Intelligenti satis dictum est (To the understanding
 man a word is enough).—*Thomas Kempis: De
 Unit. Christi*, 3, 34.

* He praises al thing that es gon ;
 O present thing he praises non.

Cursor Mundi (14th Century), line 3577.

516a

Diffugiunt cadis

Cum facie siccatis, amici,

Ferre jugum pariter dolosi.

—Friends disappear with the dregs from the empty wine casks, faithless in taking an equal share of the yoke.

Horace. *Odes*, Book 1, 35, 26.

Dignior est vestro nulla puella choro.—No maiden is more worthy (O muses!) of your choir.

Tibullus. *Book 4*, 2, 24.

Dignum laude virum musa vetat mori.—The muse forbids that a man worthy of honour shall die.

Horace. *Odes*, Book 4, 8, 28.

Dignum te Cæsaris ira

Nullus honor faciet.

—No honour shall make thee worthy of Cæsar's wrath.

Lucanus. *Pharsalia*, Book 3, 137.

Dii laboribus omnia vendunt.—The gods sell all things to labour.

Tr. from Greek.

Dii pedes lanatos habent.—The gods have their feet swathed in wool (*i.e.* their approach is unnoticed).

Petronius Arbiter.

Dii penates.—The household gods.

Diis proximus ille est,

Quem ratio non ira movet.

—He is nearest to the gods whom reason not passion moves.

Claudian.

Dilatio damnum habet, mora periculum.—Procrastination brings loss, delay danger.

Erasmus. *Adolescens.*

Dilationes in lege sunt odiosæ.—Delays in law are hateful.

Law.

Dilexi justitiam et odi iniquitatem, propterea morior in exilio.—I have loved justice and hated iniquity, therefore I die in exile.

Gregory VII., on his death-bed.

Diligere parentes prima naturæ lex est.—To love our parents is the first law of nature.

Valerius Maximus. *Book 5*, 4, 7.

Diligitur nemo, nisi cui fortuna secunda est.—No one is loved, unless fortune is favourable to him.

Ovid. *Ep. ex Pont.*, Book 2, 3, 23.

Dimidium facti, qui cœpit, habet.—He who has begun, has half done.

Horace. *Ep.*, Book 1, 2, 40.

Dimidium plus toto.—Half is more than the whole; a safe half is more than the whole secured with labour and loss.

*Tr. from Hesiod.**

Dimissum quod nescitur non amittitur.—A point abandoned, which is not known, is not lost.

Publilius Syrus.

Dira necessitas.—Dire necessity.

Horace. *Odes*, Book 3, 24, 6.

Diruit, ædificat, mutat quadrata rotundis.—He pulls down, builds up, and changes what is square to what is round.

Horace. *Ep.*, Book 1, 1, 100.

516b

Dīs aliter visum.—It is otherwise decreed by the gods.

Virgil. *Æneid*, 2, 428.

Disce aut discede.—Learn or depart.

Pr.

Disce, doce, dilige.—Learn, teach, love.

Disce, doce, dilige Deum, and thyn enemye.

Piers Plowman (1362). *Passus 16*, l. 141.

Disce docendus adhuc, quæ censet amicus; ut si

Cæcus iter monstrare velit.

—Listen to the things which your good friend, who is still a learner, has to impart; it is even as though a blind man wishes to show you the way.

Horace. *Ep.*, Book 1, 17, 3.

Disce pati.—Learn to suffer.

Disce puer, virtutem ex me, verumque laborem; Fortunam ex aliis.

—Learn, boy, from me virtue and true labour; from others good fortune.

Virgil. *Æneid*, 12, 435.

Disce, sed a doctis.—Learn, but learn from the learned.

Cato.

Discipulus est prioris posterior dies.—Each succeeding day is the pupil of its predecessor.

Publilius Syrus.

Discit enim citius, meminitque libentius illud Quod quis deridet, quam quod probat et veneratur.

—For a man learns more quickly and remembers more easily that which he laughs at, than that which he approves and reverts.

Horace. *Ep.*, Book 2, 1, 262.

Discite justitiam moniti, et non temnere divos.—Take warning and learn justice, and not to despise the gods.

Virgil. *Æneid*, 6, 620.

Discite, quam parvo liceat producere vitam, Et quantum natura petat.

—Learn how little is necessary to sustain life, and what amount of food nature requires.

Lucanus. *Pharsalia*, Book 4, 377.

Discordia fit carior concordia.—Agreement is made more precious by disagreement.

Publilius Syrus.

Discrepant facta ejus cum dictis.—His deeds differ from his words.

Cicero. *De Finibus*, 2, 30.

Disjecta membra.—The scattered limbs.

Disjecti membra poetæ.—The remains of the dismembered poet.

Horace. *Sat.*, Book 1, 4, 63.

Disjice compositam pacem; sere crimina belli.—Down with the patched-up peace; sow the pretexts of war.

Virgil. *Æneid*, Book 7, 339.

Disputandi pruritus ecclesiarum scabies.—The itch of disputing is the scab of the churches.

Sir H. Wotton (*d.* 1639).

*Inscribed on his tomb.**

† See Greek Quotations (p. 477b).

* See English Quotations, under "Wotton" (p. 403a).

Dissemilis est pecuniæ debitio et gratiæ.—
A pecuniary debt and gratitude are different things.
Cicero. *Pro Cn. Plancio*, 28, 68.

Divide et impera.—Divide and govern.*
Traditional.

Dissimulatio errores parit, qui dissimulato-
rem ipsum illaqueant.—Dissimulation brings
forth errors, which ensnare the dissembler
himself.

Divina natura dedit agros, ars humana
ædificavit urbes.—Godlike Nature has given
us the fields, human art has built the cities.

Varro. (See "God made the country.")

Quoted by Bacon, "Adv. Learning," Book 2.

Divisum sic breve fiet opus.—The work
divided is in that manner shortened.

Martial. *Ep.*, Book 4, 83, 8.

Dissipat Evius
Curas edaces.

Divitiæ grandes homini sunt, vivere parce
Æquo animo.

—Bacchus scatters devouring cares.

Horace. *Odes*, Book 2, 11, 18.

—It is great riches to a man to live sparingly
with an even mind.

Lucretius. *De Rer. Nat.*, 5, 1117.

Dissociata locis, concordia pace ligavit.—
Agreement has bound together by peace things
separated by locality.

Motto of Great Exhibition, 1851 (founded
on Ovid, *Metam.*, 1, 25).

Dissolve frigus, ligna super foco
Large reponens, atque benignius

Divitiarum acquisitio magni laboris, pos-
sessio magni timoris, amissio magni doloris.—
The acquisition of wealth is a great toil, its
possession a great terror, its loss a great
tribulation. **Pr.**

Deprome quadrimum Sabina.

—Dispel the cold, liberally heaping the logs
upon the fire, and pour out with generous hand
the four-year-old wine from the Sabine jar.

Horace. *Odes*, Book 1, 9, 5.

Divitiarum et formæ gloria fluxa atque
fragilis; virtus clara æternæque habetur.—
The glory of wealth and of beauty is transient
and slender; virtue abides illustrious and
eternal. **Sallust.** *Catilina*, 1, 4.

Dissolvit legem iudex misericordia.—Mercy
as judge loosens the law. **Publius Syrus.**

Divitiarum expectatio inter causas pauper-
tatis publicæ erat.—The expectation of riches
was amongst the causes of the poverty of the
public. **Tacitus.** *Annals*, Book 16, 3.

Dissolvitur lex cum fit iudex misericors.—
The law is loosened when the judge becomes
tender-hearted. **Publius Syrus.**

Divitis servi maxime servi.—Slaves of the
rich are slaves indeed. **Pr.**

Quoted by Lord Bacon in his "Table of
the Colours."

Distat opus nostrum; sed fontibus exit ab
isdem;

Artis et ingenuæ cultor uterque sumus.

—Our work is different; but it proceeds from
the same source; each of us is a cultivator
of a liberal art.

Ovid. *Ep. ex Pont.*, Book 2, 5, 65.

Dixeris egregie, notum si callida verbum
Reddiderit junctura novum.

—You will have spoken excellently, if a
cunning juxtaposition shall have made a trite
word novel. **Horace.** *De Arte Poetica*, 47.

Distrahit animum librorum multitudo.—A
crowd of books distracts the mind.

Seneca. *Ep.*, 2.

Ditissimus agris.—Very rich in lands.

Adapted from **Horace** (see "Dives agris").

Valerius Maximus. *Book 7, 2, Ext. 7.*

Diu adparandum est bellum ut vincas
celerius.—War should be long in preparing
in order that you may conquer the more
quickly. **Publius Syrus.**

Do ut des.—I give that you may give.

Prince Bismarck's Maxim.

Diutius durant exempla quam mores.—
Examples of bad last longer than good
manners. **Tacitus.** *Hist.*, Book 4, 42.

Docendo discimus.—We learn by teaching.
Pr.

Dives agris, dives positus in fœnore nummis.
—Rich in lands, rich in money put out to
usury. **Horace.**

De Arte Poetica, 421; *Sat.*, Book 1, 2, 13.

Doceo insanire omnes.—I teach that all
men are mad. **Horace.** *Sat.* Book 2, 3, 81.

Dives aut iniquus est aut iniqui hæres.—
A rich man is either a villain or the heir of a
villain. **Pr.**

Dociles imitandis

Turpibus ac pravis omnes sumus.

—We are all quick to copy what is base and
depraved. **Juvenal.** *Sat.* 14, 40.

Dives est, cui tanta possessio est, ut nihil
optet amplius.—He is rich who has such
property that he desires nothing beyond.

Cicero. (Adapted from *Paradoxa* 6.)

Docti rationem artis, intelligunt, indocti
voluptatem.—The learned understand the
theory of art, the unlearned its pleasure.
Quintilian.

* Bacon has it, "Separa et impera," and calls it
"that same cunning maxim."—Letter to James I.,
1615.

† Ascribed by Plutarch to Simonides. See also
"Rumorem fuge"; and "Conticuisse."

Doctor utriusque legis.—Doctor of both laws (civil and canon).

Doctrina est ingenii naturale quoddam pabulum.—Learning is a kind of natural food of the mind.

Cicero. (*Adapted from Acad. Quæst.*, 4, 41, and *De Sen.*, 14.)

Doctrina sed vim promovet insitam, Rectique cultus pectora roborant.
—But instruction awakens the innate force, and right discipline strengthens the mind.

Horace. *Odes*, Book 4, 4, 33.

Doli non doli sunt, nisi astu colas.—Frauds are not frauds, unless you make a practice of deceit.

Plautus. *Capteivei*, Act ii. 1, 30.

Dolium volvitur.—The wine-jar (or cask) rolls (and so does a wine-bibber).

Pr.

Dolor animi gravior est quam corporis.—Pain of mind is worse than pain of body.

Publilius Syrus.

Dolor decrescit ubi quo crescat non habet.—Grief decreases where it has nothing by which it can increase.

Publilius Syrus.

Dolor omnia cogit.—Pain compels all things.

Seneca. *Epig.*, 5, *Querela*.

Dolore affici, sed resistere tamen.—To be affected by grief (or pain), but to resist it nevertheless.

Pliny.

Dolus, an virtus, quis in hoste requirat?—Who troubles himself either about valour or fraud in an enemy? **Virgil.** *Æneid*, 2, 390.

Dolus versatur in generalibus.—Fraud deals in generalities.

Pr.

Domi manere convenit felicibus.—It befits those who are happy at home to remain there.

Pr.

Domi puer ea sola discere potest quæ ipsi præcipiuntur; in schola etiam quæ aliis.—At home a boy can learn only those things which are taught to him; in school he learns also from what is taught to others.

Quintilian.

Domine, dirige nos.—Lord, direct us.

Motto of City of London.

Domini pudet, non servitutis.—It is my master I am ashamed of, not my servitude.

Attr. to Seneca.

Dominium a possessione cœpisse dicitur.—Right is said to have commenced in possession.

Law.

Dominus illuminatio mea.—The Lord is my light.

Vulgate. *Ps.* 27, 1.

(**Motto, Oxford University.**)

Dominus providebit.—The Lord will provide.

Vulgate. *Genesis* 22, 8.

Dominus solus dux.—The Lord only as leader.

Vulgate. *Deut.* 32, 12.

Dominus vobiscum.—The Lord be with you!

Missal.

Domus amica domus optima.—A friendly house is the best of houses.

Pr.

Domus Dei, et porta cœli.—The house of God and the gate of heaven.

Vulgate. *Genesis* 28, 17.

Domus et placens uxor.—Home and a pleasing wife.

Horace. *Odes*, Book 2, 14.

Domus procerum.—The House of Peers.

Domus sua cuique tutissimum refugium.—Every man's home is his safest place of refuge.

Coke.

Dona eis requiem sempiternam.—Give them eternal rest.

Mass for the Dead.

Dona præsentis cape lætus horæ, ac

Linque severa.

—Gladly take the gifts of the present hour, and leave vexing thoughts.

Horace. *Odes*, Book 3, 8, 27.

Donatio mortis causa.—A gift made on account of (i.e. in prospect of) death.

Law.

Donec eris felix, multos numerabis amicos; Tempora si fuerint nubila, solus eris.

—As long as you are prosperous, you will have many friends; but if your days are overcast, you will find yourself alone.*

Ovid. *Tristia*, Book 1, 9, 5.

Donum exitiale Minervæ.—The deadly gift of Minerva (the wooden horse at Troy).

Virgil. *Æneid*, 2, 31.

Dormit aliquando jus, moritur nunquam.—A right sleeps sometimes, it never dies.

Law.

Dormiunt aliquando leges, nunquam moriuntur.—The laws sleep sometimes, but never die.

Coke.

Dos est magna parentium Virtus.

—The virtue of parents is a great dowry.

Horace. *Odes*, Book 3, 24, 21.

Dos est uxoria lites.—Strife is a wife's dowry.

Ovid. *Ars Amat.*, Book 2, 155.

Dotatæ mactant malo et damno viros.—Well-dowered wives bring evil and loss to their husbands.

Plautus. *Aulularia*, sc. 17.

Dotem accepi, imperium peridi.—I have accepted a dowry, I have lost an empire.

Pr.

Duabus sedere sellis.—To sit on two stools.

Pr.

Duæ res sunt conscientia et fama. Conscientia tibi, fama proximo tuo.—Conscience and reputation are two things. Conscience [is due] to yourself, reputation to your neighbour.†

St. Augustine. *Caillou ed. (Paris).* Vol. 21, p. 347.

* See "Tempore felici," p. 670a.

† Chaucer, in quoting this in *Melibeus*, sec. 53, adds his own gloss: "Ther been two thinges that arn necessarie and needfulle, and that is good conscience and good loos (good report); that is to seyn, good conscience to thyn owene persone inward, and good loos for thy neighbore outward."

Duas tantum res anxios optat,
Panem et Circenses.
—Two things only the people anxiously
desire, bread and the Circus games.

Juvenal. *Sat.* 10, 80.

Dubiam salutem qui dat afflictis, negat.—
He who holds out a doubtful chance of
deliverance to the wretched, gives them a
denial.

Seneca. *Œdipus, Act ii., l. 213.*

Dubiis ne defice rebus.—Do not fail me
when fortune is doubtful.

Virgil. *Æneid*, 6, 196.

Dubitando ad veritatem pervenimus.—By
doubting we come at the truth.

Cicero.

Dubitandum non est, quin nunquam possit
utilitas cum honestate contendere.—It is
beyond doubt that interest can never be
opposed to honour.

Cicero. *De Officiis, Book 3, 3.*

Duce tempus eget.—The time is in want of
a leader.

Lucanus.

Ducunt volentem fata, nolentem trahunt.—
The fates lead the willing, and drag the
unwilling.

Seneca. *Ep., 107.* (Quoting Cleanthes.)

Dulce bellum inexpertis.—War is sweet to
those who have not tried it.

Pr. (Quoted by Erasmus.)

Dulce domum.—Sweet home.

Winchester College Breaking-up Song.

Dulce est desipere in loco.—It is sweet to
play the fool now and then (*lit.* in the place
for so doing).

Horace. *Odes, Book 4, 12.*

Dulce est miseris socios habuisse doloris.—
It is sweet to the wretched to have had
companions in adversity.

Dulce et decorum est pro patria mori.—It
is sweet and honourable to die for one's
country.

Horace. *Odes, Book 3, 2, 14.*

Dulce etiam fugias fieri quod amarum
potest.—Flee even what is sweet if it can turn
to bitterness.

Publilius Syrus.

Dulce periculum est.—Sweet is the danger.

Horace. *Odes, Book 3, 25, 18.*

Dulce sodalitium.—A pleasant association
of comrades.

Catullus. 100, 4.

Dulcibus est verbis alliciendus amor.—
Love is to be allured by sweet words.

Ovid. (*Adapted from Ars Amat., 3, 510,*
and Am. 2, 19, 17.)

Dulcior est fructus post multa pericula
ducta.—Fruit is sweeter after many dangers
have been undergone for it.

Mediæval. (Quoted by Rabelais, "*Panta-
gruel*," 1533.)

Dulcique animos novitate tenebo.—And I
will capture your minds with sweet novelty.

Ovid. *Metam., Book 4, 284.*

Dulcis et alta quies, placidæque simillima

morti.—Sweet and deep repose, very much
resembling quiet death.

Virgil. *Æneid*, 6, 522.

Dulcis inexpertis cultura potentis amici;
Expertus metuit.

—The cultivation of the friendship of a
powerful man is sweet to the inexperienced;
an experienced man dreads it.

Horace. *Ep., Book 1, 18, 86.*

Dum aurora fulget, moniti adolescentes,
fiores colligite.—Be advised, young men, and
whilst the morning shines, gather the flowers.

Mediæval (?)

Dum bibimus, dum sarta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.

—Whilst we drink, whilst we call for garlands,
perfumes, women, old age, unperceived, steals
upon us.

Juvenal. *Sat.* 9, 126.

Dum deliberamus quando incipiendum sit,
incipere jam serum est.—Whilst we deliberate
how to begin a thing, it grows too late to
begin it.

Quintilian. 12, 6, 3.

Dum excusare velis, accusas.—When you
would excuse, you are accusing.

St. Jerome. *Ep.* 4.

Dum in dubio est animus, paulo momento
huc illuc impellitur.—When the mind is in
doubt it is impelled hither and thither by
slight influence.

Terence. *Andria, i. 5, 31.*

Dum lego, assentior.—Whilst I read, I give
my assent.

Cicero.

Dum licet, in rebus jucundis, vive beatus;
Vive memor quam sis ævi brevis.

—Whilst time permits, live happy in the
midst of pleasures; live mindful also that
your time is short.

Horace. *Sat., Book 2, 6, 96.*

Dum loquimur, fugerit invida

Ætas: carpe diem.

—While we are speaking envious time will
have fled. Seize the present day.

Horace. *Odes, Book 1, 11, 7.*

Dum loquor hora fugit.—While I am
speaking the hour flies.

Ovid. *Amorum, Book 1, 11, 15.*

Dum ne ob malefacta peream, parvi id
æstimo.—So long as I do not die for ill deeds,
I regard death but little.

Plautus. *Capteivi, iii. 5, 24.*

Dum numerat palmas credidit esse senem.
—When he counted up his honours he
fancied himself an old man.

Martial. *Epig., Book 10, 53.*

Dum recitas, incipit esse tuus.—As you
read it out it begins to grow your own.

Martial. *Epig., Book 1, 39.*

Dum se bene gesserit.—As long as he is of
good behaviour.

Law.

Dum singuli pugnant, universi vincuntur.—
Whilst they fight separately they are con-
quered collectively.

Tacitus. *Agricola, 12.*

Dum spiro, spero.—While I breathe, I hope.
Motto.

Dum tacent, clamant.—Whilst they hold their peace they cry out (*i.e.* their silence is eloquence).
Cicero.

Dum vires annique sinunt, tolerate labores ;
Jam veniet tacito curva senecta pede.
—Whilst strength and years permit endure labour ; for now will bent old age come with silent foot. **Ovid.** *Ars Amat.*, Book 2, 669.

Dum vitant stulti vitia, in contraria currunt.—Fools, when they avoid vices, run to the opposite extremes.
Horace. *Sat.*, Book 1, 2, 24.

Dum vivimus, vivamus.—While we live, let us live.
An ancient inscription.

Dummodo morata recte veniat, dotata est satis.—Provided she comes with good principles, she is sufficiently endowed.
Plautus. *Aulularia*, sc. 17.

Dummodo sit dives, barbarus ipse placet.—As long as he is rich, even a barbarian is delightful. **Ovid.** *Ars Amat.*, Book 2, 276.

Duobus modis, id est aut vi, aut fraude, fiat injuria.—Injury may be done by two methods, that is either by fraud or by force.
Cicero. *De Off.*, Book 1, 13.

Duo cum faciunt idem, non est idem.—When two do the same thing it is not the same thing.

Proverbial. *Founded partially on Terence's* "Duo cum idem faciunt" (*q.v.*).

Duo cum idem faciunt, sæpe, ut possis dicere.
Hoc licet impune facere huic, illi non licet.
When two do the same thing, often, as you may say, this thing may be harmless in one, in the other it may not be harmless.

Terence. *Adelphi*, v. 3, 37.

Duos qui sequitur lepores neutrum capit.—He who chases two hares catches neither. **Pr.**

Duplex libelli dos est : quod risum movet,
Et quod prudenti vitam consilio monet.
—The book has a double portion : it moves to laughter, and by its counsel teaches a wise man how to live.

Phædrus. *Fab.*, Book 1, Prologue, 3.

Duplex omnino est jocandi genus : unum illiberale, petulans, flagitiosum, obscœnum ; alterum elegans, urbanum, ingeniosum, facetum.—Joking is divided into two distinct classes : one low, wanton, shameful, obscene ; the other elegant, courtly, ingenious, polite.

Cicero. *De Off.*, Book 1, 29.

Durante beneplacito.—During our good pleasure ; condition of tenancy or service.

Law.

Durante minore ætate.—During years of infancy, or period of minority. **Law.**

Durat opus vatium.—The poet's work endures. **Ovid.** *Amorum*, Book 3, 9, 29.

Durate, et vosmet rebus servate secundis.
—Endure, and keep yourselves ready for prosperous fortune. **Virgil.** *Æneid*, 1, 207.

Durum est negare superior cum supplicat.—It is hard to refuse when a superior entreats.
Pubilius Syrus.

Durum est, sed ita lex scripta est.—It is hard, but the law is so written. **Ulpianus.**

Durum et durum non faciunt murum.—Hard and hard do not make a wall. (*i.e.* A wall is not made without a soft substance—mortar.) **Pr.** (*Mediæval.*)

Durum : sed levius fit patientia
Quicquid corrigere est nefas.

—It is hard ! but that which it is not lawful for us to amend, is made lighter by endurance.

Horace. *Odes*, Book 1, 24.

Dux erat ille ducum.—He was leader of leaders. **Ovid.** *Heroides*, 8, 46.

Dux fœminâ facti.—The leader in the deed a woman. **Virgil.** *Æneid*, 1, 364.

E cœlo descendit, γῆθοι σεαυτὸν.*—The precept "Know thyself" descends from heaven. **Juvenal.** *Sat.* 11, 27.

E flamma petere te cibum posse arbitror.—I suppose that you can seek your food from the fire (*i.e.* can gain a desperate living).
Terence. *Eunuchus*, iii. 2, 38.

E fungis nati homines.—Men born of mushroom-rooms. **Pr.**

E malis multis, malum, quod minimum est, id minimum est malum.—Out of many evils the evil which is least is the least of evils.

Plautus. *Stichus*, i. 2.

E pluribus unum.—From many, one.

Motto of United States.†

E tenui casa sæpe vir magnus exit.—Often a great man comes forth from a humble cottage. **Pr.**

E vestigio.—Immediately. **Cicero.**

E vita, quum ea non placeat, tanquam a theatro, exeamus.—Let us go from life, when it does not please, as we should from a theatre.

Cicero. *De Finibus*, 1, 15.

Ea fama vagatur.—That report is in circulation.

Ea, quoniam nemini obtrudi potest,
Itur ad me.

—She, because she cannot be forced upon anyone, comes to me.

Terence. *Andria*, i. 5, 16.

Ea sola voluptas
Solamenque mali.

—His sole delight and solace in his woe.

Virgil. *Æneid*, 3, 660.

* "Γνῶθι σεαυτὸν ! And is this the prime
And heaven-sprung message of the olden
time ?"

—S. T. Coleridge. (*See* Greek, p. 469b).
† "Ex pluribus unum facere."—St. Augustine :
Conf., Book 4, 8, 13.

521a

Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur.—The things placed under our eyes we neglect; careless of things nearest to us, our pursuits are far afield. **Pliny. Ep., 8, 20, 1.**

Eadem sunt omnia semper.—All things are always the same.

Lucretius. De Rer. Nat., 3, 958.

Ebrii gignunt Ebrios.—Drunkards beget drunkards. **Said by Burton, in Anat. Melan., 1621, to be from Plutarch.**

Ecce agnus Dei, ecce qui tollit peccatum mundi.—Behold the Lamb of God, behold him who taketh away the sin of the world.

Vulgate. St. John 1, 2.

Ecce homo!—Behold the man!

Vulgate. St. John 19, 5.

Ecce iterum Crispinus!—Behold, this Crispinus again! (Crispinus, a profligate in Domitian's Court.)

Juvenal. Sat. 4, 1.

Ecce signum.—Behold the sign (or proof).

Pr.

Ecquis erit mecum, O juvenes, qui primus in hostem?—Which of you, young men, will first attack the foe with me?

Virgil. Æneid, 9, 51.

Edepol nã hic dies pervorsus atque adversus mihi obtigit!—Upon my word, if this day has not proved perverse and contrary for me.

Plautus. Menæchmi, v. 5, 1.

Edere oportet ut vivas, non vivere ut edas.—You ought to eat to live, not live to eat.

Cicero. Ad Herennium.

Editio princeps.—The original edition.

Editiones expurgatæ.—Editions with objectionable passages omitted.

Edo, ergo sum.—I eat, therefore I exist.

Pr.

Effodiuntur opes irritamenta malorum.—Riches, the incentives to evil, are dug out of the earth.

Ovid. Metam., 1, 140.

Effugere cupiditatem regnum est vincere.—To avoid covetousness is to conquer a kingdom.

Publius Syrus.

Effugere non potes necessitates; potes vincere.—You cannot escape necessities; you can conquer them.

Seneca. Ep. 37.

Effugit mortem, quisquis contempserit; timidissimum quemque consequitur.—Who-soever has despised death has escaped it; it follows any arrant coward.

Curtius.

Ego apros occido, alter fruitur pulpamento.—I kill the boars, another enjoys the tit-bits.

Vopiscus.

Ego ero post principia: inde omnibus signum dabo.—I will be behind the first rank (i.e. in a safe position); thence I will give the signal to all.

Terence. Eunuchus, iv. 7, 11.

521b

Ego et rex meus.—I and my king.

Cardinal Wolsey's arrogant expression (cited as an example of bad taste but good Latin).*

Ego me amare hanc fateor; si id peccare est, fateor id quoque.—I confess that I love this woman, and if that is a sin I confess that also.

Terence. Andria, v. 3, 25.

Ego meorum solus sum meus.—Of my friends I am the only one I have left.

Terence. Phormio, iv. 1, 21.

Ego primam tollo, nominor quia Leo.—I carry off the chief share because I am called the Lion.

Phædrus. Fables, Book 1, 5, 7.

Ego, si bonam famam mihi servasso, sat ero dives.—If I can preserve my good name I shall be rich enough.

Plautus. Mostellaria, i. 3.

Ego spem pretio non emo.—I do not buy hope at a price.

Terence. Adelphi, ii. 2, 12.

Ego sum, ergo omnia sunt.—I am, therefore all things are.

Pr.

Ego sum rex Romanus, et supra grammaticam.—I am the King of Rome, and above grammar.

Sigismund at the Council of Constance.

Ego verum amo; verum volo mihi dici.—I for my part love the truth, and I wish the truth to be told me.

Plautus. Mostellaria, i. 3, 24.

Egomet sum mihi imperator.—I am myself my own commander.

Plautus. Mercator, Act v.

Egregios cumulare libros præclara supellex;

Ast unum utilius volvere sæpe librum.

—To collect rare books is a splendid distinction; but it is a more useful thing often to turn over one book.

Michael Verinus (15th Century). Disticha de Moribus.

Eheu! fugaces, Posthume, Posthume, Labuntur anni; nec pietas moram

Rugis et instanti senectæ

Afferet, indomitæque morti.

—Alas! Posthums, Posthums, the flying years glide by; nor can religion give pause to wrinkles, and approaching age, and invincible death.

Horace. Odes, Book 2, 14.

Eheu! quam brevibus pereunt ingentia causis.—Alas! what vast undertakings perish through slight causes.

Claudian.

Eheu! quam miserum est fieri metuendo senem.—Alas! how wretched a thing it is to become old through fear.

Publius Syrus.

Ejicite ex animo curam atque alienum æs.

—Banish care and debt from your mind.

Plautus. Casina, Prolog. 23.

* Steele in *The Spectator*, No. 562, describes the phrase as "the most violent egotism I have met with in the course of my reading."

Ejusdem farinā.

—Of the same flour (*i.e.* of the same composition). **Pr.**

Elapsum semel

Non ipse possit Jupiter reprehendere.

—Once lost, Jupiter himself cannot bring back opportunity. **Phædrus. Fab., Book 5, 8, 4.**

Elati animi comprimendi sunt.—Minds which are lifted up must be humbled.

Elegans non magnificus, splendidus non sumptuosus, omni diligentia munditiam, non affluentiam, affectabat.—A man of taste and not of display, brilliant, not extravagant, he affected, with all zeal, not abundance but tasteful simplicity.

Cornelius Nepos. Atticus.

Elige eum cujus tibi placuit et vita et oratio.

—Choose him whose life and manner of speech please you.

Seneca. Ep. 114 (founded on the Greek prov. "As is the man so is his speech").

Eloquentia, alumna licentiæ, quam stulti libertatem vocabant.—(That form of) eloquence, the foster-child of licence, which fools call liberty.

Tacitus. Dialogus de Oratoribus, 46.

Emas non quod non opus est, sed quod necesse est. Quod non opus est, asse carum est.—Buy not what you want, but what you have need of; what you do not need is dear at a farthing.

Cato. (As quoted by Seneca, Ep. 94.)

Emax domina.—A lady with a passion for buying. **Ovid. Ars Amat., 1, 421.**

Emitur sola virtute potestas.—Power is bought by virtue alone. **Claudian.**

Emori nolo, sed me esse mortuum nihil curo.—I would not die out, but do not care anything about being dead. (Translation of a verse of Epicharmus.)

Cicero. Tusc. Quæst., 1, 8.

Empta dolore docet experientia.—Experience bought with sorrow teaches. **Pr.**

Emunctæ naris.—Of a keen scent (*i.e.* of other people's faults).

Horace. Sat., Book 1, 4, 8.

En, hic declarat quales sitis iudices!—Lo, this (man) proclaims what manner of judges you are. **Phædrus. Fab., Book 5, 5, 38.**

En quo discordia cives

Perduxit miseros!

—Lo, whither has dissension led the unhappy citizens. **Virgil. Eclogues, 1, 72.**

Enervant animos citharæ, lotosque, lyraque.—The music of the cithara, the flute, and the lyre enervates the mind.

Ovid. Remedia Amoris, 753.

EO magis præfulgebant quod non videbant.—They shone forth the more that they were not seen. **Tacitus.**

(Adapted from *Annals*, Book 3, 76.)*

* See "Conspicuous by his absence," under "Miscellaneous."

Epicuri de grege porcum.—A pig of Epicurus's flock. **Horace. Ep., Book 1, 4, 16.**

Epistola enim non erubescit.—For a letter does not blush. **Cicero. Ep., Book 5, 12.**

Eques ipso melior Bellerophonte.—A horseman better than Bellerophon (rider of Pegasus) himself. **Horace. Odes, Book 3, 12, 7.**

Equi et poetæ alendi, non saginandi.—Horses and poets are to be fed not fattened. *Attr. to Charles IX. of France.*

Equi frænato est auris in ore.—The ear of a horse is in his bridled mouth.

Horace. Ep., Book 1, 15, 13.

Equo ne credite, Teucri.—Trust not the horse, Trojans. **Virgil. Æneid, 2, 48.**

Equus Sejanus.—The horse which belonged to Cn. Sejus (which brought ill-luck to its various owners). **Gellius. 3, 9, 6.**

Erant quibus appetentior famæ videretur, quando etiam sapientibus cupido gloriæ novissima exiit.—There were some to whom he seemed too greedy of fame, at a time when moreover the intense desire of glory is laid aside by the wise. **Tacitus. Hist., Book 4, 6.**

Eripe te moræ.—Tear thyself from delay.

Horace. Odes, Book 3, 29, 5.

Eripe turpi

Colla jugo. Liber, liber sum, dic age.

—Tear your necks from the base yoke. Come and say "I am free, I am free."

Horace. Sat., Book 2, 7, 91.

Eripit interdum, modo dat medicina salutem.—Medicine sometimes snatches away health, sometimes gives it.

Ovid. Tristia, 2, 269.

Eripite isti gladium quæ sui est impos animi.—Take away the sword from her who is not in possession of her senses.

Plautus. Casina, Act iii. 5, 7.

Eripuit cælo fulmen, mox sceptrâ tyrannis.—He snatched the lightning from heaven and then the sceptres from tyrants.

Manilius. Astronomica, 1, 104 (adapted).

*Inscription on B. Franklin's bust in allusion to his invention of the lightning rod (1753) and his services to the French Revolution.**

Eris mihi magnus Apollo.—To me you shall be the great Apollo.

Virgil. Eclogues 3, 104.

Errare humanum est.—It is human to err.

Pr. From St. Jerome: "Errasse humanum est," *Epist., 57, 12.* (See "Cujusvis hominis.")

* The inscription is attributed to Anne Robert Jacques Turgot, Baron de Laune (1727-1781), but Frederick Baron von Trenck (1726-1794) also claimed it. In the original (Manilius) there are two readings: "Eripuitque Jovi fulmen viresque tonantis," and "Eripuitque Jovi fulmen viresque tonandi." Cardinal Melchior de Polignac (1661-1742) in his *Anti-Lucretius* (pub. 1745), had the line, "Eripuit fulmenque Jovi, Phœboque sagittas." (1, 96.)

Errare malo cum Platone, . . . quam cum
 istis vera sentire.—I would rather err with
 Plato than perceive the truth with those
 others. **Cicero.** *Tusc. Quæst.*, 1, 17, 39.

Errat longe, mea quidem sententia,
 Qui imperium credat gravius esse aut stabilius,
 Vi quod fit quam illud quod amicitia adjungitur.

—He is much in error, in my opinion, who supposes that authority which is obtained by force is firmer or more lasting than that which is acquired by goodwill.

Terence. *Adelphi*, i. 1, 40.

Esse bonam facile est, ubi quod vetet esse remotum est.—It is easy for her to be good when what prevents from so being is far off.

Ovid. *Tristia*, Book 5, 14, 25.

Esse quam videri.—To be rather than to seem.

Latin Version of the Greek maxim, found in Æschylus—"Siege of Thebes" (B.C. 524-456).

Esse solent magno damna minora bono.—Lesser losses are wont to be of great advantage.

Ovid. *Rem. Am.*, 672.

Est aliquid fatale malum per verba levare.
 —Speech concerning a fatal evil is some mitigation of it. **Ovid.** *Tristia*, Book 5, 1, 59.

Est amicus socius mensæ, et non permanet in die necessitatis.—He is a friend who is a table-companion, and will not endure in the day of necessity. **Vulgate.** *Eccles.* 6, 10.

Est animus lucis contemptor.—[My] mind is a despiser of the light (*i.e.* of life).

Virgil. *Æneid*, 9, 205.

Est animus tibi

Rerumque prudens, et secundis

Temporibus dubiisque rectus.

—You have a mind careful in business, and unmoved either in times of prosperity or of doubt. **Horace.** *Odes*, Book 4, 9, 34.

Est animus, tibi sunt mores, est lingua Edesque.—You have courage, manners and conversation, and sense of honour.

Horace. *Ep.*, Book 1, 1, 57.

Est aviditas dives, et pauper pudor.—Greediness is rich and shame poor.

Phædrus. *Fab.*, Book 2, 1, 12.

Est bonus, ut melior vir
 Non alius quisquam.

—He is so good that no one can be a better man. **Horace.** *Sat.*, Book 1, 3, 32.

Est brevitæ opus, ut curat sententia.—There is need of brevity that the meaning may run on. **Horace.** *Sat.*, Book 1, 10, 9.

Est demum vera felicitas felicitate dignum videri.—It is alone true happiness to seem worthy of happiness. **Pliny the Younger.**

Est deus in nobis : agitante calescimus ille.
 —There is a God within us, and we glow when he stirs us. **Ovid.** *Fast.*, Book 6, 5.

Est deus in nobis ; et sunt commercia cœli.*
 —There is a God within us and intercourse with heaven.

Ovid. *Ars Amat.*, Book 3, 549.

Est enim hoc commune vitium in magnis liberisque civitatibus ut invidia gloriæ comes sit.—For there is this common defect in great and free states, that envy is companion to glory.

Cornelius Nepos. *Chabrius*.

Est enim lex nihil aliud nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria.—For law is nothing else than right reason under the divine command of the gods, commanding what is good, prohibiting the opposite.

Cicero.

Est enim malitia versuta, et fallax nocendi ratio.—For malice is cunning, and men's reason is deceitful in working mischief.

Cicero. *De Nat. Deorum*, Book 3, 30.

Est enim proprium stultitiæ aliorum vitia cernere, oblivisci suorum.—For it is the property of folly to perceive the faults of others, and to forget its own.

Cicero. *Tusc. Quæst.*, Book 3, 30.

Est etiam miseris pietas, et in hoste probatur.—To the wretched also there is a reverence due, it is honourable in an enemy.

Ovid. *Tristia*, Book 1, 9, 35.

Est etiam placuisse sibi quotacumque voluptas.—There is also some little delight in having pleased one's self.

Ovid. *Medicamina Faciei*, 31.

Est etiam, ubi profecto damnum præstet facere, quam lucrum.—There is a time when it is certainly better to make a loss than a gain.

Plautus.

Est genus hominum qui esse primos se omnium rerum volunt,
 Nec sunt.

—There is a sort of men who wish to be first in all things, and are not.

Terence. *Eunuchus*, ii. 2, 17.

Est huic diversum vitio vitium prope majus.
 —There is another vice opposite to this vice and almost greater.†

Horace. *Ep.*, Book 1, 18, 5.

Est in aqua dulci non invidiosa voluptas.—In sweet water there is a pleasure ungrudged by anyone.

Ovid. *Ep. ex Pont.*, Book 2, 7, 73.

Est miserorum, ut malevolentes sint, atque invadeant bonis.—It is the nature of the wretched to be ill-disposed and to envy the good.

Plautus. *Capteivæ*, iii. 4, 51.

Est modus in rebus ; sunt certi denique fines, Quos ultra citraque nequit consistere rectum.
 —There is a measure in things ; there are at

* Milton's "Looks commercing with the skies" (*Il Penseroso*, l. 3) is derived from this line.

† The vices thus contrasted are flattery on the one hand, and extreme and unmannerly harshness on the other, the latter being the "almost greater" vice.

524a

length fixed boundaries, beyond and about which that which is right cannot exist.

Horace. *Sat.*, Book 1, 1, 106.

Est multi fabula plena joci.—It is a story full of much humour.

Ovid. *Fast.*, Book 6, 320.

Est natura hominum novitatis avida.—The nature of men is greed for novelty.

Pliny the Elder.

Est nobis voluisse satis.—To have willed is sufficient for us.

Tacitus.

Est pater ille quem nuptia demonstrant.—He is the father whom marriage indicates as such.

Law.

Est profecto Deus, qui quæ nos gerimus audique et videt.—There is assuredly a God who both hears and sees what we are doing.

Plautus.

Est quadam* prodire tenus, si non datur ultra.—To advance up to a certain point is allowed, if not beyond.

Horace. *Ep.*, Book 1, 32.

Est quædam flere voluptas;
Expletur lacrimis egeriturque dolor.

—There is a certain pleasure in weeping; grief is appeased and expelled by tears.

Ovid. *Tristia*, Book 4, 3, 37.

Est quiddam gestus edendi.—One's behaviour in eating is something.

Ovid. *Ars Amat.*, Book 3, 755.

Est quoque cunctarum novitas carissima rerum.—Novelty also is of all things the best loved.

Ovid. *Ep. ex Pont.*, Book 3, 4, 51.

Est rosa flos Veneris; quo dulcia furta latent,

Harpocrati matris dona dicavit amor.

Inde rosam mensis hospes suspendit amicis,
Convivæ ut sub ea dicta tacenda sciant.

—The rose is the flower of Venus; and Love, in order that her sweet dishonesties might be hidden, dedicated this gift of his mother to Harpocrates (god of silence). Hence the host hangs the rose over his friendly tables, that his guests may know that beneath it what is said will be regarded as secret. (Hence *Sub rosa*.)

Anon.

Est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia.—There is a time for saying nothing, a time for saying something, but there is no time in which all things should be said.

Monkish Precept.

Este procul lites, et amaræ prælia linguæ;
Dulcibus est verbis mollis alendus amor.

—Get far hence contentions, and battles of the bitter tongue. Soft love is to be fostered with sweet words.

Ovid. *Ars Amat.*, Book 2, 151.

* Another reading is "quoddam," when the meaning is, "It is something to advance to a certain point, if not beyond."

524b

Estne Dei sedes nisi terra, et pontus, et aer,
Et cælum, et virtus? Superos quid quarimus ultra?

Jupiter est, quodcunque vides, quocunque moveris.

—Has God any habitation except earth, and sea, and air, and heaven, and virtue? Why do we seek the highest beyond these? Jupiter is whatsoever you see, wheresoever you move.

Lucanus. *Pharsalia*, Book 9, 578.

Estne novis nuptis odio Venus? Anne parentum

Frustrantur falsis gaudia lacrymulis?

—Is Venus odious to brides? Or is the joy of their parents cheated with false tears?

Catullus. 66, 15.

Esto perpetua.—Let it last for ever.

Last words of Paul Sarpi, referring to Venice. Motto of Amicable Society of London, 1706.

Esto quod es; quod sunt alii, sine quemlibet esse;

Quod non es nolis; quod potes esse velis.

—Be what you are; allow anyone else to be what others are; do not wish to be what you are not; desire to be what you are able to be.

Mediæval.

Esto quod esse videris.—Be what you seem to be.

Pr.

Esto, ut nunc multi, dives tibi, pauper amicis.—Be, as many are now, rich to yourself, poor to your friends.

Juvenal. *Sat.* 5, 113.

Esurienti ne occurras.—Do not run up against a hungry man.

Pr.

Et credis cineres curare sepultos?—And do you believe that the buried ashes care?

Virgil. (*Adapted from Æneid*, 4, 34.)

Et dicam, Mea sunt; injiciamque manus.—And I will say "They are mine"; and lay hands on them.

Ovid. *Amorum*, Book 1, 4, 40. (*See also Heroid.*, 12, 158.)

Et dubitamus adhuc virtutem extendere factis?—And do we hesitate thus to extend our renown by deeds?

Virgil. *Æneid*, 6, 806.

Et facere et pati fortiter* Romanum est.—It is the nature of a Roman to do and suffer bravely.

Livy. *Book* 2, 12.

Et genus et formam regina pecunia donat:
Ac bene nummatum decorat Suadela Venusque.

—Money, a queen, bestows position and beauty, and Suadela (Goddess of Persuasion) and Venus favour the well-moneyed suitor.

Horace. *Ep.*, Book 1, 6, 37.

Et genus et virtus, nisi cum re, vilior alga est.—Both rank and valour, without wealth, are more worthless than seaweed.

Horace. *Sat.*, Book 2, 5, 8.

* "Fortia" in some editions, instead of "fortiter," i.e. "brave things" instead of "bravely."

Et hoc genus omne.—And all this sort.

Et jam summa procul villarum culmina fumant,

Majoresque cadunt altis de montibus umbræ.
—And now far off the high roofs of the farm-houses smoke, and the greater shadows fall from the tall mountains. *Virgil. Eclogues, 1, 83.*

Et lateat vitium proximitate boni.—And let each fault lie hidden in the nearest good quality. *Ovid. Ars Amat., Book 2, 662.*

Et latro, et cautus præcingitur ense viator;
Ille sed insidias, hic sibi portat opem.
—The robber and the wary traveller are both girded with swords; but the one carries his for outrage, the other for self-defence.

Ovid. Tristia, 2, 271.

Et magis adducto pomum decerpere ramo,
Quam de cælata sumere lance juvat.
—And it is more pleasing to pluck an apple from the branch which you have seized, than to take one up from a graven dish.

Ovid. Ep. de Pont., Book 3, 5, 19.

Et mala sunt vicina bonis.—And evil things are neighbours to good.

Ovid. Rem. Am., 3, 23.

Et male tornatos incudi reddere versus.—And to return to the forge the badly-turned verses. *Horace. De Arte Poetica, 441.*

Et mea cymba semel vasta percussa procella,
Illum, quo læsa est, horret adire locum.
—And my skiff, once dashed about by the terrible storm, fears to approach the spot where it was damaged.

Ovid. Tristia, Book 1, 1, 85.

Et mihi dulce magis resolutio vivere collo.—And to me it is more sweet to live free from the yoke. *Gallus. 1, 61.*

Et mihi, Propositum perforce, dixit, opus.
—And said to me, Complete the task you have set yourself. *Ovid. Rem. Am., 40.*

Et mihi res, non me rebus, subungere conor.
—And I endeavour to subdue circumstances to myself, and not myself to circumstances.

Horace. Ep., Book 1, 1, 191.

Et minimæ vires frangere quassa valent.—And the least force suffices to break what is already to pieces.

Ovid. Tristia, Book 3, 11, 22.

Et modo quæ fuerat semita, facta via est.—What was only a path is now made a high road. *Martial. Epig., Book 7, 60.*

Et monere et moneri, proprium est veræ amicitiae.—Both to advise and to be advised is a feature of real friendship. *Cicero.*

Et moveant primos publica verba sonos.—And let words dealing with public topics be the first to be heard.

Ovid. Ars Amat., 1, 144.

Et nati natorum, et qui nascentur ab illis.
—The children of our children, and those who shall be descended from them.

Virgil. Æneid, 3, 98.

Et neque jam color est mixto candore rubori;
Nec vigor, et vires, et quæ modo visa placebant;

Nec corpus remanet.

—And now no longer is his complexion of white mixed with red; nor are his energy, nor his strength, nor those things which pleased our sight, nor even his body, left to us.

Ovid. Metam., 3, 491.

Et nova fictaque nuper habebunt verba fidem, si

Græco fonte cadunt parce detorta.

—And new and lately-coined words will obtain currency, if they come moderately distorted from a Greek source.

Horace. De Arte Poetica, 55.

Et nulli cessura fides, sini crimine mores,

Nudaque simplicitas purpureusque pudor.

—And fidelity which will give way to nothing, manners which are blameless, simplicity undorned, and blushing modesty.

Ovid. Amorum, 1, 3, 13.

Et pudet, et metuo, semperque eademque precari,

Ne subeant animo tædia justa tuo.

—I am ashamed to be begging for ever and always for the same things, and I fear lest a natural disgust should gradually pervade your mind. *Ovid. Ep. ex Pont., Book 4, 15, 29.*

Et quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.

—And those things which each one dreaded as against himself, they could endure when directed to the destruction of one poor unfortunate wretch. *Virgil. Æneid, 2, 130.*

Et quando uberior vitiorum copia?—And when was there ever a richer abundance of vices? *Juvenal. Sat. 1, 87.*

Et qui nolunt occidere quenquam
Posse volunt.

—Even those who do not wish to kill anyone would like to be able to.

Juvenal. Sat. 10, 96.

Et redit in nihilum quod fuit ante nihil.—It began of nothing and in nothing it ends.

Cornelius Gallus. (Translated by Burton in "Anat. Melan.," 1621.)

Et res non semper, spes mihi semper adest.
—And the actual fact is not always propitious to me, but hope always is.

Ovid. Heroides, 18, 178.

Et rident stolidi verba Latina Getæ.—And the dull Getan fools laugh at Latin words.

Ovid. Tristia, Book 5, 10, 38.

Et sanguis et spiritus pecunia mortalibus.—Money is both blood and life to mortals. *Pr.*

Et semel emissum volat irrevocabile verbum.—And the spoken word once uttered flies abroad never to be recalled.

Horace. Ep., 1, 18, 71.

Et si non aliqua nocuisses, mortuus esses.—And if by some means you had not injured him, you would have died.

Virgil. Eclogues, 3, 15.

Et tu, Brute fili.—You also, O son Brutus.
*Caesar's words on being stabbed by Brutus.**

Et veniam pro laude peto.—And I crave
grace rather than praise.

Ovid. *Tristia*, Book 1, 7, 31.

Etiam bonis malum sæpe est adulescere.—
It is often an evil thing to accustom one's self
even to things which are good.

Publilius Syrus.

Etiam capillus unus habet umbram suam.
—Even a single hair has its own shadow.

Publilius Syrus.

Etiam celeritas in desiderio mora est.—In
desire even speed is delay.

Publilius Syrus.

Etiam fera animalia, si clausa teneas, vir-
tutis obliviscuntur.—Even savage animals, if
you keep them shut up, forget their courage.

Tacitus. *Hist.*, Book 4, 64.

Etiam fortes viros subitis terri. —Even
brave men are to be terrified by sudden things.

Tacitus. *Annals*, Book 15, 59.

Etiam in secundissimis rebus maxime est
utendum consilio amicorum.—Even in the
utmost prosperity the advice of friends is to
be very greatly employed.

Cicero.

Etiam innocentes cogit mentiri dolor.—Pain
forces even the innocent to lie.†

Publilius Syrus.

Etiam oblivisci quod scis, interdum expedit.
—Sometimes it is expedient to forget even
what you know. (Also printed *quid sis*, i.e.
"Sometimes it is expedient to forget even
who you are.")

Publilius Syrus.

Etiam sanato vulnere cicatrix manet.—
Even when the wound is healed the scar
remains.

Pr.

Etiam sapientibus cupido gloriæ novissima
exiit.—The desire for fame is the last
desire that is laid aside even by the wise.‡

Tacitus. *Hist.*, Book 4, 6.

Etiam stultis acuit ingenium fames.—
Hunger sharpens the understanding even in
fools.

Pr.

Etsi pervivo usque ad summam ætatem,
tamen

Breve spatium est ferendi quæ minitas
mihi.

—Even though I should live to extreme old
age, the time would be short for enduring
what you threaten me with.

Plautus. *Capiteivi*, iii. 5, 84.

Euge, poeta !—Bravo, O poet !

Persius. *Sat.* 1, 75.

* Suetonius says that Caesar's words, on seeing
Brutus, were "καὶ σὺ τέκνον"—"You also, my
son?" The saying is sometimes given as "Tu
quoque, Brute."

† See "Dolor omnia cogit."

‡ See Milton, "That last infirmity of noble mind"
(p. 226a, note).

Eum ausculta cui quatuor sunt aures.—
Listen attentively to him who has four ears
(i.e. to a good listener).

Pr.

Eveniunt digna dignis.—Worthy things
happen to the worthy.

Plautus. *Poenulus*, Act v.

Eventus stultorum magister est.—The
event is the schoolmaster of fools (i.e. they
are wise after the event).

Livy. 20, 39.

Eversis omnibus rebus, quum consilio
profici nihil possit, una ratio videtur; quid-
quid evenierit, ferre moderate.—When all
things have gone wrong, when counsel can
avail nothing, one plan seems to remain—
whatever shall happen, to endure it with
moderation.

Cicero.

Evolare rus ex urbe tanquam ex vinculis.—
To fly from the town to the country as though
from chains.

Cicero. *De Orat.*, Book 2, 6.

Ex abundante cautela.—Out of abundance
of caution.

Law.

Ex abusu non arguitur ad usum.—The
abuse of a thing is not an argument for its use.

Law.

Ex abusu non argumentum ad desuetu-
dinem.—The abuse of a thing is no argument
for its discontinuance.

Law.

Ex æquo et bono judicare.—To judge
according to what is right and good.

Law.

Ex Africa semper aliquid novi.—Always
something new out of Africa.*

Pliny. *N. H.*, 8, 6. (Greek prov.)

Ex alieno tergo lata secantur lora.—
Broad thongs are cut out of another man's
leather.

Pr.

Ex animo.—From my soul (i.e. willingly).

Cicero, etc.

Ex arena funiculum nectis.—You are
weaving a rope out of sand.

Pr.

Ex auribus cognoscitur asinus.—The ass is
known by his ears.

Pr.

Ex cathedra.—From the chair of authority.

Pr.

Ex commodo.—At convenience; leisurely.

Ex concessio.—From what has been con-
ceded.

Ex confesso.—Confessedly.

Quintilian.

Ex desuetudine amittuntur privilegia.—
Rights are lost by disuse.

Law.

Ex diuturnitate temporis omnia præsu-
muntur esse solemniter acta.—After long
duration of time all things are presumed to
have been done with due form.

Law.

Ex facto oritur jus.—The law arises from
fact.

Law (Blackstone, etc.).

Ex fumo dare lucem.—To give light from
smoke.*

Pr.

* See Greek, "Αὐτὸ φέρετ, κ.τ.λ.," p. 467a.

Ex humili magna ad fastigia rerum
Extollit, quoties voluit fortuna jocari.
—Whenever fortune wishes to joke, she lifts
people from what is humble to the highest
extremity of affairs. **Juvenal. Sat. 3, 39.**

Ex improvise (or de improvise).—Unex-
pectedly. **Cicero.**

Ex industria.—Intentionally. **Livy.**

Ex inimico cogita posse fieri amicum.—
Consider that a friend may be made out of
an enemy. **Seneca.**

Ex luce lucellum.—Out of light a little profit,
*Pitt's description of the Window Tax.**

Ex malis moribus bonæ leges natæ sunt.—
Good laws have sprung from bad customs.
Coke.

Ex mediocritate fortunæ, pauciora pericula
sunt.—In modesty of fortune there are the
fewer dangers. **Tacitus. Annals, Book 14, 60.**

Ex mero motu.—Of one's own unrestrained
impulse.

Ex necessitate rei.—From the urgency of
the case. **Law.**

Ex nihilo nihil fit.—Out of nothing nothing
is made. **Pr.**

Ex officio.—By virtue of office or official
employment.

Ex oriente lux, ex occidente lex.—From the
East comes light, from the West law (*i.e.*
direction). **Pr.**

Ex otio plus negotii quam ex negotio
habemus.—We have more occupation from
our leisure than from our occupation. **Pr.**

Ex parte.—From one side only.

Ex pede Herculem.—Hercules from his foot
(*i.e.* the foot tells us it is Hercules). **Pr.**

Ex post facto.—After the event. **Law.**

Ex professo.—From one acknowledged.

Ex quovis ligno non fit Mercurius.—A
Mercury is not made out of any block of wood.
Quoted by Apuleius as a saying of
Pythagoras.

Ex scintilla incendium.—From a spark a
fire. **Pr.**

Ex sese.—From himself (*i.e.* by his own
exertions). **Cicero.**

Ex tempore.—Without preparation.
Cicero. De Orat., 50.

Ex umbra in solem.—Out of shade (or
obscurity) into the light of day. **Pr.**

Ex ungue leonem.—By his claw you may
know the lion. **Pr. (Greek):**

Ex uno disce omnes.†—From one judge all.
Pr.

* Also suggested by Robert Lowe, Chancellor, as
a motto for matchboxes, when the British Govern-
ment introduced a match tax, 1871.

† See "Crimine ab uno."

Ex vita discedo, tanquam ex hospitio, non
tanquam ex domo.—I depart from life as
from an inn, and not as from my home.

Cicero. De Senect., 23.

Ex vitio alterius sapiens emendat suum.—
From another's evil qualities a wise man
corrects his own. **Publilius Syrus.**

Ex vultibus hominum mores colligere.—
To acquire knowledge of human nature from
men's physiognomy. **Pr.**

Exceptio in non exceptis firmat regulam.—
An exception claimed in the case of matters
or persons not excepted strengthens the rule.
Law.

Exceptis excipiendis.—Those things being
excepted which it is requisite should be
excepted. **Law.**

Excepto quod non simul esses, cætera lætus.
—Except that you were not with me, I was
happy as to other things.

Mediæval (Hexameter verse).

Excessit ex ephebis.—He has quitted the
hobbledehoy stage; he is out of his teens.

Terence. Andria, i. 1, 24.

Excessit medicina malum.—The remedy
has exceeded the disease. **Pr. (Modern).**

Excessus in jure reprobatur.—Excess is
condemned in law. **Law.**

Excludat jurgia finis.—Let this end of the
controversy stop all quarrel.

Horace. Ep., Book 2, 1, 38.

Exeat aula,

Qui vult esse pius.

—Let him depart from the court who wishes
to be an honest man. **Mediæval (?).**

Exegi monumentum ære perennius.—I have
raised up a memorial more lasting than brass.
Horace. Odes, Book 3, 30, 1.

Exempli gratia.—By way of example.
Cicero (and other authors).

Exemplo plus quam ratione vivimus.—We
live more by example than by reason. **Pr.**

Exemplo quodcumque malo committitur, ipsi
Displicet auctori. Prima est hæc ultio,
quod se
Judice nemo nocens absolvitur.

—Whatever guilt is perpetrated by some evil
prompting, is grievous to the author of the
crime. This is the first punishment of guilt
that no one who is guilty is acquitted at the
judgment seat of his own conscience.

Juvenal. Sat. 13, 1.

Exemplumque Dei quisque est in imagine
parva.—Each one is a copy of God in a
small form. **Manilius.**

Exercere imperium sævis unguibus.—To
exercise authority with cruel claws.

Phædrus. Fab., Book 1, 31, 12.

Exige, ac suspende te.—Go and hang
yourself. **Plautus. Bacchides.**

Exigit et a status farinas.—He extracts meal even from statues. **Pr.**

Exigite, ut mores teneros ceu pollice ducat, Ut si quis cera vultum facit.
—Require of him that he shall mould their tender nature as with his thumb, even as a man fashions a face in wax.

Juvenal. Sat. 7, 237.

Exigua est virtus præstare silentia rebus ;

At contra, gravis est culpa tacenda loqui.
—Slight is the merit of keeping silence on a matter, on the other hand serious is the guilt of talking on things whereon we should be silent.

Ovid. Ars Amat., Book 2, 603.

Exigui numero, sed bello vivida virtus.—Of small number, but their valour quick for war.

Virgil. Æneid, 5, 754.

Exiguum est ad legem bonum esse.—It is a slight thing to be good according to law.

Seneca.

Exiguum natura desiderat.—Nature requires very little.

Seneca. Ep. 16.

Exilique domos et dulcia limina mutant, Atque alio patriam quærunt sub sole jacentem.
—And for exile they change their homes and pleasant thresholds, and seek a country lying beneath another sun.

Virgil. Georgics, Book 2, 511.

Exilium patitur patriæ qui se denegat.—He suffers exile who denies himself to his country.

Publilius Syrus.

Exitio est avidum (or avidis) mare nautis.—The greedy sea is fatal to sailors (or, according to the alternative reading, which is more commonly accepted, "The sea is fatal to greedy seafarers").

Horace. Odes, Book 1, 28, 18.

Exitus acta probat.—The result proves the action.

Ovid. Heroides, 2, 85.

Exitus in dubio est : audebimus ultima, dixit.—The outcome is doubtful, he said, we will dare the very utmost.

Ovid. Fast., Book 2, 781.

Exoriare aliquis nostris ex ossibus ultor.—Some avenger shall rise up from our bones.

Virgil. Æneid, 4, 625.

Expectans expectavi.—I waited patiently.

Vulgate. Ps. 401.

Expectata dies aderat.—The longed-for day is at hand.

Virgil. Æneid, 5, 104.

Expedit esse deos : et ut expedit, esse putemus.—It is expedient that there should be gods ; and as it is expedient let us believe them to be.

Ovid. Ars Amat., Book 1, l. 637.

Experimentum crucis.—A crucial experiment.

Pr.

Experiendo scies.—You shall know by experience.

Terence. Heauton., 3, 2, 90.

Experto crede Roberto.—Believe the experienced Robert.—Found in the introduction

of Robert Burton's *Anatomy of Melancholy*, 1621, but Antonius de Arena (d. 1544) wrote also "Experto crede Roberto." Ruperto is sometimes substituted for Roberto, in German writings.

Mediæval.

Experto credite.—Believe one who knows by experience.

Virgil. Æneid, 11, 283.

Expetuntur divitiæ ad perfrundas voluptates.—Riches are desired for the enjoyment of our pleasures.

Cicero (adapted from De Officiis, 1, 8).

Explorant adversa viros ; perque aspera duro Nititur ad laudem, virtus interrita clivo.

—Adversity tries men, and virtue strives for glory through adverse circumstances, undeterred by hard obstacles.

Silius Italicus. 4, 605.

Expressa nocent, non expressa non nocent.—What is expressed may be prejudicial, what is not expressed cannot be so.

Law.

Expressio unius est exclusio alterius.—The naming of one man is the exclusion of the other.

Law.

Extinctus amabitur idem.—He shall be loved though dead.

Horace. Ep., Book 2, 1, 14.

Extra ecclesiam nulla salus.—No salvation outside the Church.

Mediæval.

Extrema gaudii luctus occupat.—Grief takes possession of the confines of gladness.

Vulgate. Prov. 14, 13.

Extremæ est dementia discere dediscenda.—It is the worst of madness to learn what has to be unlearned.

Erasmus. De Ratione Studii.

Extremis malis extrema remedia.—To desperate evils, desperate remedies.

Pr.

Exuerint sylvestrem animum, cultuque frequenti, In quascunque voces artes, haud tarda sequentur.

—They will lay aside their rustic mind, and by continued instruction will quickly follow into whatsoever arts you may invite them.

Virgil. Georgics, 2, 51.

Fabas indulcet fames.—Hunger sweetens beans.

Pr.

Faber compedes quas fecit ipse

Gestet.

—Let the smith wear the shackles which he himself made.

Ausonius. Idyll., 7, fin.

Faber quisque ingenii sui.—Every man is the maker of his own genius.

Bacon (an adaptation of Apuleius's "insolent and unlucky saying").

Faber quisque suæ fortunæ [or "fortunæ propriæ"].—Every man is the maker of his own fortune.

Sallust. De Republica, 1, 1 (quoted as from Apuleius).

Fabricando fabri fimus.—By working we become workmen.

Pr.

Fabula, nec sentis, tota jactaris in urbe.—
Though you are not aware of it, you are
become the talking-stock of the whole town.

Ovid. *Amorum*, Book 3, 1, 21.

Fac et excusa.—Do it and make excuses.

Pr.

Faciam, hujus loci, dieique, meique semper
memineris.—I will make you always remember
this place, this day, and me.

Terence. *Eunuchus*, v. 7, 31.

Facies non omnibus una,
Nec diversa tamen; qualem decet esse
sororum.

—Not altogether the same features, nor yet
different; but such as would be natural in
sisters.

Ovid. *Metam.*, 2, 13.

Facies tua computat annos.—Your face
shows your age.

Juvenal. *Sat.* 6, 199.

Facile consilium damus aliis.—We easily
give advice to others.

Quoted by Burton: Anat. Melan., 1621.
Founded on Terence. (See "*Facile omnes*".)

Facile est imperium in bonis.—To govern
the good is easy.

Plautus.

Facile est inventis addere.—It is easy to
add to inventions.

Pr.

Facile est miserum irridere.—It is easy to
mock the wretched.

Plautus. *Curculio*, ii. 1.

Facile est ventis dare vela secundis,
Fecundumque solum varias agitare per artes,
Auroque atque ebori decus addere, cum rudis
ipsa
Materies niteat.

—It is easy to spread the sails to propitious
winds, and to cultivate in different ways a
rich soil, and to give lustre to gold and ivory,
when the very raw material itself shines.

Manilius. *Astr.*, 3.

Facile invenies et pejorem, et pejus moratam,
pater,

Quam illa fuit: meliorem neque tu reperies,
neque sol videt.

—You will easily find a worse woman, and
one of worse disposition, father, than she
was; but a better one you will not find, nor
does the sun behold one.

Plautus. *Stichus*, i. 2, 52.

Facile largiri de alieno.—It is easy to be
generous with other people's property.

Pr.

Facile omnes, cum valemus, recta concilia
egrotis damus.—When we are well, we all
easily give good advice to the sick.

Terence. *Andria*, ii. 1, 11.

Facile palmam habes.—You win easily.

Plautus. *Trinummus*, iii. 2.

Facile princeps.—Easily foremost.

Pr.

Facili fœminarum credulitate.—With the
easy credulity of women.

Tacitus. *Annals*, Book 14, 4.

Facilis descensus Averno* est;
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum, superasque evadere ad
auras,
Hoc opus, hic labor est.

—Easy is the descent to Lake Avernus
(mouth of Hades); night and day the gate of
gloomy Dis (god of Hades) is open; but to
retrace one's steps, and escape to the upper
air, this indeed is a task; this indeed is a
toil.

Virgil. *Æneid*, 6, 26.

Facilis vindicta est mihi,
Sed inquinari nolo ignavo sanguine.

—My vengeance is easy, but I do not care to
be stained with ignoble blood.

Phædrus. *Fab.*, Book 1, 29, 10.

Facilius crescit quam inchoatur dignitas.—
Dignity grows more easily than it obtains a
beginning.

Laberius.

Facilius sit Nili caput invenire.—It would
be easier to discover the source of the Nile.

Old Saying.

Facinus majoris abollæ.—A crime on a
larger scale (*lit.*: a deed of the larger cloak).

Juvenal. *Sat.* 3, 116.

Facinus quos inquinat æquat.—A crime
equals those whom it debases.

Lucanus. *Book* 5, 287.

Facit gradum† fortuna quam nemo videt.—
Good fortune which no one notices, makes a
stepping-stone.

Publilius Syrus.

Facit indignatio versum.—Indignation leads
to the making of poetry. (Often quoted
"Facit indignatio versum"—*i.e.* verses.)

Juvenal. *Sat.* 1, 79.

Facito aliquid operis, ut semper te diabolus
inveniat occupatum.—Keep doing some kind
of work, that the devil may always find you
employed.

St. Jerome.

Facta canam; sed erunt qui me finxisse
loquantur.—I will sing of facts; but there
will be some to say that I have invented them.

Ovid. *Fast.*, Book 6, 3.

Facta ducis vivent, operosaque gloria rerum;
Hæc manet: hæc avidos effugit una rogos.
—The deeds of the leader shall live, and the
toilsome glory of his actions; this endures,
this alone escapes the greedy destruction of
death.

Ovid. *Ad Liviam*, 265.

Facta ejus cum dictis discrepant.—His
deeds do not agree with his words.

Cicero. *De Fin.*, Book 2, 30.

Facta non verba.—Deeds not words.

* In some editions,

"Facilis descensus Averni:

Noctes atque dies," etc.

† Another reading is "gratum"—*i.e.* "The good
fortune which is unnoticed (and therefore unenvied)
makes a man grateful for it."

530a

Factis ignoscite nostris
Si scelus ingenio scitis abesse meo.
—Overlook our deeds, since you know that
crime was absent from our inclination.

Ovid. *Fast.*, Book 3, 309.

Factum abiit; monumenta manent.—The
deed has gone; the memorial thereof remains.

Ovid. *Fast.*, Book 4, 709.

Factum est illud; fieri infectum non
potest.—It is done; it is not possible for it
to be undone.

Plautus. *Aulularia*.

Fæx populi (or plebis).—The dregs of the
people (or of the common people).

Cicero. *Ep. ad Quint.*, 2, 9, 5.

Fallacia

Alia aliam trudit.

—One falsehood makes way for another
(*lit.*: pushes aside another).

Terence. *Andria*, iv. 5, 39.

Fallaci nimium de crede lucernæ.—Do
not trust too much to deceitful lamp-light
(in judging of a woman's beauty).

Ovid. *Ars Amat.*, Book 1, 245.

Fallentis semita vitæ.—The pathway of
life which escapes observation.

Horace. *Ep.*, Book 1, 18, 103.

Fallere credentem non est operosa puellam
Gloria.

—To deceive a trusting girl is not a glorious
or arduous achievement.

Ovid. *Heroides*, 2, 63.

Fallit enim vitium, specie virtutis et umbra
Cum sit triste habitu, vultuque et veste
severum.

—For vice deceives, under the appearance
and shadow of virtue, when sad in its appear-
ance, and austere in countenance and dress.

Juvenal. *Sat.* 14, 109.

Fallite fallentes.—Deceive the deceivers.

Ovid. *Ars Amat.*, Book 1, 645.

Fallitur, egregio quisquis sub principe credit
Servitium. Nunquam libertas gratior exstat,
Quam sub rege pio.

—He who thinks it slavery to be under a
distinguished chief, is mistaken. Never does
liberty appear more pleasing than under a
righteous king.

Claudian. 24, 113.

Fallor? An arma sonant? Non fallimur,
arma sonabant;

Mars venit, et veniens bellica signa dabat.

—Am I deceived? Or is it the clash of arms?
I am not deceived, it was the clash of arms;
Mars approaches, and, approaching, gave the
signs of war.

Ovid. *Fast.*, Book 5, 549.

Falsa grammatica non vitiat concessionem.
—False grammar does not vitiate a grant.

Coke.

Falso damnati crimine mortis.—Men con-
demned to death on a false accusation.

Virgil. *Æneid*, 6, 430.

Falsum in uno, falsum in omni.—False in
one particular, false in every particular. **Pr.**

530b

Falsus honor juvat, et mendax infamia terret,
Quem, nisi mendosum et medicandum?

—Whom does false honour help, or whom
does lying calumny alarm, except the liar
and the man who is sickly in temperament?

Horace. *Ep.*, Book 1, 16, 39.

Fama clamosa.—A noisy rumour.

Fama est obscurior annis.—The report
thereof has become obscured through age.

Virgil. *Æneid*, 7, 205.

Fama, malum quo non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo.

—Report, than which no evil thing of any
kind is more swift, increases with travel, and
gains strength by its progress.

Virgil. *Æneid*, 4, 174.

Fama tamen clara est; et adhuc sine
crimine vixi.—My good name is nevertheless
unstained; and so far I have lived without
blame.

Ovid. *Heroides*, 17, 17.

Fama volat parvam subito vulgata per
urbem.—The rumour forthwith flies abroad
dispersed throughout the small town.

Virgil. *Æneid*, 8, 554.

Famæ damna majora sunt quam quæ
astimari possint.—Injuries to reputation are
greater than can be estimated.

Livy.

Famæ laboranti non facile succurritur.—
Fame in danger is not easily rescued. **Pr.**

Famam extendere factis.—To extend fame
by deeds. (*Motto of Linnæus, Monckton
family, etc.*)

Virgil (*altered*).*

Famem fuisse suspicor matrem mihi.—I
suspect that hunger was my mother.

Plautus. *Stichus*, ii. 1, 1.

Fames et mora

Bilem in nasum conciunt.

—Hunger and delay stir up bile in one's
nostril.

Plautus. *Amph.*, iv. 3, 40.

(*Quoted as an ancient saying.*)

Fames, pestis et bellum populi sunt
perniciæ.—Famine, pestilence, and war are
the destruction of a people. **Pr.**

Famulatur dominus ubi timet quibus
imperat.—That master becomes a servant
when he fears those whom he rules.

Publius Syrus.

Fare, fac.—Speak, do.

Motto.

Fasti et nefasti dies.—Lucky and unlucky
days. **Pr.**

Fastidientis stomachi est multa degustare.—
It is the nature of a dainty appetite to taste
many dishes.

Seneca. *Ep.* 2.

Fastus inest pulchris, sequiturque superbia
formam.—Haughtiness is natural in the fair,
and pride accompanies beauty.

Ovid. *Fast.*, Book 1, 419.

Fata obstant.—The Fates stand in the way.

Pr.

* See "Et dubitamus."

Fata viam invenient.—Destiny will find out a way. **Virgil. Æneid, 10, 113.**

Fata vocant.—The Fates call. **Virgil. Georgics, 4, 496.**

Fatetur facinus is qui iudicium fugit.—He who flees from judgment confesses his crime. **Publilius Syrus.**

Fatigatis humus cubile est.—To the weary the ground is a bed. **Curtius.**

Fatis accede, Deisque;
Et cole felices, miseros fuge. Sidera terra
Ut distant, et flamma mari, sic utile recto.
—Conciliate the Fates and the Gods; worship the fortunate and shun the wretched. As the stars are distant from earth, and as fire differs from the sea, so does the expedient differ from the right. **Lucanus. Pharsalia 8.**

Fatua mulier. A foolish woman (a woman of bad character). **Law.**

Favete linguis. (See "Odi.")

Fecimus et nos

Hæc juvenes.
—We ourselves did these things when we were young men. **Juvenal. Sat. 8, 163.**

Fecundi calices quem non fecere disertum?
—Whom have not the flowing goblets made eloquent? **Horace. Ep., Book 1, 5, 19.**

Fecundus est error.—Error is prolific. **Erasmus. Epicureus.**

Felices errore suo.—Happy in their error. **Lucanus.**

Felices ter et amplius
Quos irrupta tenet copula, nec malis
Divulsus querimoniis,
Suprema citius solvet amor die.
—Thrice happy, and more than thrice happy, are those whom an unbroken bond holds, and whom love, unimpaired by evil disputes, will not sunder before their last day. **Horace. Odes, Book 1, 13, 17.**

Felicitas multos habet amicos.—Prosperity has many friends. **Pr.**

Felicitas nutrix est iracundiæ.—Prosperity is nurse to ill-temper. **Pr.**

Felicitate corrumpimur.—We are corrupted by good fortune. **Tacitus. Hist., Book 1, 15.**

Feliciter is sapit qui periculo alieno sapit.—He is fortunately wise who grows wise by dangers of others.

Plautus. Mercator. (Interpolated scene, supposed to be by Hermolaus Barbus.)

Felix est cui quantulumcunque temporis contigit, bene collocatum est.—Happy is he who has well employed his time, however brief it may have been. **Seneca.**

Felix, heu nimium felix.—Happy, alas! too happy. **Virgil. Æneid, 4, 656.**

Felix improbitas optimorum est calamitas.
—Lucky dishonesty is the misfortune of the best men. **Publilius Syrus.**

Felix quem faciunt aliena pericula cautum.
—Happy is he whom the dangers of others make cautious.

Quoted as a Saying in *Cyllenus's* "Tibullus," published 1493.*

Felix quem faciunt aliorum cornua cautum.
Happy is he whom the horns of others have made cautious.

Johannes Ravisius Textor (French writer). Dialogue, written c. 1525 (printed at Rotterdam, 1651). (Probably a proverbial saying.)

Felix qui nihil debet.—Happy he who nothing owes.

Felix qui potuit rerum cognoscere causas;
Atque metus omnes, et inexorabile fatum
Subiecit pedibus, strepitumque Acherontis
avari!

—Happy he who has been able to understand the causes of things, and who has put under his feet all fears, and inexorable fate, and the roaring of greedy Acheron!

Virgil. Georgics, 2, 490.

Felix qui quod amat defendere fortiter
audet.—Happy he who dares to stoutly defend that which he loves.

Ovid. Amorum, Book 2, 5, 9.

Felix quicunque dolore
Alterius discas posse carere tuo.

—Happy are you, whoever you may be, who can learn, by the pain of another, to avoid it yourself. **Tibullus. Book 3, El. 7, 11.**

Felo de se.—A criminal upon himself (a suicide). **Law.**

Feras, non culpes, quod mutari non potest.
—Bear, do not blame, what cannot be changed. **Publilius Syrus.**

Feras quod lædit, ut quod prodest perferas.
—Bear what is hurtful, that you may preserve what is profitable. **Publilius Syrus.**

Fere libenter homines id quod volunt
credunt.—As a rule men freely believe what they wish. **Cæsar. De Bello Gallico, 3, 18.**

Fere scriptores carmine fœdo
Splendida facta linunt.
—Sometimes writers debase noble deeds by celebrating them in an unworthy poem. **Horace. Ep., Book 2, 1, 236.**

Feris caret necessitas.—Necessity has no holidays. **Pr.**

Ferre fugiendo in media fata ruitur.—Often it happens to a man flying from fate that he rushes into the midst of it. **Livy.**

Ferreo assiduo consumitur anulus usu.—The iron ring is worn out by constant use. **Ovid. Ars Amat., Book 1, 473.**

Ferte citi ferrum, date tela, scandite muros;
Hostis adest, eja!

—Hasten with the sword, bring weapons, climb the walls; the enemy is at hand—come on! **Virgil. Æneid, 9, 37.**

* See "Feliciter is sapit."

Fertilior seges est alienis semper in agris, Vicinumque pecus grandius ubi habet.
—The crop is more abundant in other people's fields, and our neighbour's herd has more milk than ours.

Ovid. *Ars Amat.*, Book 1, 349.

Ferto fereris.—By bearing with others, you shall be borne with. **Pr.**

Ferulæque tristes, sceptræ pedagogorum, Cessent.

—And let the dismal rods, the sceptres of schoolmasters, have a rest.

Martial. *Epig.*, Book 10, 62, 10.

Fervens difficili bile tumet jecur.—My liver is in a ferment, burning with gall not to be restrained. **Horace.** *Odes*, Book 1, 13.

Fervet olla, vivit amicitia.—The pot boils, friendship lives.* **Pr.**

Fervet opus.—The work goes on with a will. **Virgil.**

Festina lente.—Hasten slowly.

Motto attributed to Octavius Cæsar. (*Suetonius*, Aug., 25.)†

Festinatō tardā est.—Hurry is slow. **Pr.**

Feudum maternum (or paternum).—A feud descending from mother, or father.

Blackstone. *Comm.*, v. 2, 212, 243.

Fiat experimentum in corpore vili.—Let he experiment be made on a worthless body. **Pr.**

Fiat jus et pereat mundus.—Let right be done, and let the world perish.

Attributed by *Jeremy Taylor* to *St. Augustine*.

Fiat justitia, ruat cælum.—Let justice be done, and let the heaven fall.‡ **Pr.**

Fiat lux.—Let light be made.

Vulgate. *Genesis*, 1, 3.

Ficos dividere.—To split figs (*i.e.* to be guilty of meanness). **Pr.**

Ficta voluptatis causa sint proxima veris.—Let fictions meant to please be very near to truth. **Horace.** *De Arte Poetica*, 338.

Fictis, nos joci meminerit fabulis.—Let him remember that we are making fun with tales of fiction.

Phædrus. *Fab.*, Book 1, *Prolog.* 7.

Ficum cupit.—He covets a fig; he wants some favour, and is there fore civil or polite. **Pr.**

Fide abrogata, omnis humana societas tollitur.—Credit being lost, all the social intercourse of men is brought to naught.

Livy (adapted from Book 6, 41).

* See Greek Proverb, p. 472a.

† See Greek Quotations: "Σπῆδὲ Βραδέως," p. 478b.

‡ You goe against that Generall maxime in the lawes, which is that "Fiat justitia et ruat cœli."—*W. Watson: Quodlibets of Religion and State* (1602). Also quoted 1603 (*Manningham's Diary*, Camden Society, under the date April 11, 1603) "Fiat justitia et cœlum ruat."

Fide et diffide.—Trust and distrust.

Motto.

Fidei commissum.—Left to trust; bequeathed in confidence in the heir's integrity. **Law.**

Fidelis ad urnam.—Faithful to the funeral urn (*i.e.* to death). **Pr.**

Fidelius rident tuguria.—The peasants (*lit.*, the peasants' cottages) laugh in a more genuine way (*i.e.* humble folk are more sincere and hearty in laughter). **Pr.**

Fidem nemo unquam perdit nisi qui non habet.—No one ever loses credit excepting he who has it not. **Publilius Syrus.**

Fidem qui perdit nihil ultra perdere potest.—He who loses credit can lose nothing further. **Publilius Syrus.**

Fidem qui perdit quo se servet reliquo?—He who loses credit, what has he left that can avail him? **Publilius Syrus.**

Fides carbonaria.—The coalheaver's faith (*i.e.* a belief like that of the coalheaver who said that he believed what the Church believed. When asked what that was, he said, "What I believe"). **Mediæval.**

Fides in animum unde abiit, nunquam redit.—Confidence never returns to the mind whence it has departed. **Publilius Syrus.**

Fides non habet meritum ubi humana ratio præbet experimentum.—Faith has not merit where human reason supplies the proof. **St. Gregory.** *Homily* 40, Book 2, 26.

Fides Punica.—Punic (or Phœnician) honour (*i.e.* faithlessness). **Sallust.** *Jugurtha*, 108, 3 (and in other authors).

Fides servanda est.—Faith must be kept. **Plautus.**

Fides, sicut anima, unde abiit eo nunquam redit.—Confidence, like the soul, never returns thither whence it has departed. **Publilius Syrus.**

Fides sit penes auctorem.—Let credit be in the possession of the author (*i.e.* Credit this to the author). **Pr.**

Fidus Achates.—Faithful Achates (faithful companion of Æneas). **Virgil.** *Æneid*, 6, 158, etc.

Fieri curavit.—He caused this to be made. *On monumental inscriptions: expressed by "F. C."*

Fieri facias.—Cause it to be done (writ empowering a sheriff to levy). **Law.**

Figulus figulo invidet, faber fabro.—The potter is envious of the potter, the smith of the smith. **Pr.**

Filii non plus possessionum quam morborum hæredes.—Sons, not more heirs of possessions than of diseases. **Pr.**

533a

Filius istarum lacrymarum.—A child of those tears.*

St. Augustine. *Conf.*, Book 3, 12.

Filius nullius.—The son of no one (an illegitimate son). **Law.**

Filius populi.—Son of the people (an illegitimate son). **Law.**

Filius terræ.—Son of the earth (*i.e.* low, earth-born). **Law.**

Filum aquæ.—The thread or middle of a stream (parting two lordships or properties). **Law.**

Finem respice (*or* Respice finem).—Have regard to the end.

Translation of Chilo's saying.†

Finge datos currus, quid agas?—Suppose the chariot of the sun were given you, what would you do? (*Apollo's question to Phaeton.*) **Ovid.** *Metam.*, Book 2, 74.

Fingit equum tenera docilem cervicem magister Ire viam quæ† monstret eques.

—The trainer trains the docile horse to turn, with his sensitive neck, whichever way the rider indicates. **Horace.** *Ep.*, Book 1, 2, 64.

Fingunt se medicos quivis idiota, sacerdos, Judæus, monachus, histrio, rator, anus.

—Every idiot, priest, Jew, monk, actor, barber, and old woman, fancy themselves physicians. **Mediæval.**

Finis adest rerum.—The end of affairs is at hand. **Lucanus.** *Pharsalia*, Book 3, 329.

Finis alterius mali, gradus est futuri.—The end of one woe is the step to one that is to come. **Pr.**

Finis ecce laborum!—Lo! the end of my labours!

Firmior quo paratior.—The stronger being better prepared. **Motto of Earls of Selkirk.**

Fistula dulce canit volucres dum decipit auceps;

Impia sub dulci melle venena latent.

—The pipe sounds sweetly whilst the fowler lies ensnaring the birds; and villainous poison lies concealed in the sweet honey.

Ovid. (*Adapted, the second line being from Book 1, 8, 104; the other from an unknown source.*)

Fit cito per multas præda petita manus.—The booty sought by many hands is quickly plundered. **Ovid.** *Amorum*, Book 1, 8, 92.

Fit in dominatu servitus, in servitute dominatus.—In mastery there is bondage, in bondage there is mastery.

Cicero. *Pro. Rege Dejot.*, 11.

533b

Fit quoque longus amor, quem diffidentia nutrit.—The love which is fostered by despair is long-lasting. **Ovid.** *Rem. Am.*, 543.

Fit scelus indulgens per nubila sæcula virtus.—In overcast times the virtue of tenderness becomes a crime.

Pr. (*Hexameter verse*).

Fit via vi.—A way is made by force.

Virgil. *Æneid*, 2, 494.

Fixit in æternum causas qua cuncta coercent.—He fixed for ever causes whereby he keeps all things in order.

Lucanus. *Pharsalia*, Book 2, 9.

Flagrante bello.—Whilst the war is raging. **Pr.**

Flagrante delicto.—Whilst the crime is blazing (in the very act of crime). **Pr.**

Flamma fumo est proxima.—Flame is very near to smoke.

Plautus. *Curculio*, Act 1, 1, 53.

Flamma per incensas citius sedetur aristas.—Sooner might the flame be subdued amongst the standing corn as it burns.

Propertius. *Book 3, Eleg. 19, 5.*

Flamma recens parva sparsa resedit aqua.—The newly kindled fire subsides sprinkled with a little water.

Ovid. *Heroides*, 17, 190.

Flebile ludibrium.—A tragic subject of laughter. **Pr.**

Flebit, et insignis tota cantabitur urbe.—He shall mourn, and shall be marked out for the gossip of the whole town.

Horace. *Sat.*, Book 2, 1, 46.

Flectere si nequeo superos, Acheronta movebo.—If I cannot influence the gods, I will move Acheron (Hades).

Virgil. *Æneid*, 7, 312.

Flere licet certe: flendo diffundimus iram:

Perquesinum lacrimæ, fluminis instar enim.—Truly it is allowed us to weep: by weeping we disperse our wrath; and tears go through the heart, even like a stream.

Ovid. *Heroides*, 8, 61.

Flet victus, victor interiit.—The conquered weeps, the conqueror has perished. **Pr.**

Floriferis ut apes in saltibus omnia limant, Omnia nos itidem depascimur aurea dicta, Aurea, perpetua semper dignissima vita.

—As the bees in the flower-grown meadows take the sweets from all the flowers, so we also satiate ourselves with your golden sayings, golden indeed, and ever most worthy of endless life (an apostrophe of Epicurus).

Lucretius. *De Rer. Nat.*, Book 3, 11.

Flos juvenum, *or* Flos juventutis.—The flower of the young men, *or* the flower of youth. **Livy.** 8, 8; 37, 12, *etc.*

Flos poetarum.—The flower of poets.

Plautus. *Casina*, Prol., 18.

* "It cannot be, that a child of those tears (of mine) shall perish." Augustine says that this was his mother's saying when he became infected with the Manichean heresy.

† See also Eccclus. 28, 6 (p. 420b).

‡ Another reading has "quam."

Flumina jam lactis, jam flumina nectaris ibant.—Now streams of milk were flowing, now streams of nectar. (The Golden Age.)

Ovid. *Metam.*, Book 1, 111.

Fluvius cum mari certas.—A river, you contend with the sea. **Pr.**

Fœdus hoc aliquid quandoque audebis.—One of these days you will attempt something baser than this. **Juvenal.** *Sat.* 2, 82.

Fœdum consilium, quum incepto, tum etiam exitu fuit.—It was a detestable counsel in its beginning, detestable also in its ending.

Livy. *Book* 26, 38.

Fœnum habet in cornu; longe fuge; dummodo risum

Excutiat sibi, non hic cuiquam parcat amico.—He is dangerous (*lit.*, he has hay upon his horn); keep at a distance; as long as he can force a laugh for himself, he is not the one to spare his friend.

Horace. *Sat.*, Book 1, 4, 34.

Foliis tantum ne carmina manda, Ne turbata volent rapidis ludibria ventis.—But do not entrust your songs to leaves, lest, dispersed, they fly about, the sport of the devouring winds. **Virgil.** *Æneid.*, 6, 74.

Fons et origo mali.—The fount and origin of the evil. **Pr.**

Fons malorum.—The fount of evils. **Pr.**

Fontes ipsi sitiunt.—The fountains themselves are athirst.

Cicero. *Ep. ad Quint.*, 3, 1, 4.

Foris ut mos est, intus ut libet.—Outside in accordance with custom; within our doors as it pleases us. **Pr.** See **Seneca**, *Ep.* 5, 2.

Forma bonum fragile est.—Personal beauty is a transitory good.

Ovid. *Ars Amat.*, Book 2, 113.

Forma viros neglecta decet.—A carelessness as to personal appearance is becoming to men.

Ovid. *Ars Amat.*, Book 1, 509.

Formidabilior cervorum exercitus, duce leone, quam leonum cervo.—An army of stags led by a lion would be more formidable than one of lions led by a stag. **Pr.**

Formosissimus annus.—The most charming period of the year. (According to Ovid, the autumn; according to Virgil, the spring.)

Ovid. *Ars Amat.*, Book 2, 315.

Formosos sæpe inveni pessimos, Et turpi facie multos cognovi optimos.

—I have often found persons of handsome appearance to be the worst; and I have noticed that many of evil appearance are the best. **Phædrus.** *Fab.*, Book 3, 46.

Fors et virtus miscetur in unum.—Chance and valour are blended in one.

Virgil. *Æneid.*, 12, 714.

Forsan et hæc olim meminisse juvabit.—Perhaps it will be a pleasure to us some day to remember even these things.

Virgil. *Æneid.*, 1, 203.

Forsan miseros meliora sequentur.—Better things, perhaps, will attend the wretched.

Virgil. *Æneid.*, 12, 133.

Forsitan et nostrum nomen miscebitur istis.—Perchance even our name will be mingled with theirs.

Ovid. *Ars Amat.*, Book 3, 339.

Forsitan hic aliquis dicat, Quæ publica tangunt

Carpere concessum est; hoc via juris habet.—Perhaps someone here may say, "It is allowable to pluck what is found on the public way; this much of right the road confers."

Ovid. *Nux Elegia.*, 133.

Forte scutum salus ducum.—The safety of leaders is a strong shield.

Motto of Fortescue.

Fortem facit vicina libertas senem.—Liberty, near at hand, makes an old man brave. **Seneca.** *Hippolytus.*, i. 139.

Fortem posce animum, mortis terrore carentem,

Qui spatium vitæ extremum inter munera ponat

Natura, qui ferre queat quoscunque labores.—Pray for a brave mind, wanting in fear of death, which regards the last stage of life as among the gifts of Nature, which is able to bear any labours. **Juvenal.** *Sat.* 10, 357.

Fortes creantur fortibus et bonis;

Est in juvenis, est in equibus patrum

Virtus; nec imbellem feroces

Progenerant aquilæ columban.

—The brave are born from the brave and good. In steers and in horses is to be found the excellence of their sires; nor do savage eagles produce a peaceful dove.

Horace. *Odes*, Book 4, 4.

Fortes fortuna adjuvat.—Fortune gives help to the brave. **Terence.** *Phormio*, i. 4, 26.

Fortes in fine assequendo, et suaves in modo assequendi simus.—Let us be resolute in prosecuting our ends, and mild in our methods of so doing.

Aquaviva. (16th Century.)

Forti et fideli nihil difficile.—Nothing is difficult to a brave and faithful man.

Motto of Lord Muskerry.

Fortior et potentior est dispositio legis quam hominis.—The disposition of the law is more decisive and powerful than that of men. **Law.**

Fortis cadere, cedere non potest.—It may be the lot of a brave man to fall. he cannot yield. **Pr.**

Fortis et constantis animi est non perturbari in rebus asperis.—It is the nature of a brave and resolute mind not to be disquieted in difficult matters. **Cicero.**

Fortis imaginatio generat casum.—A powerful imagination produces the event.

Quoted, as a saying of the wise, by Montaigne.

Fortissimus ille est

Qui promptus metuenda pati, si comminus instent.

—He is the bravest man who is swift to encounter horrors even though they stare him in the face. **Lucanus.**

Fortiter ferendo vincitur malum quod evitari non potest.—Ill-fortune which cannot be avoided is subdued by bravely enduring.

Pr.

Fortiter in re, suaviter in modo.—Resolute in action, gentle in method.* **Pr.**

Fortius e multis mater desiderat unum, Quam quæ flens clamat, Tu mihi solus eras.—With more fortitude does a mother long for one out of many, than she who weeping cries, "Thou wast my only one."

Ovid. Rem. Am., 463.

Fortuito quodam concursu atomorum.—By some fortuitous concourse of atoms.

Cicero (adapted from De Nat. Deorum, Book I, 24).†

Fortuna arbitriis tempus dispensat iniquis; Illa rapit juvenes; sustinet illa senes.

—Chance dispenses life with unequal judgment; she snatches away the young; and prolongs the life of the old.

Ovid. Ad Liviam, 371.

Fortuna humana fingit artatque ut lubet.—Fortune moulds and compresses human affairs as she pleases. **Plautus. Captivei, ii. 2, 54.**

Fortuna in homine plus quam consilium valet.—Fortune is of more account to a man than judgment. **Publilius Syrus.**

Fortuna magna magna domino est servitus.—A great fortune is a great bondage to its master. **Pr.‡**

Fortuna meliores sequitur.—Fortune follows the more worthy. **Sallust.**

Fortuna miserrima tuta est.—A very poor fortune is a safe one.

Ovid. Ep. ex Pont., Book 2, 2, 31.

Fortuna multis dat nimis, nulli satis.—Fortune gives too much to many, enough to none. **Martial. Epig., Book 12, 10.**

Fortuna multis parcere in pœnam solet.—Fortune is wont to spare many for some future punishment. **Laberius.**

Fortuna nimum quem fovet, stultum facit.—Fortune makes a fool of the man whom she favours over much. **Publilius Syrus.**

Fortuna obesse nulli contenta est semel.—Fortune is not satisfied with injuring a man only once. **Publilius Syrus.**

Fortuna opes auferre, non animum potest.—Fortune can take away our wealth but not our courage. **Seneca. Medea, ii. 176.**

* See "Fortes in fine," etc.

† The words in Cicero are: "Nulla cogente natura, sed concursu quodam fortuito." Atoms (atomi) and minute particles (corpusculi) are mentioned in preceding sentences. See also Quintilian, 7, 2, 2.

‡ Founded on Seneca. See "Magna servitus est."

Fortuna parvis inomentis magnas rerum commutationes efficit.—Fortune effects great changes in brief moments. **Pr.**

Fortuna, sævo læta negotio, et Ludum insolentem ludere pertinax, Transmutat incertos honores,

Nunc mihi, nunc alii benigna.

—Fortune rejoicing in cruel employment, and persistent in playing her insolent game, changes uncertain honours, favourable now to me, now to another.

Horace. Odes, Book 3, 29, 49.

Fortuna simul cum moribus immutatur.—Fortune alters with change of conduct.

Sallust. Catilina, 2.

Fortuna vitrea est; tum cum splendet frangitur.—Fortune is glass; just when it becomes bright it is broken. (Said to be taken from "Senecae Sententiae.") **Publilius Syrus.**

Fortunæ cetera mando.—I commit the rest to fortune. **Ovid. Metam., Book 2, 140.**

Fortunæ filius.—A son of fortune.

Horace. Sat., Book 2, 6, 49.

Fortunæ majoris honos, erectus et acer.—An honour to his high position, upright and energetic. **Claudian.**

Fortunæ veniam damus.—We make allowances (for faults) in the case of large fortune. **Juvenal. Sat. 11, 174.**

Fortunam citius reperias quam retineas.—You may find Fortune more easily than you can retain her. **Publilius Syrus.**

Fortunati ambo! si quid mea carmina possunt, Nulla dies unquam memori vos eximet ævo.—Happy both of you! If my verses are capable of anything, no day shall ever take you from the memory of time.

Virgil. Æneid, 9, 446.

Fortunato omne solum patria est.—To a lucky man every land is a fatherland. **Pr.**

Fortunatus et ille deos qui novit agrestes.—Happy is he who has known the divinities of the country. **Virgil. Georgics, 2, 493.**

Fragili quærens illidere dentem, Offendet solido.

—Striving to fix its teeth in what is easily broken, [envy] dashes them against what is solid. **Horace. Sat., Book 2, 1, 77.**

Frangas non flectas.—You may break, you shall not bend.

Motto of Leveson-Gower families.

Frangere leves calamos, et scinde Thalia illos.—Break the frail pens, and tear, Thalia, the books. (Written in indignation at the neglect of literature.)

Martial. Epig., Book 9, 74.

Frangere, miser, calamos, vigilataque prælia dele,

Qui facis in parva sublimia carmina cella, Ut dignus venias heredis et imagine macra: Spes nulla ulterior.

—Poor wretch, break your pens, and blot out

the battles which have kept you up so late, you who compose sublime poetry in a cramped attic, that you may come forth worthy of an ivy wreath and a wretched statue. Beyond this you have no hope of anything.

Juvenal. *Sat.* 7, 27.

Frangere, puer, calamos, et inanes desere Musas.—Break, my boy, your pens, and forsake the useless muses. **Calphurnius,** 4, 23.

Frangere dum metuis, frangis crystallina: peccant

Securæ nimium, sollicitæque manus.

—When you fear to break vases of crystal, you break them; and the too careful and too anxious hands are apt to do the damage (they are trying to avoid).

Martial. *Epig.*, Book 14, 111.

Frangitur ipsa suis Roma superba bonis.—Proud Rome is enervated by her own good fortune.

Propertius; 3, 13, 60.

Fraudare eos qui sciunt et consentiunt nemo videtur.—No one is regarded as committing fraud upon those who know and assent to what is done.

Law.

Fraus est accipere quod non possis reddere.—It is a fraud to accept what you cannot repay.

Publilius Syrus.

Fraus est celare fraudem.—It is fraud to conceal fraud.

Law.

Fraus latet in generalibus.—Deceit lurks in generalities.

Law.

Frenos imponit linguæ conscientia.—Conscience places a bridle upon the tongue.

Publilius Syrus.

Frigora mitescunt Zephyris.—The cold becomes milder with the Spring Zephyrs.

Horace. *Odes*, Book 4, 7, 9.

Frons domini plus prodest quam occipitium.—The master's countenance avails him more than the back of his head.

Pr. quoted by *Cato and Pliny the Elder.* (*Pliny* 18, 5, 6, § 31.)

Frons homini lætitiæ et hilaritatis, severitatis et tristitiæ index.—The face of man is the index to joy and mirth, to severity and sadness.

Pliny the Elder, 11, 37.

Frons, oculi, vultus, persæpe mentiuntur; oratio vero sapissime.—The brow, the eyes, the countenance very often deceive us; but most often of all the speech.

Cicero. *Ep. ad Quint.*, 1, 1, 5.

Fronti nulla fides.—There is no trust to be placed in outward looks.

Juvenal. *Sat.* 2, 8.

Fructu non foliis arborem æstima.—Judge a tree by its fruit, not by its leaves.

Pr.

Frustra fit per plura, quod fieri potest per pauciora.—What can be done by the help of a few things, it is unnecessary to do by means of many things.

Pr.

Frustra Herculi.—In vain against Hercules; it is foolish to talk against Hercules.

Pr.

Frustra laborat qui omnibus placere studet.—He labours in vain who tries to please all.

Pr.

Frustra retinacula tendens, Fertur equis auriga, neque audit currus habenas.

—Vainly pulling at the reins, the charioteer is borne along by the horses, nor does the chariot take heed of the curb.

Virgil. *Georgics*, Book 1, 513.

Frustra vitium vitaveris illud,

Si te alio pravus detorseris.

—In vain you avoid that particular fault, if you in your depravity turn aside after another.

Horace. *Sat.*, Book 2, 2, 54.

Fuge magna; licet sub paupere tecto

Reges et regum vita præcurrere amicos.

—Shun great things; it is possible beneath a poor roof to excel, by your life, kings and the friends of kings.

Horace. *Ep.*, Book 10, 32.

Fugiendo in media sæpe ruitur fata.—By flight we often rush into the thick of our fate.

Livy, 8, 24.

Fugit irreparabile tempus.—Time flies, never to be recovered.

Virgil. *Georgics*, 3, 284.

Fugit juvenus.—Youth flies.

Horace. *Epodon*, 17, 21.

Fugit hora.*—The hour passes.

Fugit improbus, ac me Sub cultro linquit.

—The rascal takes to flight and leaves me under the knife.

Horace. *Sat.*, Book 1, 9, 73.

Fuimus Troes; fuit Ilium, et ingens Gloria Teucrorum.

—We Trojans have been (*i.e.* we are things of the past). Troy has been, and the huge renown of the Trojans.

Virgil. *Æneid*, Book 2, 325.

Fuit hæc sapientia quondam Publica privatis secernere, sacra profanis; Concubitu prohibere vago; dare jura maritis; Oppida moliri; leges incidere ligno. Sic honor et nomen divinis vatibus atque Carminibus venit.

—This was once upon a time considered wisdom: to distinguish between public and private interests, between sacred things and common; to restrain from promiscuous concubinage; to ordain laws for the married; to build towns; to inscribe laws upon tablets. Thus did honour and name come to living poets and songs.

Horace. *De Arte Poetica*, 396.

Fumos vendere.—To sell smoke; to dispense what is useless and intangible.

Martial. *Epig.*, Book 4, 5.

Fumum, et opes, strepitumque Romæ.—The smoke and wealth and hubbub of Rome.

Horace. *Odes* Book 3, 29, 12.

* See "Dum loquor."

537^a

Functus officii.—Having discharged his office. **Law.**

Fundamentum est autem justitiæ fides.—But good faith is the foundation of justice.

Cicero. De Off., Book 1, 7.

Funem abrumperé nimium tendendo.—To break the rope by over-stretching it. **Pr.**

Fungar inani

Munere.
—I will perform a useless duty.

Virgil. Æneid, 6, 885.

Fungino genere est; capite se totum tegit.—He is of the race of the mushroom; he covers himself altogether with his head (*i.e.* he wears a broad-brimmed *pétasus*).

Plautus. Trinummus, iv 1, 9.

Fungino genere est; subito crevit de nihilo.—He is of the mushroom kind; he has suddenly grown out of nothing. **Pr.**

Fungar vice cotis, acutum
Reddere quæ ferrum valet, exors ipsa secandi.—I will perform the function of a whetstone, which is able to restore sharpness to iron, though itself unable to cut.*

Horace. De Arte Poetica, 304.

Furens quid fœmina possit.—That which an enraged woman can accomplish.

Virgil. Æneid, 5, 6.

Furiosus absentis loco est.—A madman is as if he were in the position of an absent person.

Coke.

Furiosus furore suo punitur.—A madman is punished by his own madness. **Law.**

Furor arma ministrat.—Rage supplies arms.

Virgil. Æneid, 1, 150.

Furor est post omnia perdere naulum.—It is madness, after losing all, to lose even your passage money.

Juvenal. Sat. 8, 97.

Furor fit læsa sæpius patientia.—Patience abused too often becomes fury.

Publilius Syrus.

Furor iraque mentem præcipitant.—Fury and anger carry the mind away.

Virgil. Æneid, 2, 316.

Furor loquendi.—A rage for talking.

Furor poeticus.—The frenzy of the poet.

Furor teutonicus.—Teuton madness.

Lucanus. Pharsalia, 1, 255.

Futura expectans præsentibus angor.—Hoping for good things to come I am tormented by my present circumstances. **Pr.**

Galea spes salutis.—Hope is the helmet of salvation.

Vulgate. 1 Thess. 5, 8.

Galeatum sero duelli
Pœnitet.

—The soldier who has buckled on his helmet repents too late of having to fight.

Juvenal. Sat. 1, 169.

* A whetstone is no kerving instrument, and yet it maketh sharpe kerving tolis.—*Chaucer: Troilus, Bk. 1, 631.*

537^b

Gallus in sterquilinio suo plurimum potest.—The cock is at his best on his own dunghill.

Seneca. De Morte Claudii.

Garrit aniles

Ex re fabellas.

—He tells old women's tales appropriate to the matter. **Horace. Sat., Book 2, 6, 77.**

Gaudensque viam fecisse ruinâ.—And rejoicing that he has made his way by ruin.

Lucanus. Pharsalia, Book 1, 150.*

Gaudent prænomine molles

Auriculæ.

—His delicate ears rejoice in a prænomen (or title). **Horace. Book 2, 5, 32.**

Gaudet tentamine virtus.—Valour delights in the test. **Pr.**

Gaudia non remanent, sed fugitiva volant.—Joys do not stay, but take wing and fly away. **Martial. Epig., Book 1, 16, 8.**

Gemitus columbæ.—The sighings of a dove.†

Generari et nasci a principibus, fortuitum, nec ultra æstimatur.—To be begotten and born of princes is held to be an accidental circumstance, nor anything beyond.

Tacitus. Hist., Book 1, 16.

Genius loci.—The presiding genius of the place. **Virgil. Æneid, 7, 136.‡**

Genus superstitioni obnoxia, religionibus adversa.—A race prone to superstition, contrary to religion.§

Tacitus. Hist., 5, 13.

Genus togata.—The race wearing the toga (the Roman race); applied also to civilians generally.

Virgil. Æneid, 1, 282.

Genus humanum ingenio superavit, et omnes Præstrinxit, stellas exortus uti ætherius sol.

—He (Epicurus) excelled the human race in genius, and made all other men appear dark, as the glorious sun when risen puts the stars from our sight. **Lucretius. Book 3, 1056.**

Genus humanum multo fuit illud in arvis
Durius.

—And that (early) race of mankind was much more hardy in the fields.

Lucretius. De Rerum Nat., 923.

Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.

—The race remains immortal, and the fortune of the house endures through many years, and grandsires of grandsires are recorded.

Virgil. Georgics, 4, 209.

* Referring to Julius Cæsar.

† "Gentle hints, gemitus columbæ—little amorous complaints."—*Burke's Impeachment of Warren Hastings, 1788.*

‡ In Virgil, "Genius" signifies a divinity. Monumental stones were inscribed by the ancient Romans, "Genio loci"—"To the Divinity of the locality," practically the unknown "patron saint" of the town or country.

§ Referring to the Jews.

De nihilo nihil, in nihilum nil posse reverti.
—Nothing can be born of nothing, nothing can be resolved into nothing.

Persius. *Sat.* 3, 83.

Gigni pariter cum corpore, et una
Crescere sentimus, pariterque senescere mentem.

—We feel that the mind is born with the body, that it grows with it, and that it likewise ages with it.

Lucretius. *De Rerum Nat.*, Book 3, 446.

Gladiator in arena consilium capit.—The gladiator is taking counsel after entering the arena (*i.e.* when it is too late).

Seneca. *Ep.* 22, 1. (Quoted as "an old proverb.")

Glebæ ascriptus.—Attached to the soil.

Law.

Gloria in excelsis.—Glory in the highest.

Missal.

Gloria virtutem tanquam umbra sequitur.
—Glory follows virtue like its shadow.

Cicero. *Tusc. Quæst.*, Book 1, 45.

Gloriæ et famæ jactura facienda est, publicæ utilitatis causâ.—A renunciation of glory and fame should be made for the public advantage.

Cicero. (*Adapted from De Off.*, 1, 24.)

Gloriam qui spreverit, veram habet.—He will have true glory who despises glory.

Livy. *Book* 22, 39.*

Gloriari non est meum.—It is not mine to glory.

Founded on 1 Cor. 9, 16; and *Gal.* 6, 4.

Gradus ad Parnassum.—A step to Parnassus (applied to a dictionary of prosody).

Græcia capta ferum victorem cepit, et artes Intulit agresti Latio.

—Greece, taken captive, captured her savage conqueror, and carried her arts into clownish Latium.

Horace. *Ep.*, Book 2, 1, 156.

Græcorum animi servitute ac miseriâ fracti sunt.—The spirits of the Greeks were broken by bondage and misery (after being conquered by Rome).

Livy.

Grammatici certant, et adhuc sub judice lis est.—The grammarians are at variance, and up to the present the matter is still undecided.

Horace. *De Arte Poetica*, 78.

Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus,—omnia novit.

Græculus esuriens in cœlum, jusseris, ibit.

—Grammarian, rhetorician, geometrician, painter, anointer, augur, rope-dancer, physician, sorcerer—he has known all things. The hungry Greekling will, if you bid him, attempt the sky itself.

Juvenal. *Sat.* 3, 76.

Gram. loquitur; Dia. vera docet; Rhe. verba colorat;

Mu. canit; Ar. numerat; Geo. ponderat; As. docet astra.

Grammar speaks; dialectics teach truths; rhetoric colours words; music sings; arithmetic deals with numbers; geometry measures; astronomy teaches the stars.

Mediæval.

Gratia Musa tibi. Nam tu solatia præbes;

Tu curæ requies, tu medicina mali.

—Thanks, Muse, to thee. For thou givest me consolation; thou art a respite from care, thou art a medicine for woe.

Ovid. *Tristia*, Book 4, 10, 117.

Gratia placendi.—For the sake of giving pleasure.

Cicero. *etc.*

Gratia pro rebus merito debetur inemptis.
—Thanks are worthily due for things unbought.

Ovid. *Amorum*, Book 1, 10, 43.

Gratiæ officio quod mora tardet abest.—And thanks are not forthcoming for a service which has come late through delay.

Ovid. *Ep. ex Pont.*, Book 3, 4, 52.

Gratiæ expectativæ.—Expected favours.

Gratior et pulchro veniens in corpore virtus.
—Virtue is additionally pleasing when coming to us in one whose form is beautiful.

Virgil. *Aeneid*, 5, 344.

Gratiora tamen quæ suâ sponte nascuntur.
—Yet those things are more pleasing which spring of their own accord.

Tacitus. *Dial. de Oratoribus*, 6.

Gratis anhelans, multa agendo nihil agens.

Sibi molesta, et aliis odiosissima.

—Out of breath to no purpose, in doing much doing nothing. A race (of busybodies) hurtful to itself and most hateful to all others.

Phædrus. *Fab.*, Book 2, 5, 3.

Gratis dictum.—Said to no purpose; irrelevant.

Pr.

Gratis pœnitet esse probum.—It is annoying to be honest to no purpose.

Ovid. *Ex de Pont.*, Book 2, 3, 14.

Gratulor quod eum, quem necesse erat diligere, qualiscumque esset, talem habemus, ut libenter quoque diligimus.—I rejoice that we can of our own free will love him, whom it was our duty to love whatever sort of man he might have been.

Cicero.

Gratum est, quod patriæ civem populoque dedisti,

Si facis, ut patriæ sit idoneus, utilis agris,

Utilis et bellorum et pacis rebus agendis.

—It is a matter for gratitude that you have given a citizen to the state and the people, if you take care that he shall be of service to the country, useful in the development of its lands, useful both in military service and in the time of peace.

Juvenal. *Sat.* 14, 70.

Gratum hominem semper beneficium delectat; ingratum semel.—A favour is to a grateful man delightful always; to an ungrateful man only once (*i.e.* when the favour is bestowed).

Seneca. *De Beneficiis*, Book 3, 17.

* Recorded by Livy as the saying of Fabius Maximus.

Grave paupertas malum est et intolerabile, quæ magnum domat populum.—Poverty which keeps under a great people, is a heavy and unbearable evil. **Pr.**

Grave pondus illum, magna nobilitas, premit.—His high rank, a heavy burden, presses him down. **Seneca. Troades, iii. 491.**

Grave senectus est hominibus pondus.—Old age is a heavy burden to men. **Pr.**

Grave virus

Munditiæ populere.

—Elegancies expelled this offensive flavour (or style). **Horace. Ep. 2, 1, 158.**

Gravior remediis quam delicta erant.—In his preventives more grievous than the offence had been. **Tacitus. Annals, Book 3, 28.**

Graviora manent.—Worse dangers remain. **Virgil. Æneid, Book 6, 84.**

Graviora quædam sunt remedia periculis.—Some remedies are worse than the dangers. **Pr.**

Gravis est inimicus is qui latet in pectore.—Formidable is that enemy that lies hid in a man's own breast. **Publilius Syrus.**

Gravis ira regum est semper.—The wrath of kings is always heavy. **Seneca. Medea, iii. 494.**

Gravissima est probi hominis iracundia.—Very serious is the wrath of an upright man. **Publilius Syrus.**

Gravissimum est imperium consuetudinis.—Very weighty is the authority of custom. **Publilius Syrus.**

Gravius erit tuum unum verbum ad eam rem, quam centum mea.—One word of yours in that matter will have more weight than a hundred of mine. **Plautus. Trinummus, 2, 2.**

Grege totus in agris
Unius scabie cadit, et porrigine porci.
—A whole flock in the fields perishes through the disease of one, and the pigs through the infection of one of their number. **Juvenal. Sat. 2, 79.**

Grege venalium.—A flock of hirelings; a venal pack. **Suetonius. De Clar. Rhet., 1.**

Gula paradisi clausit; decollavit Baptistam.—Greediness closed Paradise; it beheaded [was the cause of beheading] John Baptist.

Pope Innocent III (1160-1216). De Contemptu Mundi, Bk. 2, ch. 18. See Chaucer: Pardoner's Tale, v. 177 and 163.

Gula plures occidit quam gladius, estque fomes omnium malorum.—Gluttony kills more than the sword, and is the kindler of all evils.

Francesco Patrizzi, Bishop of Gaeta (1529-1597).

Gutta cavat lapidem non vi, sed sæpe cadendo.*—The drop hollows out the stone not by strength, but by constant falling.

Said to be found in Gariopontus (of the School of Salerno) in "Passionarius," 1, 17 (c. A.D. 1050). Quoted in the Menagiana, 1713. (See Ovid, Ex Ponto, Book 4, 10, 5.)

Habeas corpus.—You may have the body (i.e. let the person be delivered from detention). **Law.**

Habeas corpus ad prosequendum (or ad respondendum) (or ad satisfaciendum).—You may bring up the body for the purpose of prosecution (or to make answer) (or to satisfy). **Law.**

Habemus confitentem reum.—We have the accused confessing the offence. **Cicero. Petronius; 130.**

Habemus luxuriam atque avaritiam, publice egestatem, privatim opulentiam.—We have luxury and avarice, poverty as far as the public is concerned, opulence in the case of private individuals. **Cato. In Sallustem.**

Habent insidias hominis blanditiæ mali.—The flatteries of a bad man cover treachery. **Phædrus. Fab., Book 1, 19, 1.**

Habent sua fata libelli.—Books have their fates. **Terentianus Maurus. (2nd Cent. A.D.) Carmen heroicum, 258.**

Habeo senectuti magnam gratiam, quæ mihi sermonis aviditatem auxit.—I am very thankful to old age, which has increased my eager desire for conversation.

Cicero. De Senectute, 14.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitate publica rependitur.—Every great example of punishment has something unequal in it, which is compensated, so much as it is to the disadvantage of individuals, by its public usefulness. **Tacitus. Annals, Book 14, 44.**

Habet Deus suas horas et moras.—God has his own times and his own delays. **Pr.**

Habet enim præteriti doloris secura recordatio delectionem.—For the safe relation of past trouble possesses its delight.

Cicero. Ep. ad Fam., Book 5, 12.

Habet et musca splenem.—Even a fly has wrath. **Pr.**

Habet iracundia hoc mali, non vult regi.—Anger possesses this disadvantage that it will not be ruled. **Seneca.**

Habet natura, ut aliarum omnium rerum, sic vivendi modum.—Nature prescribes moderation in living as in all other things.

Cicero.

Habet suum venenum blanda oratio.—A flattering speech contains its own poison.

Publilius Syrus.

* The actual line in Ovid is "Gutta cavat lapidem; consumitur anulus usu." See also "Ferreus assiduus."

Habita fides ipsam plerumque obligat fidem.—Confidence placed in another often compels confidence in return. **Livy.** 22, 22.

Habitârunt Di quoque sylvas.—The gods also dwelt in the woods.

Virgil. *Eclogues*, 2, 60.

Habitus corporis quiescenti quam defuncto similior.—The appearance of his body resembled that of a man resting rather than of one dead.

Pliny the Younger. *Ep.* Book 6, 16.
(Referring to the death of the elder Pliny.)

Hac in re scilicet una
Multum dissimilis, at cætera pæne gemelli,
Fraternis animis.

—In this one thing indeed very different in our views, but in other matters almost like twins with our brother-like minds.

Horace. *Ep.*, Book 1, 10, 2.

Hac sunt in fossa Bedæ venerabilis ossa.—In this grave are the bones of the venerable Bede. **Bede's epitaph, Durham Cathedral.**

Hac urget lupus, hac canis.—A wolf besets you on this side, a dog on that.

Horace. *Sat.*, Book 2, 2, 64.

Hæ nugæ seria ducent
In mala.

—These trifles will lead to serious evils.

Horace. *De Arte Poetica*, 451.

Hæ tibi erunt artes; pacisque imponere morem,
Parcere subjectis et debellare superbos.

—These shall be your arts, to impose the conditions of peace, to spare those who have been subdued and to conquer the proud.

Virgil. *Æneid*, 6, 852.

Hæc a te non multum ablutit imago.—This representation is not greatly unlike you.

Horace. *Sat.*, Book 2, 3, 320.

Hæc amat obscurum; volet hæc sub luce
videri,

Judicis argutum quæ non formidat acumen.
—This poem loves obscurity; this one, which fears not critical examination, wishes to appear in the light of day.

Horace. *De Arte Poetica*, 363.

Hæc brevis est nostrorum summa malorum.
—This is the brief sum total of our evils.

Ovid. *Tristia*, Book 5, 7 7.

Hæc data pœna diu viventibus, ut, renovata
Semper clade domus, multis in luctibus inque
Perpetuo mœrore et nigra veste senescant.

—These penalties are given to those who live long, that family losses recurring continuously, they grow old amongst many woes, in constant grief and in mourning garments.*

Juvenal. *Sat.* 10, 243.

Hæc dum incipias, gravia sunt,
Dumque ignores ubi cognoris, facilia.

—These things are serious matters when you

begin them and are ignorant concerning them; but when you have become acquainted with them they are easy.

Terence. *Heautontimorumenos*, v, 5, 14.

Hæc ego mecum

Compressis agito labris; ubi quid datur otii
Illudo chartis.

—These things I revolve by myself, with lips compressed; when any leisure is given me I amuse myself with writing.

Horace. *Sat.*, Book 1, 4, 137.

Hæc est conditio vivendi, aiebat, eoque
Responsura tuo nunquam est par fama labori.
—This is the condition of our living, he used to say, and accordingly your reputation will never correspond with the amount of your labour.

Horace. *Sat.*, Book 2, 8, 65.

Hæc est

Vita solutorum misera ambitione gravique.

—This is the life of those free from wretched and burdensome ambition.

Horace. *Sat.*, Book 1, 6, 128.

Hæc facit, ut vivat vinctus quoque compede
fossor;

Liberaque a ferro crura futura putet.

—This (hope) is the cause which makes even the fettered miner live, and imagine that at some time his legs will be free from irons.

Ovid. *Ep. ex Pont.*, Book 1, 6, 31.

Hæc igitur lex in amicitia sanciat ut
neque rogemus res turpes, nec faciamus
rogati.—Let this then be enrolled as a law in friendship, that we neither ask anything dishonourable nor do anything dishonourable when asked.

Cicero. *De Amicitia*, 12.

Hæc mala sunt, sed tu non meliora facis.—These things are bad, but you do no better yourself.

Martial. *Epig.*, Book 2, 8, 8.

Hæc mihi videtur ambitio, non eleemosyna.
This seems to me to be ambition, not charity (of charitable bequests).

Erasmus. *Convivium Religiosum*.

Hæc morte effugiuntur.—These things are escaped by death.

Cicero. *Tusc. Quæst.* 1, 35.

Hæc perinde sunt, ut illius animus, qui ea
possidet.

Qui uti scit, ei bona; illi qui non utitur recte,
mala.

—These things are according to the mind of him who possesses them. To him who knows how to use them they are good; to him who does not use them aright they are bad.

Terence. *Heautontimorumenos*, i, 2, 21.

Hæc pro amicitia nostra non occultavi.—These things by reason of our friendship, I have not concealed.

Suetonius.

Hæc scripsi non otii abundantia sed amoris
erga te.—These things I have written out of the abundance, not of my leisure, but of my love towards you. **Cicero.** *Ep.*, Book 7, 1.

Hæc studia adolescentiam alunt, senectutem
oblectant, secundas res ornant, adversis
perfugium ac solatium præbent, delectant

* "These are the perquisites of living long. The last act of life is always a tragedy at best, but it is a bitter aggravation to have one's best friend go before one."—Dean Swift's Letter to Dr. Sheridan, Sept. 2, 1727.

domi, non impediunt foris, pernoctant nobiscum, peregrinantur.—These studies nourish youth, are a recreation to old age, enhance prosperity, afford a refuge and solace in adversity, are a delight at home, are no impediment abroad, pass the nights with us, and accompany us everywhere.

Cicero. *Or. pro Archia*, 7.

Hæc sunt jucundi causa cibusque mali.—These things are at once the cause and the food of this pleasant evil.

Ovid.

Hæc sunt quæ nostra liceat te voce moneri.—These are the points on which you may be advised by my voice. **Virgil.** *Æneid*, 3, 461.

Hæc tibi prima dies, hæc tibi summa fuit.—This was your first day; this was your last.

Ovid. *Heroides*, 11, 114.

Hæc vivendi ratio mihi non convenit.—This system of life does not suit me. **Cicero.**

Hæredem Deus facit, non homo.—God makes the heir, not man. **Coke.**

Hæredis fletus sub persona risus est.—The weeping of an heir is laughter under a mask. **Publilius Syrus.**

Hæreditas nunquam ascendit.—Inheritance never ascends. **Law.**

Hæredum appellatione veniunt hæredes hæredum in infinitum.—Under the name of heirs, come the heirs of heirs without end.

Coke.

Hæres jure representationis.—Heir by right of representation. **Law.**

Hæres legitimus est quem nuptiæ demonstrant.—The legitimate heir is he whom the marriage rites indicate as such. **Law.**

Hæreticus in Grammatica.—A heretic in grammar.

Erasmus. *Synodus Grammaticorum.*

Hanc cupit, hanc optat; sola suspirat in illa; Signaque dat nutu, sollicitatque notis.

—For her he longs, her he desires; for her alone he sighs; and he makes signs to her by nods, and entreats her by gestures.

Ovid. *Fast.*, Book 1, 417.

Hanc personam induisti: agenda est.—You have assumed this part: it must be acted.

Seneca. *De Beneficiis*, 2, 17, 2.

Hanc veniam perimusque damusque vicissim.—This indulgence we both ask and give in return. **Horace.** *De Arte Poetica*, 11.

Hannibal ad portas.—Hannibal is at the gates. **Cicero.** *De Finibus*, Book 4, 9, 22.

Has poenas garrula lingua dedit.—A talkative tongue caused this punishment.

Ovid. (*Adapted from Am.*, Book 2, 2, 44.)*

Has vaticinationes eventus comprobavit.—These prophecies the event verified.

Cicero.

* The words in Ovid are "Hoc illi garrula lingua dedit" (a talkative tongue brought this to him, &c. to Tantalus).

Haud æquum facit,

Qui quod didicit, id dediscit.

—He does not right who unlearns what he has learnt. **Plautus.** *Amphitruo*, ii. 2, 55.

Haud facile emergunt, quorum virtutibus obstat

Res angusta domi.

—They do not easily keep their heads above water, whose straitened circumstances at home stand in the way of their talents.

Juvenal. *Sat.* 3, 164.*

Haud igitur redit ad Nihilum res ulla, sed omnes

Discidio redeunt in corpora materialia.

—Therefore there is not anything which returns to nothing, but all things return dissolved into their elements.

Lucretius. *De Rer. Nat.*, Book 1, 250.

Haud minus vitiis, quam armis, vincentur.

—They shall be vanquished not less by vices than by force of arms.

Tacitus. *Germania*, 23.

Haud passibus æquis.—With steps not equal; unable to keep pace.

Virgil. *Æneid*, 2, 724.

Hectora quis nosset si felix Troja fuisset?

Publica virtuti per mala facta via est.

—Who would have known of Hector, if Troy had been fortunate? A highway is made to valour through disasters.

Ovid. *Tristia*, Book 4, 3, 75.

Hei mihi! difficile est imitari gaudia falsa

Difficile est tristi fingere mente jocum.

—Ah me! it is difficult to pretend feigned joy; it is difficult to simulate mirth with a sad mind.

Tibullus. *Book 3*, El. 7, 1.

Hei mihi! hei mihi! Isthæc illum perdidit assentatio.—Ah me! ah me! this applause has ruined him.

Plautus. *Bacchides*, iii. 3, 7.

Hei mihi! non magnas quod habent mea carmina vires,

Nostraque sunt meritis ora minora tuis!

—Ah me! that my verses have not greater force, that my power of expression is so inferior to your deserts!

Ovid. *Tristia* Book 1, 6, 29.

Hei mihi! non tutum est quod ames laudare sodali.

—Ah me! it is not safe to praise what you love to a comrade.

Ovid. *Ars Amat.*, Book 1, 741.

Hei mihi! qualis erat! quantum mutatus ab illo

Hectore, qui redit exuvias indutus Achillis.

—Ah me! what a man he used to be! How has he changed from that Hector, who returned arrayed in the despoiled armour of Achilles!

Virgil. *Æneid*, 2, 274.

* See "Et genus et virtus, nisi cum re, vilior alga," p. 524b; also "Pigra extulit arctis," p. 620b.

542a

Hei mihi, quam facile est (quamvis hic contigit omnes),

Alterius luctu fortia verba loqui!

—Ah me! how easy it is (how much all have experienced it) to indulge in brave words in another person's trouble.

Ovid. *Ad Liviam*, 9.

Hei mihi, quod nostri toties pulsata sepulchri Janua, sed nullo tempore aperta fuit.

—Ah me! that the gate of my tomb should have been knocked at so often, yet never have been opened. **Ovid.** *Tristia*, 3, 23.

Hei mihi, quod nullis amor est medicabilis herbis!

Nec prosunt domino, quæ prosunt omnibus, artes!

—Ah me, that love should be curable by no herbs! And that the arts which are beneficial to all should be of no avail to their master!

Ovid. *Met.*, Book 1, 523.

Heu, Fortuna! quis est crudelior in nos Te Deus? Ut semper gaudes illudere rebus Humanis.

—Alas, Fortune! what god is more cruel to us than you? How you ever delight in sporting with human affairs!

Horace. *Sat.*, Book 2, 8, 61.

Heu melior quanto sors tua sorte mea.—Alas, how much better is your lot than mine.

Ovid. *Am.*, Book 1, 46.

Heu mihi, quod sterilem duxi vitam juvenilem!—Ah me! that I have passed a barren youth!

Quoted (twice) by William Langland in "Piers Plowman" (1362). Source unknown.

Heu nihil invitis fas quemquam fidere divis!—Alas! it is not well for anyone to be confident when the gods are adverse.

Virgil. *Æneid*, 2, 402.

Heu nimium mitis, nimiumque oblite tuorum.—Alas! too gentle in your nature, and too forgetful of your own people.

Statius. *Thebaidos*, Book 7, 547.

Heu pietas! heu prisca fides! invictaque bello

Dextera!

—Alas for piety! Alas for the faith of ancient times and for the right hand unconquered in battle!

Virgil. *Æneid*, 6, 878.

Heu! quam difficilis gloriæ custodia est!—Alas, how difficult is the safe-keeping of glory!

Publilius Syrus.

Heu quam miserum est ab eo lædi, de quo non ausis queri.—Alas, how wretched a thing it is to be injured by one of whom you dare not make complaint!

Publilius Syrus.

Heu quam miserum est discere servire, ubi sis doctus dominari.—Alas! how wretched a thing it is to learn to serve, where you have been taught to be master!

Publilius Syrus.

Heu quam multa poenitenda incurrunt

542b

vivendo diu.—Alas! how many causes of grief attend too long a life! **Publilius Syrus.**

Heu quanto minus est cum reliquis versari, quam tui meminisse!—Alas, how much less pleasing a thing it is to dwell with those who are left, than to remember thee!

From an Epitaph by Shenstone on his cousin; also found on the tomb of the wife of Sir G. Shuckburgh, 1782.

Heu quantum fati parva tabella vehit!—Alas, how much of destiny does this small board carry!

Ovid. *Fast.*, Book 2, 408.

Heu! universum triduum!—Alas! three whole days to wait!

Terence. *ii.* 1, 17.

Heu, vatum ignaræ mentes!—Alas for the ignorant minds of the Seers!

Virgil. *Æneid*, 4, 65.

Heus, tu! de Jove quid sentis?—Hi, you there! what is your opinion about Jupiter?

Guicciardini.

Hi motus animorum atque hæc certamina tanta,

Pulveris exigui jactu compressa, quiescent.

—These beatings of the soul and these conflicts, which are so great, shall be put to rest, subdued by the casting of a little dust.

Virgil. *Georgics*, 4, 86.

Hi narrata ferunt alio; mensuraque ficti Crescit, et auditis aliquid novus adjicit auctor.

—These carry elsewhere what has been told them; the proportion of the falsehood increases, and the latest teller adds something to what he has heard.

Ovid. *Metam.*, Book 12, 57.

Hi sunt, quos timent etiam qui timentur.—These are they, whom even those fear who are themselves feared.

Sidonius.

Hiatus maxime (or valde) defendendus.—A blank very much to be deplored.

Pr.

Hibernicis ipsis Hibernior.—More Irish than the Irish themselves.

Pr.

Hic coquus scite ac munditer condit cibos.—This cook seasons his dishes cunningly and elegantly.

Plautus.

Hic dies, vere mihi festus, atras

Eximet curas.

—This day, in truth a holiday to me, shall banish gloomy cares.

Horace. *Odes*, Book 3, 14.

Hic est aut nusquam quod quærimus.—Here or nowhere is what we seek.

Horace. *Ep.*, Book 1, 17, 39.

Hic est mucro defensionis tuæ.—Here is the point of your defence.

Cicero. *Pro Cæcina*, 29, 84.

Hic et ubique.—Here and everywhere.

Hic finis fandi.—An end here of talking. **Pr.**

* Generally quoted "Heu totum triduum," the expression "totum triduum" occurring in the previous line.

LATIN

543a

Hic funis nihil attraxit.—This line (or rope) has dragged in nothing. **Pr.**

Hic gelidi fontes, hic mollia prata, Lycori, hic nemus, hic toto tecum consumerer ævo.—Here, Lycoris, are cool springs, here soft meadows, here a grove, here I could spend, with thee, a whole life-time.

Virgil. *Eclogues*, 10, 42.

Hic hæret aqua.—Here the water sticks (here is the difficulty or obstacle). **Pr.**

Hic locus est partes ubi se via findit in ambas.—Here is the place where the way divides itself into two parts.

Virgil. *Æneid*, 6, 540.

Hic murus athenus esto ; Nil conscire sibi, nulla pallescere culpa.—This be our wall of metal ; to be in nowise conscious of guilt, and to turn white at no fault laid to our charge.

Horace. *Ep.*, Book 1, 1, 60.

Hic nigræ sucus lolliginis, hæc est Erugo mera.

—This is the discharge of the black cuttle-fish ; this is very envy.

Horace. *Sat.*, Book 1, 4, 100.

Hic patet ingeniis campus, certusque merenti stat favor ; ornatur propriis industria donis.—Here is a field open to ability, and sure favour comes to the deserving ; and industry is distinguished with due rewards.

Anon. (*Modern*).

Hic rogo, non furor est, ne moriari, mori ? —I ask, is it not madness to die, lest you should die ?

Martial, 2, 80, 2.

Hic secura quies, et nescia fallere vita, Dives opum variarum.

—Here is certain rest, and life innocent of guile, rich in a variety of opulence.

Virgil. (*Adapted from Georgics*, Book 2, 467.)

Hic situs est Phaëton, currus auriga paterni ; Quem si non tenuit, magnis tamen excidit ausis.

—Here is Phaëton buried, charioteer of his father's car ; who, if he did not manage it, nevertheless fell in a greatly daring attempt.

Ovid. *Metam.*, Book 2, 327.

Hic, ubi nunc urbs est, tum locus urbis erat.—Here, where now there is a city, was formerly nothing but the site of a city.

Ovid. *Fastorum*, Book 2, 280.

Hic ultra vires habitus nitor : hic aliquid plus Quam satis est, interdum aliena sumitur arca : Commune id vitium est.

—Here is magnificence of dress beyond their means ; and this show beyond what is necessary, is now and again at the expense of others. A common vice this.

Juvenal. *Sat.* 3, 180.

Hic ver assiduum, atque alienis mensibus æstas.—Here is continual spring, and summer in months foreign to summer.

Virgil. *Georgics*, 2, 149.

543b

Hic victor cæstus artemque repono.—Here, a victor, I lay by my gauntlets and my profession as a fighter.

Virgil. *Æneid*, Book 5, 484.

Hic vigilans somniat.—He dreams awake.

Plautus. *Amphitruo*, ii. 2, 65.

Hic vivimus ambitiosa Paupertate omnes.

—Here we all live in ambitious poverty.

Juvenal. *Sat.* 3, 182.

Hilarisque tamen cum pondere virtus.—Virtue may be gay, yet with dignity.

Statius. *Sylvæ*, Book 2, 3, 65.

Hinc illæ lachrymæ.—Hence those tears.

Terence. *Andria*, i. 1, 99.

Horace. *Ep.*, Book 1, 19, 41.

Hinc lucem et pocula sacra.—Hence light and the sacred vessels.

Motto of Cambridge University. (*Origin unknown*).

Hinc omne principium, huc refer exitum.—Attribute every beginning and ending as from thence (*i.e.* from Heaven).

Horace. *Odes*, Book 3, 6, 6.

Hinc subitæ mortes atque intestata senectus.—Hence (from gluttony) come sudden deaths and intestate old age.

Juvenal. *Sat.* 1, 144.

Hinc totam infelix vulgatur fama per urbem.—Hence the unhappy report is communicated through all the city.

Virgil. *Æneid*, 12, 608.

Hinc usura vorax, avidumque in tempore fœnus,

Et concussa fides, et multis utile bellum.

—Hence usury, voracious and in time greedy, and credit destroyed, and war advantageous to many.

Lucanus. *Pharsalia*, 1, 181.

Hinc venti dociles resono se carcere solvunt, Et cantum accepta pro libertate rependunt.—Hence from their resounding prison the docile winds are loosed, and repay a melody for their liberty received.

Inscription on an Organ. From "*Opera Poetica*" (1695), by Jean Baptiste de Santeul (1630–1697), where, however, it begins "hic," instead of "hinc."

Hirundinem sub eodem tecto ne habeas.—Do not have a swallow (a summer friend) under the same roof with you. **Pr.**

Hirundines æstivo tempore præsto sunt, frigore pulsæ recedent. . . . Ita falsi amici sereno vitæ tempore præsto sunt ; simul atque hiemem fortunæ viderint, devolant omnes.—The swallows are at hand in summer-time, but in cold weather they are driven away. . . . So false friends are at hand in life's clear weather ; but as soon as they see the winter of fortune, they all fly away.

Cicero. *Ad Herennium*, 4, 48.

His amor unus erat, pariterque in bella ruebant.—Between them was mutual love, and together they were wont to rush into the battle.

Virgil. *Æneid*, 9, 182.

His arcana notis terra pelagoque feruntur.—
By these written signs secrets are conveyed
over land and sea. **Ovid.** *Heroides*, 4, 5.

His legibus solutis, respublica stare non
potest.—These laws being removed, the re-
public cannot stand. **Cicero.**

His nunc præmium est qui recta prava faciunt.—Nowadays the reward is to those who
make right appear wrong.

Terence. *Phormio*, v. 2, 6.

Historia quoquo modo scripta delectat.—
History, however it is written, delights men.

Pliny the Younger. *Ep.*, Book 5, 8.

Historia vero testis temporum, lux veritatis.
—History indeed is the witness of the times,
the light of truth.

Cicero. *De Oratore*, Book 2, 9, 36.

Hoc age.*—Do this. (Do it and do not talk
about it.)

Hoc discount omnes ante alpha et beta puellæ.
—This all girls learn before their alphabet.

Juvenal. *Sat.* 14, 209.

Hoc erat in more majorum.—This was the
fashion of our forefathers. **Pr.**

Hoc erat in votis; modus agri non ita magnus
Hortus ubi, et tecto vicinus jugis aquæ fons,
Et paulum silvæ super his foret.

—This was in my prayers; a piece of ground
not over large; with a garden, and near to
the house a stream of constant water; and
besides these some little quantity of woodland.

Horace. *Sat.*, Book 2, 6, 1.

Hoc est, quod palles? cur quis non prandeat,
hoc est?—Is this what turns you pale? Is
this a cause why one should not dine?

Persius. *Sat.* 3, 85.

Hoc est, quod tristes docemus et pallidi?—
Is this a reason why we should learn with pale
faces and sad expressions?

Seneca. *Ep.*, 48.

Hoc est

Vivere bis, vita posse priore frui.
—To be able to enjoy the recollection of one's
past life, this is to live twice over.

Martial. *Epig.*, 10, 23, 7.

Hoc fonte derivata clades
In patriam populumque fluxit.
—The disaster originating in this source, spread
throughout the country and the people.

Horace. *Odes*, Book 3, 6, 19.

Hoc genus omne.—All this sort of people.

Horace. *Sat.*, Book 1, 2, 2.

Hoc Herculi, Jovis satu edito, potuit for-
tasse contingere, nobis non item.—This might
possibly happen to Hercules, sprung from the
seed of Jove, but not in like manner to us.

Cicero. *De Officiis*, 1, 32.

Hoc maxime officii est, ut quisque maxime
opis indigeat, ita ei potissimum opitulari.—

* "Hoc age" is the great rule whether you are
serious or merry.—*Johnson*.

This is our special duty, that if anyone speci-
ally needs our help, we should give him such
help to the utmost of our power.

Cicero. *De Officiis*, 1, 15.

Hoc novum est aucupium; ego adeo hanc
primus inveni viam.—This is the new method
of captivating; I myself, moreover, was the
first to discover this way.

Terence. *Eunuchus*, ii. 2, 16.

Hoc opus, hic labor est.—This is the work,
this is the labour.

Ovid. *Ars Amat.*, Book 1, 453.

Hoc opus, hoc studium, parvi properemus et
ampli,

Si patriæ volumus, si nobis vivere cari.

—This work, this pursuit (of wisdom) let us
push forward, small and great, if we wish to
live as friends to our country and to ourselves.

Horace. *Ep.*, Book 1, 3, 28.

Hoc patrium est, potius consuefacere filium
Sua sponte recte facere, quam alieno metu.
—This is the duty of a father, to accustom his
son to act rightly rather of his own accord than
from unnatural fear.

Terence. *Adelphi*, i. 1, 49.

Hoc scio pro certo quod si cum stercore certo,
Vincio seu vincor, semper ego maculor.

—This I know for certain, that when I strive
with filth, whether I vanquish or am van-
quished, I am always stained thereby.

Mediæval.

Hoc scito, nimio celerius
Venire quod molestum est, quam id quod
cupide petas.

—Know this, that what is troublesome will
come more speedily than that which you
eagerly seek for.

Plautus. *Mostellaria*, i. 1, 69.

Hoc sustinete, majus ne veniat malum.—
Endure this evil lest a worse come upon you.

Phædrus. *Fab.*, Book 1, 2, 31.

Hoc tamen infelix miseram solabere mortem:
Æneæ magni dextra cadis.

—This, unhappy man, shall comfort you in
your sad death—you fall by the right hand of
the great Æneas. **Virgil.** *Æneid*, 10, 829.

Hoc tibi dictum

Tolle memor.

—With retentive mind keep this precept given
to you. **Horace.** *De Arte Poetica*, 367.

Hoc volo, sic jubeo; sit pro ratione volun-
tas.—I desire this, and so I command this;
let my will stand for a reason.

Juvenal. *Sat.* 6, 223.

Hodie mihi, cras tibi.—To-day it is my turn,
to-morrow yours. **Pr.**

Hodie nihil, cras credo.—Nothing to-day,
to-morrow I give trust. **Varro** (adapted).*

Hodie vivendum, amissa præteritorum cura.
—Live to-day, forgetting the anxieties of the
past. **Maxim of Epicureans.**

* "Cras credo, hodie nihil" is the title of a writing
by Varro, fragments of which only have been preserved.

Homine imperito nunquam quidquam injus-
tius,
Qui, nisi quod ipse facit, nil rectum putat.
—Never is anything more unjust than an
ignorant man, who thinks nothing done pro-
perly unless he himself has done it.

Terence. *Adelphi*, 1, 2, 18.

Hominem non odi, sed ejus vitia.—I have
not hated the man, but his faults. **Martial.**

Hominem pagina nostra sapit.—Our page
(i.e. our book) has reference to man.

Martial. *Epig.*, Book 10, 4, 10.

Hominem quaero.—I am in search of a man.

Phædrus. *Fab.*, Book 3, 19, 9.

Hominem servum suos

Domitos habere oportet oculos, et manus,
Orationemque.

—A serving man ought to have his eyes and
his hands and his speech in subjection.

Plautus. *Miles Gloriosus*.

Homines ad deos nulla re propius accedunt
quam salutem hominibus dando.—In nothing
do men more nearly approach the gods than
in giving health to men.

Cicero. *Pro Ligario*, 12.

Homines amplius oculis quam auribus cre-
dunt : longum iter est per precepta, breve et
efficax per exempla.—Men trust more fully to
their eyes than to their ears : the road is long
by precept ; by example it is short and effective.

Seneca. *Ep.*, 7.

Homines plus in alieno negotio videre, quam
in suo.—Men notice more in other people's
business than in their own. **Seneca.**

Homines proniores sunt ad voluptatem,
quam ad virtutem.—Men are more prone to
pleasure than to virtue. **Cicero.**

Homines qui gestant, quique auscultant
crimina,
Si meo arbitratu liceat, omnes pendeant,
Gestores linguæ, auditores auribus.
—The men who convey, and those who listen
to calumnies, should, if I could have my way,
all hang, the tale-bearers by their tongues, the
listeners by their ears.

Plautus. *Pseudolus*, i. 5, 12.

Homines, quo plura habent, eo cupiunt am-
pliora.—The more men have the more they
want in consequence. **Justinian.**

Homini ne fidas, nisi cum quo modum salis
absumpseres.—Trust no man until you have
consumed a peck of salt with him. **Pr.**

Homini tum deest consilium, quum multa
invenit.—A man specially needs counsel when
he finds many counsels. **Publius Syrus.**

Hominibus plenum, amicis vacuum.—Full
of men, empty of friends. **Seneca.**

Hominis est errare, insipientis perseverare.
—It is the nature of man to err, of a fool to
persevere in error. **Pr.**

Hominum sententia fallax.—The judgment
of men is fallible. **Ovid.** *Fast.*, Book 5, 191.

Homo ad res perspicacior Lynceo vel Argo,
et oculus totus.—A man more keen-sighted,
in matters of business, than Lynceus or Argus,
and with eyes everywhere about him.

Apuleius.

Homo antiqua virtute et fide.*—A man of
old-fashioned virtue and good-faith.

Terence. *Adelphi*, iii. 3, 86.

Homo coronatus.—A man who has received
the first tonsure preparatory to superior
orders. **Law.**

Homo delirus, qui verborum minutiis rerum
frangit pondera.—A crazy man, who detracts
from the weight of his subject by splitting
words. **Aulus Gellius.**

Homo doctus in se semper divitias habet.—
A learned man has always wealth in himself.

Phædrus. *Fab.*, 6, 21.

Homo extra corpus est suum cum irascitur.
—A man is outside his own body (i.e. "beside
himself") when he is angry. **Publius Syrus.**

Homo fervidus et diligens ad omnia est
paratus.—A fervent and diligent man is pre-
pared for all things.

Thomas Kempis. *Book* 1, 25, 11.

Homo homini aut deus aut lupus.—Man is
to man either god or wolf.

Quoted as a proverb by Erasmus.†

Homo homini deus, si officium sciat.—A
man is a god to his brother man, if he but
knew his duty. **Cæcilius.**

Homo lupus, homo homini dæmon.—Man is
a wolf ; man is to man a devil.

Pr. *quoted by Burton, Anat. Melan.*, 1, 1.

Homo multa habet instrumenta ad adipi-
scendam sapientiam.—Man has many means
of acquiring wisdom. **Cicero.**

Homo multarum literarum.—A man of
many letters (a well-lettered man).

Homo nascitur ad laborem, et avis ad vola-
tum.—Man is born to labour, and a bird to fly.
Vulgate. *Job* 5, 7.

Homo novus.—A new man ; an upstart.

Cicero. *De Off.*, 1, 39, 138 ; *et passim.*

Homo nulli coloris.—A man of no colour
(i.e. of no party).

Plautus. *Pseudolus*, Act iv. 7, 99.

Homo omnium verbosissimus.—A man of all
men most wordy.

Flavus Vopiscus (3rd Century), referring
to Marius Maximus, Roman historian
(170 ?–230 ?).

Homo proponit, sed Deus disponit.—Man
proposes, but God disposes.

Thomas Kempis. *De Imit. Christi*,
Book 1, 19, 2. (*See Prov.* 16, 9.)

* See Shakespeare : *As you Like it*. Act ii, 3 (p. 288b).
† See "Lupus homo homini."—*Plautus* : *Trinum-*
mus. Act ii, 4, 46.

546a

Homo qui erranti comiter monstrat viam, Quasi lumen de suo lumine accendit, facit : Nihilominus ipsi luceat, cum illi accenderit. —He who civilly shows the way to one who has missed it, is as one who has lighted another's lamp from his own lamp ; it none the less gives light to himself when it burns for the other.

Ennius. Quoted by **Cicero** : *De Officiis*, 1, 16.

Homo qui in homine calamitoso est misericors, meminit sui.—A man who is merciful to a fellow-man in calamity, remembers what is due to himself. **Pr.**

Homo semper aliud, fortuna aliud cogitat. —Man always thinks one thing, fortune another. **Publilius Syrus.**

Homo sine religione, sicut equus sine fræno. —A man without religion is like a horse without bridle. **Pr.**

Homo solus aut deus aut demon.—A man in solitude is either a god or a devil. Quoted by **Burton** (*Anat. Melan.*, 1621) as a saying.

Homo sum ; humani nihil a me alienum puto.—I am a man ; and I think nothing appertaining to mankind foreign to me. **Terence.** *Heaut.*, i. 1, 25.

Homo totiens moritur, quotiens amittit suos. —As often as a man loses his own relatives, so often he dies. **Publilius Syrus.**

Homo trium literarum.—A man of three letters (*i.e.* "fur," a thief). **Plautus.** *Aulularia*, ii. 4, 46.

Homo unius libri.—A man of one book. **Thomas Aquinas.** *Definition of a learned man.*

Homo voluptati obsequens.—A man devoted to pleasure. **Terence.** *Hecyra*, iii, 5, 9.

Homunculi quanti sunt, quum recogito.*—What dwarfs men are, when I come to think of it. **Plautus.** *Capiteivi*, Prologue 51.

Honesta mors turpi vita potior.—An honourable death is better than disgraceful life. **Tacitus.** *Agricola*, 33.

Honesta nomina prætendebant.—They lent honourable names (to dishonourable things). **Tacitus.** *Annals*, Book 14, 21.

Honesta quædam scelera successus facit.—A happy issue makes some crimes honourable. **Seneca.** *Hippolytus*, Act ii. 589.

Honesta quam splendida. —Honourable things rather than splendid. **Pr.**

Honestum non est semper quod licet.—What is lawful is not always honourable. **Law.**

Honestum sit : quodque vere dicimus, etiam si a nullo laudetur, natura esse laudabile.—Let the thing be honourable ; and that which

* Also in *Rudens*, i. 2, 66 : "Homunculi quanti estis ejecti ?"

546b

we rightly call so, even though it is praised by none, is praiseworthy from its nature.

Cicero. *De Officiis*, Book 1, 4.

Honestus rumor alterum est patrimonium. —An honourable report is a second patrimony. **Publilius Syrus.**

Honor est præmium virtutis.—Honour is the reward of virtue.

Cicero. *Brutus*, 82 (adapted).

Honor est in honorante.—Honour is in him who honours.

Trans. by Burton (*Anat. Melan.*, 1621) as "Honours are from God."

Honores mutant mores.—Honours change manners. **Pr.**

Honorum cæca cupido.—The blind longing for honours.

Lucretius. *De Rer. Nat.*, 3, 59.

Honos alit artes, omnesque incenduntur ad studia gloria.—Honour nourishes the arts, and all are incited to study by [desire of] glory.

Cicero. *Tusc. Quæst.*, 1, 2.

Horæ cedunt, et dies, et menses et anni, nec præteritum tempus unquam revertitur.—Hours pass, and days, and months and years, nor does past time ever return.

Cicero. *De Senectute*, 19, 69.

Horæ Momento cita mors venit, aut victoria læta. —In the hour's short space comes swift death, or joyful victory. **Horace.** *Sat.*, Book 1, 1, 7.

Horas non nisi serenas numero.—I do not take account of the hours unless they are bright.

Ancient Inscription frequently found on sundials.

Horresco referens.—I shudder as I tell it. **Virgil.** *Æneid*, 2, 204.

Horribile dictu.—Horrible to relate.

Horridum militem esse debere ; non cælatum auro et argento, sed ferris et animis fretum. . . . Virtutem esse militis decus.—The soldier should be fear-inspiring ; not decked with gold and silver, but relying on his courage and his steel. . . . Valour is the soldier's adornment. **Livy.** *Hist.*, Book 9, 40.

Horror ubique animos, simul ipsa silentia terrent.—Horror everywhere alarms the soul, and the very stillness also is terrifying.

Virgil. *Æneid*, 2, 755.

Hortus siccus.—A dry garden (a collection of dried plants).

Hos ego versiculos feci ; tulit alter honores. —I myself wrote these verses ; another carried off the honours.

Virgil. *Lines on Bathyllus claiming the authorship of certain verses by Virgil.*

Hos successus alit ; possunt quia posse videntur.—Success encourages these ; they can because they believe that they can.

Virgil. *Æneid*, 5, 231.

Hospes nullus tam in amici hospitium devorti potest,
Quin ubi triduum continuum fuerit, jam odiosus siet ;
Verum, ubi dies decem continuos immorabitur, Tametsi dominus non invitus patitur, servi murmurant.

—No guest can be so welcome to the hospitality of a friend, but when he has stayed three continuous days he becomes unwelcome ; and indeed if when he has stayed ten days the master of the house does not endure him unwillingly, the servants grumble.

Plautus. *Miles Gloriosus*, iii. 1, 146.

Hospitis antiqui solitas intravimus aedes.—We entered the familiar dwelling of an ancient friend.

Ovid. *Fast.*, Book 4, 687.

Hostis est uxor invita quæ ad virum nuptum datur.—The unwilling wife given to a man in marriage, is his enemy.

Plautus. *Stichus*, i. 2, 84.

Hostis honori invidia.—Envy is an enemy to honour.

Pr.

Huc propius me,
Dum doceo insanire omnes, vos ordine adite.
—Come hither, nearer to me, and in order, whilst I show you all that you are mad.

Horace. *Sat.*, Book 2, 3, 80.

Huic decet statuam statui ex auro.—To this man a statue of gold ought to be set up.

Plautus. *Bacchides*, iv. 4, 1.

Huic maxime putamus malo fuisse nimiam opinionem ingenii atque virtutes.—We think that his too great opinion of his ability and valour was the chief cause of his disaster.

Cornelius Nepos. *On Themistocles*.

Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceret, quodcumque ageret.—His ability was so versatile and so apt for all things, that you would say that he was born for one particular thing, whatever it might be, that he was engaged upon.

Livy. *Book 39, 40. On Cato the Censor.*

Humanitati qui se non accommodat, Plerumque pœnas appetit superbiæ.
—He who does not adapt himself to mankind, for the most part meets with the penalty of his pride.

Phædrus. *Fab.*, Book 3, 16, 1.

Humanum amare est, humanum autem ignoscere est.—To love is human, it is also human to forgive.

Plautus. *Merc.*, ii. 2, 46.

Humanum est errare.—It is human to err.

Pr.

Humiles laborant ubi potentes dissident.—The humble suffer when the powerful disagree.

Phædrus. *Fab.*, Book 1, 30, 1.

Humilia te in omnibus.—Humble thyself in all things.

Thomas Kempis. *De Imit. Christi*, Book 3, 24.

Humilis nec alte cadere nec graviter potest.—A lowly man cannot have a high or heavy fall.

Publilius Syrus.

Hunc comedendum et deridendum vobis præbeo.*—I present you this individual to be devoured and made fun of.

Terence. *Eunuchus*, v. 9, 57.

Hypotheses non fingo.—I do not manufacture hypotheses.

Sir Isaac Newton.

I, cole nunc reges.—Go now and cultivate princes.

Martial. *Ep.*, Book 10, 96, 13.

I, demens, et sævas curre per Alpes,
Ut pueris placeas et declamatio fias.

—Go, madman, and traverse the rugged Alps, that you may please boys, and become a subject for a recitation.

Juvenal. *Sat.* 10, 166.

Ibi omnis

Effusus labor.

—Whence all the labour was wasted.

Virgil. *Georgics*, 4, 491.

Ibi potest valere populus ubi leges valent.—A people can be strong where the laws are strong.

Publilius Syrus.

Ibi semper est victoria ubi concordia est.—Victory is always where there is unanimity.

Publilius Syrus.

Ibis redibis non morieris in bello.—Thou shalt go thou shalt return never in battle shalt thou perish.

Utterance of the Oracle, doubtful in meaning through the absence of punctuation and the uncertainty of the position of the word "non."

Ibit eo quo vis, qui zonam perdidit, inquit.—He who has lost his purse, said he, will go wherever you wish.

Horace. *Ep.*, Book 2, 2, 40.

Id arbitror

Adprime in vita esse utile, Ut ne quid nimis.
—Excess in nothing,—this I regard as a principle of the highest value in life.

Terence. *Andria*, i. 1, 33.

Id commune malum ; semel insanivimus omnes.—It is a common calamity ; at some one time we have all been mad.

Joh. Baptista Mantuanus. *Ecl.*, 1.

Id demum est homini turpe, quod meruit pati.—That and that alone is a disgrace to a man, which he has deserved to suffer.

Phædrus. *Fab.*, Book 3, 11, 7.

Id facere laus est quod decet, non quod licet.—It is a matter of praise to do what one ought, not what one may.

Seneca. (*Also in similar words in Cicero, Pro Rabinio*, 5, 11.)

Id genus omne.—All that sort.†

Id maxime quemque decet, quod est cujusque maxime suum.—That best becomes a man which is most really his own (*i.e.* which is most natural to him.)

Cicero. *Offic.*, I, 31.

* "Propino" in some readings.

† See "Hoc genus," p. 544^a.

Id nobis maxime nocet, quod non ad rationis lumen sed ad similitudinem aliorum vivimus.—This is our chief bane, that we live not according to the light of reason, but after the fashion of others. **Seneca. Octavia, ii. 454.**

Id quod neque est, neque fuit, neque futurum.—That which is not, nor ever has been, nor ever shall be.

Plautus. Amphitruo, ii.

Idem omnes simul ardor agit nova quærere tecta.—The same passion for seeking new abodes took possession of them all.

Virgil. Æneid, 7, 394.

Idem velle et idem nolle, ea demum firma amicitia est.—To desire the same thing and to dislike the same thing, that alone makes firm friendship.

Sallust. Catil., 20. (From Catiline's Oration to his Associates.)

Ignavis semper feriæ sunt.—It is always holiday with the slothful. **Pr.**

Ignavissimus quisque, et, ut res docuit, in periculo non ausurus, nimii verbis, linguæ feroces.—Those who are basest and, as experience has taught, afraid to venture into danger, are very talkative and very fierce with their tongues. **Tacitus. Hist., 1, 35.**

Ignavum fucos pecus a præsepibus arcent.—They keep out from their hives the drones, a slothful pack. **Virgil. Georgics, 4, 168.**

Ignem gladio scrutare.*—To stir up the fire with a sword.

Horace. Sat., Book 2, 3, 276.

Ignem ne gladio fodito.*—Do not poke the fire with a sword. **Pr.**

Ignis aurum probat, miseria fortes viros.—The fire proves gold, adversity brave men. **Seneca.**

Ignis fatuus.—A foolish fire (a Will-o'-the-wisp).

Ignis sacer.—"St. Anthony's fire"; erysipelas. **Virgil and Pliny, etc.**

Ignis ubique latet, naturam amplectitur omnem,

Cuncta parit, renovat, dividit, unit, alit.—Fire is everywhere; it enfolds all nature; it brings forth, renews, divides, unites, nourishes all things.

Voltaire. Lines at head of "Dissertation sur le feu."

Ignobile vulgus.—The low-born crowd.

Virgil. Æneid, 1, 149.

Ignorant populi, si non in morte probaris, An scieris adversa pati.

—The peoples of the world would not know, if you had not proved it in your death, whether you knew how to suffer adverse fate.

Lucanus. Pharsalia, Book 8, 626. Of Pompey.

Ignorantia facti excusat.—Ignorance of fact is an excuse. **Law.**

Ignorantia juris quod quisque tenetur scire neminem excusat.—Ignorance of the law which everyone is bound to know, is no excuse. **Law.**

Ignorantia non excusat.*

Mediæval Prov.

Ignorantia legis excusat neminem.—Ignorance of the law excuses no one. **Law.**

Ignoratio elenchi (pronounced *ell-eng-ki*).—Ignoring the pearl (leaving out the chief point). **Pr.**

Ignoratio rerum bonarum et malarum, maxime hominum vita vexatur.—The life of man is very greatly harassed by not knowing the good things and the bad things (*i.e.* not knowing good from evil). **Cicero. Fin., 1.**

Ignoscas aliis multa, nil tibi.—You may pardon much to others, nothing to yourself. **Ausonius.**

Ignoti nulla cupido.—There is no desire for what is not known.

Ovid. Ars Amat., Book 3, 397.

Ignotis errare locis, ignota videre Flumina gaudebat, studio minuente laborem.—He delighted to wander in unknown places, to see unknown rivers, the labour being lessened by his zeal for information.

Ovid. Metam., Book 4, 294.

Ignoto Deo.—To the unknown God.

Vulgate. Acts 17, 23.

Ignotum argenti pondus et auri.—An unknown weight (*i.e.* untold quantity) of silver and gold. **Virgil. Æneid, 1, 359.**

Ignotum per ignotius.—That which is unknown by that which is still more unknown (to attempt to prove a doubtful matter by a still more doubtful argument).

Pr. Quoted by Chaucer (Canon Yeoman's Tale, 904) in reference to the "secrees" of secrees in alchemy.

Iliacos intra muros peccatur et extra.—Fault is committed both within the walls of Troy and without (*i.e.* there is fault on both sides). **Horace. Ep., Book 1, 2, 16.**

Illa fidem dictis addere sola potest.—That (the intention) can alone add confidence to what we say. **Ovid. Heroides, Ep. 21, 136.**

Illa laus est, magno in genere et in divitiis maximis, Liberos hominem educare, generi monumentum et sibi.

—It is worthy of praise for a man, of great social position and very great wealth, to bring up his children as a worthy memorial of his family and of himself.

Plautus. Miles Gloriosus, iii. 1, 109.

Illa placet tellus, in qua res parva beatum Me facit, et tenues luxuriantur opes.—That spot of ground pleases me in which

* See the Greek, under "ἰῆρ," p. 478a.

* "For ignorantia non excusat, as ich have herd in bookes."—*Piers Plowman* (1362), Passus 14, l. 28.

small possession makes me happy, and where slight resources are abundant.

Martial. *Epig.*, Book 10, 96, 5.

Illam osculantur, qua sunt oppressi, manum.—They kiss the hand by which they are oppressed. **Phædrus.** *Fab.*, Book 5, 1, 5.

Illam quicquid agit, quoquo vestigia flectit, Componit furtim, subsequiturque decor.
—Whatever she does, wherever she bends her steps, grace silently orders her actions and follows her movements.

Tibullus. *Book 4, 2, 7.*

Ille dies utramque
Ducet ruinam.

—That self-same day shall be the ending of us both.

Horace. *Odes*, Book 2, 17, 8.

Ille dolet vere qui sine teste dolet.—He truly laments who laments when there is no one by.

Martial. *Epig.*, Book 1, 34, 4.

Ille igitur nunquam direxit brachia contra
Torrentem; nec civis erat qui libera posset
Verba animi proferre, et vitam impendere
vero.

—He, then, never used his arms against the stream; nor was he a citizen who could utter the unfettered thoughts of his mind, and devote his life to the cause of truth.

Juvenal. *Sat.* 4, 89.

Ille per extantum funem mihi posse videtur
Ire poeta, meum qui pectus inaniter angit,
Irritat, mulcet, falsis terroribus implet,
Ut magus: et modo me Thebis, modo ponit
Athenis.

—That poet seems to me capable of walking on a stretched rope, who tortures my breast about nothing, excites it to wrath, soothes it again, fills it with false alarms, all with the power of a magician; and who places me down now at Thebes and now at Athens.

Horace. *Ep.*, Book 2, 1, 210.

Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, Vixi; cras vel atra

Nube polum pater occupato,
Vel sole puro.

—He will live a joyful man and his own master, who can say at the end of the day "I have lived; whether the Father of all chooses on the morrow to fill the sky with black cloud, or whether with pure sunlight."

Horace. *Odes*, Book 3, 29, 41.

Ille rogari invidiam judicat; hic non
rogari contumeliam. Non omnes ab eadem
parte feriuntur.—This man esteems it as a special piece of spite if he is asked; that man regards it as an insult not to be asked. We are not all annoyed in the same way.

Seneca. *De Ira*, Book 3, 10.

Ille sapit quisquis, Postume, vixit heri.—He is wise, Postumus, whoever he is, who lived yesterday (rather than for to-morrow).

Martial. *Epig.*, Book 5, 59, 8.

Ille sinistrorsum, hic dextrorsum, abit: unus
utrique
Error, sed variis illudit partibus.

—One goes to the left, another to the right; both have the same delusion, but it plays with them in different ways.

Horace. *Sat.*, Book 2, 3, 50.

Ille terrarum mihi præter omnes
Angulus ridet.

—That corner of the world has smiles for me beyond all other places.

Horace. *Odes*, Book 2, 6, 14.

Ille mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

—His is an evil end, who dies known too well to all men, but without knowledge of himself.

Seneca. *Thyestes*, ii. Chor.

Ille robur et æs triplex

Circa pectus erat, qui fragilem truci
Commisit pelago ratem

Primus.

—Oak and triple brass were round his breast, who first entrusted his frail bark to the savage sea.

Horace. *Odes*, Book 1, 3, 9.

Illiberale est mentiri; ingenuum veritas
deceat.—It is a low thing to lie; truth becomes the well-born man.

Pr.

Illic apposito narrabis multa Lycæo.—
There, with the wine before you, you will tell of many things.

Ovid. *Amorum*, Bk. 11, 49.

Illois pedibus et manibus iægredi.—To enter with unwashed feet and hands (*i.e.* without proper reverence).

Pr. (*Gellius*, Book 17, 5, 14, etc.)*

Illuc est sapere, qui, ubicunque opus fit, animum possis flectere.—This it is to be wise, when you can bend your mind in whatever direction circumstances may require.

Terence. *Hecyra*, iv. 3, 2.

Illud amicitiae sanctum et venerabile nomen
Re tibi pro vili, sub pedibusque jacet?

—Is that sacred and venerable name of friendship held by thee as a worthless thing, worthy to be trodden underfoot?

Ovid. *Tristia*, Book 1, 8, 15.

Imago animi vultus est, indices oculi.—
The countenance is the portrait of the mind, the eyes are its informers.

Cicero. *De Oratore*, 3.

Imberbis juvenis, tandem custode remoto,
Gaudet equis canibusque, et aprici gramine campi.

—The beardless youth, his tutor being at length dismissed, delights in horses, and dogs, and the sunny expanse of the turf.

Horace. *De Arte Poetica*, 162.

Immedicabile vulnus.—An incurable wound.

Ovid. *Met.*, 1, 190.

Immensum gloria calcar habet.—Glory has a boundless stimulus.

Ovid. *Ep. ex Pont.*, Book 4, 2, 36.

Immodicis brevis est ætas, et rara senectus.
Quicquid ames, cupias non placuisse nimis.
—Short is the duration of things which are

* See "Non solum manus."

immoderate, and seldom do they enjoy old age; whatever you love, desire that it may not please you too much.

Martial. *Epig.*, Book 6, 29, 7.

Immoritur studiis, et amore senescit habendi.—He is killing himself with his efforts and is growing old with the love of gain.

Horace. *Ep.*, Book 1, 7, 85.

Immortale odium et numquam sanabile vulnus.—An undying hatred and a wound never to be cured. (Of religious feuds.)

Juvenal. *Sat.* 15, 34.

Immortalia ne speres monet annus, et alium Quæ rapit hora diem.

—The year, and the hour which carries off the propitious day, warn you not to hope for things which are immortal.

Horace. *Odes*, Book 4, 7, 7.

Immortalis est ingenii memoria.—The memory of genius is immortal.

Seneca. *De Consolat.* ad Polyb., 37.

Imo pectore.—From the bottom of the heart, etc.

Virgil. *Æneid*, Book 11, 377.

Impavidum ferient ruinæ.—The falling ruins will strike him undismayed.

Horace. *Odes*, Book 3, 3.

Impera parendo.—Govern by obeying. **Pr.**

Imperare sibi maximum imperium est.—To master one's self is the greatest mastery.

Seneca. *Ep.* 113, fin.

Imperat aut servit collecta pecunia cuique.—Money amassed either commands or obeys each of us.

Horace. *Ep.*, Book 1, 10, 47.

Imperia dura tolle, quid virtus erit?—Remove hard restraint, what virtue will there be left?

Seneca. *Hercules Furens*, ii. 433.

Imperium et libertas.—Empire and liberty.

Founded on Cicero. *Philippica*, 4, 4.*

Imperium facile iis artibus retinetur, quibus initio partum est.—Power is easily retained by those arts by which it was in the first place acquired.

Sallust. *Catilina*, 2.

Imperium in imperio.—A government within a government. **Pr.**

Implacabiles plerumque læsæ mulieres.—When injured, women are generally implacable. **Pr.**

Impletus venter non vult studere libenter.—An overfilled belly will not study willingly.

Mediæval.

Imponere Pelio Ossam.—To pile Ossa upon Pelion.

Virgil. *Georgics*, 1, 281.

* See Disraeli (p. 118b, note); also "Populi imperium" and "Res olim," "Imperium et libertas" is quoted by Clarendon (*History of the Rebellion*, i, 163) as "those two unsociable adjuncts which Nerva was deified for uniting,"—in allusion to the passage in Tacitus: "Nerva Cæsar res olim dissociabiles miscuerit, principatum ac libertatem" (*Vit. Agric.*, c. 3).

Impos animi.—Weak in mind.

Plautus. *Bacchides*, *Menæchmi*, etc.

Impossibilium nulla obligatio est.—Of impossibilities there is no obligation.

Celsus. *Alethes Logos* (c. B.A. 178).

Impotentia excusat legem.—Inability suspends the law. **Law.**

Imprimatur.—Let it be printed.

Imprimis venerare Deos.—First and foremost reverence the Gods.

Virgil. *Georgics*, 1, 338.

Improbæ

Crescunt divitiæ; tamen

Curtæ nescio quid semper abest rei.

—Riches increase to a monstrous extent; yet there is always something, I know not what, wanting to our still imperfect fortune.

Horace. *Odes*, Book 3, 24, 62.

Improbe amor, quid non mortalia pectora cogis?—O bad love, to what do you not compel mortal hearts?

Virgil. *Æneid*, 4, 412.

Improbe facit, qui in alieno libro ingeniosus est.—He does ill who is hypercritical as to another man's book.

Martial. *Epig.*, Book 1. *Preface.*

Improbe Neptunum accusat, qui iterum naufragium facit.—He wrongly accuses Neptune, who makes shipwreck a second time.

Publilius Syrus. Also **Gellius**, 17, 14; **Macrobius**, *Sat.* 2, 7.

Improbi hominis est mendacio fallere.—It is the nature of a scoundrel to deceive by lying.

Cicero. *Pro Murena*, 39, 62.

Improbis aliena virtus semper formidolosa est.—To the wicked the virtue of others is always fearful.

Sallust (adapted). (*See "Regibus boni."*)

Improbitas illo fuit admirabilis ævo.—Villainy was an object of wonder in that age.

Juvenal. *Sat.* 13, 53.

Improbis est homo, qui beneficium scit sumere, et reddere nescit.—The man is a scoundrel who knows how to accept a favour but does not know how to return it.

Plautus. *Persa*, v. 1.

Impunitas semper ad deteriora invitat.—Absence of punishment always encourages people to worse offences. **Coke.**

Imum nolo; summum nequeo; quiesco.—I desire not the lowest; I am not capable of the highest; I keep quiet.

Joseph Hall; D.D. (*Bishop of Exeter and Norwich* (1574–1656)). Motto on his vicarage, *Hawsted, Suffolk*, c. 1601.

In actu.—In the very act.

In æquali jure melior est conditio possidentis.—In a case of equal right, the position of the person in possession is the better. **Law.**

In æquilibrio.—In a state of equilibrium.

In aere piscari; in mare venari.—To fish in the air; to hunt in the sea. **Pr.**

In amore hæc omnia insunt vitia; injuriæ, Suspiciones, inimicitia, indutia, Bellum, pax rursum.
—In love are all these evils, affronts, suspicions, enmities, truces, war, and then again peace.

Terence. *Eunuchus*, i. 1, 14.

In amore hæc sunt mala; bellum, Pax rursum.
—In love there are these evils; warfare, and then peace again.

Horace. *Sat.*, Book 2, 3, 267.

In amore semper mendax iracundia est.—In love wrath is always a liar.

Pu-bil-li-us Syrus.

In Anglia non est interregnum.—In England there is no interregnum recognised.

Law.

In anima vili.—On a soul of little worth.

In anulo Dei figuram ne gestato.—Do not wear God's image in a ring.

Pr.

In aqua scribis.—You are writing in water.

Pr.

In arena ædificas.—You are building on sand.

Pr.

In articulo mortis.—At the moment of death.

In audiendi officio perit gratia si reposcatur.—In the function of listening the grace is lost if the listener's attention is demanded not as a favour but as a due.

Pliny the Younger. *Ep.*, Book 1, 13.

In beato omnia beata.—With a lucky man all things are lucky.

Pr.

In caducum parietem inclinare.—To lean against a falling wall.

Pr.

In calamitoso risus etiam injuria est.—Even laughter is an injury to one who has suffered great loss.

Pu-bil-li-us Syrus.

In camera.—In a private room.

Law.

In capite orphani discit chirurgus.—The surgeon practises on the head of an orphan.

Pr. (*Mediæval*).

In cauda venenum.—The poison is in the tail.

In causa facili, cuius licet esse deserto.—In an easy case anyone may be eloquent.

Ovid. *Tristia*, Book 3, 11, 21.

In cœlo nunquam spectatam impune cometam.—A comet never seen in heaven without implying disaster.

Claudius.

In cœlo quies.—In heaven there is rest.

Pr.

In cœlum jacularis.—You are shooting your javelin into the sky.

Pr.

In commendam.—In trust or recommendation.

Law.

In commune quodcumque est lucri.—What gain there is (in this chance discovery) is common property.

Phædrus. *Fab.*, Book 5, 6, 3.

In cruce salus.—In the cross there is safety.
Thomas Kempis. *Imit. Christi*, Book 2, ch. 12.

In cute curanda plus æquo operata juvenus.—Youth occupied more than is right in care for the outward man (*lit.*, care for the skin).
Horace. *Ep.*, Book 1, 2, 29.

In diem.—To some future day.

In diem vivere.—To live the day (*i.e.* from hand to mouth).

In divitiis inopes, quod genus egestatis gravissimum est.—Wanting money in the midst of wealth, which kind of want is the most grievous of all.
Seneca. *Epist.*, 74.

In Domino confido.—In the Lord I put my trust.
Vulgate. *Ps.*, 11, 1.

In dubiis benigniora sunt semper præferenda.—In doubtful matters the more merciful view is always to be preferred.

Law.

In eadem re utilitas et turpitudine esse non potest.—Usefulness and baseness cannot exist in the same thing.

Cicero. *De Officiis*, Book 3, 8.

In eburna vagina plumbeus gladius.—A leaden sword in an ivory scabbard.

Tr. of Diogenes. (*Of a fop*).

In extremis.—In the last moments; at the point of death.*

In ferrum pro libertate ruebant.—They rushed upon the sword in liberty's cause.

Pr.

In flammam flammas, in mare fundis aquas.—You pour flames upon flame, water into the sea.

Ovid. *Amorum*, Book 3, 2, 34.

In foribus scribat, occupatum se esse.—Let him write on the doors that he is busy.

Plautus.

In forma pauperis.—In the form of a poor man.

Law.

In foro conscientia.—Before the tribunal of conscience.

Law.

In fuga fœda mors est, in victoria gloriosa.—In flight death is disgraceful, in victory it is glorious.†

Cicero (*adapted*).

In furias ignemque ruunt; amor omnibus idem.—They rush upon fire and furies; love is the same in all.

Virgil. *Georgics*, 3, 244.

In hoc signo vinces.—In this sign (the cross) thou shalt conquer.

Motto alleged to have been adopted by Constantine the Great.

In hoc viro, tanta vis animi ingenique fuit, ut quocunque loco natus esset, fortunam sibi ipse facturus fuisse videretur.—In this man there was such force of mind and character that in whatever country he had been

* See Vulgate, St. Mark 5, 23.

† See Philippians, 8, 10, 29.

552a

born, he would have been bound to have made his fortune for himself.

Livy. 39, 40. (*Of M. Porcius Cato.*)
In integram restituere.—To restore to a condition of integrity (to acquit).

Law. (*Cicero : Pro Cluentio*, 36, 98.)

In iudicando criminosa est celeritas.—Haste in giving judgment is criminal.

Publilius Syrus. See "Ad poenitendum."

In limine.—At the threshold.

In loco parentis.—In the place of a parent.

Law.

In magnis et voluisse sat est.—It is enough in great matters even to have wished (*i.e.* to have had the will and desire for them).

Propertius. Book 2, 10, 6.

In mala uxore atque inimico si quid sumas, sumptus est;
In bono hospite atque amico, quæstus est quod sumitur.

—If you spend money on a bad wife or an enemy your money is gone; but what you spend on a friend and comrade is gained.

Plautus. *Miles Gloriosus*, iii. 1, 79.

In malis sperare bene nisi innocens nemo solet.—No one is wont to hope for good in evil except an innocent man. **Publilius Syrus.**

In manibus Mars ipse, viri; nunc conjugis esto

Quisque suæ tectique memor; nunc magna referto

Facta patrum laudesque.

—The battle is in your hands, men; now let each be mindful of his wife and of his home; now recall the great deeds and glory of your ancestors.

Virgil. *Æneid*, 10, 280.

In omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem.

Boethius. *De Consolatione*, Book 2, Prose 4. See "For of Fortunes," p. 79a.

In manus tuas commendo spiritum meum.—Into Thy hands I commend my spirit.

Vulgate. *St. Luke* 23, 46.

In mari aquam quærit.—He seeks for water in the sea.

Pr.

In me consumpsit vires Fortuna nocendo.—Fortune has exhausted her powers in working me injury.

Anon.

In medias res.—In the very midst of the matter.

Horace. *De Arte Poetica*, 148.

In medio tutissimus ibis.—You will proceed most safely by the middle course.

Ovid. *Metam.*, Book 2, 137.

In medio virtus.—Virtue lies in moderation.

Pr.

In melle sunt linguæ sitæ vestræ, atque orationes,
Lacteque: corda in felle sunt sita atque acerbæ aceto.

—Your tongues and words are steeped in honey and milk; your hearts are steeped in gall and biting vinegar.

Plautus. *Truculentus*, i. 2.

552b

In mercatura faciendâ multæ fallaciæ et quasi præstigiæ exercentur.—In the conduct of commerce many deceptions are practised and almost juggleries.

Pr.

In morbis minus.—Less [of everything] in diseases.

Tr. of Hippocrates. "A good profound aphorism," according to Bacon.

In morbo recolligit se animus.—In sickness the mind reflects upon itself.

Pliny. Book 7.

In necessariis unitas, in dubiis libertas, in omnibus caritas.—In essentials unity, in doubtful matters liberty, in all things charity.

Founded on Rupertus Meldenius. *Parænesis Votiva* (1622).*

In nomine Domini incipit omne malum.—Every evil thing begins in the Lord's name.

Mediæval Saying.

In nova fert animus mutatas dicere formas Corpora.

—My mind leads me to speak of forms changed into new bodies.

Ovid. *Metam.*, Book 1, 1.

In nubibus.—In the clouds.

In nuce Ilias.—An Iliad in a nutshell.

Pr.

In nullum avarus bonus est, in se pessimus.—The avaricious man is good to no one, he is worst of all to himself.

Publilius Syrus.

In omnia paratus.—Prepared against all things.

Pr.

In omnibus fere minori ætati succurritur.—In almost everything a person not of age is protected by the law.

Law.

In omnibus quidem, maxime tamen in jure æquitas est.—In all things indeed there is equity, but most of all in law.

Law.

In pace leones, in prælio cervi.—In peace lions, in battle stags.

Pr.

In pari materia.—In a similar matter.

In partibus.—In (foreign) parts.

Pliny the Younger. *Ep.*, Book 3, 16; *et al.*

In partibus infidelium.—In parts of the world occupied by unbelievers.

Mediæval.

In perpetuam rei memoriam.—In continual remembrance of the matter.

In perpetuum, frater, ave, atque vale.—For ever, brother, hail and farewell.

Catullus. 101, 10.

* The identity of "Rupertus Meldenius" is doubtful, but he is supposed to have lived from about 1580 to 1650 and may be the same personage as Gregory Francke of Frankfort-on-Oder, who in *Consideratio Theologica* (1628) wrote: "Summa est: servemus in necessariis unitatem, in non necessariis libertatem, in utrisque charitatem."—(The sum-total is: Let us preserve in things essential unity, in things not essential liberty, in both charity.) This is nearly word for word the injunction of "Rupertus Meldenius."

553a

In pertusum ingerimus dicta dolium.—We throw our words into a perforated cask.

Plautus. *Pseudolus*, i, 3, 35.

In pios usus.—For pious uses.

In pontificalibus.—In full priestly robes.

In portu quies.—Rest in the haven. **Pr.**

In posse.—In possibility; a condition which may be regarded as possible. **Law.**

In prece totus eram.—I was wholly immersed in prayer.

Ovid. *Fast.*, Book 6, 251.

In pretio pretium nunc est; dat census honores,

Census amicitias; pauper ubique jacet.

—Worth now lies in what a man is worth; property gives honours, property brings friendships; everywhere the poor man is down-trodden. **Ovid.** *Fast.*, Book 1, 217.

In principatu commutando civium, Nil præter domini nomen mutant pauperes. —In a change of rule among the citizens, the poor change nothing beyond the name of their master. **Phædrus.** *Fab.*, Book 1, 15, 1.

In propria persona.—In his own person.

In proverbiam cessit, sapientiam vino obumbrari.—It has passed into a proverb that wisdom is clouded by wine.

Pliny the Elder. 23, 1, 23.

In puris naturalibus.—In an absolute state of nature (*i.e.* naked).

In quadrum redigere.—To make a matter square.

Cicero. *Orator*, 2, 61, 208.

In re mala, animo si bono utare, adjuvat.—In ill fortune, if you can bring a good heart to bear on it, it helps you.

Plautus. *Captivei*, ii, 1, 8.

In rebus dubiis plurimi est audacia.—In doubtful matters audacity is of the greatest value.

Publilius Syrus.

In rebus prosperis, et ad voluntatem nostram fluentibus, superbiam, fastidium, arrogantiamque magnopere fugiamus.—In prosperity, and events happening in conformity with our desires, let us above all avoid pride, disdain, and haughtiness.

Cicero. *De Officiis*, Book 1, 26.

In sæcula sæculorum.—For ages of ages (*i.e.* for ever).

Vulgate. *Gal.* 1, 5, etc.

In saltu uno duos apros capere.*—To take two boars in one cover.

Pr.

In sanguine fœdus.—A compact sealed in blood.

Pr.

In scirpo nodum quæris.—You are looking for a knot in a bulrush (*i.e.* you are seeking for a difficulty where there is none).

Plautus. *Menæchmi*, ii, 1, 22. (Also in *Ennius.*)

553b

In se magna ruunt.—Great interests collide (*lit.*, great things rush upon themselves).

Lucanus.

In secundis rebus nihil in quemquam superbe ac violenter consulere decet; nec præsentī credere fortunæ, quum, quid vesper ferat, incertum sit.—In prosperity it is proper to resolve nothing arrogantly or vindictively against anyone, nor is it wise to trust to present good fortune when it is uncertain what the evening may bring.

Livy. *Hist.*, Book 45, 8.

In serum rem trahere.—To draw out the matter to a late hour.

Livy.

In silvam ligna ferre.—To carry wood into a forest.

Pr.

In situ.—In the original situation.

In solo Deo salus.—Salvation in God alone.

Motto of Lascelles.

In solo vivendi causa palato est.—In their palate alone is their reason of existence.

Juvenal. *Sat.*, 11, 11.

In statu pupillari.—In the state of a pupil (or ward).

In statu quo.—In the condition in which it was.

In tauros Libyci ruunt leones;

Non sunt papilionibus molesti.

—The African lions rush to attack bulls; they do not attack butterflies.

Martial. *Epig.*, Book 12, 62, 5.

In te, Domine, speravi.—In thee, O Lord, have I put my trust.

Vulgate. *Ps.* 31, 1. (*Motto of Earls of Strathmore and of other families.*)

In te omnis domus inclinata recumbit.—All the hopes of thy house rest centred in thee.

Virgil. *Æneid*, 12, 59.

In te speravi.—In Thee have I hoped.

Vulgate. *Ps.* 7, 1.

In tenui labor, at tenuis non gloria.—The work is upon a slight matter, but not slight is the glory.

Virgil. *Georgics*, 4, 6.

In terrorem.—As a subject of fear (*i.e.* a warning).

In toto et pars continetur.—The part also is contained in the whole.

Pr.

In tuo regno es.—You are in your own kingdom (and therefore privileged to insult).

Pr.

In turbas et discordias pessimo cuique plurima vis; pax et quies bonis artibus indigent.—In tumults and dissensions the worst man has the most power; peace and quiet bring out the good qualities of men.

Tacitus. *Hist.*, Book 4, 1.

In unoquoque virorum bonorum habitat Deus.—In each and every good man God has His dwelling.

Seneca. *Ep.* 41.

* See Proverbs: "To kill two birds with one stone."

554a

In utero.—In the womb.

In utramvis dormire aurem.—To sleep on either ear (to sleep soundly). **Pr.**

In utrumque paratus.—Prepared for either alternative. **Virgil. Æneid, 2, 61.**

In vacuo.—In empty space.

In Venere semper certat dolor et gaudium.—In love pain and pleasure are always at strife. **Publilius Syrus.**

In veritate victoria.—Victory is in the truth. **Pr.**

In veste varietas sit, scissura non sit.—In the garment [Christ's Church] let there be variety [of colour], but without seam (or schism).

Quoted by Bacon as from one of the Fathers.

In vino veritas.—In wine there is truth. **Pr.**

In virtute divitiæ.—In virtue are riches. **Cicero. Paradoxa, 6, 2.**

In vitium ducit culpæ fuga.—In escaping from one fault we are led into some other form of guilt. **Horace. De Arte Poetica, 31.**

In vultu signa dolentis erant.—In [her] countenance there were the signs of grief. **Ovid. Fastorum, Book 4, 586; Book 6, 66.**

Inani jactatione libertatis.—With empty praise of liberty. **Tacitus. Agricola, 42.**

Inanis verborum torrens.—An unmeaning torrent of words. **Quintilian. 10, 7, 23.**

Incedis per ignes
Suppositos cineri doloso.
—You walk upon flames covered by treacherous ashes. **Horace. Odes, Book 2, 1, 7.**

Incendit omnem feminae zelus domum.—The jealousy of a woman sets the whole house on fire. **Pr.**

Incenditque animum famæ venientis amore.—And fires his soul with the love of approaching fame. **Virgil. Æneid, 6, 889.**

Incendium ignibus extinguitur.—Fire is put out by flames. **Quoted by Montaigne. Book 3, ch. 5.**

Inceptis gravibus plerumque et magna professis,
Purpureus, late qui splendeat, unus et alter
Adsuitur pannus.

—Often to weighty enterprises, and such as profess great objects, one or two purple patches are sewed on to make a fine display in the distance. **Horace. De Arte Poetica, 14.**

Incerta hæc si postules
Ratione certa facere, nihilo plus agas,
Quam si des operam ut cum ratione insanias.
—If you want these uncertainties made certain by the help of reason, you will no more accomplish it than if you set yourself the task of going mad by dint of reason. **Terence. Eunuchus, i. 1, 16.**

Incerta pro nullis habentur.—What is uncertain is counted as nothing. **Law.**

554b

Incerti sunt exitus belli.—The results of war are uncertain. **Cicero (adapted).***

Incertum est quo te loco mors expectet; itaque in omni loco illam expecta.—It is uncertain in what place death may be looking out for you, therefore in every place look out for death. **Seneca.**

Incessu patuit Dea.—By her gait the goddess was known. **Virgil. Æneid, 1, 405.**

Incidis in Scyllam, cupiens vitare Charybdim.—You fall upon Scylla, desiring to avoid Charybdis.

Gautier de Lille. Alexandreis (1545, Ingolstadt edition). In the Rouen ed., of 1485, the line appears: "Corruis in scyllam cupiens vitare caribdim."

Incipe, parve puer, risu cognoscere matrem.—Begin, little boy, to recognise your mother by a smile. **Virgil. Eclogues, 4, 60.**

Incipe pollicitis addere facta tuis.—Begin to supplement your promises with deeds. **Ovid. Amorum, Book 2, 17, 48.**

Incipere multo est quam impetrare facilius.—It is much easier to begin than to finish. **Plautus. Poenulus, v. 2, 14.**

Incisa notis marmora publicis,
Per quæ spiritus et vita redivit bonis
Post mortem ducibus.

—Marble statues, engraved with public inscriptions, by which the life and soul return after death to noble leaders. **Horace. Odes, Book 4, 8.**

Incitamentum amoris musica.—Music is an incitement to love. **Pr.**

Inclusio unius est exclusio alterius.—The inclusion of the one means the exclusion of the other. **Law.**

Inde datæ leges ne fortior omnia posset.—For this reason the laws are given, that the stronger may not have power to do all that they please. **Ovid. Fast., 3, 279. (Another reading has "firmior" for "fortior.")**

Inde iræ et lacrimæ.—Hence rage and tears. **Juvenal. Sat. 1, 168.**

Index est animi sermo.—Speech is the index of the mind. **Given in Zodiacus Vitæ (Bk. 1, 194) by Marcellus Palingenius.**

Index expurgatorius.†—Expurgatory index (catalogue of forbidden writings).

Indica tigris agit rabida cum tigride pacem
Perpetuam: sævis inter se convenit ursis.
Ast homini ferrum letale incude nefanda
Produxisse parum est.
—The Indian tiger keeps a perpetual peace with the savage tiger; there is agreement among themselves with cruel bears. **But**

* "Incertos exitus pugnarum."—Cicero: *Pro Milone*, 21, 56.

† The correct title of the Roman "Index" is "Index Librorum prohibitorum."

man makes small account of beating out the deadly sword on the accused anvil.

Juvenal. Sat. 15, 163.

Indictum sit.—Let it be unsaid.

Indigna digna habenda sunt hæres quæ facit.—Unworthy actions which the heir does are to be regarded as worthy. **Plautus.**

Indigne vivit per quem non vivit alter.—He lives unworthily through whom no other person lives. **Pr.**

Indignor quidquam reprehendi, non quia crasse Compositum, illepideve putetur, sed quia nuper.

—I am indignant when I hear anything abused, not because it is thought rudely or ungracefully put together, but because it is modern. **Horace. Ep., Book 2, 1, 76.**

Indocilis privata loqui.—Not in the habit of telling secrets.

Lucanus. Pharsalia, Book 5, 536.

Indocti discant, et ament meminisse periti.—Let the unlearned learn, and let the skilled delight to remember.

Charles Jean François Hénault (1685-1770) (after Pope).

Indoctum doctumque fugat recitator acerbus : Quem vero arripuit, tenet occiditque legendo, Non missura cutem, nisi plena cruoris hirudo.—The harsh reciter of his works puts to flight both the learned and the unlearned. He indeed whom he has caught, he holds and slays with his discourse, a leech that will not quit the skin, unless gorged with blood.

Horace. De Arte Poetica, 474.

Industriæ nil impossibile.—Nothing is impossible to industry. **Pr.**

Inerat tamen simplicitas ac liberalitas, quæ, ni adsit modus, in exitium vertuntur.—There were nevertheless in him [L. Vitellius] candour and generosity, which, unless tempered by due moderation, lead to ruin.

Tacitus. Hist., Book 3, 86.

Iners malorum remedium ignorantia est.—Ignorance is a feeble remedy for our ills.

Seneca. *Edipus*, iii., v. 515.

Inertiæ dulcedo.—The sweetness of being idle. **Tacitus. Agric., 3.**

Inest sua gratia parvis.—Small things have in them their own gracefulness. **Pr.**

Infandum, regina, jubes renovare dolorem.—You bid me, O queen, to reopen unspeakable grief. **Virgil. *Æneid*, 2, 3.**

Infecta pace.—Peace not being effected ; no reconciliation having been accomplished. **Terence. *Eunuchus*, i. 1, 8.**

Inflatum plenumque Nerone propinquo.—Puffed up and full of his relationship to Nero. **Juvenal. Sat. 8, 72.**

Infra dig. — Infra dignitatem.—Beneath one's dignity. **Pr.**

Infra tuam pelliculam te contine.*—Keep yourself in your skin. **Pr.**

Ingeminant curæ, rursusque resurgens Sævit amor, magnoque irarum fluctuat æstu.—Her cares are redoubled, and love, once more aroused, rages in her breast, and tosses with great upheaval of passion.

Virgil. *Æneid*, 4, 531.

Ingenio facies conciliante placet.—When the disposition is friendly to us the face pleases. **Ovid. *Med. Faciei*, 44.**

Ingenio non ætate adipiscitur sapientia.—Wisdom comes by cleverness, not by time. **Pr.**

Ingenuosa gula est.—Gluttony is cunning in devising (luxuries).

Martial, *Epig.*, Book 13, 62 ; and Petronius.

Ingenio stat sine morte decus.—Deathless honour waits upon genius.

Propertius. Book 3, El. 2, 26.

Ingeniorum cos æmulationi.—Emulation is the whetstone of wits.† **Pr.**

Ingenium cui sit, cui mens divini, atque os Magna sonaturum, des nominis hujus honorem.—To him who has genius, a mind of diviner pattern, and a mouth which can sound forth great things, you may give the honour of this name (of Poet).

Horace. Sat., Book 1, 4, 43.

Ingenium industria alitur.—Genius is fostered by industry.

Cicero. (Adapted). *Pro Cælio*, 19, 45.

Ingenium magni detrectat livor Homeri : Quisquis es, ex illo, Zoile, nomen habes.—Envy disparages the genius even of the great Homer. Be what you may, Zoilus, you get your name from him. (Zoilus, a Greek grammarian, received the name of Homeromastic, or chastiser of Homer, through his criticisms of the poet, and is remembered by no other circumstance.)

Ovid. *Remedia Amoris*, 365.

Ingenium mala sæpe movent.—Ill fortune is often an incentive to genius.

Ovid. *Ars Amat.*, Book 2, 43.

Ingenium res Adversæ nudare solent, celare secundæ.—Adverse fortune is wont to reveal genius, prosperity to hide it.

Horace. Sat., Book 2, 8, 73.

Ingenium velox, audacia perdita, sermo Promptus et Isao torrentior.—A dashing nature, an immoderate audacity, an utterance ready and more rapidly fluent than that of Isæus.

Juvenal. Sat. 3, 73.

Ingentes animos angusto in corpore versant.—They have mighty minds labouring within a stunted body.

Virgil. *Georgics*, 4, 83.

* From the classical proverb "Memento, in pelliculâ, cerdo, tenere tuo" (Remember, cobbler, to keep to your leather).—*Martial*, 3, 16, 6.

† See Taylor (p. 356a) : "Wit's whetstone, Want."

Ingentes dominos, et claræ nomina famæ,

Illustrique graves nobilitate domos,
Devita, et longe cautus fuge; contrahe vela,
Et te littoribus cymba propinqua vehat.
—Shun, and carefully keep at a safe distance
from, great lords, and men with illustrious
names, and houses distinguished by exalted
rank; draw in your sails, and let your barque
carry you close to the shore. **Anon.**

Ingenuas didicisse fideliter artes

Emollit mores, nec sinit esse feros.
—To have faithfully studied the honourable
arts, softens the manners and keeps them
free from harshness. **Ovid. Ep., Book 2, 9.**

Ingenuitas non recipit contumeliam.—
Noble-mindedness does not receive an insult.

Publius Syrus.

Ingrata patria, ne ossa quidem habebis.—
Ungrateful country, you shall not even have
my bones. *Attrib. to Scipio Africanus.*

Ingrata quæ tuta; ex temeritate spes.—
What is safe is distasteful; in rashness there
is hope. **Tacitus. Hist., Book 3, 26.**

Ingratis servire nefas.—It is an evil thing
to serve the ungrateful. **Pr.**

Ingratum est beneficium quod diu inter
manus dantis hæsit.—The favour which sticks
too long in the hands of the donor is not
thankfully received.

Seneca. De Benef., Book 2, 1.

Ingratum si dixeris, omnia dixeris.—If you
say he is ungrateful you say all that can be
said. **Pr.**

Ingratus est qui remotis testibus agit
gratiam.—He is ungrateful who expresses his
thanks when all witnesses have departed.

Seneca.

Ingratus unus omnibus miseris nocet.—One
ungrateful man does an injury to all the
unfortunate. **Publius Syrus**

Ingrediturque solo, et caput inter nubila
condit.—She (Fame) walks on the earth, and
her head is concealed in the clouds.

Virgil. Æneid, 4, 177.

Inimicum quamvis humilem docti est
metuere.—It is the practice of an experienced
man to fear an enemy, however insignificant.

Publius Syrus.

Inimicum ulcisci vitam accipere est alteram.
—To be revenged on an enemy is to obtain a
second life. **Publius Syrus.**

Iniqua nunquam regna perpetuo morant.—
Unjust rule never endures perpetually.

Seneca. Medæa, 196.

Iniquissimam pacem justissimo bello ante-
fero.—I prefer the most unfair peace to the
most righteous war. *Adapted from Cicero.**

* See Cicero (*Philippica*, 2, 15, 37): "Mihi enim
omnis pax cum civibus bello civili utilior videbatur."
(For to me every sort of peace with the citizens seemed
to be of more service than civil war.)

Iniquum est aliquem rei sui esse judicem.—
It is unjust for anyone to be a judge in his
own cause. **Coke.**

Iniquum petas, ut æquum feras.—Seek
what is unjust that you may carry what is
just.* **Pr.**

Initia magistratum nostrorum meliora
ferme, et finis inclinat, dum, in modum
candidatorum, suffragia conquirimus.—The
beginning of our official duties is assuredly
better; and the conclusion deteriorates, as,
after the manner of candidates, we are seeking
after votes. **Tacitus. Annals, Book 15, 21.**

Initium est salutis notitia peccati.—The
knowledge of sin is the beginning of salvation.
Seneca. Ep. 28.

Initium sapientiæ timor Domini.—The fear
of the Lord is the beginning of wisdom.

Vulgate. Ps. 110, 10.

Injurato scio plus credet mihi, quam jurato
tibi.—I know that he will rather believe me
unsworn than you if sworn.

Plautus. Amphitruo, Act. i.

Injuria absque damno.—Injury without
loss. **Law.**

Injuria injuriam cohibere licet.—We may
hinder one injury by means of another. **Law.**

Injuriae potentiorum sunt.—Injuries come
from them that have the upper hand.

Maxim quoted by Bacon.

Injuriae spretæ exolescent; si irascaris
agnitæ videntur.—Injuries made light of
disappear; if you become enraged concerning
them they seem to be admitted. **Pr.**

Injuriam aures facilius quam oculi ferunt.—
The ears can endure an injury better than
the eyes. **Publius Syrus.**

Injuriam qui facturus est jam facit.—He
who intends to do an injury has already done
it. **Seneca.**

Injuriarum remedium est oblivio.—Oblivion
is the remedy for injuries.

*Quoted by Seneca, Epist. 94, as from an
old poet; also found in Publius Syrus.*

Injusta a justis impetrare non decet;
Justa autem ab injustis petere, insipientia est.
—To entreat what is unjust from the just is
wrong; but to seek what is just from the
unjust is folly.

Plautus. Amphitruo, Prol. 31.

Innumeras curas secum adferunt liberi.—
Children bring with them innumerable cares.

Erasmus. Procus et Puella.

Inopem me copia fecit.—Plenty has made
me poor. **Ovid. Metam., Book 3, 466.**

Inopi beneficium bis dat, qui dat celeriter.—
He confers a twofold benefit to a needy
person who gives it quickly. **Publius Syrus.**

* "A good rule where a man hath strength of
favour."—*Bacon: Essay, Of Suitors.*

557a

Inopi quanto longiorem vitam, tanto plus supplicii fore.—The longer a poor man's life is, the greater is his wretchedness.

Tacitus. *Annals*, Book 12, 20.

Inopiæ desunt multa, avaritiæ omnia.—Many things are wanting to poverty, all things to avarice.

Publius Syrus.

Inops, potentem dum vult imitari, perit.—A needy man is lost when he wishes to imitate a powerful man.

Phædrus. *Fab.*, Book 1, 24, 1.

Inquinat egregios adjuncta superbia mores.—The addition of pride contaminates the best manners.

Claudius.

Insani sapiens nomen ferat, æquus iniqui, Ultra quam satis est virtutem si petat ipsam.—Let the wise bear the name of fool, the just of unjust, if he pursues virtue itself beyond what is sufficient.

Horace. *Ep.*, Book 1, 6, 15.

Insanire juvat.—It is pleasant to go mad.

Horace. *Odes*, Book 3, 19, 18.

Insanire parat certa ratione modoque.—He prepares to act the madman with a certain amount of motive and method.

Horace. *Sat.*, Book 2, 3, 271.

Insanis et tu, stultique prope omnes.—You yourself are mad, and almost all men are fools.

Horace. *Sat.*, Book 2, 3, 32.

Insaniunt omnes præter sapientem.—All are mad except the man who is wise.

Stoic Maxim.

Insanus medio flumine quæris aquam.—You madly search for water in the middle of the stream.

Pr. (*Pentameter verse.*)

Insanus omnis furere credit cæteros.—Every insane person believes other people to be mad.

Pr.

Inscitia est,

Adversum stimulum calces.

—It is folly to kick against the spur.

Terence. *Phormio*, i. 2, 27.

Insipientis est dicere, Non putâram.*—It is the part of a fool to say, I should not have thought it.

Scipio Africanus.

(See *Cicero*, *De Off.*, 23, 81; and *Valerius Max.*, Book 7, 2, 2.)

Insita hominibus libidine alendi de industria rumores.—A desire having been placed in men eagerly to foment rumours.

Pr.

Insita mortalibus natura, propere sequi quæ piget inchoare.—It is natural to mortals to follow quickly what it is troublesome to begin.

Tacitus. *Hist.*, Book 1, 55.

Insita mortalibus natura, recentem aliorum felicitatem ægris oculis intropicere.—It is

557b

natural to mortals to look with sick eyes on the recent good fortune of others.

Tacitus. *Hist.*, Book 2, 20.

Inesperata accidunt magis sæpe quam quæ speres.—What is not hoped for happens much oftener than what you hope for.

Plautus. *Mostellaria*, i. 3, 40.

Inspicere tanquam in speculum, in vitas omnium

Jubeo; atque ex aliis sumere exemplum sibi.—I bid you look into the lives of all men, as into a mirror, and to take example to yourself from others.

Terence. *Adelphi*, iii. 3, 62.

Instar omnium.—As good as all; equal to all the others.

Cicero.

Integer vitæ, scelerisque purus, Non eget Mauris jaculis neque arcu.

—The man upright in his life, and free from crime, does not need Moorish javelins or bow.

Horace. *Odes*, Book 1, 22, 1.

Intemperans adolescentia effetum corpus tradit senectuti.—An intemperate youth brings to old age a worn-out body.

Cicero. *De Senectute*, 9, 29.

Intentio inservire debet legibus, non leges intentioni.—The intention ought to be subservient to the laws, not the laws to the intention.

Coke.

Inter canem et lupum.*—Between the dog and the wolf (between two fires).

Pr.

Inter cetera mala, hoc quoque habet stultitia, semper incipit vivere.—Among other evils folly possesses this, that it is always beginning to live.

Seneca. *Ep.*, 13.

Inter delicias semper aliquid sævi nos strangulat.—In the midst of our delights there is always something harsh to choke us.

Pr.

Inter Græcos græcissimus inter Latinos latinissimus.—Most Greek among the Greeks, most Latin among the Latins.

Erasmus. *Adagia* (s.v. *Dissimilitudo*: (Of *Rudolphus Agricola*, i.e. *Roelof Huysmann*, Dutch scholar, 1443–85.)

Inter pontem et fontem; inter gladium et jugulum.†—Between the bridge and the stream; between the sword and the throat.

Pr.

Inter quadrupedes gloria prima lepus.—Among four-footed creatures the hare has the first rank (as food).

Martial. *Epig.*, Book 13, 92.

Inter silvas Acadæmi quærere verum.—To seek for truth among the woods of Academus.

Horace. *Ep.* 2, 2, 45.

Inter spem curamque, timores inter et iras, Omnem crede diem tibi diluxisse supremum: Grata superveniet, quæ non sperabitur, hora.—In the midst of hope and anxiety, in the midst of fear and anger, believe every day that has dawned to be your last; happiness

* The impenetrable stupidity of Prince George (son-in-law of James II.) served his turn. It was his habit, when any news was told him, to exclaim, "Est-il possible?"—"Is it possible?"—*Macaulay: Hist. of England*, Vol. 1, ch. 9.

* See "Hac urget," p. 540a; also Provs., 744a.

† See Waifs & Strays, p. 445a.

558a

which comes unexpected will be the more welcome. (*More literally*: Suddenly, when we shall not be expecting it, the welcome hour will come.) **Horace. Ep., Book 1, 4, 13.**

Inter utrumque tene.—Keep between either extreme. **Ovid. Metam., Book 2, 140.**

Inter nos sanctissima Divitiarum Majestas.
—Among us most sacred is the majesty of wealth. **Juvenal. Sat. 1, 113.**

Interdicit, ne cum maleficio
Usum bonus consociet ullius rei.
—This forbids a good man to consort for any purpose with an evildoer. **Phædrus. Fab., Book 4, 10, 20.**

Interdum lacrimæ pondera vocis habent.*—Sometimes tears have the weight of words. **Ovid. Ep. ex Pont., Book 3, 1, 158.**

Interdum quies inquieta est.—Sometimes quiet is an unquiet thing. **Seneca. Epist., 56.**

Interdum stultus bene loquitur.—Sometimes a fool speaks well. **Pr.**

Interdum vulgus rectum videt; est ubi peccat.—Sometimes the common people see correctly; there are occasions when they err. **Horace. Ep., Book 2, 1.**

Interea dulces pendent circum oscula nati:
Casta pudicitiam servat domus.
—Meantime his sweet children hang about his lips: his pure home preserves that which is decent. **Virgil. Georgics, 2, 523.**

Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus; interius
si
Attendas, magis illa juvant, quæ pluris emuntur.
—Meantime they seek delicacies among all the elements, the price never standing in the way of their inclination; if you look more closely at it, those things please the more, the more they cost. **Juvenal. Sat. 11, 14.**

Interest reipublicæ ut quisque re sua bene utatur.—It is to the advantage of the commonwealth that everyone shall make good use of his property. **Pr.**

Interpone tuis interdum gaudia curis.—Mingle your cares with pleasure now and then. **Dionysius Cato. Distich., 3, 7.**

Intolerabilius nihil est quam fœmina dives.
—Nothing is more unbearable than a woman of wealth. **Juvenal. Sat. 6, 460.**

Intonere poli, et crebris micat ignibus æther;
Præsentemque viris intentant omnia mortem.
—The heavens thundered and the air shone with frequent fire; and all things threatened men with instant death. **Virgil. Æneid, 1, 90.**

Intonsi montes.—The wooded mountains. **Virgil. Ecl., 5, 63.**

* Also in *Heroides*, Ep. 3, 4: "Sed tamen et lacrimæ pondera vocis habent."

558b

Intra domum sævus est; foris mitis.—In his own home he is a savage; out of doors he is mild-mannered. **Seneca. De Ira, Book 3, 10.**

Intrat amor mentes usu: dediscitur usu.
Qui poterit sanum fingere, sanus erit.
—Love enters our minds by gradual familiarisation; it is taught by habit. He who can imagine that he is sound, shall be sound. **Ovid. Remedia Amoris, 503.**

Introite, nam et hic dii sunt.—Enter, for here too are gods. **Tr. of Heraclitus (quoting Aristotle).**

Intus et in jecore ægro
Nascuntur domini.
—Masters spring up within us and from a diseased liver. **Persius. Sat. 5, 129.**

Intus si recte ne labora.—If inwardly right do not vex yourself. **Pr.**

Intuta quæ indecora.—Things which are unbecoming are unsafe. **Tacitus. Hist., Book 1, 33.**

Invendibili merce oportet ultro emptorem adducere;
Proba merx facile emptorem reperit, tametsi in abstruso sita sit.

—It is necessary to entice the buyer to unsaleable wares; good merchandise easily finds a buyer, even though it be hidden away. **Plautus. Poenulus, i. 2, 129.**

Inveni portum; Spes et Fortuna valet!
Sat me lusistis, ludite nunc alios.
—I have found the haven; Hope and Fortune, farewell! You have made sport sufficiently of me, now make sport of others.

*Translation of a Greek epitaph by Janus Pannonius (1434-72). Quoted in this form in Gil Blas, Book 9, ch. 10.**

Invenit ille, nostra perfecit manus.—He was the author, our hand finished it. **Phædrus. Fab., Book 6, 20.**

Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.
—Men who have ennobled life by their discoveries in the arts, and who have earned by desert the remembrance of others. **Virgil. Æneid, 6, 663.**

Invia virtuti nulla est via.—No way is impassable to virtue (or valour). **Ovid. Metam., Book 14, 113.**

Invidia gloriæ comes.—Envy the companion of glory. **Pr.**

Invidia id loquitur quod videt, non quod subest.—Malice tells that which it sees and not what is underlying it (*i.e.* quotes the text and not the context). **Publilius Syrus.**

* See R. Burton, *Anat. Melan.*: "Mine haven's found," p. 50a. In Pannonius the lines are:

"Inveni portum, Spes et Fortuna valet!
Nil mihi vobiscum, ludite nunc alios."

Invidia Siculi non invenere tyranni
Majus tormentum.
—The Sicilian tyrants have not invented a worse torment than envy.

Horace. *Ep.*, Book 1, 2, 58.

Invidiam ferre aut fortis aut felix potest.—
A brave man or a fortunate one is able to bear envy.
Publilius Syrus.

Invidiam placare paras, virtute relicta?—
Are you attempting to appease envy by abandoning virtue? Horace. *Sat.*, Book 2, 3, 13.

Invidiosus ego, non invidus esse laboro.—I endeavour not to be envious but to be envied.
Monkish Maxim.

Invidus alterius macrescit rebus opimis.—
The envious man grows thin at another's prosperity.
Horace. *Ep.*, Book 1, 2, 57.

Invidus, iracundus, iners vinosus, amator,
Nemo adeo ferus est ut non mitescere possit,
Si modo culturæ patientem commodet aurem.
—The envious man, the passionate, the idle, the drunken, the lewd, no one is so far unclaimed that he cannot become civilised, if only he will lend a patient ear to culture.
Horace. *Ep.*, Book 1, 1, 38.

Invisa nunquam imperia retinentur diu.—
Governments which are hated never hold out long.
Seneca. *Phœnissæ*, iv. 660.

Invisa potentia, atque miseranda vita eorum, qui se metui quam amari malunt.—
Their power is hated and their life is wretched who prefer that they should be feared rather than loved.
Cornelius Nepos.

Inviso semel principe, seu bene seu male facta premunt.—A leader being once hated, his deeds, whether good or ill, tell against him.
Tacitus. *Hist.*, Book 1, 7.

Invita Minerva.—Minerva being unwilling (i.e. unwilling to bestow genius or inspiration).
Horace. *De Arte Poetica*, 385.

Invitat culpam qui peccatum præterit.—He invites guilt who overlooks crime.
Publilius Syrus.

Invitum qui servat idem facit occidenti.—
He who rescues a man against his will does the same thing as if he killed him.
Horace. *De Arte Poetica*, 467.

Invitum sequitur honos.—Honour follows the unwilling.
Pr.

Io triumphe!—ifail, conqueror! (*lit.* Ho! triumph! h!)
Exclamation of the populace to Roman Emperors.†

Ipsa consuetudo assentiendi periculosa esse videtur, et lubrica.—The very habit of agreeing seems to be dangerous and slippery.
Cicero. *Acad.*, 2, 21.

Ipsa dissimulatione famæ famam auxit.—

By his very concealment he added fame to fame.
Tacitus. *Agricola*, 18.

Ipsa mihi dixi: Si valet ille venit.—I said to myself, "If he is well he will come."
Ovid. *Heroides*, 2, 20.

Ipsa multarum artium scientia, etiam aliud agentes, nos ornat.—The knowledge of many arts is valuable to us even though we follow some other calling.
Tacitus. *Dialogus de Oratoribus*, 32.

Ipsa quidem pretium virtus sibi.—Each virtue is its own reward.
Claudian. *De Mallii Theod. Consul.*, 5, 1.

Ipsa quidem virtus sibi met pulcherrima merces.—Each virtue is the most perfect reward to itself.
Silius Italicus (A.D. 16–100).

Ipsa sibi obstat magnitudo.—His very greatness impedes him.
Pr.

Ipse dixit.—He himself has said it.
Quoted by Cicero, *De Nat. Deorum*, 1, 5, 10, as the unreasoning answer given by Pythagoras. (See p. 468a.)

Ipse docet quid agam; fas est et ab hoste doceri.—He himself teaches me what to do; it is well to be taught even by an enemy.
Ovid. *Metam.*, Book 4, 428.*

Ipse Jupiter neque pluens omnibus placet, neque abstinens.—Jupiter himself cannot please all, whether sending rain or withholding it.
Pr.

Ipse pavet; nec qua commissas flectat habenas,
Nec scit qua sit iter; nec, si sciat imperet illis.
—He himself is scared; nor does he know how to turn the reins entrusted to him, nor which way to take; nor if he did know, could he control those horses.
Ovid. *Metam.*, 2, 169.

Ipse rursum concedite silvæ.—Again, ye woods, farewell!
Virgil. *Ecl.*, 10, 63.

Ipse semet canit.—He himself sings of himself.
Pr.

Ipsissima verba.—The very words themselves.

Ipsio facto.—By the fact itself.

Ipsio jure.—By the law itself.

Ira furor brevis est; animum rege, qui, nisi pareat
Imperat: hunc frenis, hunc tu compesce catena.
—Anger is short madness; rule your mind, which if it does not obey will command; restrain it with a bit, restrain it with a chain.
Horace. *Ep.*, Book 1, 2, 62.

Ira quæ tegitur nocet;
Professa perdund odia vindictæ locum.
—Anger which is covered up is dangerous; hatred openly expressed loses the opportunity of revenge.
Seneca. *Medea*, Act ii., l. 154.

* See "Tu nihil"; see also Cicero, *Epistles*, Book 3, 12, 25; and *De Off.*, i, 31, 10.
† See Horace, *Odes*, Book 4, 2, 49.

* See p. 468a for Greek equivalent, from Aristophanes, "Ἄπ' ἐχθρῶν," κ.τ.λ.

Iracundiam qui vincit hostem superat maximum.—He who conquers his wrath overcomes his greatest enemy. **Publius Syrus.**

Irarum tantos volvis sub pectore fluctus?—Do you revolve such waves of wrath in your heart? **Virgil. Æneid, 12, 831.**

Iras et verba locat.—He (a barrister) lets out to hire his anger and words.

Seneca. Herc. Fur., 173.

Iratus cum ad se redit sibi tum irascitur.—When the angry man comes to himself, then he is angry with himself. **Publius Syrus.**

Iratus etiam facinus consilium putat.—An angry man regards advice even as a crime. **Publius Syrus.**

Iratus semper plus putat posse facere quam possit.—The angry man always thinks he can do more than he can.

Albertano of Brescia. Liber Consolationis (Tr. by Chaucer, Melibeus, sec. 18).

Ire tamen restat Numa quo devenit et Ancus.—It yet remains for you to go where Numa and Ancus have gone.

Horace. Ep., Book 1, 6, 27.

Irremeabilis unda.—The wave from which there is no return (the river Styx).

Virgil. Æneid, 6, 425.

Irritabis crabrones.—You will stir up the hornets.

Plautus. Amphitruo, ii, 2, 75.

Is cadet ante senem qui sapit ante diem.—He who is wise before his time will die before he is old. **Pr.**

Is enim mihi videtur amplissimus, qui sua virtute in altiore locum pervenit, non qui ascendit per alterius incommodum, et calamitatem.—For he seems to me to be the greatest man, who rises to a high position by his own merit, and not one who climbs up by the injury and disaster of another.

Cicero. Pro Roscio Amerino, 30.

Is maxime divitiis fruitur, qui minime divitiis indiget.—He most enjoys riches, who least needs riches. **Seneca. Ep. 14.**

Is mihi demum vivere et frui anima videtur, qui aliquo negotio intentus, præclari facinoris aut artis bonæ famam quærit.—He alone seems to me to live and to enjoy existence, who intent upon any business, seeks fame by some distinguished action or honourable art.

Sallust. Catilina, 2.

Is minimum eget mortalis, qui minimum cupit.—That mortal wants least who desires least. **Publius Syrus.**

Is ordo vitio caret, cæteris specimen esto.—Let this rank (the nobility) be free from vice, and an example to others.

Twelve Tables at Rome.

Isque habitus animorum fuit, ut pessimum facinus auderent pauci, plures vellent, omnes paterentur.—Such was the condition of their minds that some few dared to commit the vilest crime, many were inclined to, and all permitted it. **Tacitus. Hist., Book 1, 28.**

Ista decens facies longis vitiabitur annis;

Rugæque in antiqua fronte senilis erit.

—That comely face will be spoilt by the long years; and the wrinkles of old age will be upon your aged brow.

Ovid. Tristia, Book 3, 7, 33.

Istam

Oro (si quis adhuc precibus locus), exue mentem.

—I pray of you, if my entreaties as yet avail anything, put aside that intention.

Virgil. Æneid, 4, 318.

Istic est thesaurus stultis in lingua situs,

Ut quæstui habeant male loqui melioribus.

—There is the treasure of fools, namely in their tongues, so that they can derive benefit by traducing their betters.

Plautus. Pænulus, iii, 3.

Istuc est sapere, non quod ante pedes modo.

est

Videre, sed etiam illa quæ futura sunt

Prospicere.

—This indeed is to be wise, not merely to see what is before one's feet, but also to look ahead at those things which are to be.

Terence. Adelphi, iii, 3, 33.

Ita amicum habes, posse ut facile fieri hunc inimicum putes.—So possess your friend as though you thought that he might easily be transformed into an enemy. **Publius Syrus.**

Ita Dis placitum, voluptati ut mæror comes consequatur.—It has so pleased the Gods that grief should attend as the companion of pleasure.

Plautus. Amphitruo, ii, 2.

Ita fabulantur ut qui sciant Dominum audire.—They converse as those who know that God hears.

Tertullian. Apol., p. 36, ed. Rigalt.

Ita fugias ne præter casam.—So flee as not to get too far from your own abode.

Terence. Phormio, v, 2, 3.

Ita lex scripta.—Thus is the law written.

Ita me Dii ament! ubi sim nescio.—So may the Gods love me! where I am I do not know.

Terence. Heauton., ii, 3, 67.

Ita oportuit intrare in gloriam suam.—So he ought to enter into his glory.

Adapted from Vulgate. St. Luke 24, 26.

Ita vertere seria ludo.—Thus to turn serious matters to sport.

Horace. De Arte Poetica, 226.

Ita vita est hominum, quasi cum ludas tesseris;

Si illud, quod maxime opus est jactu, non cadit,

Illud, quod cecidit forte, id arte ut corrigas.

—The life of man is as when you play with dice; if that which you chiefly want to throw does not fall, you must by skill make good what has fallen by chance.

Terence. Adelphi, iv, 7, 21.

Ita voluerunt, ita factum est.—So they wished it, and so it is done. **Pr.**

Itan' comparatam esse hominum naturam
omnium,
Aliena ut melius videant et dijudicent
Quam sua?

—Is the nature of men so constituted that
they can better perceive, and discriminate in,
the affairs of others than their own?

Terence. *Heautontimorumenos*, 3, 2, 97.

Iterum ille eam rem judicatam judicat
Majore multa mulctat.

—He is trying over again a matter already
tried, and fining us with a heavier fine.

Plautus. *Rudens*, *Prolog.*, 19.

Jacet ecce Tibullus;

Vix manet e toto parva quod urna capit.

—Here lies Tibullus; of all that he was there
scarcely remains enough to fill a small urn.

Ovid. *Amorum*, *Book* 3, 9, 39.

Jacta alea esto.—Let the die be cast.

Suetonius. *Cæs.*, 32. (*Cæsar*, on cross-
ing the *Rubicon*.)

Jactantius moerent, quæ minus dolent.—
Those women who grieve least make the most
lamentation.

Tacitus. *Annals*, 2, 77.

Jactitatio.—Boasting; a false pretence or
allegation.

Law.

Jam desuetudine longa

Vix subeunt ipsi verba Latina mihi.

—From long disuse the Latin words scarcely
recur to me.

Ovid. *Tristia*, *Book* 5, 6, 57.

Jam Fides, et Pax, et Honos, Pudorque
Priscus, et neglecta redire Virtus
Audet; apparetque beata pleno
Copia cornu.

—Now Faith and Peace and Honour, and
ancient Modesty and neglected Virtue venture
to return; and blessed Plenty appears with
full horn.

Horace. *Carmen Sæculare*, 57.

Jam fuerit, nec post unquam revocare lice-
bit.—Soon it will have been, nor will it be
allowable ever to recall it.

Lucretius. *De Rer. Nat.*, 3, 928.

Jam pauca aratro jugera regiae
Moles relinquent.

—Presently the kingly pile will leave little
land to plough.

Horace. *Odes*, 2, 15, 1.

Jam proterva

Fronte petit Lalage maritum.

—Already, with unblushing face, Lalage seeks
for a husband.

Horace. *Odes*, *Book* 2, 5, 15.

Jam redit et Virgo, redeunt Saturnia regna.
—Now returns the Virgin (Justice), and the
reign of Saturn (the golden age) returns.

Virgil. *Eclogues*, 4, 6.

Jam satis, ohe!—Enough now of this, stop!

Ausonius, Plautus, etc.

Jam seges est ubi Troja fuit, resecandaque
falce

Luxuriat Phrygio sanguine pinguis humus.
—Fields are now where Troy was, and the
ground ready for sickle and fat with Phrygian
blood, brings forth abundantly.

Ovid. *Heroides*, 1, 53.

Jamque dies, ni fallor, adest; quem semper
acerbum,
Semper honoratum, sic Di voluistis habebō.

—And now, unless I am mistaken, the day is
at hand, which I shall ever regard as ill-fated,
or, if the gods have so willed it, always as a
day to be honoured.

Virgil. *Æneid*, 5, 49.

Jamque opus exegi, quod nec Jovis ira, nec
ignes,

Nec poterit ferrum, nec edax abolere vetustas.

—And now I have completed a work which
neither the wrath of Jove, nor flame, nor
sword, nor devouring age, can have power to
destroy.

Ovid. *Metam.*, *Book* 15, 827.

Janua lethi.—The gate of death.

Lucretius. *De Rer. Nat.*, 1, 1105 (*et*
passim).

Januis clausis.—With closed doors.

Jejunus raro stomachus vulgaria temnit.—
The hungry stomach rarely despises common
food.

Horace. *Sat.*, *Book* 2, 2, 38.

Jejunus venter non audit libenter.—The
hungry stomach does not listen willingly.

Mediæval.

Jesus Hominum Salvator ("I.H.S.")—
Jesus the Saviour of Men.

Jocandi sævitia.—Cruelty of joking.

Claudian. *In Eutrop.*, 1, 24.

Jocos et Dii amant.—Even the gods love
jokes.

Plato. (*Trans.*) *Cratylus*.

Jove enim tonante cum populo agi non esse
fas.—When Jove is thundering it is not right
to be treating with the people.

Cicero. *Philippics*, 5, 3.

Jovis omnia plena.*—All things are full of
Jove.

Virgil. *Eclogues*, 3, 60.

Jucunda et idonea dicere vitæ.—To tell of
what is pleasant and serviceable in life.

Horace. *De Arte Poetica*, 334.

Jucunda memoria est præteritorum malo-
rum.—The memory of past troubles is pleas-
ant.

Cicero. *De Finibus*, *Book* 2, 32.

Jucundi acti labores.—Labours accom-
plished are pleasant.†

Cicero. *De Finibus*, 2, 32.

Jucundum et carum sterilis facit uxor ami-
cum.—A barren wife makes a pleasant and
dear friend (*i.e.* to legacy-hunters).

Juvenal. *Sat.* 5, 140.

Jucundum nihil est nisi quod reficit varietas.
—Nothing is pleasant except what variety
makes fresh.

Publilius Syrus.

Judex damnatur ubi nocens absolvitur.—
The judge is condemned when a guilty person
is acquitted.

Pubilius Syrus.

Judex non potest esse testis in propria causa.
—A judge cannot be a witness in one of his
own cases.

Coke.

* Imitated from Aratus. See also "Dei plena."

† Quoted by Cicero as a proverb. See "Suavis
laborum."

Judicandum est legibus non exemplis.—Judgment should be according to the laws, not according to the precedents. **Law.**

Judicata res pro veritate accipitur.—A matter adjudged is received as true. **Law.**

Judice te mercede caret, per seque petenda est Externis virtus incomitata bonis.

—In your judgment virtue requires no reward, and is to be sought for itself, unaccompanied by external benefits.

Ovid. Ep. ex Pont., Book 2, 3, 35.

Judices qui ex lege judicatis, legibus obtemperare debetis.—Ye judges who give judgments by law, ought to be obedient to the laws. **Cicero.**

Judicis est judicare secundum allegata et probata.—It is the duty of a judge to judge according to what things are alleged and what things are proved. **Law.**

Judicis est jus dicere non dare.—It is the duty of a judge to administer the law, not to make it. **Law.**

Judicis officium est, ut res, ita tempora rerum Quarere.

—It is the duty of a judge to enquire not only into the matter but into the circumstances of the matter. **Ovid. Tristia, Book 1, 1, 37.**

Judicium a non suo iudice datum nullius est momenti.—Judgment given not by the properly appointed judge, is of no consequence. **Law.**

Judicium parium aut leges terræ.—The judgment of our equals or the laws of the land. **Law.**

Judicium subtile videndis artibus.—A fine judgment in discerning art.

Horace. Ep., Book 2, 1, 242.

Jugulare mortuos.—To stab the slain. **Pr.**

Juncta juvant.—Things united are helpful. **Pr.**

Junctæque Nymphis Gratia decentes.—And joined with the Nymphs the lovely Graces.

Horace. Odes, Book 1, 4, 6.

Jungere dextras.—To join right hands.*

Jungere equos Titan velocibus imperat horis.—Titan commands the swift hours to yoke the horses (of the rising sun).

Ovid. Metam., Book 2, 118.

Juniores ad labores.—The younger men to work. **Pr.**

Jupiter est quodcunque vides, quocunque moveris.—Jupiter is in whatever you see, and is wherever you go.

Lucanus. Pharsalia, 9, 580.

Jupiter ex alto perjuriam ridet amantum.—Jupiter from on high laughs at the perjuries of lovers. **Ovid. Ars Amat., Book 1, 633.**

Jupiter in multos temeraria fulmina torquet, Qui poenam culpa non meruere pati.

* See "Dextras jungere dextram."

—Jupiter hurls chance thunderbolts at many who have not deserved to suffer the penalty of guilt. **Ovid. Ep. ex Pont., Book 3, 6, 27.**

Jupiter omnipotens, audacibus annue ceptis.—All powerful Jupiter, be favourable to our daring attempt.

Virgil. Æneid, 9, 625.

Jupiter pluvius.—Jupiter the rain-giver. **Tibullus. 1, 7, 26.**

Jupiter tonans.—Thundering Jupiter.

Jura negat sibi nata; nihil non arrogat armis.—He denies that the laws were formed for him; there is nothing that he does not claim by force of arms.

Horace. De Arte Poetica, 122.

Jurare in verba magistri.—To swear by the words of a master; to argue in favour of a thing because "the master said so."

Said of the Pupils of Pythagoras. (See "Ipse dixit.")

Jurgia præcipue vino stimolata caveto.—Above all, avoid quarrels caused by wine.

Ovid. Ars Amat., Book 1, 591.

Juris utriusque doctor.—Doctor of both laws.

Jus aliquod faciunt affinia vincula nobis.—The links of connection make a certain kind of law between us.

Ovid. Ep. ex Pont., Book 4, 8, 9.

Jus civile.—The law of civil or private rights; the civil or common law.

Cicero. De Officiis, 3, 17.

Jus devolutum.—A right devolved. **Law.**

Jus et norma loquendi.—The law and rule of speech. **Horace. De Arte Poetica, 73.**

Jus gentium.—The law of nations. **Cicero. De Officiis, 3, 17.**

Jus gladii.—The right of the sword.

Jus hominum.—Natural law; law of mankind. **Cicero. Tusc., 1, 26.**

Jus humanæ societatis.—The law of human society. **Cicero. De Officiis, 1, 7.**

Jus in re.—A substantial right. **Law.**

Jus omnium in omnia, et consequenter bellum omnium in omnes.—The right of all to all things, and consequently the war of all against all. **Hobbes.**

Jus postliminii.—The right or law of recovery of forfeited rights.

Digesta, 29, 15, 5. (See also Cicero, Topica 8, 26.)

Jus summum sæpe summa est malitia.—The highest law is often the greatest roguery.

Terence. Heaut., 4, 5, 48.

Justæ causæ facilis est defensio.—The defence of a just cause is easy. **Cicero.**

563a

Justi ut sidera fulgent.—The just shall shine as stars.*

Justissimus unus
Qui fuit in Teucris, et servantissimus æqui.
—Amongst the Trojans the one most upright of all, and most observant of what is just.

Virgil. *Æneid*, 2, 427.

Justitia erga Deum religio dicitur; erga parentes pietas.—Justice to God is called religion; to our parents, piety.

Cicero. *De Partitione Orat.*, 22, 78 (adapted).

Justitia est constans et perpetua voluntas jus suum cuique tribuendi.—Justice is a firm and continuous desire to render to everyone that which is his due.

Justinian. *Inst.*, 1, 1.

Justitia est obtemperatio scriptis legibus.—Justice is compliance with the written laws. (This is stated by Cicero, only to be refuted by him.)

Cicero. *De Legibus*, 1, 15.

Justitia non novit patrem nec matrem; solum veritatem spectat.—Justice knows neither father nor mother, but has regard only to truth.

Law.

Justitia tanta vis est, ut ne illi quidem qui maleficio et scelere pascuntur, possint sine ulla particula justitiæ vivere.—So great a force is justice that not even those who live by ill-doing and crime can manage to exist without some small share of justice.

Cicero. *De Off.*, 2, 11, 40.

Justitia virtutum regina.—Justice is the queen of virtues.

Pr.

Justitiæ partes sunt non violare homines; verecundiæ non offendere.—It is the part of justice not to injure men, of propriety not to give them offence.

Cicero. *De Off.*, 1, 28, 99.

Justum est bellum, quibus necessarium; et pia arma, quibus nulla nisi in armis relinquitur opes.—To those to whom war is necessary it is just; and a resort to arms is righteous in those to whom no means of assistance remain except by arms.

Livy. *Hist.*, Book 9, 1.

Justum et tenacem propositi virum,
Non civium ardor prava jubentium,

Non vultus instantis tyranni,

Mente quatit solida.

—Neither the rage of the citizens commanding what is base, nor the angry look of the threatening tyrant, can shake the upright and determined man from his firm purpose.

Horace. *Odes*, Book 3, 31.

Justum judicium judicate.—Judge just judgment.

Vulgate. *St. John* 7, 24.

Justus ut palma florebit.—The just shall flourish as a palm-tree.

Vulgate. *Ps.* 92, 12.

Juvante Deo.—God helping.

* See Daniel 12, 3.

563b

Juvat ipse labor.—The labour itself is a delight.

Martial. *Epig.*, Book 1, 108, 8.

Juvenes, quæ causa subegit
Ignotas tentare vias?

—Young men, what cause impels you to attempt the unknown paths?

Virgil. *Æneid*, 8, 112.

Juvenile vitium regere non posse impetum.
—It is the fault of youth not to be able to restrain its own violent impulse.

Seneca.

Labitur occulte, fallitque volubilis ætas.—Time glides secretly on, and deceives us as it flows.

Ovid. *Amorum*, Book 1, 8, 49.

Labor callum obducit dolori.—Labour makes us insensible to sorrow.

Cicero. *Tusc. Quæst.*, 2, 15.

Labor ipse voluptas.—Labour itself is a pleasure.

Motto. (See "*Labor, voluptasque.*")

Labor omnia vincit
Improbis, et duris urgens in rebus egestas.
—Persistent labour overcomes all things, and poverty spurring us on through hard surroundings.

Virgil. *Georgics*, 1, 145.

Labor, voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta.—Labour and pleasure, two things most unlike in their nature, are joined together by a certain natural association between them.

Livy. *Hist.*, Book 5, 4.

Laborare est orare.—To work is to pray.

Pr. *Mediæval.* (See "*Qui orat.*")

Laborum
Dulce lenimen.

—The sweet solace of labour (*i.e.* music).

Horace. *Odes*, Book 1, 32.

Lactuca innatat acri
Post vinum stomacho.

—Lettuce after wine floats upon the acrid stomach.

Horace. *Sat.*, Book 2, 4, 59.

Læsæ majestatis.—The crime of high treason (of injury to majesty). French, *lèse-majesté*.

Ammianus (5th Century), 16, 8, 4.

Læso et invicto militi.—To our greatly-suffering but unconquered soldiery.

Inscription on Berlin Invalidenhaus.

Lætus in præsens animus, quod ultra est
Oderit curare, et amara lento

Temperet risu. Nihil est ab omni

Parte beatum.

—The mind, happy in the present, will hate to care for what is beyond, and will temper bitter things with an indifferent smile. There is nothing blessed in every particular.

Horace. *Odes*, Book 2, 16, 24.

Lætus sorte tua vives sapienter.—Contented with your lot, you will live wisely.

Horace. *Ep.*, 1, 10, 44.

Lætus sum
Laudari me abs te, pater, laudato viro.
—I am pleased to be praised by a man so

praised as you, father. (Words used by Hector.)

Nævius. (Quoted by Cicero, *Tusc. Quæst.*, 4, 31, 67; and *Epist.*, Book 15, 6.)

Lapides loquitur; caveant lectores ne cerebrum iis excutiat.—He speaks stones; let his readers beware that he does not knock out their brains.

Plautus. *Aulul.*, ii. 29 (adapted).

Lapis philosophorum.—The philosophers' stone.

Lapsus calami.—A slip of the pen.

Lapsus linguæ.—A slip of the tongue.

Lapsus memoriæ.—A slip of the memory.

Lares et penates.—The tutelary and household gods.

Largitio fundum non habet.—Liberality has no limits.

Cicero. *De Officiis*, Book 2, 1. (Quoted as a proverb.)

Lasciva est nobis pagina, vita proba est.—My pages are full of licence, but my life is right.

Martial. *Epig.*, Book 1, 5, 8.

Laterem lavem.—I may be washing a brick (i.e. losing my labour).

Terence. *Phormio*, i. 4, 9. (Proverbial expression.)

Latet anguis in herba.—A snake lies hidden in the grass.

Virgil. *Eclogues*, 3, 93.

Latius excisæ pestis contagia serpunt.—The contagion of the plague supposed to be extirpated spreads abroad still further (referring to the persecution of the Jews).

Rutilius. *Itinerar.*, 1, 397.

Latius regnes avidum domando Spiritum, quam si Libyam remotis Gadibus jungas, et uterque Pœnus Serviat uni.

—By subduing a grasping disposition you will reign more extensively than if you were to join Libya (Africa) to the far-off Gades (island on the Spanish coast), and if the Carthaginian on either side were to obey you alone.

Horace. *Odes*, Book 2, 2, 9.

Latrante uno, latrat statim et alter canis.—When one dog barks another dog begins to bark forthwith.

Pr.

Latrantem curatne alta Diana canem?—Does the lofty Diana care about the dog barking at her?

Pr.

Laudant illa sed ista legunt.—They praise those, but they read these books all the same.

Martial. *Epig.*, Book 4, 49, 10.

Laudamus veteres, sed nostris utimur annis.—We praise the years of old, but make the most of our own.

Ovid. *Fast.*, 1, 225.

Laudant quod non intelligunt.—They praise what they do not understand.

Pr.

Laudato ingentia rura,
Exiguum colito.

—Praise the farm of great extent, cultivate one which is small.

Virgil. *Georgics*, 2, 412.

Laudatur ab his, culpatur ab illis.—He is praised by these, he is blamed by those.

Horace. *Sat.*, Book 1, 2, 11.

Laudatus abunde
Non fastiditus si tibi, lector, ero.
—Abundantly shall I be praised, reader, if I do not cause you to loathe me.

Ovid. *Tristia*, Book 1, 7, 31.

Laudem virtutis necessitati damus.—We give to necessity the praise of virtue.

Quintilian.

Laudibus arguitur vini vinosus Homerus.—By his praises of wine Homer is proved a wine-bibber.

Horace. *Ep.*, 1, 19, 6.

Laudis amore tumes?—Do you swell with the love of praise?

Horace. *Ep.*, Book 1, 1, 36.

Laudo Deum verum, plebem voco, congreco clerum,

Defunctos ploro, pestem fugo, festa decoro.

—I praise the true God, I call the people, I bring together the clergy, I mourn the dead, I put penitence to flight, I do honour to festivals.

Ancient Inscription on a church bell. (See *Bell Inscriptions*, p. 466a.)

Laudo, malum cum amici tuum ducis malum.—I praise you when you regard the trouble of your friend as your own.

Plautus. *Capiteivi*, i. 2, 48.

Laudo manentem; si celeres quatit

Pennas, resigno quæ dedit, et mea

Virtute me involvo, probamque

Pauperiem sine dote quæro.

—I praise her (Fortune) while she lasts; if she shakes her quick wings, I resign what she has given, and take refuge in my own virtue, and seek honest undowered Poverty.

Horace. *Odes*, Book 3, 29, 53.

Laus est facere quod decet, non quod licet.

—It is praiseworthy to do what is right, not what is lawful.

Pr. (Adapted from Cicero.)*

Laus in proprio ore sordescit.—Praise of one's self (*lit.* praise in one's own mouth) is offensive.

Laus nova nisi oritur etiam vetus amittitur.—Unless new praise arises even the old is lost.

Publilius Syrus.

Legant prius, et postea despiciant.—Let them read first and despise afterwards.

Lope de Vega.

Lege dura vivunt mulieres,

Multoque iniquiore misera, quam viri.

—Wretched women live under a hard law, and one much more unjust than men live under.

Plautus. *Mercator*, Act iv.

Lege totum si vis scire totum.—Read the whole if you wish to understand the whole.

Pr.

* See "Quid deceat vos," p. 636a.

Legem brevem esse oportet quo facilius ab imperitis teneatur.—It is right that a law should be short in order that it may be the more easily grasped by the unlearned.

Seneca. Ep. 94.

Legem solet oblivisci iracundia.—Wrath is wont to forget the law.

Publilius Syrus.

Leges a victoribus dicuntur, accipiuntur a victis.—The laws are laid down by the conquerors, and are accepted by the conquered.

Curtius.

Leges ad civium salutem civitatumque incolumitatem inventæ sunt.—Laws were devised for the safety of citizens and the preservation of states.

Cicero.

(Adapted from *De Legibus*, 2, 2, 11.)

Leges bonæ malis ex moribus procreantur.—Good laws are produced by bad manners (or customs).

Macrobius. Sat. 2, 13.

Leges egregias, exempla honesta, apud bonos ex delictis aliorum gigni.—The best laws, the noblest examples, are produced for the benefit of the good from the crimes of other men.

Tacitus. Annals, Book 15, 20.

Leges mori serviunt.—Laws are subservient to custom.

Plautus. Trinummus, iv. 3, 36.

Leges omnium salutem singulorum salutem anteponunt.—The laws place the safety of all before the safety of individuals.

Cicero. De Finibus, Book 3, 19.

Leges posteriores priores contrarias abrogant.—Later laws repeal former ones which are inconsistent.

Law.

Leges sunt inventæ quæ cum omnibus semper una atque eadem voce loquerentur.—Laws are so framed that they shall speak in all matters always with one and the same voice.

Cicero.

Legimus ne legantur.—We read lest they should be read (*i.e.* to prevent others reading).

Lactantius.

Legis constructio non facit injuriam.—The construction (or interpretation) of the law is not to do an injury to anyone (*i.e.* the law must be interpreted so as not to do obvious injury by strict literal interpretation.)

Law.

Legum ministri, magistratus; legum interpretes, iudices; legum denique idcirco omnes servi sumus, ut liberi esse possimus.—The magistrates are the ministers of the laws, the judges the interpreters of the laws; in short, we are all servants of the laws to the end that it may be possible for us to be free.

Cicero. Pro A. Cluentio, 53, 146.

Lenior et melior fis, accedente senecta?—Do you grow gentler and better as old age creeps on?

Horace. Ep., Book 2, 2, 211.

Leniter, ex merito quidquid patiari, ferendum est;

Quæ venit indignæ poena, dolenda venit.

* Or "indigne" (*i.e.* "undeservedly").

—Whatsoever you suffer deservedly should be borne patiently; the punishment which comes to one undeserving of it, comes as a matter for bemoaning.

Ovid. Heroides, 5, 7.

Lentiscum mandere.—To chew a toothpick of mastic (to be fastidious or foppish).

Pr.

Lento quidem gradu ad vindictam divina procedit ira, sed tarditatem supplicii gravitate compensat.—The divine wrath is slow indeed in vengeance, but it makes up for its tardiness by the severity of the punishment.*

Valerius Maximus. 1, 1, 3.

Lentus in dicendo, et pene frigidus orator.—Slow in speech and an almost chilling orator.

Cicero. Brutus, 48, 178.†

Leonina societas.—A leonine partnership, a partnership where one has the lion's share.

Pr.

Lepos et festivitas orationis.—The charm and playfulness of his talk.

Cicero. Adapted from De Oratore, 2, 56.

Letum non omnia finit.—Death does not end all things.

Propertius, 4, 7, 1.

Leve est miserias ferre, perferre est grave.—To bear troubles is a light thing; to endure them to the end is a heavy thing.

Seneca. Thyestes, 307.

Leve fit quod bene fertur opus.—The burden which is rightly carried becomes light.

Ovid. Amorum, 1, 2, 10.

Leve incommodum tolerandum est.—A light inconvenience is to be borne.

Pr.

Levia perpessæ sumus, Si fienda patimur.

—We have endured light things if we suffer them merely as matters for weeping.

Seneca. Troades, iii. 411.

Leviora sunt, quæ repente aliquo motu accidunt, quam ea quæ meditata et præparata inferuntur.—Those things which happen suddenly through some disaster are lighter than those which are produced designedly, and with preparation.

Cicero. De Officiis, 1, 8, 17.

Levis est dolor, qui capere consilium potest.—Grief which can form a resolution is light.

Seneca. Medea, ii. 155.

Levis sit tibi terra.—May the earth be light upon thee.

Inscription frequent on tombstones of ancient Rome. Abbreviated "S.T.T.L."

Levisimus quisque, et futuri improvidus.—Every man being very light-minded and careless of the future.

Tacitus. Hist., Book 1, 88.

* "Though the mills of God grind slowly, yet they grind exceeding small." See also Juvenal, *Sat.* 13, 100. The wording of Val. Max. seems to be suggested by Cicero's description of a spondee which "makes up for the paucity of its feet by the tardiness of its weight."—*Or.* 64, 212.

† Referring to T. Juventius.

Levius solet timere qui propius timet.—He who fears something close at hand is wont to fear it less acutely.

Seneca. *Troades*, iii. 515.

Lex aliquando sequitur æquitatem.—Law sometimes follows equity.* Law.

Lex appetit perfectum.—The law aims at perfection. Law.

Lex citius tolerare vult privatum damnum quam publicum malum.—The law will sooner tolerate a private injury than a public evil.† Coke.

Lex neminem cogit ad impossibile.—The law forces no one to do what is impossible. Law.

Lex nemini operatur iniquum; nemini facit injuriam.—The law effects injustice to no one; and does injury to no one. Law.

Lex non exacte definit, sed arbitrio boni viri permittit.—The law is not exact upon the subject, but leaves it open to a good man's judgment. Grotius.

Lex non scripta.—The unwritten law; the "common law."

Lex prospicit non respicit.—The law is prospective not retrospective. Law.

Lex sumptuaria.—A sumptuary law.

Tacitus. *Annals*, Book 3, 52, etc.; also Cicero. *Ep. ad Att.*, 13, 47, 1.

Lex talionis.—The law of retaliation.

Lex universa est quæ jubet nasci et mori.—The universal law is that which ordains that we are to be born and to die.

Publilius Syrus.

Lex vera, atque princeps, apta ad jubendum, et ad vetandum, ratio est recta summi Jovis.—The true law, and the highest, formed to ordain and to restrain, is the very reason of the all-ruling Jove.

Cicero. *De Legibus*, Book 2, 5, 10.

Lex videt iratum, iratus legem non videt.—The law sees the wrathful man; the wrathful man does not see the law. Pubilius Syrus.

Libenter homines id quod volunt credunt.—Men freely believe that which they desire.

Cæsar. *De Bello Gallico*, 3, 18.

Libera Fortunæ mors est; capit omnia tellus Quæ genuit.

—Death is free from the restraint of Fortune; the earth takes everything which it has brought forth.

Lucanus. *Pharsalia*, Book 7, 818.

Libera me ab homine malo, a meipso.—Deliver me from the evil man, even from myself. St. Augustine.

* This expression is founded on several passages in Cicero, who, in *De Officiis*, Book 1, 19, says that "it is difficult, when you desire to assist everyone, to preserve equity, which appertains most especially to justice."

† See "Leges omnium," p. 565a.

Libera'te metu mortis.—Free thyself from the fear of death. Seneca.

Libera enim sunt nostræ cogitationes.—For our thoughts are free. Cicero. *Pro Milone*, 29, 79.

Liberi parentes alant, aut vinciantur.—Let children support their parents or be imprisoned. Roman Law.

Libertas est potestas faciendi id quod jure licet.—Liberty is the power of doing what is allowed by law.* Law.

Libertas in legibus.—Liberty under the laws. Pr.

Libertas, inquit, populi quem regna coercent, Libertate perit.

—The liberty of the people, he says, whom popular power restrains unduly, perishes through liberty.

Lucanus. *Pharsalia*, Book 3, 146.

Libertas, quæ sera, tamen respexit inertem.—Liberty which, though late, nevertheless regarded me, sluggish though I was.

Virgil. *Eclogues*, 1, 28.

Libertas ultima mundi,

Quo steterit ferienda loco.

—The ultimate liberty of the world, to be stricken down in the place where it had taken its stand. Lucanus. *Pharsalia*, Bk. 7, 580.

Librum arbitrium.—Free choice.

Libido effrenata effrenatam appetentiam efficit.—Unbridled wantonness caused unbridled desire. Cicero. *Tusc. Quæst.*, 4, 7, 15.

Libra justa justitiam servat.—A just balance preserves justice. Pr.

Liceat concedere veris.—It is right to yield to the truth. Horace. *Sat.*, Book 2, 4, 305.

Licentia poetica.—Poetic licence.

Seneca. *Nat. Quæst.*, 44, 1.

Licet sapere sine pompa, sine invidia.—One may be wise without pomp, and without envy. Seneca. *Epist.*, 103.

Licet superbus ambules pecunia,

Fortuna non mutat genus.

—Though you march proudly by reason of wealth, fortune does not alter birth.

Horace. *Epodon*, Lib. 4, 5.

Licuit, semperque licebit,

Signatum præsentè nota producere nomen.

—It has been allowable, and ever will be, to coin a word marked with modern significance.

Horace. *De Arte Poetica*, 58.

Licuit, semperque licebit,

Parcere personis, dicere de vitiis.

—It has been allowable, and ever will be, to spare the persons but to proclaim the faults.

Adapted from the foregoing and from Martial. *Epig.*, 10, 33, 10.†

* Montesquieu says: "La liberté est le droit de faire tout ce que les lois permettent."

† See "Parcere personis," p. 615a.

567a

Lignum vitæ.—The wood (or tree) of life; applied also to boxwood.

Vulgate. *Genesis, 2, 9; Prov. 13, 12; Prov. 15, 4, etc.*

Limæ labor et mora.—The labour and delay of polishing (i.e. of revising and correcting one's work). **Horace.** *De Arte Poetica, 291.*

Linquenda tellus, et domus, to placens Uxor.

—Your land, and home, and pleasant wife must be left behind.

Horace. *Odes, Book 2, 14, 21.*

Lingua mali loquax malæ mentis est indicium.—A tongue given to speaking evil is the sign of an evil mind. **Publius Syrus.**

Lingua mali pars pessima servi.—The tongue of a bad servant is his worst part.

Juvenal. *Sat. 9, 120.*

Lingua melior, sed frigida bello Dextera.

—Excellent with his tongue, but his right hand remiss in the battle.

Virgil. *Æneid, 11, 338.*

Lingua placabilis, lignum vitæ.—A gentle tongue is a tree of life.

Vulgate. *Prov. 15, 4.*

Lingua, sile; non est ultra narrabile quicquam.—Tongue, be silent; there is nothing else beside that can be told.

Ovid. *Ep. ex Pont., Book 2, 2, 61.*

Lingæ centum sunt, oraque centum Ferrea vox.

—It (rumour) has a hundred tongues, a hundred mouths, a voice of iron.

Virgil. *Georgics, 2, 44 (adapted).**

Lis est cum forma magna pudicitia.—There is great strife between beauty and modesty.†

Ovid. *Heroides, 16, 288.*

Lis litem generat.—Strife begets strife. **Pr.**

Lis nunquam; toga rara; mens quieta; Vires ingenuæ; salubre corpus; Prudens simplicitas; pares amici.—Strife never; business seldom; a mind undisturbed; refined tastes; a healthy constitution; astute guilelessness; suitable friends.

Martial. *Epig., Book 10, 47, 5.*

Lite pendente.—Whilst the lawsuit is pending.

Law.

Litem parit lis, noxa item noxam parit.—Strife produces strife, and injury produces injury.

Law.

Litera enim occidit, Spiritus autem vivificat.—The letter kills, but the spirit makes alive.

Vulgate. *2 Cor. 3, 6.*

Litera scripta manet, verbum ut inane perit.—The written letter remains, as the empty word perishes.

Pr.

567b

Literæ Bellerophonis.—Letters of Bellerophon. (Bellerophon bore a letter to the king of Lycia, which, unknown to the bearer, contained a request that the king should put Bellerophon to death.)

Pr. *Plautus, Bacchides, 4, 7, 12.*

Literæ humaniores.—Literature of a specially civilised nature (i.e. "polite literature").*

Pr.

Litigando jura crescunt.—By litigation laws (or legal rights) grow.

Law.

Litigando jus acquiritur.—By litigation right is acquired.

Law.

Littora nunquam

Ad visus reditura suos.

—Shores never to return to their sight.

Lucanus. *Pharsalia, Book 3, 5.*

Littore quot conchæ, tot sunt in amore dolores.—There are as many pangs in love as shells upon the shore.

Ovid. *Ars Amat., Book 2, 519.*

Littus ama; altum alii teneant.—Love the shore—let others keep to the deep sea.

Virgil (adapted). *Æneid, 5, 163-4.*

Lividi limis oculis semper aspiciunt aliorum commoda.—Envious men always look askance upon the good fortune of others.

Cicero.

Locis remotis qui latet, lex est sibi.—He who lives away from observation in remote parts is a law to himself.

Publius Syrus.

Loco citato.—In the place specified; the passage quoted. (Often expressed as *loc. cit.*)

Locum tenens.—Holding the place of.

Locus classicus.—The classical place.

Locus est et pluribus umbris.—There is room for several more uninvited guests.

Horace. *Ep., Book 1, 5, 28.*

Locus in quo.—The place in which.

Locus poenitentia.—Place for repentance.

Locus sigilli.—The place of the seal (designated in documents, etc., by the letters L.S.).

Locus standi.—Place of standing; position assumed in arguing.

Longa est injuria, longæ

Ambages.

—The injury is long to relate, long are the labyrinths of the story.

Virgil. *Æneid, 1, 341.*

Longa est vita si plena est.—Life is long if it is full.

Seneca. *Epist., 93.*

Longa mora est quantum noxæ sit ubique repertum

Enumerare: minor fuit ipsa infamia vero.

—It would mean long delay to enumerate how great a quantity of evil was everywhere

* See "Non mihi si linguae," p. 599a.

† See "Rara est," p. 642b.

* See "Literæ politioris humanitatis.—Cicero: De Orat., 2, 7, 28.

revealed; even the ill report of it was less than the truth. **Ovid.** *Metam.*, Bk. 1, 214.

Longe absit.—May it be far from me.

Longius jam progressus erat, quam ut regredi posset.—He was now advanced too far to be able to turn back.

Tacitus. *Hist.*, Book 3, 69.

Longo post tempore venit.—It (Liberty) came after long years (of servitude).

Virgil. *Eclogues*, 1, 30.

Longo sed proximus intervallo.—Nearest, but with a long interval between.

Virgil. *Aeneid*, 5, 320.

Longum iter est per praecepta, breve et efficax per exempla.—Long is the way (to learning) by rules, short and effective by examples.

Seneca. *Ep.* 6.

Loquendum ut vulgus, sentiendum ut docti.—We should speak after the fashion of the multitude, and think as men of learning.

Coke.

Lotis (or lautis) manibus.—With clean hands.*

Lubrici sunt fortunæ gressus.—The footsteps of fortune are slippery.

Pr.

Lubricum linguæ non facile in pœnam est trahendum.—A slipperiness of the tongue (i.e. verbal errors) should not be easily made a matter of punishment.

Law.

Lucem redde tuæ, dux bone, patriæ;
Instar veris enim vultus ubi tuus
Affulsit; populo gratior it dies,

Et soles melius nitent.

—Restore thy light, O excellent chief, to thy country; for it is like spring where thy countenance has appeared; to the people the day passes more pleasantly, and the sun shines more brightly.

Horace. *Odes*, Book 4, 5, 5.

Lucernam olet.—It smells of the lamp.

Pr. (See p. 452a.)

Lucidus ordo.—Clear arrangement.

Horace. *De Arte Poetica*, 41.

Lucri bonus est odor, ex re

Qualibet.

—Good is the smell of gain, from whatever source of business.

Juvenal. *Sat.* 14, 204.

Lucrum amare nullum amatorem decet.—It is not becoming for any lover to love gain.

Plautus.

Lucrum est dolorem posse damno extinguere.—It is a gain, by the loss of something, to get rid of pain.

Publilius Syrus.

Lucrum malum æquale dispendio.—Ill-gotten gain is as bad as a loss.

Pr.

Lucrum sine damno alterius fieri non potest.—Gain cannot be made without some other person's loss.

Publilius Syrus.

Luctantem Icaris fluctibus Africum
Mercator metuens, otium et oppidi

Laudat rura sui; mox reficit rates

Quassas, indocilis pauperiem pati.

—The merchant dreading the stormy southwest wind, battling with the waves of the Icarian sea, praises the ease of the fields of his native town; by and by he repairs his broken ships, impatient to endure poverty.

Horace. *Odes*, Book 1, 1, 15.

Luctantes ventos tempestatesque sonoros
Imperio premit.

—He (Æolus) represses by his authority the struggling winds and the resounding tempests.

Virgil. *Aeneid*, 1, 53.

Lucus a non lucendo.*—Lucus (a grove), so called from non lucendo (not admitting light). (This supposed derivation is referred to by Quintilian, 1, 16, and by numerous ancient authors and commentators.)

Pr.

Ludere cum sacris.—To play with sacred matters.

Pr.

Ludis me obscura canendo.—You banter me by discoursing obscurely.

Horace. *Sat.*, Book 2, 5, 58.

Ludit in humanis divina potentia rebus,

Et certam præsens vix habet hora fidem.

—Divine power plays with human affairs, and the present hour scarcely obtains our sure belief in it.

Ovid. *Ep. ex Pont.*, Book 4, 3, 49.

Ludus animo debet aliquando dari

Ad cogitandum melior ut redeat tibi.

—Recreation should sometimes be given to the mind, that it may be restored to you in better condition for thinking.

Phædrus. *Fab.*, Book 3, 14, 12.

Ludus enim genuit trepidum certamen et iram;

Ira truces inimicitias et funebre bellum.

—For play has produced serious contention and anger, and anger has led to enmities and deadly warfare.

Horace. *Ep.*, Book 1, 19, 48.

Lugete, O Veneres, Cupidinesque!

—Mourn, O ye Venuses and Cupids!

Catullus. *Carmen*, 3, 1.

Lumen siccum optima anima.—The most perfect mind is a dry light.†

The "obscure saying" of Heraclitus, frequently quoted by Bacon.

Lumen soli mutuum das.—You are lending light to the sun.

Pr.

Lunæ radiis non maturescit botrus.—Grapes do not ripen in the rays of the moon.

Pr.

* "As by the way of innuendo
Lucus is made a non lucendo."

—Churchill: *The Ghost*, Book 2, v. 257.

See also: "Canis a non canendo."

† Explained by Bacon as meaning a mind not "steeped and infused in the humours of the affections."

* See "Illotis pedibus," p. 549b.

Lupo agnum eripere postulant.—They entreat to be allowed to snatch the lamb from the wolf. (Proverbial expression applied to a difficult undertaking.)

Plautus. *Pœnulus*, iii. 5, 31.

Lupo ovem commisti.—You have entrusted the sheep to the wolf.

Terence. *Eunuchus*, v. 1, 16.

Lupus in fabula.—The wolf in the story (who appeared when spoken of.)

Terence. *Adelphi*, iv. 1, 21.

Lupus in sermone.—The wolf in the tale.

Plautus. *Stichus*, ii. 6.

Lusisti satis, edisti satis, atque bibisti;
Tempus abire tibi est.

—You have played enough, eaten enough, and drunk enough; it is time for you to depart.

Horace. *Ep.*, Book 2, 2, 214.

Lusus naturæ.—A freak of nature. **Pr.**

Lutum nisi tundatur non fit urceus.—Unless the clay is well pounded the vase is not fashioned. **Pr.**

Lux in tenebris.—Light in darkness.

Vulgate. *St. John*, 1, 5.

Lux, etsi per immunda transeat, non inquinatur.—The light, even though it passes through pollution, is not polluted.

St. Augustine. *In Joann.*, 4.*

Lux mundi.—The light of the world.

Vulgate. *St. John* 8, 12.

Lux orta est.—Light has arisen.

Vulgate. *Ps.* 97, 11.

Luxum populi expiare solent bella.—Wars are wont to atone for a people's luxuriousness. **Pr.**

Luxuriæ desunt multa, avaritiæ omnia.—Luxury wants many things, avarice wants all things. **Publius Syrus.**

Luxuriant animi rebus plerumque secundis;
Nec facile est æqua commoda mente pati.
—Our dispositions generally run riot in prosperity, nor is it easy to bear pleasant fortune with a well-balanced mind.

Ovid. *Ars Amat.*, Book 2, 437.

Lydius lapis.—A Lydian stone; a touchstone. **Pliny.** 33, 8, 43.

Macies et nova febrim

Terris incubuit cohors.

—Wasting and a new troop of fevers have settled upon the earth.

Horace. *Odes*, Book 1, 3, 30.

Macte nova virtute puer; sic itur ad astra.
—All honour to thee, boy, in thy new virtue!
Such is the way to the stars.

Virgil. *Æneid*, 9, 641.

Macte virtutē.—All honour attend you in your valour.

Livy. *Hist.*, Book 7, 36; **Cicero.** *Tusc. Quæst.*, 1, 17.

* See Bacon, p. 76; and p. 136.

Macte

Virtute esto, inquit sententia diva Catonis.

—All honour to you in your valour, as says the godlike phrase of Cato.

Horace. *Sat.*, Book 1, 2, 31.

Maculæ quas incuria fudit.—The blemishes which carelessness has brought forth.*

Horace (adapted). *De Arte Poetica*, 352.

Mæcenas, atavis edite regibus,
O et præsidium et dulce decus meum.

—O Mæcenas, descended from ancient kings, my protection, and sweet source of honour to me.

Horace. *Odes*, Book 1, 1, 1.

Magalia quondam.—Formerly cottages.

Virgil. *Æneid*, 1, 421.

Magis acri

Judicio perpende.

—With keen judgment weigh the matter carefully.

Lucretius. *De Rerum Natura*, Book 2, 1040.

Magis erit animorum quam corporum conjugium.—The wedlock of minds will be greater than that of bodies.

Erasmus. *Procus et Puella.*

Magis gaudet quam qui senectam exuit.—He rejoices more than one who has cast off old age (*i.e.* more than one who has become young again). **Pr.**

Magis illa juvant, quæ pluris emuntur.—Those things delight the more which are the more costly.

Juvenal. *Sat.* 11, 16.

Magis magni clerici non sunt magis sapientes.—The specially great scholars are not specially wise. **Pr.**

Magis mutus quam piscis.—More dumb than a fish. **Pr.**

Magister alius casus.—Chance is another master. **Pliny the Elder.**

Magister artis ingenique largitor

Venter.†

—The belly (*i.e.* necessity) is the teacher of art and the liberal bestower of wit.

Persius. *Prologue to Satires*, 10.

Magister dixit.—The master has said it.

Pr.‡

Magistratum legem esse loquentem, legem autem mutum magistratum.—The magistrate is a speaking law, but the law is a silent magistrate. **Cicero.** *De Legibus*, 3, 1, 2.

Magistratus indicat virum.—Official position reveals the man (shows what a man is capable of).§

Motto of Lowther Family.

Magna civitas magna solitudo.—A great city means a great loneliness.

Pr. from the Greek

* See "Verum ubi, p. 68rb."

† "The master of art or giver of wit, Their belly."

—Ben Jonson: *The Poetaster.*

‡ See "Ipse dixit."

§ See Proverbs: "The office makes the man."

Magna comitante caterva.—A great crowd accompanying. **Virgil. Æneid, 2, 40.**

Magna dii curant, parva negligunt.—The gods are careful about great things, and neglect small ones.

Cicero. De Nat. Deorum, 2, 66.

Magna est admiratio copiose sapienterque dicentis.—Great is our admiration of one who speaks fluently and wisely.

Cicero. De Officiis, 2, 14.

Magna est veritas et prævalet.*—Great is truth, and it prevails.

Vulgate. 1 Esdras 4, 41.

Magna est vis consuetudinis; hæc ferre laborem, contemnere vulnus et dolorem docet.—Great is the force of habit; it teaches us to bear labour and to scorn injury and pain.

Cicero. (Adapted from Tusc. 2, 15 and 17.)

Magna felicitas multum caliginis mentibus humanis objicit.—Great good fortune very much befogs the human mind.

Seneca. Adapted. De Brev. Vitæ, 14.

Magna feres tacitas solatia mortis ad umbras, A tanto cecidisse viro.

—You carry with you the great solace to the silent shades of death, that you were vanquished by so great a man.

Ovid. Metam., Book 5, 191.

Magna fuit quondam capitis reverentia cani; Inque suo pretio ruga senilis erat.

—Great was the reverence formerly paid to the hoary head; and the wrinkles of old age had a right value attached to them.

Ovid. Fast., Book 5, 57.

Magna gladiatorum est licentia.—Great is the licence of the sword. **Cicero. Epist., Bk. 4, 9.**

Magna movet stomacho fastidia, seu puer unctis

Tractavit calicem manibus.

—An intense disgust turns the stomach, should the servant touch the cup with his greasy hands. **Horace. Sat., Book 2, 4, 78.**

Magna otia cæli.—Great is the idleness which prevails in heaven.

Juvenal. Sat. 6, 394.

Magna servitus est magna fortuna.—A great fortune is a great slavery.

Seneca. De Consolat. ad Polyb., 26.

Magnæ fortunæ comes adest adulatio.—Flattery is the close attendant of great fortune.

Pr.

Magnæ fortunæ pericula.—The dangers of great fortune. **Tacitus. Annals, Book 4, 13.**

Magnam rem puta unum hominem agere.—Consider it a great task to be always the same man.

Seneca. Epist., 120.

Magnanimi heroes, nati melioribus annis.—Great-souled heroes, born in happier years.

Virgil. Æneid, 6, 649.

Magnas inter opes inops.—Penniless amid great plenty. **Horace. Odes, Book 3, 16, 28.**

Magnates atque potentes, si per se nesciunt, consilium bonum vix aut nunquam capere possunt.—Great men and powerful men, if they are without judgment themselves, can seldom or never take good counsel.

Albertano of Brescia. Lib. Consolationis.

(Trans. by Chaucer, "Melibeus," sec. 20: "And therefore men seyn, that the riche man hath selde good conseil but if he have it of himself.")

Magna pater divum, sævos punire tyrannos Haud alia ratione velis, quum dira libido

Moverit ingenium ferventi tincta veneno; Virtutem videant, inta bescantque relicta!

—Great Father of the Gods, may you choose no other way of punishing tyrants, when vile passion, mixed with raging venom, works in their minds; then may they see (the beauty of) virtue, and wither away through realizing what they have lost. **Persius. Sat. 3, 35.**

Magni animi est magna contemnere, ac mediocria malle quam nimia.—It is the part of a great mind to despise great things, and to prefer moderation to excess.

Seneca. Ep. 39.

Magni animi est proprium, placidum esse tranquillumque, et injurias atque offensiones semper despiciere.—It is the nature of a great mind to be calm and undisturbed, and ever to despise injuries and misfortunes.

Seneca. De Clementia, 1, 5.

Magni est ingenii revocare mentem a sensibus, et cogitationem a consuetudine abducere.—It is the part of a great genius to force the mind away from the emotions, and the reasoning faculty out of the rut of custom.

Cicero.

Magni nominis umbra.—The shadow of a great name.

Lucanus. Pharsalia, Bk. 1, 135. (See also "Non sit tibi.")

Magni refert quibuscum vixeris.—It matters much with whom you have lived.

Magnis tamen excidit ausis.—Yet he failed in great and daring attempts.

Ovid. Metam., 2, 328.

Magno cum periculo custoditur, quod multis placet.—That which pleases many is guarded with much danger. **Publilius Syrus.**

Magno de flumine malle, Quam ex hoc fonticulo tantundem sumere.

—I would rather help myself from the great stream, than take just so much from this little fountain. **Horace. Sat., Bk. 1, 1, 55.**

Magno jam conatu magnas nugæ dixerit.—She will set forth great trifles with great effort.

Terence. Heautontimorumenos, 4, 1, 8.

Magnorum haud unquam indignus avorum.—Never at any time unworthy of his great ancestors.

Virgil. Æneid, 12, 649.

* Usually quoted, "prævalet" (it will prevail).

571a

Magnos homines virtute metimur, non fortuna.—We estimate great men by their virtues, not by their fortune.

Cornelius Nepos.

Magnum hoc ego duco,
Quod placui tibi qui turpi secernis honestum,
Non patre præclaro, sed vita et pectore puro.
—I hold this a great matter that I have pleased you, who distinguish between the base and the deserving, not according to descent from a noble father, but according to life and pure intention.

Horace. *Sat.*, Book 1, 6, 62.

Magnum hoc vitium vino est,
Pedes captat primum; luctator dolosus 'st.
—This is the great evil in wine, it first seizes the feet; it is a cunning wrestler.

Plautus. *Pseudolus*, v. 1, 5.

Magnum in parvo.—A great deal in a small space. Pr.

Magnum narras vix credibile.—You relate a great thing hardly to be believed.

Horace. *Sat.*, Book 1, 9, 52.

Magnum pauperies opprobrium jubet
Quidvis et facere et pati.

—Poverty, that great reproach, bids us do or suffer anything.

Horace. *Odes*, Book 3, 24, 42.

Magnus ab integro sæclorum nascitur ordo.
—The great course of the ages is born anew.

Virgil. *Eclogues*, 4, 5.

Magnus Alexander corpore parvus erat.—The great Alexander was small in body. Pr.

Magnus amator mulierum.—A great lover of women.

Plautus. *Menæchmi*, ii. 1, 43.

Magnus animus remissius loquitur et securius.—A great mind speaks with more ease and more composure. Seneca.

Magnus Apollo.—A great Apollo; a great oracle. Pr.

Magnus sine viribus ignis
Incassum furit.

—A great fire rages in vain without any power. Virgil. *Georgics*, 3, 99.

Major e longinquo reverentia.—Respect is greater from a distance.*

Founded on Tacitus.

Major et apud posteros futurus, si minor esse voluisset.—He would be greater to posterity if he had been willing to be less great.

Aubrotus Miræus. *Elogia Belgica*. (Of Erasmus.)

Major hereditas venit unicuique vestrum in iisdem bonis, a jure et a legibus, quam ab iis, quibus illa ipsa bona relicta sunt.—To each of you there comes a greater inheritance in connection with our possessions from the constitution and laws, than from those by whom those same possessions were left to us.

Cicero. *Pro. Cæcinâ*, 26.

* See "Quæ ex longinquo."

571b

Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset.—He seemed greater than a private citizen while he was one, and by the consent of all would have been considered capable of government, if he had not governed.

Tacitus. *Hist.*, 1, 49.

Major rerum mihi nascitur ordo,
Majus opus moveo.
—A greater train of events springs up before me; I undertake a more difficult task.

Virgil. *Æneid*, 7, 44.

Major sum quam cui possit Fortuna nocere; Multaque ut eripiat, multo mihi plura relinquet.

Excessere metum mea jam bona.
—I am greater than Fortune can injure; though she snatches away many things, she will leave me many more. My present blessings exceed any apprehension.

Ovid. *Metam.*, Book 6, 195.

Majora credi de absentibus.—Greater things are believed of those who are absent.

Tacitus. *Hist.*, Book 2, 83.

Majore tumultu
Planguntur nummi quam funera.
—Loss of wealth is lamented with greater outcry than the loss of friends.

Juvenal. *Sat.* 13, 130.

Majorem fidem homines adhibent iis quæ non intelligunt.—Men put greater faith in those things which they do not understand.

Anon.

Majores majora sonent; mihi parva locuto Sufficit in vestras sæpe redire manus.

—Let greater men make greater poems; to me who have uttered small efforts it is enough that my book is often and repeatedly in your hands.

Martial. *Epig.*, Book 9, 1, 7.

Majoresque cadunt altis de montibus umbræ.—And the greater shadows fall from the lofty mountains. Virgil. *Eclogue* 1, 84.

Majori cedo.—I give way to a superior.

Majorque videtur
Et melior, vicina seges.
—And the crop of our neighbour seems greater and better than our own.*

Juvenal. *Sat.* 14, 142.

Majorum gentium dii.—The gods of the greater nations.

Cicero. *Tusc. Quæst.*, Bk. 1, 13, 29.
(Hence "Di minorum gentium"—The gods of the lesser nations.)

Majorum gloria posteris lumen est.—Ancestral glory is a lamp to posterity.

Sallust. *Jugurtha*, 83.

Majorum nugæ negotia vocantur.—The playthings of our elders are called business.

St. Augustine. *Conf.*, Book 1, 9, 15.

* See "Fertilior seges."

Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud quod dicere nolo.
—Whoever he was who was the first of your
ancestors, he was either a shepherd or some-
thing else which I am unwilling to mention.

Juvenal. Sat. 8, 274.

Majus et minus non variant speciem.—
Greater and less do not alter kind. **Pr.**

Mala causa est quæ requirit misericordiam.
—It is a bad cause which asks for mercy.

Publilius Syrus.

Mala causa silenda est.—A bad cause
should be silent.

Ovid. Ep. ex Pont., Book 3, 1, 147.

Mala est inopia ex copia quæ nascitur.—
Bad is want which is born of plenty.

Publilius Syrus.

Mala gallina, malum ovum.—Bad hen, bad
egg. **Pr.**

Mala grammatica non vitiat chartam.—
Bad grammar does not vitiate a document.

Coke.

Mala mali malo mala contulit omnia mundo,
Causa mali tanti fœmina sola fuit.

—The jawbone of the evil one brought all
evil to the world by means of an apple; the
cause of so much evil was woman alone.

Mediæval.

Mala mens, malus animus.—A bad mind,
a bad disposition. **Terence. Andria, i. 1, 137.**

Mala merx hæc, et callida est.—This woman
is a bad bargain, and a schemer.

Plautus. Cistellaria, iv. 2, 21.

Mala ultro adsunt.—Evil things come
spontaneously. **Pr.**

Malam rem cum velis honestare, improbes.
—When you wish to dignify a thing which
is bad, disapprove it. **Publilius Syrus.**

Male cuncta ministrat
Impetus.

—Impulse manages all things badly.
Statius. Thebais, Book 10, 704.

Male facere qui vult, nunquam non causam
invenit.—He who wishes to do ill is never at
a loss for a cause. **Publilius Syrus.**

Male imperando summum imperium amitti-
tur.—By bad government the most powerful
government is lost. **Publilius Syrus.**

Male narrando fabula depravatur.—A story
is ruined through being badly told. **Pr.**

Male parta, male dilabuntur.—Things ill-
gotten will be ill-spent.

**Cicero. Philipp., 2, 27, 65. (Cited as
being from some poet, "I know not
who." Attributed to Plautus, who has
the words "Male partum male disperit.")**

Male secum agit æger, medicum qui hære-
dem facit.—A sick man does ill for himself
who makes the doctor his heir.

Publilius Syrus.

Male si mandata loqueris,
Aut dormitabo, aut ridebo.
—If you speak what is assigned to you badly,
I shall either sleep or I shall laugh.

Horace. De Arte Poetica, 104.

Male verum examinat omnis
Corruptus iudex.

—Every corrupt judge weighs the truth badly.
Horace. Sat., Book 2, 2, 8.

Male vivunt qui se semper victuros putant.
—They live ill who think they will live for
ever. **Publilius Syrus.**

Maledicus a malefico non distat nisi occa-
sione.—An evil speaker does not differ from
an evil doer except as regards opportunity.

Quintilian.

Malignum
Spernere vulgus.
—To scorn the ill-conditioned rabble.

Horace. Odes, Book 2, 16, 39.

Malim equidem indisertam prudentiam,
quam stultitiam loquacem.—I prefer indeed
prudence which is not eloquent to folly which
is talkative. **Cicero. De Oratore, 3, 35.**

Malis avibus.—The birds (*i.e.* omens) being
evil. **Cicero.**

Malitia supplet ætatem.—Malice makes up
for want of age (*i.e.* evil intention justifies
punishment in spite of youth). **Law.**

Malitia unius cito fit maledictum omnium.—
The malice of one man quickly becomes the
ill word of all. **Publilius Syrus.**

Malivulus animus adbitos dentes habet.—
An ill-disposed mind has its teeth concealed.
Publilius Syrus.

Malivulus semper sua natura vescitur.—
An evil-disposed person feeds always upon his
own disposition. **Publilius Syrus.**

Malo accepto, stultus sapit.—The fool
grows wise after the evil has come upon him.
Pr.

Malo benefacere tantumdem est periculum,
Quantum bono malefacere.

—To do well to a bad man is as great a danger
as to do ill to a good one.

Plautus. Pænulus, iii. 3.

Malo in consilio feminae vincunt viros.—
Women beat men in evil counsel.

Publilius Syrus.

Malo me fortunæ pœniteat, quam victoriæ
pudeat.—I would rather that fortune should
afflict me, than that I should have cause to
be ashamed of victory. **Quintus Curtius, 4, 13.**

Malo mori quam fœdari.—I would rather
die than be disgraced. **Pr.**

Malo, quam bene olere, nil olere.—I prefer
rather than to smell well not to smell of
anything at all. **Martial. Epig., Book 6, 55.**

573a

Malo si quid beneficias, id beneficium interit, Bono si quid malefacias, ætatem expetit.

—If you do a favour to a bad man, the favour is lost, if you do ill to a good man, it lasts for a length of time. **Plautus. Poenulus, iii. 3.**

Malorum facinorum ministri quasi exprobrantes aspiuntur.—Those who have assisted in vile crimes are looked upon as though they are accusers (*i.e.* accomplices are regarded with suspicion).

Tacitus. Annals, Book 14, 62.

Malorum immensa vorago et gurgres.—An immense gulf and whirlpool of evils.

*Adapted from Cicero.**

Malum bene conditum ne moveris.—Do not disturb an evil which is well buried. **Pr.**

Malum consilium consultori pessimum.—Evil counsel is worst of all for him who gives it.

Verrius Flaccus; and found in Aulus Gellius 4, 5.

Malum est consilium quod mutari non potest.—It is bad counsel which cannot be altered. **Publius Syrus.**

Malum est mulier, sed necessarium malum.—Woman is an evil, but a necessary evil.

Tr. of Menander.

Malum est necessitati vivere; sed in necessitate vivere necessitas nulla est.—It is bad to live for necessity; but there is no necessity to live in necessity.

Seneca. Ep., 58.

Malum ne alienum feceris gaudium tuum.—You should not make the evil fortune of another your pleasure. **Publius Syrus.**

Malum vas non frangitur.—A worthless vessel does not get broken. **Pr.**

Malus, bonum ubi se simulat, tunc est pessimus.—A bad man is worst of all when he pretends to be good. **Publius Syrus.**

Malus clandestinus est amor; damnum 'st merum.—Clandestine love is bad; it is sheer ruin. **Plautus. Curculio, i. 1, 49.**

Malus enim custos diuturnitatis metus; contraque benevolentia fidelis vel ad perpetuitatem.—Fear is a bad preserver of constancy; on the other hand good-will is lasting even for ever.

Cicero. De Officiis, Book 2, 7.

Malus malum vult, ut sit sui similis.—A bad man wishes another to be bad, that he may be like himself. **Pr.**

Malus usus est abolendus.—Custom which is bad should be abolished. **Law.**

Mandare suspendium alicui.—To order anyone to be hanged. **Apuleius.**

Manebant etiam tum vestigia morientis

* "Qui immensa aliqua vorago est, aut gurgres vitiorum turpitudinumque omnium."—*Cicero: In Verrem, 2, 3, 9, sec. 23.*

573b

libertatis.—There were still remaining then the footsteps of dying liberty.

Tacitus. Annals, Book 1, 74.

Manet alta mente repostum

Judicium Paridis, spretæque injuria formæ.

—The judgment of Paris, and the insult to her slighted beauty, stored in the recesses of her mind. **Virgil. Æneid, 1, 26.**

Maniæ infinitæ sunt species.—The different sorts of madness are infinite (innumerable).

Avicenna.* According to Rabelais, "Pantagruel," Book 5, Prologue.

Manibus pedibusque.—With hands and feet; with all one's power. **Pr.**

Manifesta phrenesis

Ut locuples moriaris, egent vivere fato.

—It is evident insanity to live in penury in order that you may die rich.

Juvenal. Sat. 14, 136.

Manifesta causa secum habet sententiam.—An obvious cause has its own decision with it.

Publius Syrus.

Mane petas montes; medio nemus; vespere fontes.—In the morning seek mountains; at midday the grove; in the evening fountains.

Prov. Quoted in Heinrich Hebel's Proverbia Germanica. (See Prov., p. 793a.)

Manliana imperia, or Manliana edicta.—Cruel and unjust commands or edicts like those of Manlius Torquatus.†

Mantua me genuit; Calabri rapuere; tenet nunc

Parthenope. Cecini pascua, rura, duces.

—Mantua bore me; the people of Calabria carried me off; Parthenope (Naples) holds me now. I have sung of pastures, of fields, of chieftains.

Virgil's Epitaph, said to be by himself.

Manum de tabula!—Take your hand from the picture; desist from touching it up further. **Cicero. Ep. 7, 25, 1.**

Manum non verterim, digitum non porrexerim.—I would not turn my hand, I would not stretch out a finger. **Pr.‡**

Manus hæc inimica tyrannis

Ense petit placidam sub libertate quietem.

—This hand, at enmity with tyrants, seeks by the help of the sword peaceful repose under a rule of freedom.

Anon. (The second line is the motto of Massachusetts; the first line was quoted by Robt. Sidney, Lord Leicester, Aug. 30, 1660).

Manus manum fricat, et manus manum lavat.—Hand rubs hand and hand washes hand (*i.e.* mutual help is part of our existence).

Petronius Arbiter. (A Proverb derived from the Greek; also in Seneca, Apocol., 9, fin.)

* Avicenna, Arabic physician, author of many treatises on medicine and science; b. 980 d. 1037.

† See Cicero, *De Finibus*, 2, 32.

‡ See Cicero, *De Finibus*, 3, 17, 57.

574^a

Mare apertum.—A sea open (to commerce).

Mare clausum.—A sea closed (to commerce).

Mare quidem commune certo 'st omnibus.—The sea indeed is assuredly common to all.

Plautus. *Rudens*, iv. 3.

Margarita e stercore.—A pearl from the dunghill.

Pr.

Maria montesque polliceri coepit.—He began to promise seas and mountains.

Sallust. *Catilina*, 23, 3 (Pr.).*

Mars gravior sub pace latet.—A more serious war is concealed beneath peace.

Claudian.

Martem accendere cantu.—To kindle war by song.

Virgil. *Æneid*, 6, 165.

Mater sæva Cupidinum.—Cruel mother of the desires (Venus).

Horace. *Odes*, Book 1, 19, and Book 4, 1.

Materia medica.—Medicinal substance.

Materiem superabat opus.—The work excelled the material.†

Ovid. *Metam.*, 2, 5.

Matronæ, puerique, virginesque,

Vobis pagina nostra dedicatur.

—Married ladies, boys, maidens, to you are our pages dedicated.

Martial. *Epig.*, Book 5, 2, 1.

Mature fieri senem, si diu velis esse senex.—You must become an old man in good time if you wish to be an old man long.

Cicero. *De Senectute*, 10 (mentioned as an "honoured proverb").

Mavelim mihi inimicos invidere, quam me inimicis meis;

Nam invidere alii bene esse, tibi male esse, miseria est.

—I would rather that my enemies envy me than that I should envy my enemies; for it is misery to be envious because it is well with another and ill with yourself.

Plautus. *Truculentus*, iv. 2, 30.

Maxima debetur puero reverentia.—The greatest regard is due to a child.

Juvenal. *Sat.* 14, 47.

Maxima est enim factæ injuriæ pœna, fecisse.—For the greatest punishment for having done an injury is the fact of having done it.‡

Seneca. *De Ira*, 3, 26.

Maxima quæque domus servis est plena superbis.—Every very great house is full of proud servants.

Juvenal. *Sat.* 5, 66.

Maxima res effecta, viri; timor omnis abesto Quod superest.

—O men, the greatest part of our work is accomplished; away with all fear as to what remains.

Virgil. *Æneid*, 11, 14.

* See "Montes auri."

† Bacon, *Essay on Seditions*, says that this quotation is exemplified in the Low Countrymen, "who have the best mines above ground in the world."

‡ See "Prima et maxima."

574^b

Maximam illecebram esse peccandi, impunitatis spem.—The hope of not being punished is the greatest incitement to sin.

Cicero. *Pro Milone*, 16.

Maximas virtutes jacere omnes necesse est, voluptate dominante.—Where pleasure is lord, needs must that all the chief virtues shall sink.

Cicero.

Maxime omnium teipsum reverere.—Most of all reverence thyself.

Quoted by Bacon in his "Table of the Colours."

Maximum remedium est iræ mora.*—Delay is the greatest remedy for anger.

Seneca. *De Ira*, 2, 28.

Maximus in minimis.—Very great in very small matters.

Pr.

Maximus novator tempus.—Time is the greatest innovator.

Pr.

Me duce, damnosas, homines, compescite curas.—With me as your leader, restrain, ye men, your hurtful anxieties.

Ovid. *Rem. Am.*, 69.

Me iudice.—In my judgment.

Horace. *De Arte Poetica*, 244.

Me literulas stulti docuere parentes.—My foolish parents taught me to read and write.

Martial. *Epig.*, Book 9, 74, 7.

Me, me; adsum qui feci; in me convertite ferrum.—Seize me, seize me! I am here who have done it; turn your sword against me.

Virgil. *Æneid*, 9, 427.

Me miseram, quod amor non est medicabilis herbis!—Oh unhappy wretch that I am, that love should not be curable by any herbs.†

Ovid. *Heroides*, 5, 149.

Me nemo ministro

Fur erit.

—No one shall be a thief with me as his helper.

Juvenal. *Sat.* 3, 46.

Me non oracula certum,

Sed mors certa facit.

—It is not oracles which make me certain of my course, but certain death makes me so.

Lucanus. *Phars.*, Book 9, 582.

Me raris juvat auribus placere.—It is my delight to give pleasure to a select few.

Martial. *Epig.*, Book 2, 86, 12.

Me tamen urit amor: quis enim modus adsit amori?—Love consumes me nevertheless; for what bounds are there to love?

Virgil. *Eclogues*, 2, 68.

Mea causa, causam hanc justum esse, animum inducite,

Ut aliqua pars laboris minuatur mihi.

—For my sake, do get it into your minds that my cause is a just one, that some part of my labour may thus be diminished.

Terence. *Heautontimorumenos*, Prologue, 41.

* In *De Ira*, Book 3, the maxim is repeated with the word "dilatatio" instead of "mora."

† See "Hei mihi."

575a

Mea culpa, mea culpa, mea maxima culpa.—
My sin, my sin, my grievous sin.

Mea fraus omnis: nihil iste, nec ausus,
Nec potuit; cœlum hoc, et conscia sidera
testor.

—Mine is all the deceit: he neither dared
nor was capable of, any part of it; this I
call heaven to witness and the stars which
know the truth. **Virgil.** *Æneid*, 9, 428.

Mea nil refert, dum potiar modo.—It
matters nothing to me (how the thing is
obtained) as long as I only possess it.

Terence. *Eunuchus*, ii. 3, 28.

Mea
virtute me involvo.

—I wrap myself up in my virtue.

Horace. *Odes*, Book 3, 29, 54.

Mecum facile redeo in gratiam.—I easily
again favour with myself.

Phædrus. *Fab.*, Book 5, 3, 6.

Mecum tantum et cum libellis loquor.—I
converse with myself alone and with my books.

Pliny the Younger. *Ep.*, Book 1, 9.

Medice, cura teipsum.—Physician, heal thy-
self.

Vulgate. *St. Luke* 4, 23.

Medici causa morbi inventa, curationem
esse inventam putant.—Physicians, when the
cause of disease is discovered, consider that
the cure is discovered.

Cicero. *Tusc. Quæst.*

Medicina calamitatis est æquanimitas.—The
medicine for disaster is even-mindedness.

Publilius Syrus.

Medicina mortuorum sera est.—Medicine for
the dead is too late.

Quintilian.

Medicus curat, natura sanat.—The physi-
cian cures, nature makes well.

Pr.

Medio de fonte leporum

Surgit amari aliquid, quod in ipsis floribus
angat.

—From the midst of the fountains of pleasures
there rises something of bitterness which tor-
ments us amid the very flowers.

Lucretius. *De Rerum Nat.*, Book 4, 11, 26.

Medio tutissimus ibis.—You will go safest
by the middle course.

Ovid. *Metam.*, 2, 137.

Mediocres poetas nemo novit; bonos pauci.
—Third-rate poets no one knows, and but few
know those who are good.

Tacitus. *Dialogus de Oratoribus.*

Mediocria firma.—Things which are moder-
ate (or mediocre) are sure.

Pr.

Mediocribus esse poetis,

Non homines, non Di, non concessere columnæ.
—Neither gods, nor men, nor the bookstalls
allow poets the favour of being mediocre.

Horace. *De Arte Poetica*, 372.

Melior est conditio possidentis, ubi neuter
ius habet.—Where neither party has right, the
better position is that of the possessor. **Law.**

575b

Melior tutiorque est certa pax, quam
sperata victoria.—A certain peace is better
and safer than a victory which is hoped for.

Livy.

Meliora sunt ea quæ natura, quam quæ arte
perfecta sunt.—Better are those things which
are finished by nature, than those finished by
art.

Cicero.

Melius est pati semel quam cavere semper.
—It is better to suffer once than to be con-
tinually on one's guard.

Julius Cæsar.

Melius esset peccata cavere quam mortem
fugere.—It would be better to beware of sin
than to flee from death.

Thomas Kempis. *Book 1, ch. 23, 1.*

Melius non tangere, clamo.—I declare that
it is better for you not to touch me.

Horace. *Sat.*, Book 2, 1, 45.

Melius pejus, prosit, obsit, nil vident, nisi
quod lubet.—Be it better or worse, favourable
or unfavourable, they see nothing but what
pleases them.

Terence. *Eunuchus*, iv. 1, 30.

Mellitum venenum blanda oratio.—A flat-
tering speech is a honeyed poison.

Pr.

Membra reformidant mollem quoque saucia
tactum;

Vanaque sollicitis incutit umbra metum.

—The wounded limbs recoil at even a gentle
touch, and a vain shadow strikes the anxious
with fear.

Ovid. *Ep. ex Pont.*, 7, 13.

Memento mei, cum veneris in regnum tuum.
—Remember me, when Thou comest into Thy
kingdom.

Vulgate. *St. Luke* 23, 42.

Memento mori.—Remember that you must
die.

Memento semper finis, et quia perditum non
redit tempus.—Remember always your end,
and that lost time does not return.

Thomas à Kempis. *Book 1, ch. 25, 11.*

Meminerunt omnia amanates.—Lovers re-
member all things.

Ovid. *Heroides*, 15, 43.

Memini etiam quæ nolo; oblivisci non pos-
sum quæ volo.—I remember the very things I
do not wish to; I cannot forget the things I
wish to forget.

Cicero. *De Finibus*, 2, 32.

Memorem immemorem facit, qui monet
quod memor meminit.—He who reminds a
mindful man of what he remembers, makes
him unmindful of it.

Plautus. *Pseudolus*, iv. 1, 30.

Memoria justi cum laudibus.—The memory
of the just is with praises.

Vulgate. *Prov.* 10, 7.

Memoria minuitur nisi eam exerceas.—
Memory will diminish unless you give it
exercise.

Pr.

Memoria technica.—An artificial memory;
memory by mnemonics.

Mendacem memorem esse oportet.—It is
fitting that a liar should be a man of good
memory.

Quintilian. 4, 2, 91.

Mendaci homini, ne verum quidem dicenti, credere solemus.—We are wont not to believe a liar even when he tells the truth.

Cicero. *De Divinatione*, Book 2, 71, 146.

Mendacium in damnum potens.*—A falsehood powerful in working injury.

Petronius. *Capture of Troy*.

Mendacium neque dicebat, neque pati poterat.—He neither uttered falsehood, nor could endure it.

Cornelius Nepos. *Atticus*.

Mendici, mimi, balatrones, hoc genus omne.—Beggars, actors, buffoons, and all that class of persons.

Horace. *Sat.*, Book 1, 2, 2.

Mendico ne parentes quidem amici sunt.—Not even his own parents are friends to a beggar.

Pr.

Mens agitat molem.—A mind moves (or directs) the mass.

Virgil. *Æneid*, 6, 727.

Mens bona regnum possidet.—A good mind possesses a kingdom.

Seneca. *Thyestes*, ii. 380.

Mens cujusque is est quisque.—Each man's mind is himself.

Pr. (*Motto used by Samuel Pepys.*)

Mens immota manet; lachrymæ volvuntur inanes.—His mind remains unshaken; the tears flow in vain.

Virgil. *Æneid*, 1, 4, 449.

Mens interrita lethi.—A mind undaunted by death.

Ovid. *Metam.*, 10, 616.

Mens invicta manet.—The mind remains unconquered.

Pr.†

Mens omnibus una sequendi.—All have the same inclination to follow.

Virgil. *Æneid*, 10, 182.

Mens peccat, non corpus; et unde consilium abfuit, culpa abest.—The mind sins, not the body; and where power of judgment has been absent, guilt is absent.

Livy.

Mens sana. (*See* "Orandum est.")

Mens sibi conscia recti.—A mind conscious to itself of rectitude.

Virgil. *Æneid*, 1, 608.

Mensa et thoro.—From bed and board.

Law.

Mensque pati durum sustinet ægra nihil.—A sick mind cannot endure any hard treatment.

Ovid. *Ep. ex Pont.*, Book 1, 5, 18.

Mensuraque ficti crescit.—The proportions of a lie grow.

Ovid. *Met.*, Book 12, 57.

Mensuraque juris

Vis erat.
—And the measure of right was might.

Lucanus.

Mentiri splendide.—To lie magnificently.

Erasmus. *Fam. Coll.*

* Another reading (probably correct) is: "Mens semper in damnum potens" (A mind ever powerful in working evil).

† See "Mens immota."

Mentis penetralia.—The innermost recesses of the mind.

Claudian.

Meorum

Finis amorum.

—End (*i.e.* last and final) of my loves.

Horace. *Odes*, Book 4, 11, 31.

Messe tenus propria vive.—Live within your harvest.

Persius. *Sat.* 6, 25.

Metiri se quemque suo modulo ac pede, verum est.—It is reasonable that everyone should measure himself by his own standard and measurement.

Horace. *Ep.*, Book 1, 7, 98.

Metu magis quam benevolentia subjecti.—Subjects rather through fear than through good will.

Tacitus. *Annals*, Book 6, 36.

Metuenda corolla draconis.—The dragon's crest is to be feared.

Pr.

Metus improbos compescit, non clementia.—Fear, not clemency, restrains the wicked.

Publilius Syrus.

Meum est propositum in taberna mori;

Vinum sit appositum morientis ori;

Ut dicant cum venerint angelorum chori,

"Deus sit propitius huic potatori!"

—It is my intention to die in a tavern; let the wine be placed near to my mouth as I expire, so that when the choirs of angels come, they may say, "God be merciful to this drinker!"

Attrib. to Walter Mapes (1137?-1205?).

Goliæ Confessio.

Meus mihi, suus cuique est carus.—That which is mine is dear to me, and his own is dear to every man.

Plautus. *Captivus*.

Micat inter omnes

Julium sidus, velut inter ignes

Luna minores.

—The Julian star (the fame of Marcellus married to Julia) shines out among them all, even as the moon among the lesser lights of heaven.

Horace. *Odes*, Book 1, 12, 46.

Migravit ab aure voluptas

Omnis ad incertos oculos, et gaudia vana.

—All pleasure has departed from the ear to the deceitful eyes and empty pleasures.

Horace. *Ep.*, Book 2, 1, 187.

Mihi forsán, tibi quod negarit,

Porriget hora.

—To me, perhaps, the hour will reach out what it denied to you.

Horace. *Odes*, Book 2, 16, 31.

Mihi istic nec seritur nec metitur.—In this affair there is neither sowing nor reaping for me.

Plautus. *Epidicus*, ii. 2, 80.

Mihi parta laus est, quod tu, quod similes tui, Vestras in chartas verba transfertis mea.

—It brings praise to me that you and those like you, copy my words into your books.

Phædrus. *Fab.*, Book 5, Prol. 17.

Mihi quidem in vita, servanda videtur illa lex, quæ in Græcorum conviviiis obtinetur: "Aut bibat," inquit, "aut abeat." Et recte.

577^a

aut enim fruatur aliquis pariter cum aliis voluptate potandi; aut, ne sobrius in violentiam incidat, ante discedat. Sic injurias fortunæ quas ferre nequeas, defugiendo relinquant. —It seems to me that that rule which holds in the feasts of Greeks, is to be observed, too, in life: "Either let him drink," they say, "or be gone." And with justice. For either let a man enjoy with others the pleasure of drinking; or let him first depart, lest he, being sober, should meet with any violence. So you may escape the injuries of fortune, which you cannot endure, by fleeing from them.*

Cicero. *Tusc. Quæst.*, 5, 41.

Mihi tarda fluunt ingrataque tempora.—The times pass slowly and disagreeably for me.

Horace. *Ep.*, Book 1, 1, 23.

Miles gloriosus.—A vainglorious soldier.

Plautus. *Title of Comedy.*

Militare est credere nihil hominis superesse post mortem, nisi cadaver.—It is a sign of a soldier to believe that there is nothing left of man after death, except a corpse.

Erasmus. *Hippeus Anippos.*

Militat omnis amans.—Every lover is engaged in war.

Ovid. *Amorum*, Book 1, 9, 1.

Militia est vita hominis supra terram.—The life of man on earth is a warfare.

Vulgate. *Job* 7, 1.

Militiæ species amor est.—Love is a kind of warfare.

Ovid. *Ars Amat.*, Book 2, 233.

Mille ad hanc aditus patent.—A thousand approaches lie open to this (i.e. to death).

Seneca. *Phænissæ*, i., l. 154.

Mille animos excipe mille modis.—Treat a thousand dispositions in a thousand ways.

Ovid. *Ars Amat.*, Book 1, 756.

Mille hominum species, et rerum discolor usus; Velle suum cuique est, nec voto vivitur uno.

—There are a thousand kinds of men, and various is the nature of things; each man has his own inclination, and no one lives by the same ideal.

Persius. *Sat.* 5, 52.

Mille mali species, mille salutis erunt.—There are a thousand kinds of misfortune; there shall be a thousand means of safety.

Ovid. *Rem. Amoris*, 526.

Mille modi Veneris.—There are a thousand ways of making love.

Ovid. *Ars Amat.*, Book 3, 787.

Millia frumenti tua triverit area centum, Non tuus hoc capiet venter plus quam meus.

—Though your threshing-floor grind a hundred thousand bushels of corn, not for that reason will your stomach hold more than mine.

Horace. *Sat.*, Book 1, 1, 45.

Minatur innocentibus qui parcat nocentibus.—He threatens the innocent who spares the guilty.

Coke.

* See Greek Quotations, "H πῖθι," p. 472b.

577^b

Minimæ vires frangere quassa valent.—The least strength suffices to break what is bruised.

Ovid. *Tristia*, Book 3, 11, 22.

Minimum eripit fortuna cui minimum dedit.—Fortune takes away least from him to whom she has given least.

Publilius Syrus.

Ministri sceleribus.—Ministers to his crimes.

Tacitus. *Annals*, Book 6, 36.

Minor est quam servus dominus qui servos timet.—The master who fears his servant is less than a servant.

Publilius Syrus.

Minoris Asiæ populis nulla fides est adhibenda.—There is no trust to be placed in the populations of Asia Minor.

Founded on passages in Cicero's "Oratio pro Flacco," in which want of good faith is ascribed to the Greek race.

Minuentur atræ

Carmine curæ.

—Gloomy cares will be made less by song.

Horace. *Odes*, Book 4, 11.

Minuit præsentia famam.—Things present diminish a man's fame (i.e. fame grows after death).

Claudian.

Minus afficit sensus fatigatio quam cogitatio.—Bodily fatigue affects the senses less than thought.

Quintilian.

Minus aptus acutis

Naribus horum hominum.

—Less ready against the sharp sneers of these men.

Horace. *Sat.*, Book 1, 3, 29.

Minus decipitur cui negatur celeriter.—He is less deceived (or disappointed) who is promptly denied.

Publilius Syrus.

Minus gaudet qui timere nihil.—Those who have feared nothing are less hearty in their joy.

Martial. *Epig.*, Book 11, 37, 4.

Minus in parvis fortuna furit,

Levisque ferit leviora Deus.

—Fortune is less severe against those of lesser degree, and God strikes what is weak with less power.

Seneca. *Hippolytus*, iv. 1124.

Minus sæpe pecces si scias quid nescias.—Often you sin less if you know what you are ignorant of.

Publilius Syrus.

Minuti

Semper et infirmi est animi exiguique voluptas Ultio.

—Revenge is always the delight of a petty, feeble, meagre mind.

Juvenal. *Sat.* 13, 189.

Mira quædam in cognoscendo suavitas et delectatio.—There is a certain wonderful sweetness and delight in knowledge.

Pr.

Mirabile dictu.—Wonderful to say.

Cicero, *Virgil*, etc.

Miramur ex intervallo fallentia.—We admire things which deceive us from a distance.

Pr.

Mirantur taciti, et dubio pro fulmine pendent.—They wonder in silence, and stand in anxious fear as to the uncertain fall of the thunderbolt.

Statius. *Thebaidos*, Book 10, 920.

Miris modis Di ludos faciunt hominibus.—In wondrous ways do the gods make sport with men.

Plautus.

Mercator, ii.; and **Rudens**, iii. 1, 1.

Mirum est lolio victitare te, tam vili tritico.—It is strange that you should live on tares when wheat is so cheap.

Plautus. *Miles Gloriosus*, i.

Misce stultitiam consilii brevem;

Dulce est desipere in loco.

—Mingle a short spell of folly with your studies; it is sweet on occasion to play the fool.

Horace. *Odes*, Book 4, 12, 27.

Miscueruntque herbas, et non innoxia verba.—And they mingled herbs (or grass) and words not harmless. (Suggested as a motto for golfers.)

Virgil. *Georgics*, Book 2, 129.

Misera contribuens plebs.—The wretched tax-paying people.

Corpus Juris Hungarici (1751). (37th Article of Law of Hungarian Diet, 1751.)

Misera est magni custodia census.—The care of a great fortune is wretchedness.

Juvenal. *Sat.* 14, 304.

Misera est servitus ubi jus est aut vagum aut incognitum.—Service is a wretched thing where the law is either unsettled or unknown.

Law.

Misera est voluptas ubi pericli memoria est.—Pleasure is wretched where there is the remembrance of danger (accompanying it).

Publilius Syrus.

Miseram pacem vel bello bene mutari.—A wretched peace may be well exchanged even for war.

Tacitus. *Annals*, Book 3, 44.

Miserere jam crudelis, et sile tandem;

Aut, si tacere lingua non potest, ista

Aliquando narra, quod velimus audire.

—Unmerciful man, do at last take pity on us, and at length hold your peace; or if that tongue of yours cannot keep quiet, tell us for once something that we want to hear.

Martial. *Epig.*, Book 4, 61, 14.

Miserere mei.—Have mercy on me.

Vulgate. *Ps.* 51, 1.

Misericordia Domini inter pontem et fontem.—The Lord's mercy (may be found) between bridge and stream.

St. Augustine.*

Miseros prudentia prima relinquit.—Prudence is the first thing to desert the wretched.

Ovid. *Ep. ex Pont.*, 4, 12, 47.

Miserrima est fortuna quæ inimico caret.—It is a very wretched fortune which has no enemy.

Publilius Syrus.

Miserrimum est arbitrio alterius vivere.—

* See Epitaphs (p. 445a).

It is the most wretched fate to live on the sufferance of another.

Publilius Syrus.

Miserrimum est timere, cum spes nihil.—It is most wretched to fear when you have no hope.

Seneca. *Troades*, iii. 425.

Miserum credo, cui placet nemo.—I consider him an unhappy man whom no one pleases.

Martial. *Epig.*, Book 5, 29, 9.

Miserum est aliorum incumbere famæ, Ne collapsa ruant subductis tecta columnis.—It is a wretched thing to lean on the reputation of others, lest the pillars being withdrawn the roof should fall in ruins.

Juvenal. *Sat.* 8, 76.

Miserum est tacere cogi quod cupias loqui.—It is wretched to be compelled to be silent on what you long to speak about.

Publilius Syrus.

Miserum istuc verbum et pessimum 'st, Habuisse, et nihil habere.

—Wretched and very grievous is the confession, I had, but now I have nothing.

Plautus. *Rudens*, v. 2, 34.

Mitte ambos nudos ad ignotos, et videbis.—Send them both naked among strangers, and you will see (which is a fool and which is not).

Apothegm quoted by **Francis Bacon**.

Mitte hanc de pectore curam.—Dismiss this anxiety from your breast.

Virgil. *Æneid*, 6, 85.

Mitte leves spes et certamina divitiarum.—Put aside trifling hopes and strife for riches.

Horace. *Epig.*, Book 1, 5, 8.

Mitte superba pati fastidia, spemque caducam Despice; vive tibi, nam moriere tibi.

—Refuse to endure the haughty insolence (of patrons), and scorn transitory hope; live your own life, for you shall die your own death.

Anon. (Founded on *Virgil*, *Ecl.*, 2, 15; *Ovid*, *Met.*, 9, 579; and *Seneca*.)

Mobilis et varia est ferne natura malorum.—The character of bad men (or of bad things) is almost always unstable and changeable.

Juvenal. *Sat.* 13, 236.

Mobilitate viget, viresque acquirit eundo.—It (Fame) thrives by movement, and gains strength as it goes.

Virgil. *Æneid*, 4, 175.

Mobilium turba Quiritium.—The crowd of changeable citizens.

Horace. *Odes*, Book 1, 1, 7.

Moderari vero et animo et orationi, cum sis iratus, aut etiam tacere, . . . est non mediocris ingenii.—Truly, to moderate your mind and speech, when you are angry, or else to hold your peace, is a sign of no ordinary nature.

Cicero. *Ep. ad Quintum*, Book 1, 1, 13.

Moderata durant.—Things that are moderate last a long while.

Seneca. *Troades*, ii. 259.

Modeste tamen et circumspecte judicio de tantis viris pronuntiandum est, ne, quod peris-

579a

que accidit, damnent quæ non intelligunt.—Judgment on men of such eminence should, however, be pronounced with diffidence and consideration, lest, as happens to many, the critics should condemn what they do not understand. **Quintilian. 10, 1, 26.**

Modestia fama, quæ neque summis mortalium spernenda est, et a Diis æstimatur.—The reputation of modesty which is not to be scorned by the highest of mortals, and is held in honour by the gods.

Tacitus. Annals, Book 15, 2.

Modicæ fidei, quare dubitasti?—O thou of little faith, wherefore didst thou doubt?

Vulgate. St. Matthew 14, 31.

Modice et modeste melius est vitam vivere: Nam si ad paupertatem admigrant infamiae, gravior paupertas fit, fides sublestor.

—It is better to live temperately and within bounds; for if dishonour is added to poverty, poverty becomes more intolerable, confidence more feeble. **Plautus. Persa, iii. 1, 18.**

Modo, et modo, non habebam modum.—By and by never comes (*lit.*, Soon and soon have no finality).

St. Augustine. Conf., Book 8, 5, 12.

Modo vir, modo femina.—Now as a man, now as a woman.

Ovid (adapted). Am., Book 2, 3, 1.

Modus omnibus in rebus optimum est habitus.—Moderation in all things is the best of rules. **Plautus. Pænulus, i. 2, 30.**

Modus operandi.—Method of doing anything.

Modus vivendi.—A means of existing; said of a compromise effected.*

Molle meum levibus cor est violabile telis.—My tender heart is subject to injury from the light arrows (of Cupid).

Ovid. Heroides, Ep., 15, 79.

Mollis illa educatio quam indulgentiam vocamus, nervos omnes et mentis et corporis erangit.—That tender education which we call softness, destroys all the vigour of both mind and body. **Quintilian. 1, 2, 6.**

Mollissima corda

Humano generi dare se Natura fatetur, Quæ lachrymas dedit; hæc nostri pars optima sensus.

—Nature, who gave us tears, thereby condescends to have given the softest hearts to the human race; this is the best part, indeed, of our nature. **Juvenal. Sat. 15, 131.**

Mollissima tempora fandi.—The most impressionable time for speaking.

Virgil. Æneid, 4, 293.

Molliter austerum studio fallente laborem.—By his eagerness gently beguiling the unpleasing labour.

Horace. Sat., Book 2, 2, 12.

579b

Molliter manus imposuit.—He laid hands upon a person without undue violence. **Law.**

Molliter ossa cubent.—May his bones rest gently. **Ovid. Heroides, 7, 162.**

Mone sale.—Advise with wit.

Pr.

Monere non punire stultitiam decet.—It is well to advise folly, and not to punish it.

Publilius Syrus.

Moniti, meliora sequamur.—Admonished, let us follow better things.

Virgil. Æneid, 3, 188.

Mons cum monte non miscebitur.—Mountain will not mix with mountain. **Pr.**

Monstro, quod ipse tibi possis dare: semita certe

Tranquillæ per virtutem patet unica vitæ.

Nullum numen habes, si sit prudentia; nos te, Nos facimus, Fortuna, deam, coeloque locamus.

—I show you what you yourself can bestow upon yourself. The only path to a tranquil life is assuredly through virtue. Thou (Fortune) wouldst have no divine power, if there were sagacity. It is we, O Fortune, we who make thee a goddess, and place thee in the heavens. **Juvenal. Sat. 10, 363.**

Monstrum horrendum, informe, ingens, cui lumen ademptum.—A monster frightful, formless, immense, with sight removed.

Virgil. Æneid, 3, 658.

Monstrum nulla virtute redemptum A vitii.

—A monster redeemed by no single virtue from his vices. **Juvenal. Sat. 4, 2.**

Montes auri pollicens.—Promising mountains of gold. **Terence. Phormio, 1, 2, 18.**

Mora omnis odio est, sed facit sapientiam.—All delay is hateful, but it causes wisdom.

Publilius Syrus.

Morbi perniciosiores pluresque sunt animi, quam corporis.—The diseases of the mind are more dangerous, and more numerous than those of the body.

Cicero. Tusc. Quæst., Book 3, 3.

More majorum.—After the fashion of our ancestors. **Pr.**

Mores amici noveris non oderis.—You should know the customs of a friend but not take a dislike to them. **Pr.**

Mores cuique sui fingunt fortunam.—Everyone's manners make his fortune.

Cornelius Nepos. Vita Attici, ch. 14.

Mores deteriores increbescunt.—Degenerate manners grow apace.

Plautus. Mercator, v. 1, 9.

Mores dispares disparia studia sequuntur.—Different manners are given to different pursuits.

Cicero. De Amicitia, 20, 74.

Mores hominum moros et morosos efficit.—It (love) makes men's manners foolish and captious. **Plautus. Trinummus, iii. 2, 43.**

* Cicero, *De Senectute*, 23, uses the expression "Vivendi modus" as nature's limit of life.

Mores mali,

Quasi herba irrigua succreverunt uberime.

—Evil manners will, like watered grass, grow up very plentifully.

Plautus. Trinummus, i, 1, 8.

Mori est felix antequam mortem invocet.

—It is a sign of a fortunate man to die before he calls upon death.

Pubilius Syrus.

Moribus antiquis res stat Romana virisque.

—The Roman state stands by its customs and men of ancient times.

Ennius.

Moribus et forma conciliandus amor.—Love is conciliated by pleasing manners and form.

Ovid. Heroides, Ep., 6, 94.

Morituri morituros salutant.—Those about to die salute those who are about to die.

Pr.

Mors et fugacem persequitur virum.—Death pursues the man who flees.

Horace. Odes, Book 3, 2.

Mors et vita in manibus linguæ.—Death and life are in the hands of the tongue.

Pr.

Mors etiam saxis nominibusque venit.—Death comes even to the monumental stones, and the names inscribed thereon.

Ausonius. Ep., 35, 9.

Mors infanti felix, juveni acerba, minus sera est seni.—Death is fortunate to the infant, bitter to the young man, too late to the old.

Pubilius Syrus.

Mors ipsa refugit

Sæpe virum.

—Death itself has often run away from a man.

Lucanus. Pharsalia, Book 2, 74.

Mors janua vitæ.—Death the gate of life.

St. Bernard. In transitu S. Malachi, sermo 1, sec. 4, ad fin. (Mors . . . tanquam vitæ janua, et perfectæ securitatis ingressus.)

Mors laborum ac miseriarum quies est.—Death is rest from labours and miseries.

Cicero (adapted). Catil., 4, 4, 7.

Mors sola fatetur

Quantula sint hominum corpuscula.—Death alone reveals how insignificant are the paltry bodies of men.

Juvenal. Sat. 10, 172.

Mors ultima linea rerum est.—Death is the final goal of things.

Horace. Ep., Book 1, 16, 79.

Mortale est quod quæris opus. Mihi fama perennis

Quæritur: in toto semper ut orbe canar.

—The work which you follow is mortal. Everlasting fame is my object, and that I may be celebrated for ever throughout the whole world.

Ovid. Amorum, Book 1, 15, 7.

Mortales inimicitias, sempiternas amicitias.

—Our enmities mortal, our friendships eternal.

Cicero. Pro Rab. Postumo, 12, 32.

Mortalia acta numquam Deos fallunt.—

Mortal deeds never deceive the gods.

Pr.

Mortalia facta peribunt;

Nedum sermonum stet honos, et gratia vivax.

—The actions of mortals shall perish: still less can the beauty and grace of what is spoken be long-lived.

Horace. De Arte Poetica, 68.

Mortalis nemo est, quem non attingit dolor, Morbusque.

—There is no one mortal whom sorrow and disease do not touch.

Tr. of Euripides as cited by Cicero. Tusc.**Quæst., 3, 25, 59.**

Mortalium rerum misera beatitudo.—Wretched is the bliss of mortal affairs.

Boethius.

Morte carent animæ: semperque, priore relicta

Sede, novis habitant domibus vivuntque receptæ.

—Souls have no death, and their former abode being left they ever live and dwell received into new habitations.

Ovid. Metam., Book 15, 158.

Morte magis metuenda senectus.—Old age more to be feared than death.

Juvenal. Sat. 11, 45.

Mortem effugere nemo potest.—No one can escape death.

Pr.

Mortem, in tot malis hostium, ut finem miseriarum expecto.—In so many woes inflicted by my enemies, I await death as the end of miseries.

Tacitus. Hist., Book 4, 58.

Mortem ubi contemnas viceris omnes metus.

—When you can despise death you have conquered all fears.

Pubilius Syrus.

Mortuum flagellas.—You are beating the dead.

Pr.

Mortuus per somnum vacabis curis.—If you are dead in your sleep (i.e. if you dream that you are dead) you will be free from care.

A Greek Superstition.

Mos pro lege.—Custom in place of law.*

Law.

Motos præstat componere fluctus.—It is better to allay the troubled waters.

Virgil. Æneid, 1, 135.

Motus in fine velocior.—Motion (in a falling body) is swifter at the end of its descent.

Pr.

Moveor immotus.—Motionless I am moved.

Motto, said to be intended for the Mariner's Compass.

Movet cornicula risum,

Furtivis nudata coloribus.

—The little crow moves our ridicule, stripped of its stolen colours.

Horace. Epig., Book 1, 3, 19.

Mugitum Labyrinthi.—(Why should I write of) the bellowing (of the Minotaur) of the labyrinth (a hackneyed theme)?

Juvenal. Sat. 1, 53.

Mulgere hercum.—To milk a he-goat.

Pr.* "Leges mori serviunt" (The laws obey custom).—**Plautus: Trinummus, 4, 3, 36.**

Mulier, cum sola cogitat, male cogitat.—
A woman who meditates alone meditates evil.

Publilius Syrus.

Mulier cupido quod dicit amanti,
In vento et rapida scribere oportet aqua.
—What a woman tells her lover should be
written in the wind or in the running water.

Catullus. Carmen, 70.

Mulier est hominis confusio.—Woman is
man's confusion (*i.e.* confounding).

Vincent of Beauvais. Spec. 346. Chaucer (*Nonne Prestes Tale, 347*) humorously mistranslates this: "Womman is mannes joye and al his blisse."

Mulier profecto nata est ex ipsa mora.—
Woman indeed was born of delay itself.

Plautus. Miles Gloriosus, iv. 7, 9.

Mulier recte olet ubi nihil olet.—A woman
smells well when she smells of nothing.

Plautus. Mostellaria, i. 3, 116.

Mulieres duas peiores esse quam unum.—
Two women are worse than one.*

Plautus. Curculio, v. 1, 2.

Multa dies, variusque labor mutabilis ævi,
Retulit in melius.

—Many things have the day and the varied
toil of changing ages restored to a better
condition.

Virgil. Æneid, 11, 425.

Multa diuque tuli; vitiis patientia victa est.
—Much and long have I endured, my patience
is worn out by your faults.

Ovid. Amorum, Book 3, 11, 1.

Multa docet fames.—Hunger teaches many
things.

Pr.

Multa fero, ut placeam genus irritabile vatum,
Cum scribo, et supplex populi suffragia capto.
—I bear many things to please the waspish
race of poets when I write, and as a humble
suppliant strive after the suffrages of the
people.

Horace. Ep., Book 2, 2, 102.

Multa ferunt anni venientis commoda secum;
Multas recedentes adimunt.

—The years as they come bring with them
many things to our advantage; as they leave
they take many away.

Horace. De Arte Poetica, 175.

Multa fidem promissa levant.—Many pro-
mises impair confidence.

Horace. Ep., Book 2, 2, 10.

Multa ignoscens fit potens potentior.—A
powerful man forgiving much becomes the
more powerful.

Publilius Syrus.

Multa me docuit usus, magister egregius.—
Experience, that excellent master, has taught
me many things.

Pliny the Younger.

(*Adapted. Ep., Book 1, 20.*)

Multa miser timeo, quia feci multa proterve:
Exemplique metu torquor ipse mei.

—Wretched, I fear many things because I have
done many things myself shamelessly: and I
am myself tormented by the fear of my own
example.

Ovid. Amorum, Book 1, 4, 45.

* Quoted as a saying from an ancient poet.

Multa novit vulpis, sed felis unum magnum.
—The fox knows many devices, but the cat
one great one only (*i.e.* climbing a tree).

Pr.

Multa petentibus
Desunt multa. Bene est, cui Deus obtulit

Parca, quod satis est, manu.

—Those who seek for much are left in want of
much. Happy is he to whom God has given,
with sparing hand, as much as is enough.

Horace. Odes, Book 3, 16, 42.

Multa quidem scripsi: sed quæ vitiosa putavi,
Emendaturis ignibus ipse dedi.

—Much I have written, but what I have con-
sidered faulty I have myself given to the
flames, which will remove errors.

Ovid. Tristitia, Book 4, 10, 61.

Multa renascentur quæ jam cecidere, cadent-
que

Quæ nunc sunt in honore vocabula, si volet
usus,

Quem penes arbitrium est, et jus, et norma
loquendi.

—Many words, which are now in disuse, will
revive, and those which are now in vogue will
fall into disuse, if custom so wills, in whose
power are the decision and the law and the
rules of speech.

Horace. De Arte Poetica, 70.

Multa rogant utenda dari; data reddere
nolunt.—They ask many things to be given
them for use; but when given they are not
willing to return them.

Ovid. Ars Amat., Book 1, 433.

Multa senem circumveniunt incommoda.—
Many disadvantages attend an old man.

Horace. De Arte Poetica, 169.

Multa sunt mulierum vitia, sed hoc e multis
maximum est,
Cum sibi nimis placent, minusque operam dant
ut placeant viris.

—Many are the faults of women, but out of
many this is the chief, when they study their
own pleasure over much, and take too little
trouble about pleasing their husbands.

Plautus. Pænulus, v. 4.

Multa tulit, fecitque puer, sudavit et alsit.
—Many things has the boy borne and done,
and he has both sweated and endured cold.

Horace. De Arte Poetica, 413.

Multa viros nescire decet. Pars maxima
rerum

Offendat, si non interiora tegas.

—It is well for men to be in ignorance of many
things. The greatest part of affairs will be
repulsive unless their secrets be hidden.

Ovid. Ars Amat., Book 3, 229.

Multæ terricolis linguæ, cœlestibus una.—
Many are the languages of the habitors of the
earth, but one the language of the habitors of
heaven.

Rev. H. Carey.

Multa amicitias silentium diremit.—Silence
has been the loss of many friendships.

Pr.

Multi adorantur in ara qui cremantur in
igne.—Many are worshipped at the altar who
are burning in fire.

St. Augustine (?)

Multi mortales dediti ventri atque somno, indocti, incultique vitam sicuti peregrinantes transiere; quibus profecto contra naturam corpus voluptati, anima oneri.—Many mortals given up to the belly and to sleep, uninstructed and uncultured, have passed through life like sojourners in strange lands; whose bodies indeed have been given up to pleasure, and their souls to a heavy burden.

Sallust. *Catilina*, 2, 8.

Multi multa, nemo omnia novit.—Many have known many things, no one all things.

Coke.

Multi multa sapiunt, et seipsos nesciunt.

—Many men are wise about many things, and are ignorant about themselves.

St. Bernard. *Cogit. de cogn. hum. cond.*

Multi præterea quos fama obscura recondit.—Many besides whom an obscure fame hides.

Virgil. *Æneid*, 5, 302.

Multi te oderint si te ipsum ames.—Many will hate you if you love yourself.

Pr.

Multi tristantur post delicias, convivia, dies festos.—Many feel dejected after pleasures, banquets, and public holidays.

Pr.

Multimodis meditatus egomet mecum sum, et ita esse arbitror, Homini amico, qui est amicus, ita uti nomen possidet,

Nisi deos, ei nihil præstare.

—I myself have thought the matter out in my mind in various ways, and I am of opinion that there is nothing, except the gods, better than a friendly man who is really a friend, so as to deserve the name.

Plautus. *Bacchides*, iii. 2, 1.

Multis ille bonis flebilis occidit

Nulli febilior quam tibi, Virgili.

—He (Quintilian) died, causing the tears of many good men, and by none more lamented than by thee, Virgil.

Horace. *Odes*, Book 1, 24, 9.

Multis minatur, qui uni facit injuriam.—He who does an injury to one, threatens many.

Publilius Syrus.

Multis parasse divitias non finis miseriarum fuit, sed mutatio; non est in rebus vitium, sed in ipso animo.—To have obtained wealth has been to many not the end of distresses, but a change in them; the defect is not in the things themselves, but in a man's own disposition.

Seneca. *Ep.* 17.

Multis placere quæ cupit, culpam cupit.—She who desires to please many desires guilt.

Publilius Syrus.

Multis terribilis, caveto multos.—Being a cause of fear to many, beware of many.

Ausonius.*

Multitudinem decem faciunt.—Ten constitute a crowd.

Coke.

Multo melius est, multoque justius, unum

pro multis, quam pro uno multos interire.—It is much better and much more just that one should die for many, than that many should die for one.

Suetonius. *Otho*, cap. 10.

Multo plures satietas quam fames perdidit viros.—Over-feeding has destroyed many more than hunger.

Pr.

Multorum providus urbes

Et mores hominum inespexit.

—He (Ulysses) was a careful observer of the cities and the customs of many men. (See "Qui mores.")

Horace. *Ep.*, Book 1, 2, 19.

Multos castra juvant, et lituo tubæ

Permistus sonitus, bellaque matribus

Detestata.

—Camps please many men, and the confused sound of the trumpet and clarion, and wars hateful to mothers.

Horace. *Odes*, Book 1, 1, 23.

Multos in summa pericula misit

Venturi timor ipse mali.

—The very fear of evil coming has urged many into the greatest of dangers.

Lucanus. *Pharsalia*, Book 7, 104.

Multos ingratos invenimus, plures facimus.

—We find many ungrateful men; we make more.

Pr.

Multos, qui conflictari adversis videantur, beatos; ac plerosque, quanquam magnas per opes, miserrimos.—Many who appear to be struggling against adverse fortune are happy; and many, because of great riches, are most wretched.

Tacitus. *Annals*, Book 6, 22.

Multos timere debet, quem multi timent.—He whom many fear ought to fear many.

Publilius Syrus.

Multum est demissus homo.—He is a very unassuming man.

Horace. *Sat.*, Book 1, 3, 57.

Multum habet jucunditatis soli cœlique mutatio.—Change of soil and climate has in it much that is pleasurable.

Pliny the Younger.

Multum ille et terris jactatus et alto.—Much was he cast about both by land and by sea.

Virgil. *Æneid*, 1, 3.

Multum in parvo.—Much in little.

Pr.

Multum interest utrum peccare aliquis nolit an nesciat.—It makes a great difference whether a person is unwilling to sin, or does not know how.

Seneca. *Epist.* 90.

Multum legendum esse non multa.—Read much, not many (things, or books).

Pliny the Younger. *Ep.*, Book 7, 9.

(Given as a saying.)

Multum sapit qui non diu desipit.—He is very wise who is not foolish for long.

Pr.

Mundæque parvo sub lare pauperum

Conæ, sine aulæi est ostro,

Sollicitam explicuere frontem.

—A simple dinner in the small dwelling of the poor, without canopy or purple, has smoothed the wrinkles from the anxious brow.

Horace. *Odes*, Book 3, 29, 14.

* See "Multos timere."

Mundana sapientia est cor machinationibus tegere, sensum verbis velare, quæ falsa sunt vera ostendere, quæ vera sunt falsa demonstrare.—It is worldly wisdom to conceal the mind with cunning devices, to hide one's meaning with words, to represent falsehood as truth, and to prove truth to be falsehood.

Gregory I.

Munditiis capimur.—We are taken by neatness. Ovid. *Ars Amat.*, Book 3, 133.

Mundus est Dei viva statua.—The world is a living statue of God. T. Campanella.

Mundus scena, vita transitus; venisti, vidiisti, abiisti.—The world is a stage, life is a walk across it; you have come, you have seen, you have departed. Anon.

Mundus universus exercet histrionem.*—The whole world cultivates (the art of) the actor. Petronius Arbiter.

Mundus vult decipi; ergo decipiatur.—The world wishes to be deceived; therefore let it be deceived. Ascribed to Petronius.†

Munera, crede mihi, capiunt hominesque deoque; Placatur donis Jupiter ipse datis.

—Believe me that gifts captivate both men and gods; Jupiter himself is appeased by the giving of offerings. Ovid. *Ars Amat.*, Book 3, 653.

Munera magna quidem misit, sed misit in hamo; Et piscatorem piscis amare potest?

—He sends out great gifts indeed, but he sends them as bait on a hook. And is it possible that the fish can love the fisherman? Martial. *Epig.*, Book 6, 63, 5.

Munerum animus optimus est.—The best of all gifts is the good intention of the giver. Pr.

Munit hæc et altera vincit.—This defends and that conquers. Pr.

Munus Apolline dignum.—A present worthy of Apollo (said of a book or poem). Horace. *Ep.*, Book 216.

Munus nostrum ornato verbis quod poteris.—Enhance our gift with words as much as you can. Terence. *Eunuchus*, ii. 1, 8.

Murum ligneum.—A wooden wall; the Delphic Oracle's expression, meaning a ship. Cornelius Nepos.

Murus aeneus conscientia sana.—A healthy conscience is like a wall of brass. Pr.

Mus in pice.—A mouse in tar. Pr.

* Fragment preserved by John Sarisburie: *Polycratic*, 3, 8. Montaigne quotes the last words as "histrioniam."—Book 3, ch. 10.

† See "Populus vult decipi." The words "Mundus vult decipi" are quoted by Sebastian Franks in *Paradoxa* (1533), No. 236 (267), as being said by 'the monk,' who thereby explained why his sacks were well filled.

Musica mentis medicina mœstæ; Musica multum minuit malorum.—Music is the medicine of a troubled mind; music has lessened much of our evils.

Walter Haddon (1516–1572). *Lucubrationes Poemata. De Musica* (1567).

Mutatis mutandis.—Those things being exchanged which the sense requires should be changed. Law.

Mutavit mentem populus levis, et calet uno Scribendi studio.

—The fickle populace has changed its mind, and burns with single passion for writing. Horace. *Ep.*, Book 2, 1, 108.

Mutiana cautio.—Cunning like that of Mutius Scævola, an eminent Roman lawyer. Digesta, 35, 1, 99.

Mutum est pictura poema.—A picture is a dumb poem. Pr.

Nabis sine cortice.—You will swim without cork (*i.e.* you will get on without help). Horace. *Sat.*, Book 1, 4, 120.

Næ amicum castigare ob meritam noxiam Immune est facinus.

—Truly to reprove a friend for a fault which deserves it, is an action without reward. Plautus. *Trinummus*, i. 1, 1.

Nam de mille fabæ modiis dum surripis unum, Damnum est, non facinus, mihi pacto lenius isto.

—If from a thousand pecks of beans you steal one, my loss indeed in that way is less serious, but not so your crime. Horace. *Ep.*, 1, 16, 55.

Nam dives qui fieri vult, Et cito vult fieri.

—For he who desires to become rich desires also to become rich quickly. Juvenal. *Sat.* 14, 176.

Nam ego illum perisse duco, cui quidem periit pudor.—For I look upon him as lost, who has lost even his sense of shame. Plautus. *Bacchides*, iii. 3, 81.

Nam et ipsa scientia potestas est.—For knowledge, too, is itself a power. Bacon. *Treatise, De Hæresiis*.

Nam genus et proavos, et quæ non fecimus ipsi, Vix ea nostra voco.

—For birth and ancestry and those things which we have not brought about ourselves, I scarcely call those things our own. Ovid. *Metam.*, Book 13, 140.

Nam mora dat vires, teneras mora percoquit uvas, Et validas segetes, quod fuit herba, facit.

—For delay gives strength; time ripens thoroughly the soft grapes, and turns the green blades into standing corn. Ovid. *Rem. Am.*, 83.

Nam multum loquaces merito omnes habemur.—For we (women) are all rightly considered very talkative. Plautus. *Aulularia*, i. 2.

Nam neque divitibus contingunt gaudia solis,
Nec vixit male, qui natus moriensque fefellit.
—For enjoyments do not appertain to the
wealthy alone, nor has he lived badly who
has been unnoticed either in his birth or
death.

Horace. *Ep.*, Book 1, 17, 9.

Nam nos decebat coetus celebrantes domum,
Lugere, ubi esset aliquis in lucem editus,
Humanæ vitæ varia reputantes mala;
At qui labores morte finisset graves,
Hunc omnes amicos laude, et lætitia exsequi.
—For we ought to assemble and lament at
the house where one has been brought into
the world, having regard to the varied woes
of human life; but when one has by death
finished his weary labours, him should all his
friends follow to the grave with honour and
rejoicing.

Cicero (trans. of *Euripides*). *Tusc. Quæst.*, Book 1, 48.

Nam nulli tacuisse nocet, nocet esse locutum.
—For it is harmful to no one to have been
silent, but it is harmful to have spoken.

Cato. *Disticha* 1, 12, 2.

Nam nunc mores nihil faciunt quod licet,
nisi quod lubet.—For modern customs have
no regard to what is right unless it is also
enjoyable.

Plautus.

Nam pro jucundis aptissima quæque dabunt
Di.

Carior est illis homo, quam sibi.
—For the gods will give whatsoever things
are most fitting rather than pleasant things.
Man is dearer to them than to himself.*

Juvenal. *Sat.* 10, 349.

Nam qui ipse haud amavit, ægre amantis
ingenium inspicit.—For he who has not
himself loved, hardly understands a lover's
feelings.

Plautus. *Miles Gloriosus*, iii. 1, 44.

Nam quis me scribere plures

Aut citius possit versus?

—For who can write more verses or turn
them out more quickly than I?

Horace. *Sat.*, Book 1, 9, 23.

Nam quum magna malæ superest audacia
causæ,

Creditur a multis fiducia.

—For when there is abundant impudence in
a bad cause, it is regarded by the many as
integrity.

Juvenal. *Sat.* 13, 209.

Nam scelus intra se tacitum qui cogitat
ullum,

Facti crimen habet.

—For he who meditates in silence a crime
within himself, possesses the guilt of it as
though it were done.

Juvenal. *Sat.* 13, 209.

Nam tua res agitur, paries cum proximus
ardet;

Et neglecta solent incendia sumere vires.

—For it is your concern surely when the wall
of your neighbour's house is burning; and
fire neglected is apt to gain in power.

Horace. *Ep.*, Book 1, 18, 84.

Nam vita morti propior est quotidie.—For
life is nearer every day to death.

Phædrus. *Fab.*, Book 4, 25, 10.

Nam vitis nemo sine nascitur; optimus ille
est,

Qui minimis urgetur.

—For no one is born without faults; he is
best who is beset by least.

Horace. *Sat.*, Book 1, 3, 68.

Namque erit ille mihi semper Deus.—For
he shall always be to me as a God.

Virgil. *Eclogues*, 1, 7.

Namque est meminisse voluptas.—For it is
a pleasure, too, to remember.

Ovid. *Heroides*, 18, 55.

Namque sub Auroram, jam dormitante
lucerna,

Somnia quo cerni tempore vera solent.

—For those dreams are true which we chance
to have in the morning, as the lamp is flickering
out.

Ovid. *Epist.* 19.*

Nascentes morimur, finisque ab origine
pendet.—Even whilst being born we are
dying, and our ending depends from our
beginning.

Manilius. *Astronomica*, 4, 16.

Nasci miserum, vivere poena, angustia
mori.—It is a misery to be born, a pain to
live, a trouble to die.

St. Bernard. *Ch.* 3.

Nascimur poëtæ, fimus oratores.—We are
born poets, we are made orators.

Attributed to Cicero.

Natales grate numeras? ignoscis amicis?

Lenior et melior fis accedente senectâ?

—Do you number your birthdays with thank-
fulness? Do you overlook the faults of your
friends? Do you become gentler and better
as old age comes upon you?

Horace. *Ep.*, Book 2, 2, 210.

Natio comœda est.—The nation is like a
comedy.

Juvenal. *Sat.* 3, 100.

Natura abhorret vacuum.—Nature abhors
a vacuum.†

Pr.

Natura beatis,

Omnibus esse dedit, si quis cognoverit uti.—

Nature has given to every man the power of
being happy, if he but knew how to use it.

Claudian.

Natura dedit usuram vitæ, tanquam
pecuniâ, nulla prastituta die.—Nature has
given us life, at interest, like money, no day
being fixed for its return.

Cicero. *Tusc. Quæst.*, Book 1, 39, 93.

Natura fieret laudabile carmen, an arte,
Quæsitum est; ego nec studium sine divite
vena,

Nec rude quid prosit video ingenium.

—The question is whether a noble song is

* See "Morning dreams," p. 263b note.

† See *Gargantua* (1534), Book 1, ch. 5. Cicero
(*De Fin.*, 5, 11, 31) gives a maxim: "Ab interitu
naturam abhorre" (Nature abhors annihilation).

‡ Sometimes given as "possit."

* See 1 St. Peter 5, 7.

produced by Nature or by art. I neither believe in mere labour being of avail without a rich vein of talent, nor in natural cleverness which is not educated.

Horace. *De Arte Poetica*, 408.

Natura hominum novitatis avida.—Man's nature is greedy for novelty.

Pliny, *apud Liliūm*.

Natura naturans.—Nature causing nature.

Pr.

Natura naturata.—Nature caused.

Pr.

Natura nihil agit frustra.—Nature does nothing in vain.

Pr. *Sir T. Browne* ("Religio Medici," 1642) calls this "the only undisputed axiom in philosophy."

Natura non dat virtutem; nascimur quidem ad hoc, sed sine hoc.—Nature does not bestow virtue; we are born indeed for it, but without it.

Cicero.

Natura non facit saltus.—Nature does not make leaps.

Pr. *Found in this form in Linnæus, Philosophia botanica* (1751), No. 77. *Used in similar form by Fournier, "De Sermonis Latini Studio"* (1638); also in "Varia historica," etc., 9, 247 (1613).

Natura, quam te colimus inviti quoque!—O Nature, how we worship thee even against our wills! **Seneca.** *Hippolytus*, *Act iv.* 1116.

Natura tenacissimi sumus eorum quæ pueri percipimus, ut sapor, quo nova vasa imbuuntur, durat.—We are by nature most tenacious of those things which we notice in childhood, just as the flavour with which new vessels are imbued remains in them.

Seneca.

Naturæ imperio gemimus.—We lament by the ordinance of Nature.

Juvenal. *Sat.* 15, 138.

Naturalem quandam voluptatem haberet lusus jocusque, quorum frequens usus omne animis pondus, omnemque vim eripiet.—Play and joking should have a certain natural delight, but their frequent use deprives the mind of weight, and of all force.

Seneca. *De Tranquil. Animi*, *Book 1*, 15.

Naturalia non sunt turpia.—Things which are of nature are not a cause of disgrace. **Pr.**

Naturam expellas* furca, tamen usque recurret.—You may drive out nature with a fork, but she will ever return again.

Horace. *Ep.*, *Book 1*, 10, 24.

Naturam quidem mutare difficile est.—It is difficult indeed to change nature.

Seneca. *De Ira*, *Bk. 2*, 20.

Naturam voca, fatum, fortunamque; sunt omnia unius et ejusdem Dei nomina.—Call

it Nature, fate, fortune; all these things are names of the one and the selfsame God.

Seneca. *De Beneficiis*, *Book 4*, 8.

Natus sum; esuriebam; quærebam; nunc repletus requiesco.—I was born, I was hungry, I sought for food; now that I am satisfied I rest. **Epitaph.**

Naufragium in portu facere.—To make shipwreck in port.

Quintilian. *Declam.*, 12, 23. (*Pr.*)

Naufragium sibi quisque facit.—Each man makes his own shipwreck.

Lucanus. *Pharsalia*, 1, 499.

Navita de ventis, de tauris narrat arator;

Enumerat miles vulnera, pastor oves

—The sailor speaks of winds, and the ploughman of oxen; the soldier tells his wounds, the shepherd his sheep.

Propertius. 2, 1, 43.

Ne credas laudatoribus tuis.—Do not believe those who praise you. **Pr.**

Ne cuivis dextram injeceris.—Do not effusively offer your right hand to everyone. **Pr.**

Ne depugnes in alieno negotio.—Do not quarrel vehemently about other people's business. **Pr.**

Ne exeat regno.—Let him not quit the country. **Law.**

Ne Hercules quidem contra duos.—Not even Hercules could contend with two persons.

Aulus Gellius. (*A Greek proverb.*)

Ne plus ultra.—No more beyond (*i.e.* There is nothing which surpasses this).

Ne præsentem aquam effundas, priusquam aliam sis adeptus.—Do not throw away the water you have before you have obtained more. **Pr.**

Ne prius antidotum quam venenum.—Do not take the antidote before the poison. **Pr.**

Ne puero gladium.—Do not give a child a sword. **Pr.**

Ne qua meis esto dictis mora.—Let there be no delay in carrying out my bidding.

Virgil. *Æneid* 12, 565.

Ne quid abjecte, ne quid timide, ne quid ignave faciamus.—Let us do nothing in a spiritless fashion, nor anything timidly, nor anything sluggishly.

Cicero. *Tusc. Quæst.*, 2, 23, 55.

Ne quid expectes amicos, quod tu possis agere.—Do not expect friends to do for you what you can do for yourself.

Ennius (*apud Aulus Gellius.* *Bk. 2*, 29, 20.)

Ne quid nimis. (*See "Id arbitror."*)

Ne quid respublica detrimenti accipiat.—Let not the commonwealth suffer anything in the way of injury.

Cæsar. *Bellum Civile*, 1, 53, 3; and **Cicero.** *Pro Milone*, 26, 70; etc.

* "Expelles" is the reading favoured by many commentators.

Ne scutica dignum horribili sectere flagello.
—Do not pursue with a frightful scourge that which is only deserving of a whipping.

Horace. *Sat.*, Book 1, 3, 119.

Ne sit ancillæ amor pudori. Neither let the love of a servant-maid be regarded as a disgrace.

Quoted by Thackeray ("Fitz Boodle's Confessions") as from "a notorious poet."

Ne sus Minervam.—Do not offer a sow to Minerva.* **Pr.**

Ne sutor supra crepidam.†—Let not the cobbler go above his last.

Pliny. *N. H.*, 35, 36.

Ne sutor ultra crepidam.—Let not the cobbler go beyond his last.

Erasmus. (*Quoted as a proverb.*)

Ne te longis ambagibus, ultra
Quam satis est, morer.

—Lest I delay you with long digressions beyond what is sufficient.

Horace. *Ep.*, Book 1, 7, 32.

Ne tempora perde precadam.—Do not lose the time in praying. **Ovid.** *Metam.* 11, 236.

Ne utile quidem est scire quid futurum sit; miserum est enim nihil proficentem angere.—It is of no avail truly to know what shall be; for it is a misery to torment oneself in vain.

Cicero. *De Nat. Deorum*, 3, 6.

Ne verba pro farina.—Do not give me words instead of meal. **Pr.**

Ne vile fano.—Bring nothing vile to the temple. **Pr.**

Ne vile velis.—Do not wish vilely.

Motto of Neville family.

Nec amet quemquam, nec ametur ab ullo.—Let him love no one, and be beloved by none.

Juvenal. *Sat.* 12, 130.

Nec belua tetrior ulla est,
Quam servi rabies in libera terga furentis.
—Nor is there any monster more hateful than the rage of a slave wreaking his madness on the backs of freemen. **Claudian.**

Nec caput nec pedes.—Neither head nor feet (*i.e.* a thing in confusion).

Cicero. *Ep.* 7, 31, 2.

Nec cito credideris; quantum cito credere lædat,

Exemplum vobis, non leve, Procris erit
—Do not believe hastily; Procris will be no

* From the Greek, "Υς Αθηναίαν."

† More often quoted "ultra." The quotation in Pliny is: "(Sutor) ne supra crepidam judicaret," which, he adds, "has become a proverb."—"Non sentis, inquit, te ultra malleum loqui?"—"Do you not perceive that you are speaking beyond your hammer?" (to a blacksmith criticising music).—**Athenæus.**—Hazlitt says that the title of Ultracrepidarian critics has been given to those persons who find fault with small and insignificant details.—*Viide Table-Talk*, Essay 22.

slight warning of how dangerous hasty belief is. **Ovid.** *Ars Amat.*, Book 3, 685.

Nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
—I have never laid claim to lawful wedlock, nor entered into such a compact.

Virgil. *Aeneid*, 4, 338.

Nec cui de te plusquam tibi credas.—Do not believe anyone about yourself more than yourself. **Pr.**

Nec deus intersit, nisi dignus vindice nodus.
—Nor let a God intervene, unless the difficulty be worthy of his adjustment.

Horace. *De Arte Poetica*, 191.

Nec divis homines componier æquum est.—Nor is it fair to compare men with gods.

Catullus. *Carm.*, 68, 141.

Nec domo dominus, sed domino domus honestanda est.—The master should not be respectable by reason of his house, but his house by reason of its master.

Cicero. *De Officiis*, Book 1, 39.

Nec facile invenias multis in millibus unum,
Virtutem pretium qui putet esse sui.
—Nor can you easily find one man in many thousands who considers that virtue is its own reward. **Ovid.** *Ep. ex Pont.*, 2, 3, 7.

Nec fuge colloquium, nec sit tibi janua clausa.—Do not flee conversation, nor let your door be always shut.

Ovid. *Rem. Amoris*, 587.

Nec imbellem feroces
Progenerant aquilæ columbam.
—Nor do the fierce eagles bring forth the peaceful dove. **Horace.** *Odes*, Book 4, 4, 31.

Nec in negotiis erit negotii causa.—Nor will he be in business for the mere sake of being busy. **Seneca.** *Epist.*, 22.

Nec levis, ingenuas pectus coluisse per artes,
Cura sit; et linguas edidicisse duas.
—Let it be no light care to cultivate the mind with the honourable arts; and to learn well the two languages (Greek and Latin).

Ovid. *Ars Amat.*, Book 2, 121.

Nec loquor hæc, quia sit major prudentia nobis;

Sed sim, quam medico, notior ipse mihi.
—Nor do I say this because I possess greater sagacity; but I am better known to myself than to a physician.

Ovid. *Ep. ex Pont.*, 1, 3, 92.

Nec lusisse pudet, sed non incidere ludum.—It is not shameful to have amused one's self, but it is shameful not to have left off doing so.

Horace. *Ep.*, Book 1, 14, 36.

Nec magis incepto vultum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.—Nor was she more moved in her expression by his words, than if she had stood there a piece of hard stone, or the rugged rock Marpesia.

Virgil. *Aeneid*, 6, 470.

Nec male notus eques.—A knight of no bad repute. **Pr.**

Nec me meminisse pigebit Elisæ :
Dum memor ipse mei, dum spiritus hos reget artus.

—Nor shall it ever vex me to remember Elisa; whilst I shall remember myself, or whilst the life rules these limbs of mine.

Virgil. *Æneid*, 4, 335.

Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos.

—Nor have I now any hope of seeing my ancient country or my sweet children.

Virgil. *Æneid*, 2, 137.

Nec mihi dicere promptum ;

Nec facere est isti.

—Nor have I readiness in speaking, nor has he in doing. **Ovid.** *Metam.*, Book 13, 10.

Nec minor est virtus quam quærere, parta tueri :

Casus inest illic ; hic erit artis opus.

—Nor is it less a virtue to take care of property than to acquire it. In the latter there is chance ; the former will be a work of skill.

Ovid. *Ars Amat.*, Book 2, 13.

Nec mirum, quod divina natura dedit agros, ars humana ædificavit urbes.—Nor is it wonderful, seeing that divine nature has bestowed the fields, and human art has built the cities.* **Varro.**

Nec misere quisquam, qui bene vixit, obit.—No one has died miserably who has lived well.
Quoted by Erasmus ; Apotheosis Capnionis.

Nec mora nec requies.—Neither delay nor inactivity. **Virgil.** *Georgics*, 3, 110.

Nec nimium vobis formosa ancilla ministret.—Nor let too pretty a maid-servant wait upon you. **Ovid.** *Ars Amat.*, Book 3, 665.

Nec nos obniti contra, nec tendere tantum Sufficimus ; superat quoniam Fortuna, sequamur,
Quoque vocat vertamus iter.

—Nor have we power to strive against so great (a storm) nor even to attempt it ; since Fortune is too much for us, let us follow her, and turn our course whither she bids.

Virgil. *Æneid*, 5, 21.

Nec obolum habet unde restim emat.—Nor has he a penny left to buy a rope with. **Pr.**

Nec omnia, nec semper, nec ab omnibus.—Neither all things, nor always, nor by all persons. **Pr.**

Nec placidam membris dat cura quietem.—Nor does care grant quiet rest to the limbs.

Virgil. *Æneid*, 4, 5.

Nec pueros coram populo Medea trucidet.—Nor let Medea (upon the stage) slaughter her children in the sight of the audience.

Horace. *De Arte Poetica*, 185.

* See Cowper, p. 99a.

Nec, quæ præterit, iterum revocabitur unda :

Nec, quæ præterit, hora redire potest.

—Neither will the wave which has passed be called back ; nor can the hour which has gone by return.

Ovid. *Ars Amat.*, Book 3, 63.

Nec quærere nec spernere honorem.—Neither to seek nor to despise honour. **Pr.**

Nec quicquam ad nostras pervenit acerbius aures.—Nor has anything more distressing reached our ears.

Ovid. *Ep. ex Pont.*, Book 1, 9, 5.

Nec regi, nec populo, sed utrique.—Neither for king, nor for people, but for both. **Pr.**

Nec scire fas est omnia.—It is not allowed us to know everything.

Horace. *Odes*, Book 4, 4, 22.

Nec semper feriet quodcunque minabitur arcus.—Nor will the arrow always strike that at which it was aimed.

Horace. *De Arte Poetica*, 350.

Nec servum meliorem ullum, nec deteriorem dominum fuisse.—There was never any better servant, nor any worse master. **Suetonius.**

Nec si me subito videas, agnoscere possis.—Nor, if you were suddenly to see me, could you recognise me.

Ovid. *Ep. ex Pont.*, Book 1, 4, 5.

Nec si non obstat, propterea etiam permittitur.—Nor does it follow because a thing is not opposed that it is also permitted.

Cicero. *Philippics*, 13, 6, 14.

Nec sibi, sed toti genitum se credere mundo.—To believe himself born, not for himself, but for the whole world.

Lucanus. *Pharsalia*, 2, 333. (Of the younger Cato. See "Non sum uni angulo natus.")

Nec sit terris ultima Thule.—Nor shall Thule be the extremity of the world.*

Seneca. *Medea*, iii. 375.

Nec spes ulla fugæ.—Nor is there any hope of escape. **Virgil.** *Æneid*, 9, 131 ; 10, 121.

Nec sumit aut ponit secures

Arbitrio popularis auræ.

—Nor does he assume or resign the supreme power at the bidding of popular favour.

Horace. *Odes*, Book 3, 2, 19.

Nec te quæserveris ultra.—Nor seek [to judge] beyond yourself. **Persius.** *Sat.* 1, 7.

Nec temere nec timide.—Neither rashly nor timidly. **Motto.**

Nec tibi quid liceat, sed quid fecisse decebit Occurrat.

—Nor let it occur to you what it is lawful to do, but what it will be right to do.

Claudian. *Consul. Honorii*, 4, 267.

* See "Ultima Thule," 674b note.

Nec Veneris pharetris macer est, aut lampade fervet:

Inde faces ardent, veniunt a dote sagittæ.

—Nor is he thin from the quivers of Venus, nor does he glow with her torch; thence the torches burn, the arrows come from his wife's dowry.
Juvenal. Sat. 6, 135.

Nec verbum verbo curabis reddere fidus Interpres.

—Nor, as a faithful interpreter, need you take pains to translate word for word.

Horace. De Arte Poetica, 133.

Nec vidisse semel satis est; juvat usque morari,
Et conferre gradum, et veniendi discere causas.

—Nor is it enough to have seen him once; it is a pleasure ever to linger by him, and to come to close quarters with him, and to learn the causes of this coming.

Virgil. Æneid, 6, 487.

Nec visu facilis, nec dictu affabilis ulli.—
Not easy to be seen, nor to be spoken in words to anyone.

Virgil. Æneid, 3, 621.

Nec vultu destrue dicta tuo.—Nor with thy expression of face destroy the effect of thy words.

Ovid. Ars Amat., 2, 3, 12.

Necesse est cum insanientibus furere, nisi solus relinqueris.—With the mad it is necessary to be mad, unless you would be left all alone.

Petronius Arbitr.

Nevesse est facere sumptum, qui querit lucrum.—It is necessary that he who seeks gain should first have to incur expense.

Plautus.*

Necesse est minima maximorum esse initia.—The beginnings of the greatest things are of necessity very small.

Publilius Syrus.

Necessitas dat legem, non ipsa accipit.—Necessity gives the law, and does not herself accept it.

Publilius Syrus.

Necessitas est lex temporis et loci.—Necessity is the law of time and place.

Law.

Necessitas non habet legem.—Necessity has no law.

Law.

Necessitas publica major est quam privata.—Public necessity is more important than private.

Law.

Necessitati quodlibet telum utile est.—Any sort of weapon is useful to necessity.

Publilius Syrus.

Necessitudinis et libertatis infinita est æstimatio.—An immense regard is due to necessity and to liberty.

Law.

Nefas nocere vel malo fratri puta.—Regard it as impiety to hurt even a bad brother.

Seneca. Thyestes, ii. 219.

Negandi causa avarum nunquam deficit.—A reason for refusing is never wanting to an avaricious man.

Publilius Syrus.

* See "Non enim potest quæstus," 597a.

Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti.—To be careless of what anyone thinks is a sign not only of a presumptuous person, but also of one altogether abandoned.

Cicero. De Officiis, Book 1, 28.

Nemine contradicente (or nemine dissente)—No one speaking to the contrary; or, no one differing in opinion.*

Neminem, dum adhuc viveret, beatum dici debere arbitrabatur.—He (Solon) considered that no one ought to be called happy as long as he was alive.

Valerius Maximus. Book 7, 2, ext. 2.

Neminem id agere, ut ex alterius prædetur incititia.—No man should so act as to make a gain out of the ignorance of another.

Cicero. De Officiis, 3, 17, 72.

Nemini credo qui large blandus est.—I believe no one who is profuse with flattery.

Plautus. Aulularia, ii. 2, 19.

Nemini dixeris quæ nolis efferri.—Tell no one what you do not wish to be repeated.

Pr.

Nemini fidas, nisi cum quo prius multos modios salis absumperis.—Trust no one unless you have eaten much salt with him.

Pr. Referred to by Cicero, De Amic., 19, 67.

Nemo allegans suam turpitudinem audiendus.—No one testifying to his own baseness should be listened to.

Law.

Nemo autem regere potest, nisi qui et regi.—For no one can rule except one who can be ruled.

Seneca. De Ira, Book 3, 15.

Nemo contra Deum nisi Deus ipse.—No one against God, except God himself.

Pr. Quoted by Goethe in his Autobiography, Book 19, as "that strange but most striking proverb."

Nemo dat quod non habet.—No one gives what he has not.

Law.

Nemo debet bis puniri pro uno delicto.—No man ought to be twice punished for one crime.

Coke.

Nemo debet bis vexari pro una et eadem causa.—No one ought to be twice troubled with one and the selfsame action.

Law.

Nemo debet esse iudex in propria causa.—No one ought to be judge in his own case.

Law.

Nemo doctus unquam mutationem consilii inconstantiam dixit esse.—No well-informed person has declared a change of opinion to be inconstancy.

Cicero. Ep. ad Atticum, Book 16, 8.

* "Nem. com.": "nem. diss." "Of these expressions the former—an abbreviation of *nemine contradicente*—signifies the unanimous consent of the House of Commons to a vote or resolution; the latter, which is an abbreviation of *nemine dissente*, signifies a similar assent of the House of Lords."—*Encyclop. of the Laws of England*, vol. 2, p. 30.—D. E. Macdonnell (*Dict. of Quotations*, 1798, and 6th ed. (1811) says that the form *nemine dissente* is "exclusively used in the House of Peers."

Nemo enim est tam senex qui se annum non putet vivere.—No one is so old a man that does not think he can live a year.

Cicero. *De Senectute*, 7, 24.

Nemo enim unquam imperium, flagitio quassatum, bonis artibus exercuit.—For no one ever turned to honourable account power which was obtained by guilt.

Tacitus. *Hist.*, Book 1, 36.

Nemo errat uni sibi, sed dementia spargit in proximos.—No one commits error alone for himself, but scatters his folly among those near him.

Seneca.

Nemo ex proprio dolo consequitur actionem.—No one can bring an action upon his own fraud.

Law.

Nemo impetrare potest a papa bullam nunquam moriendi.—No one can obtain from the pope a dispensation for never dying.*

Thomas Kempis.

Nemo ire quoniam publica prohibet via.—No one forbids anyone to go by the public path (*i.e.* the ordinary and beaten path).

Plautus. *Curculio*, i. 1, 1, 35.

Nemo læditur nisi a seipso.—No one is injured except by himself.

Pr.

Nemo malus felix, minime corruptor.—No evil man is happy, least of all a seducer.

Juvenal. *Sat.* 4, 8.

Nemo me impune lacessit.—No one provokes or injures me with impunity.

Motto of the Scottish Order of the Thistle.

Nemo militans Deo implicetur secularibus negotiis.—No one in God's service should be involved in secular business.

Coke.

Nemo mortalium omnibus horis sapit.—No one of mortals is wise at all times.

Pliny the Elder.

Nemo nascitur artifex.—No one is born an artificer.

Quoted by Erasmus.

Nemo patriam in qua natus est exuere, nec ingentiae debitum ejurare possit.—No one can discard the country in which he was born, nor discharge himself of his duty of allegiance.

Law.

Nemo paupertatem commendaret nisi pauper.—No man should commend poverty but he who is poor.

St. Bernard. *Serm.*

Nemo potest esse felix sine virtute.—No one can be happy without virtue.

Cicero.

Nemo potest mutare consilium suum in alterius injuriam.—No one can change his course of action (in law) to the injury of another person.

Law.

Nemo potest nudo vestimenta detrahare.—No one can strip a naked person.

Law.

Nemo presumitur alienam posteritatem suae

prætulisse.—No one is presumed to have preferred someone else's offspring to his own.

Law.

Nemo propius ad deum accedit, quam qui hominibus salutem dat et beneficium.—No man comes so near to the gods as one who shows protection and kindness to men.

Seneca.

Nemo punitur pro alieno delicto.—No one is punished for another person's crime.

Law.

Nemo quam bene vivat, sed quamdiu curat; quum omnibus possit contingere ut bene vivant, ut diu nulli.—No one is anxious about how well he may live, but about how long; whilst it is nevertheless possible for all to ensure good life, and for none to ensure long life.

Founded on Seneca. *Ep.* 101 (*ad fin.*).

Nemo repente venit turpissimus.—No one ever became thoroughly bad all at once.

Juvenal. *Sat.* 2, 33.

Nemo sibi nascitur.—No one is born for himself.

Pr.

Nemo sine crimine vivit.—No one lives (who is) without a crime.

Cato. *Distich* 1, 5.

Nemo solus sapit.—No one is wise by himself.

Plautus. *Miles Gloriosus*, iii. 3, 12.

Nemo tam divos habuit faventes Crastinum ut possit sibi polliceri.

—No one has had gods so favourable to him that he can promise himself a morrow.

Seneca. *Thyestes*, iii. 619.

Nemo tam pauper vivit quam natus est.—No one lives so poor as he is born.

Seneca. *Quare bonis viris*, etc., fin.

Nemo tenetur ad impossibile.—No one is bound by what is impossible.

Law.

Nemo tenetur se ipsum accusare.—No one is obliged to accuse himself.

Law.

Nemo timendo ad summum pervenit locum.—No one attains the highest position by being faint-hearted.

Publilius Syrus.

Nemo vir magnus sine aliquo afflatu divino unquam fuit.—No one has become a great man without some degree of divine inspiration.

Cicero. *De Nat. Deorum*, 2, 66.

Nequam illud verbum 'st, Bene vult, nisi qui bene facit.—That expression, "He means well," is useless unless he does well.

Plautus. *Trinummus*, ii. 4, 37.

Nequaquam satis in re una consumere curam.—It is by no means enough to spend all our pains upon one object.

Horace. *Sat.*, Book 2, 4, 48.

Neque a Diis nisi justas supplicum preces audiri.—Nor are any prayers, unless righteous, heard by the gods.

Tacitus. *Annals*, Book 3, 36.

Neque cuiquam tam clarum ingenium est, ut possit emergere, nisi illi materia, occasio, fautor etiam commendatorque contingat.—

* "On n'a point pour la mort de dispense de Rome."
Moldière, *L'Etourdi*, il. 4.

No one has so splendid a genius that he can rise in the world unless he has "grit," the opportunity, a patron also, and one to recommend him.

Pliny the Younger. *Ep.*, Book 6, 23, fin.

Neque culpa neque lauda teipsum.—Neither blame yourself nor praise yourself.

Pr.

Neque decipitur ratio, neque decipit unquam.—Reason is not deceived, nor does it ever deceive.

Pr.

Neque enim eadem militares et imperatoriae artes sunt.—Nor are the talents of the soldier and of the ruler the same.

Livy. 25, 19.

Neque enim lex æquior ulla,

Quam necis artifices arte perire sua.

—Nor is there any juster law than that the contrivers of death should perish by their own contrivance.

Ovid. *Ars Amat.*, Book 1, 655.

Neque enim notare singulos mens est mihi, Verum ipsam vitam et mores hominum ostendere.

—Nor is it my wish to find fault with individuals, but truly to show forth the very life and the manners of mankind.

Phædrus. *Fab.*, Book 3, *Prolog.*, 49.

Neque femina, amissa pudicitia, alia abnuerit.—Nor will a woman, her modesty being gone, refuse anything else.

Tacitus. *Annals*, Book 4, 3.

Neque hoc sine nomine letum Per gentes erit.

—Nor shall this (thy) death be without honour among the peoples of the earth.

Virgil. *Æneid*, 11, 846.

Neque lac lacti magis est simile.—Nor is milk more like to milk.

Plautus. *Amphitruo*, ii, 1, 54.

Neque mala, vel bona, quæ vulgus putet.—The views of the multitude are neither bad nor good.

Tacitus. *Annals*, Book 6, 22.

Neque opinione sed natura constitutum esse jus.—The law is founded not on theory but upon nature.

Cicero. *De Legibus*, 1, 10.

Neque pauciores tribus, neque plures novem.—Not fewer than three nor more than nine.

The number for a dinner, according to a proverb as cited by Erasmus, Fam. Coll.

Neque quies gentium sine armis; neque arma sine stipendiis; neque stipendia sine tributis haberi queunt.—The peace of nations cannot be secured without arms, nor arms without pay, nor pay without taxes.

Tacitus. *Hist.*, Book 4, 29.

Neque semper arcum Tendit Apollo.

—Nor does Apollo keep his bow continually drawn.

Horace. *Odes*, Book 2, 10.

Neque ulla est

Aut magno aut parvo leti fuga.

—Nor is there, to great or to small, any means of escape from death.

Horace. *Sat.*, Book 2, 6, 94.

Neque volo, neque postulo, neque censeo: verum tamen

Is est honor homini pudico, meminisse officium suum.

—I neither desire it, nor demand it, nor give my opinion on it: but truly it is an honour to a man of integrity to be mindful of his duty.

Plautus. *Trinummus*, iii, 2, 70.

Nequeo monstrare, et sentio tantum.—I cannot describe it, I only feel it.

Juvenal. *Sat.* 7, 56.

Nequicquam sapere sapientem, qui ipse sibi prodesse non quiret.—The wise man is wise in vain who cannot be wise to his own advantage.

Ennius. Quoted by **Cicero**, *De Off.*, 3, 15.

(From the Greek, v., page 474b.)

Nequicquam sapit qui sibi non sapit.—He is wise to no purpose who is not wise for himself.

Pr. (Founded on the foregoing.)

Nequitiam vinosa tuam convivia narrat.—Your drunken banquets tell your vileness.

Ovid. *Amorum*, Book 3, 1, 17.

Nervi belli pecunia infinita.—Endless money forms the sinews of war.

Cicero. *Philippics*, 5, 2, 5.

Nervis alienis mobile lignum.—A bit of wood moved by strings in someone else's hands (a puppet).

Horace. *Sat.* 2, 7, 82.

Nescia mens hominum fati sortisque futuræ, Et servare modum, rebus sublata secundis.

—The mind of men is ignorant of fate, and of that which is to be their lot, and of how to preserve moderation when raised aloft by prosperity.

Virgil. *Æneid*, 10, 501.

Nescio qua natale solum dulcedine captos

Ducit, et immemores non sinit esse sui.

—I cannot tell by what charm our native soil captivates us, and does not allow us to be forgetful of it.

Ovid. *Ep. ex Pont.*, Book 1, 3, 35.

Nescio qua præter solitum dulcedine læti.—Made joyful by I know not what extraordinary charm.

Virgil. *Georgics*, 1, 412.

Nescire autem quid antea quam natus sis acciderit, id est semper esse puerum. Quid enim est ætas hominis, nisi memoria rerum veterum cum superiorum ætate contextitur? —To be ignorant of what happened before you were born is to be ever a child. For what is man's lifetime unless the memory of past events is woven with those of earlier times?

Cicero. *Orator*, 34, 120.

Nescis quid vesper serus ferat.—You know not what the night may bring.

Pr. Stated by **Aulus Gellius** (*Noct. Att.*, 1, 22) to be the title of a *Satire* by **Varro**.

Nescis tu quam meticulosa res sit, ire ad judicem.—You do not know how hazardous a thing it is to go to law.

Plautus. *Mostellaria*, v. 1, 52.

Nescit plebs jejuna timere.—A starving populace knows nothing of fear. **Pr.**

Nescit servire virtus.—Virtue (or valour) knows not how to be in subjection.

Pedantius (ed. G. C. Moore Smith), l. 116.

See "*Virtus enim servire.*"

Neve putes alium sapiente bonoque beatum.—Nor can you suppose that anyone is happy but the man who is wise and good.

Horace. *Ep.*, Book 1, 16, 20.

Nihil admirari, cum acciderit; nihil, antequam eveniret, non evenire posse arbitrari.

—To wonder at nothing after it has happened; to consider nothing before it has come to pass, as impossible to come to pass.

Cicero. *Tusc. Quæst.*, Book 3, 14, 30.

(Cicero refers to these rules as part of "the highest and godlike wisdom." See "*Nil admirari.*")

Nihil ab illo [*i.e.* a Deo] vacat; opus suum ipse implet.—Nothing is void of God; He Himself fills His work.

Seneca. *De Beneficiis*, 4, 8.

Nihil agit qui diffidentem verbis solatur suis; Is est amicus qui in re dubia re juvat, ubi re est opus.

—He does nothing who consoles a despairing man with his words; he is a friend who in a difficulty helps by deeds, where there is need of deeds.

Plautus. *Epidicus*, i. 2, 9.

Nihil altum, nihil magnificum ac divinum suscipere possunt, qui suas omnes cogitationes abjecerunt in rem tam humilem, tamque contemptam.—They who devote all their thoughts to a matter so low and abject, cannot attempt anything exalted, noble, or divine.

Cicero. *De Amicitia*, 10, 32.

Nihil cum fidibus graculo.—A jackdaw has nothing to do with music.

A. Gellius. *Noct. Attic.* Preface, 19.

(Quoted as an ancient adage.)

Nihil difficile est Naturæ, ubi ad finem sui properat. . . . Memento fit cinis, diu silva.—Nothing is difficult to Nature when she is making her way to an end. . . . Ashes are produced in an instant, a wood is long in making. **Seneca**

Nihil enim facilius quam amor recrudescit.—For nothing grows again more easily than love.

Seneca. *Epist.*, 69.

Nihil enim honestum esse potest, quod justitia vacat.—Nothing can be honourable where there is no justice.

Cicero. *De Officiis*, Book 1, 19.

Nihil enim lacryma citius arescit.—For nothing dries quicker than a tear.

Cicero. *Ad Herennium*, Book 2, 31, 50.

Nihil enim legit, quod non exciperet. Dicere etiam solebat, nullum esse librum tam

malum, ut non aliqua parte prodesset.—For he read no book which he did not make extracts from. He was wont also to say that there was no book so bad but that profit might be derived from some part of it.

Pliny the Elder (as quoted by his nephew, *Pliny the Younger*, *Ep.*, Book 3, 5.)

Nihil est ab omni Parte beatum.

—There is nothing blessed in every respect.

Horace. *Odes*, Book 2, 16.

Nihil est aliud magnum quam multa minuta.—Greatness is nothing but many small littles. **Pr.**

Nihil est annis velocius.—Nothing is swifter than the years. **Ovid.** *Metam.*, 20, 520.

Nihil est, Antipho, Quin male narrando possit depravarier.—There is nothing, Antipho, which cannot be perverted by being told badly.

Terence. *Phormio*, iv. 4, 15.

Nihil est aptius ad delectationem lectoris, quam temporum varietates, fortunæque vicissitudines.—Nothing is better suited to cause delight to a reader than the differences of different ages, and the vicissitudes of fortune.

Cicero. *Ep.*, Book 5, 12.

Nihil est audacius illis Deprensus: iram atque animos a crimine sumunt.

—Nothing is bolder than they when they are caught: they gain fierceness and courage from their very crime.

Juvenal. *Sat.* 6, 284.

Nihil est in intellectu quin prius fuerit in sensu.—There is nothing in the comprehension which has not previously existed in the senses.

Tr. of Aristotle, De Anima. Quoted in this form by Navisianus, "Silva Nuptialis," Book 5, sec. 77.

Nihil est miserius quam animus hominis conscius.—Nothing is more wretched than the mind of a man conscious of guilt.

Plautus. *Mostellaria*, iii. 1, 13.

Nihil est quod credere de se Non possit, quum laudatur dis æqua potestas.* —There is nothing which power cannot believe of itself, when it is praised as equal to the gods.

Juvenal. *Sat.* 4, 70.

Nihil est quod Deus efficere non possit.—There is nothing which God cannot effect.

Cicero. *De Nat. Deorum*, Book 3, 39, 92.

Nihil est quod non expugnet pertinax opera, et intenta ac diligens cura.—There is nothing which persevering effort and unceasing and diligent care cannot overcome.

Seneca. *Epist.*, 50.

* "O what is it proud slime will not believe Of his own worth, to hear it equal praised Thus with the gods?"

Jonson: Sejanus, Act. i.

Nihil est sanitati multo vino nocentius.—Nothing is more hurtful to health than much wine. **Pr.**

Nihil est superius quam benigna conjuge.—Nothing is better than a well-dispositioned wife.

Albertano of Brescia. Liber Consolationis, ch. 5.

Nihil est tam populare quam bonitas.—Nothing is so popular as kindness. **Cicero. Pro. Ligar., 12.**

Nihil est tam volucre quam maledictum; nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.—Nothing is so fleet as calumny; nothing is more easily let loose, nothing is more quickly accepted, nothing more widely disseminated.

Cicero. Pro Planco, 23, 57.

Nihil hic nisi carmina desunt.—Nothing but songs is wanting here.

Virgil. Eclogues, 8, 67.

Nihil homini amico est opportuno amicus.—Nothing is dearer to a man than a serviceable friend. **Plautus. Epidicus, Act iii. 3, 44.**

Nihil in bellum oportere contemni.—Nothing ought to be despised in war.

Cornelius Nepos. Thrasybulus (quoted as a precept).

Nihil in discordiis civilibus festinatione tutius.—In civil strife nothing is safer than speed. **Tacitus. Hist., Book 1, 62.**

Nihil in speciem fallacius, quam prava religio, ubi deorum numen prætenditur sceleribus.—Nothing is more deceitful in appearance than superstition, when the authority of the god is used to cover crimes. **Livy. 39, 16.**

Nihil jam præstare fortuna majus potest, quam hostium discordiam.—Fortune can give no greater advantage than disaffection amongst the enemy. **Tacitus. Germania, 33.**

Nihil largiundo gloriam adeptus est.—He obtained glory without giving bribes. **Sallust. Catilina, 54. (Of Cato.)**

Nihil me, sicut antea, juvat Scribere versiculos.—Writing verses does not at all please me as it formerly did. **Horace. Epodon, 11, 1.**

Nihil morosius hominum judiciis.—Nothing is more captious than men's judgments. **Erasmus.**

Nihil motum ex antiquo probabile est.—Nothing removed from its ancient form is reliable. **Livy. 34, 54.**

Nihil non acerbum prius quam maturum fuit.—There is nothing which has not been bitter before being ripe. **Pubilius Syrus.**

Nihil peccat, nisi quod nihil peccat.—He has no fault except that he has no fault. **Pliny the Younger. Ep., Book 9, 26.**

Nihil potest rex nisi quod de jure potest.—The king can do nothing except what he can do by law. **Law.**

Nihil prodesse virtus, fors cuncta turbare, et ignavorum sæpe telis fortissimum cadere.—Valour is of no service, chance rules all, and the bravest often fall before the weapons of cowards. **Tacitus. Hist., Book 4, 29.**

Nihil prodest improbam mercem emere.—There is no profit in buying bad merchandise. **Pr.**

Nihil quicquam factum nisi fabre.—Nothing at all done except in a workman-like fashion. **Plautus. Cæcus. Fragm.**

Nihil quod est inconveniens est licitum.—Nothing which is inconvenient is allowable; the law will sooner suffer a private mischief than a public inconvenience. **Coke.**

Nihil quod tetigit non ornavit. (See "Nullum quod tetigit.")

Nihil sanantibus litteris.—Books which are worthless for any good purpose; unhealthy literature. **Seneca. Epist., 59.**

Nihil scire est vita jucundissima.—The happiest life is to know nothing. **Pr.**

Nihil scriptum miraculi causa.—Nothing written for the sake of exciting wonder. **Tacitus.**

Nihil simile est idem.—Nothing similar is the same. **Pr.**

Nihil simul inventum est et perfectum.—Nothing is invented and perfected at the same time. **Pr.**

Nihil sine ratione faciendum est.—Nothing is to be done without reason. **Seneca. De Beneficiis, Book 4, 10.**

Nihil tam absurdum dici potest ut non dicatur ab aliquo philosophorum.—There is nothing which can be spoken so absurd that it might not be spoken by some one of the philosophers.

Cicero. De Divinat., 2, 58.

Nihil tam certum est quam otii vitia negotio discuti.—Nothing is so certain as that the vices of leisure are dispersed by occupation. **Seneca. Epist., 56.**

Nihil tam firmum est, cui periculum non sit etiam ab invalido.—Nothing is so sure that it may not be in danger, even from a feeble person. **Quintus Curtius.**

Nihil tam munitum, quod non expugnari pecunia possit.—Nothing is so strongly fortified that it cannot be taken by means of money. **Cicero. Actio in Verrem, 1, 2, 4.**

Nihil turpius est, quam grandis natu senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem.—Nothing is more dishonourable than an old man, heavy with years, who has no other evidence of his having lived long except his age.

Seneca. De Tranquillitate, 3, 7.

593^a

Nihil turpius quam domi esse peregrinum ; nihil magis pudendum quam ignarum esse suæ Patriæ.—Nothing is more dishonourable than to be a pilgrim in one's own home ; nothing more to be ashamed of than to be ignorant of one's own native land.

Note by Gabriel Harvey (1545?—1630) written in Lluyd's "Breviary of Britayne."

Nihil unquam peccavit, nisi quod mortua est.—She never did wrong in any way, unless in the fact that she died.

Inscription on a wife's tomb at Rome.

Nihil videtur mundius.—Nothing seems more refined. *Terence. Eunuchus, v. 412.*

Nihil vulgare te dignum videri potest.—Nothing common can seem worthy of you.

Cicero (to Cæsar).

Nihili est qui nihil amat.—He is of no account who loves nothing.

Plautus. Persa, ii. 1.

Nil actum credens, dum quid superesset agendum.—Believing nothing done whilst there remained anything else to be done.

Lucanus. Phars., Book 2, 657.

Nil admirari, prope res est una, Numici, Solaque, quæ possit facere et servare beatum.—To wonder at nothing, Numicius, is almost the one and only thing which can make and keep a man happy.

Horace. Ep., Book 1, 6, 1. (See "Nihil admirari.")

Nil agit exemplum litem quod lite resolvit.—An example is of no use which illustrates one difficult point by raising another.

Horace. Sat., Book 2, 3, 104.

Nil ait esse prius, melius nil cœlibe vita.—He declares that there is nothing to be preferred to, nothing better than, a bachelor life.

Horace. Ep., Book 1, 1, 88.

Nil aliud, quam bene ausus vana contemnere.—Nothing else than that he dared well to despise vain things.

Livy. Book 9, 17 (of Alexander).

Nil consuetudine majus.—There is nothing greater than custom.

Ovid. Ars Amat., Book 2, 345.

Nil credam et omnia cavebo.—I will believe nothing and be on my guard against all things.

Pr.

Nil cupientium

Nudus castra peto.

—Naked I seek the camp of those who desire nothing.

Horace. Odes, Book 3, 16, 22.

Nil desperandum.—There is nothing to despair about.

Motto. (Sometimes "Non desperandum."—"It is not a matter for despair.")

Bacon: "Impetus Philosophii."

Nil desperandum Teucro duce et auspice Teucro.—There is nothing to despair about with Teucer as our leader and Teucer as our protector.

Horace. Odes, Book 1, 7.

593^b

Nil dictu fœdum visuque hæc limina tangat, Intra quæ puer est.

—Let nothing which is disgraceful to be spoken of, or to be seen, approach this place, where a child is.

Juvenal. Sat. 14, 44.

Nil ego contulerim jucundo sanus amico.—Whilst in my senses I shall prefer nothing to a pleasant friend.

Horace. Sat., Book 1, 5, 44.

Nil erit ulterius, quod nostris moribus addat Posteritas ; eadem cupient facientque minores. Omne in præcipiti vitium stetit.

—There will be nothing further which posterity can add to our manners ; the generation to come will desire and do the same things ; every vice has reached its acme.

Juvenal. Sat. 1, 147.

Nil facimus non sponte Dei.—We do nothing without the leave of God.

Lucanus. Pharsalia, Book 9, 574.

Nil feret ad manes divitis umbra, suos.—The shade of the rich man will carry nothing to his abode in the other world.

Ovid. Tristia, Book 5, 14, 12.

Nil fuit unquam

Sic impar sibi.

—Nothing was ever so unequal to itself.

Horace. Sat., Book 1, 3, 18.

Nil habet infelix paupertas durius in se,

Quam quod ridiculos homines facit.

—Unhappy poverty has in it nothing harder than the fact that it makes men a laughing-stock.

Juvenal. Sat. 3, 152.

Nil igitur fieri de nilo posse fatendum 'st.—It is to be admitted therefore that nothing can be made out of nothing.

Lucretius. De Rer. Nat., 1, 206.

Nil intentatum nostri liquere poetæ.—The poets have left us nothing unattempted.

Horace. De Arte Poetica, 285.

Nil me officit unquam

Ditior hic, aut est quia doctior ; est locus uni

Cuique suus.

—It never hurts me at all because this man is richer or more learned ; to each man there is his own place.

Horace. Sat., Book 1, 9, 50.

Nil metuunt jurare, nihil promittere parcunt.—They fear not to swear anything, they spare not to promise anything.

Catullus. Carm., 64, 145.

Nil mihi das vivus ; dicis, post fata daturum ;

Si non es stultus, scis, Maro, quid cupiam.

—You give me nothing whilst you are alive ; you say that you will give me something after death ; if you are not a fool, Maro, you know what I desire.

Martial. Epig., 11, 68.

Nil mihi vis, et vis cuncta licere tibi.—You wish nothing to be lawful to me, and all things to you.

Martial. Epig., Book 11, 40, 8.

594a

Nil mortalibus arduum est ;
Cælum ipsum petimus stultitia.
—Nothing is difficult to mortals ; we strive
to reach heaven itself in our folly.

Horace. *Odes*, Book 1, 3, 37.

Nil nisi cruce.—Nothing unless in the cross.

Motto. (*Founded on Galatians 6, 14.*—
"Absit mihi gloriari, nisi in cruce."—
Vulgate.)

Nil oriturum alias, nil ortum tale fatentes.—
Confessing that nothing equal to you will arise
or has at any time arisen.

Horace. *Ep.*, Book 2, 1, 17.

Nil prodest, quod non lædere possit idem.—
Nothing is advantageous, which may not also
be injurious. **Ovid.** *Tristia*, Book 2, 266.

Nil proprium ducas quod mutari potest.—
You can never consider that as your own
which can be changed. **Publilius Syrus.**

Nil rectum, nisi quod placuit sibi ducunt.—
They hold nothing to be right except what
pleases themselves.

Horace. *Ep.*, Book 2, 1, 83.

Nil sciri si quis putat, id quoque nescit,
An sciri possit, qui se nil scire fatetur.
—If anyone is of opinion that nothing can
be known, seeing that he professes that he
knows nothing, he cannot himself know
whether anything can be known. **Anon.**

Nil similius insano quam ebrius.—There is
nothing more like a madman than a drunken
person. **Pr.**

Nil sine magno
Vita labore dedit mortalibus.
—Life gives nothing to mortals except with
great labour. **Horace.** *Sat.*, Book 1, 9, 53.

Nil sine te mei
Prosunt honores.
—Honours are of no advantage to me without
thee (the Muse).

Horace. *Odes*, Book 1, 26, 9.

Nil sole et sale utiliis.—Nothing more useful
than the sun and salt. **Pr.**

Nil spernat auris, nec tamen credat statim.
—Let the ear despise nothing, nor yet believe
anything forthwith.

Phædrus. *Fab.*, Book 3, 10, 51.

Nil tam difficile est quin quærendo investi-
gari possiet.—Nothing is so difficult that it
may not be found out by research.

Terence. *Heautontimorumenos*, iv. 2, 8.

Nil tam difficile est quod non sollertia
vincat.—There is nothing so difficult that
cleverness cannot overcome it. **Pr.**

Nil tam incertum nec tam inæstimabile est
quam animi multitudinis.—Nothing is so
uncertain or so worthless as the judgments of
the mob. **Livy.** 31, 34.

Nil temere novandum.—Let nothing be
rashly altered. **Law.**

Nil temere uxori de servis crede querenti.—
Do not rashly give credence to a wife com-
plaining of servants. **Cato.** *Dist.*, 4, 45.

594b

Nil unquam longum est quod sine fine
placet.—Nothing is ever long which gives
endless pleasure. **Pr.**

Nil volitum quin præcognitum.—Nothing
can be wished for unless we have had a pre-
conception of it. **Pr.**

Nimia cura deterit magis quam emendet.—
Too much care weakens rather than improves
a work. **Pliny.** *Ep.* 9, 35.

Nimia est miseria pulchrum esse hominem
nimis.—It is an extremely wretched thing to
be an over-handsome man.

Plautus. *Miles Gloriosus*, i. 1, 68.

Nimia illæc licentia
Profecto evadet in aliquod magnum malum.
—That outrageous licence will assuredly
develop into some great disaster.

Terence. *Adelphi*, iii. 4, 63.

Nimia subtilitas in jure reprobatur, et talis
certitudo certitudinem confundit.—Too much
subtlety in law is condemned, and so much
exactitude destroys exactness. **Law.**

Nimio id quod pudet facilius fertur, quam
illud quod piget.—That which gives us great
cause for shame is more easily borne than that
which vexes us. **Plautus.** *Pseudolus*, i. 3, 46.

Nimirum hic ego sum.—Here indeed I am ;
this is my position.

Horace. *Ep.*, Book 1, 15, 42.

Nimirum insanus paucis videatur eo, quod
Maxima pars hominum morbo jactatur eodem.
—Undoubtedly he would appear insane to
few, since the greater part of mankind is
troubled with the same disease.

Horace. *Sat.*, Book 2, 3, 120.

Nimum altercando veritas amittitur.—In
too much disputation the truth is lost.

Publilius Syrus.

Nimum boni est, cui nil est mali.—He has
too much of good who has nothing of evil.

Ennius. (*Ap. Cicero, De Finibus*, 2,
13, 41.)

Nimum risus pretium est, si prohibitatis
impendio constat.—The price of a laugh is
too great if it involves the sacrifice of prop-
riety. **Quintilian.** 6, 3, 35.

Nimius in veritate, et similitudinis quam
pulchritudinis amantior.—Over anxious for
truth, and more fond of likeness than of
beauty. **Quintilian.**

Nisi caste, saltem caute.—If not chastely,
at all events cautiously. **Pr.**

Nisi Dominus frustra.—Unless the Lord
keep the city the watchman waketh in vain
(*lit.*, unless the Lord in vain).

Motto of City of Edinburgh (*adapted*
from Ps. 127, 1, Vulgate.)

Nisi per legale judicium parum suorum.—
Unless by the lawful judgment of their peers.
(Privilege of Barons of Parliament.)

Magna Charta.

Nisi per te sapias frustra sapientem audias.
—Unless you grow wise of yourself you will
listen in vain to the wise. **Publilius Syrus.**

Nisi prius.—Unless previously.* **Law.**

Nisi utile est quod facimus, stulta est gloria.
—Unless what we do is useful, fame is folly.
Phædrus. Fab., Book 3, 17, 12.

Nitimur in vetitum semper, cupimusque
negata.—We strive ever after what is for-
bidden, and desire the things which are denied
us. **Ovid. Amorum, Book 3, 4, 17.**

Nitor ad adversum; nec me, qui cætera, vincit
Impetus; et rapido contrarius evehor orbi.
—I strive against opposition; nor does the
shock which overcomes others, overcome me;
and full of opposing strength, I am carried on
the rapid wheel (of fortune).

Ovid. Metam., 2, 72.

Nobilitas sola est atque unica virtus.—
Virtue is the one and only nobility.
Juvenal. Sat. 8, 20.

Nobis non licet esse tam disertis,
Qui musas colimus severiores.
—To us who cultivate the stricter muses, it is
not allowed to be so eloquent.

Martial. Epig., 9, 12, 16.

Nobis placeant ante omnia sylvæ.—The
woods please us above all things.
Virgil. Eclogues, 2, 62.

Nocentem qui defendit sibi crimen parit.—
He who protects a guilty person is preparing
a crime against himself.

Publilius Syrus.

Nocere posse et nolle laus amplissima est.—
To be able to injure, but to have no desire to,
is the highest praise. **Publilius Syrus.**

Noctemque diemque fatigant.—They wear
out day and night. **Virgil. Æneid, 8, 94.**

Noctis erat medium; quid non amor
improbis audet?—It was midnight; what
does not shameless love dare?
Ovid. Fast., 2, 331.

Nocturna versate manu, versate diurna.—
Read (*lit.* turn over) with nightly and daily
labour (the Greek authors).

Horace. De Arte Poetica, 269.

Documentum documentum.—Injury serves
as a lesson. **Pr.**

Nodum in scirpo quæris.—You seek a knot
in a burrush (*i.e.* you find a difficulty where
there is none).

Terence. Andria, v. 5, 38 (a proverb).

Nolens volens.—Willing or unwilling. **Pr.**

Noli affectare quod tibi non est datum.—
Do not grasp after what has not been given
thee. **Phædrus. Fab., Book 3, 18, 14.**

Noli

Barbam vellere mortuo leoni.—Do not pluck
the beard of a dead lion.

Martial. Epig., Book 10, 90.

Noli altum sapere.—Mind not high things.
**Vulgate. Rom. 11, 20. (Motto used by
Robt. Stephens, printer, friend of
Calvin.)**

Noli irritare leones.—Do not attempt to
provoke lions. **Pr.**

Noli me tangere.—Do not wish to touch
me; touch me not. **Vulgate. St. John 20, 17.**

Noli metuere.—Do not fear.
Terence. Phormio, iii. 3, 23.

Noli pugnare duobus.—Do not fight against
two adversaries. **Catullus. 62, 64.**

Nolite judicare.—Judge not.
Vulgate. St. Matt. 7, 1; St. Luke 6, 37.

Nolite timere.—Fear not. **Vulgate.
Genesis 43, 23. (Also Seneca, Ep. 12.)**

Nolito fronti credere.—Do not trust to
appearance. **Martial. Epig., Book 1, 25, 4.**

Nolle prosequi.—To be unwilling to prose-
cute. **Law.**

Nolo ego metui: amari mavolo.—I do not
wish to be feared; I prefer to be loved.
Plautus. Asinaria, v. 1, 8.

Nolo episcopari.—I am unwilling to be
made a bishop.* **Pr.**

Nolo virum, facili redimit qui sanguine famam;
Hunc volo, laudari qui sine morte potest.
—I do not care for the man who procures
fame by freely-spilt blood; give me him who
can earn praise without death.

Martial. Epig., Book 1, 9, 5.

Nolo, volo; volo, nolo rursum: cape, cedo:
Quod dictum, indictum est: quod modo erat
raturum, irritum est.

—I wish it not, I wish it; I wish it and again
I do not wish it; take it, I give it up; what
has been said is unsaid; what was lately
proved is now disproved.

Terence. Phormio, v. 7, 57.

Nomen amicitia est; nomen inane fides.—
Friendship is a name; faithfulness but a
empty name. **Ovid. Ars Amat., Book 1, 740.**

Nomen atque omen.—A name and also an
omen. **Plautus. Persa, iv. 4, 73.**

Nomen est quasi rei notamen.—A name is
as it were the distinguishing mark of a thing.
Law.

Nomen toto sparget in orbe suum.—He
spreads his name throughout the whole world.
Martial. Epig., Book 6, 60, 2.

* From the opening words of the sheriff's writ to
the jurors: "Nisi prius iusticiarii nostri ad assisas
capiendas venerint," etc. See Bacon: *Uses of the Law.*

* "You would be entreated, and say 'Nolo, nolo,
nolo,' three times, like any bishop, when your mouth
waters at the diocese."—*Dryden: Limberham, iii. 1*
(1678).

Nomina sunt odiosa.—Names are objectionable.

Pr. *Founded on Cicero, Pro Roscio Amerino, 16, 47.*

Nomine poenae.—Under name of a penalty (for non-payment of rent, etc.). **Law.**

Non a regnando rex est, sed jure regendo.—The king is not king by reigning, but by ruling according to law.

Political Poems (ed. Wright), 1, 57.

Non adeo cecidi, quamvis abjectus, ut infra Te quoque sim ; inferius quo nihil esse potest.—However cast down, I have not fallen so low as to be beneath you ; lower than whom nothing can be. **Ovid.** *Tristia, 5, 8, 1.*

Non ætate, verum ingenio, adipiscitur sapientia.—Not by age, but truly by capacity is wisdom attained.

Plautus. *Trinummus, ii, 2.*

Non amo te, Sabidi, nec possum dicere quare ; Hoc tantum possum dicere, non amo te.—I do not love thee, Sabidius, nor can I tell why ; this only I can tell, I do not love thee.*

Martial. *Epig., Book 1, 33.*

Non ampliter, sed munditer convivium ; plus salis quam sumptus.—A feast not profuse but elegant ; more of salt (refinement) than of expense.

Quoted in this form by Montaigne (1580), Book 3, ch. 9.†

Non Angli, sed Angeli.—Not Angles, but Angels.

Remark attributed to Gregory the Great on seeing British captives for sale at Rome.

Non annorum canities est laudanda,† sed morum.—Not the whiteness of years, but of morals, is praiseworthy.

Ambrosius. *Epistles, 1, 18, 7.*

Non auriga piger.—No fat charioteer ; no lazy person as manager. **Pr.**

Non bene conducti vendunt perjuriam testes.—Witnesses not hired in any honest fashion, sell their perjuries.

Ovid. *Amorum, Book 1, 10, 37.*

Non bene conveniunt, nec in una sede morantur, Majestas et amor.

—Majesty and love do not agree, nor abide in one place. **Anon.**

Non bene junctarum discordia semina rerum.—The offspring of things ill-mated is disagreement. **Ovid.** *Metam., 1, 9.*

Non bene olet, qui bene semper olet.—He does not smell well who always has a nice scent upon him.

Martial. *Epig., Book 2, 12, 4.*

* Some authorities give the name as "Savidi" (i.e., Savidius).

† The first portion is from an ancient poet, cited by Nonnius Marcellus, xi, 19. The latter part is from Cornelius Nepos, *Life of Atticus*, ch. 13.

‡ In some editions "laudata."

Non bonus somnus est de prandio.—Sleep after luncheon is not good.

Plautus. *Mostell., iii, 2, 8.*

Non caret effectu, quod voluere duo.—That which two persons desire does not lack performance. **Ovid.** *Amorum, Book 2, 3, 16.*

Non caret is qui non desiderat.—He who desires nothing is not in want. **Pr.**

Non censet lugendam esse mortem, quam immortalitas consequatur.—He (Ennius) does not consider that death is to be lamented which immortality follows.

Cicero. *De Senectute, 20, 74.*

Non compos mentis.—Not in full possession of the mind.

See Cicero. In. L. Pisonem, 20, 48.

Non constat.—It is not sure. **Law.**

Non convivere, nec videre saltem, Non audire licet ; nec urbe tota Quisquam est tam prope, tam procul nobis.—I may not be in his company, nor even see him nor hear him ; yet in all the city there is no one so near me and at the same time so far. **Martial.** *Epig. Book 1, 87, 8.*

Non credam nisi legero.—I will not believe it until I have read it.

Martial. *Epig., Book 12, 74.*

Non cuicunque datum est habere nasum.—It is not given to everyone to have a nose (i.e. skill in investigating matters).

Martial. *Epig., Book 1, 42, 18.*

Non cuius homini contingit adire Corinthum.—It is not given to every man to reach Corinth. **Horace.** *Ep., Book 1, 17, 36.*

Non de ponte cadit, qui cum sapientia vadit.—He does not fall from the bridge who walks with discrimination. **Mediæval.**

Non decet superbum esse hominem servum.—It is not becoming for a servant to be haughty. **Plautus.** *Asinaria, ii, 4, 64.*

Non decipitur qui scit se decipi.—He is not cheated who knows that he is being cheated. **Coke.**

Non deerat voluntas, sed facultas.—The will was not wanting, but the ability. **Pr.**

Non deos vulgi negare profanum, sed vulgi opiniones diis applicare profanum.—It is not profane to deny the gods of the common people, but it is profane to apply the ideas of the common people to the gods.

Tr. of Epicurus.

Non eadem est ætas, non mens.—My age is not the same, nor my inclination.

Horace. *Ep., Book 1, 1, 4.*

Non eadem ratio est, sentire et demere morbos ; Sensus inest cunctis ; tollitur arte malum.—It is not the same affair to feel diseases and to remove them ; the power of feeling exists in all ; the evil is removed by skill.

Ovid. *Ep. ex Pont., 3, 9, 15.*

Non ebur neque aureum

Mea renidet in domo lacunar.

—Neither ivory nor golden ceiling glitters in my house. **Horace. Odes, Book 2, 18, 1.**

Non ego hoc ferrem, calidus juvena,

Consule Planco.

—Neither would I have borne this, hot with youth, when Plancus was consul.

Horace. Odes, Book 3, 14, 27.

Non ego illam mihi dotem duco esse, quæ dos dicitur,

Sed pudicitiam, et pudorem, et sedatum cupidinem.

—I do not consider that a dowry to me which is called a dowry, but purity and modesty and quiet desire. **Plautus. Amph., 2, 210.**

Non degener addam.—I will add without loss.

Duke Francesco Maria had as one of his badges a lighted candle, with this motto, signifying that others might take light from it without injuring the candle. See Chaucer: Book of the Duchesse (c. 1369), l. 963.

Non ego mendosos apsim defendere mores.—I may not dare to defend habits blemished by immorality. **Ovid. Amorum, Bk. 2, 4, 1.**

Non ego mordaci distrinxi carmine quenquam; Nec meus ullius crimina versus habet.

—I have not put anyone on the rack by a biting poem, nor does my verse accuse any man's crimes. **Ovid. Tristium, 2, 563.**

Non ego omnino lucrum omne esse utile homini existimo.—Nor do I at all esteem all gain useful to man.

Plautus. Captivi, ii. 2, 75.

Non ego ventosæ plebis suffragia venor.—I do not hunt for the suffrages of the inconstant multitude.

Horace. Ep., Book 1, 19, 37.

Non enim gazæ, neque consularis Summovet lictor miseros tumultus

Mentis, et curas laqueata circum

Tecta volantes.

—For neither wealth nor the consular lictor expels the wretched tumults of the mind, and the cares hovering round the roofs with the panelled ceilings. **Horace. Odes, Bk. 2, 16, 9.**

Non enim ignavia magna imperia contineri.

—For great empires are not maintained by cowardice. **Tacitus. Annals, Book 15, 1.**

Non enim paranda nobis solum, sed fruenda sapientia est.—For it is not enough that wisdom be merely set before us; it must be made use of. **Cicero. De Fin., 1, 1.**

Non enim potest quæstus consistere, si eum sumptus superat.—There cannot any profit remain, if the cost exceeds it.

Plautus. Pænulus, i. 2, 74.

Non enim tam auctores in disputando, quam rationis momenta quærenda sunt.—For in debate it is not so much the authorities as the weight of reason which should be looked for.

Cicero. De Nat. Deorum, Book 1, 5.

Non equidem hoc studeo, bullatis ut mihi nugis

Pagina turgescat, dare pondus idonea fumo.—Truly I do not take pains for this that my page, fit only to give weight to smoke, may swell with inflated nothings.

Persius. Sat. 5, 19.

Non equidem invideo; miror magis.—

Truly I do not envy, but I rather wonder.

Virgil. Eclogues, 1, 11.

Non equidem vellem; sed me mea fata trahebant;

Inque meas poenas ingeniosus eram.

—Would indeed I had not; but my fate drew me on, and I was clever in bringing about my own punishment. **Ovid. Tristium, 2, 341.**

Non erit in Stygia notior umbra domo.—

There will not be a more notable shade in the Stygian abode.

Martial. Epig., Book 12, 52, 12.

Non es tam simplex, quam vis, Callistrate, credi;

Nam quisquis narrat talia, plura tacet.

—You are not so straightforward, Callistratus, as you wish to be thought; for he who tells such things, is silent about more things than he tells. **Martial. Epig., Book 12, 35, 3.**

Non esse cupidum, pecunia est; non esse emacem, vectigal est; contentum vero suis rebus esse, maximæ sunt, certissimæque divitiæ.—Not to be greedy is money; not to be fond of buying is a revenue; but to be content with our own is the greatest and most certain wealth of all.

Cicero. Paradoxa, 6, 3.

Non est ad astra mollis e terris via.—There is no easy way to the stars from the earth.

Seneca. Hercules Furens, ii. 437.

Non est bonum ludere cum Diis.—It is not good to sport with the gods.

Pr.

Non est, crede mihi, sapientis dicere, Vivam.

Sera nimis vita est crastina; vive hodie.

—It is not, believe me, the sign of a wise man to say, "I will live." Life put off till the morrow is too late; live to-day.

Martial. Epig., Book 1, 16, 16.

Non est de pastu omnium quæstio, sed de lana.—It is not a question of the feeding of all the sheep, but of their wool (i.e. of their fleeces).

Pius II.

Non est de sacco tanta farina tuo.—All that meal is not from your own sack. **Mediæval.**

Non est ejusdem et multa et opportuna dicere.—It is not the nature of one and the same person to talk much and what is suitable to the occasion.

Pr.

Non est factum.—It is not my deed. **Law.**

Non est in medico semper relevetur ut æger.—It is not always in the physician's power to cure the sick person.

Ovid. Ep. ex Pont., Book 1, 3, 17.

Non est inventus.—He has not been found. (Non est inventus locus ejus.—His place has not been found. *Vulgate. Ps. 37, 36.*) **Law.**

Non est jocus esse malignum.—It is not humour to be spiteful. **Pr.**

Non est ornamentum virile, concinnitas.—Elegance is not a manly ornament.

Seneca. Epist. 115.

Non est

Piscis; homo est; hominem, Calliodore, voras.

—It is not fish, it is man; you are devouring man, Calliodorus. (The allusion is to the extravagant price paid for fish by Roman epicures, the price of a slave being less than that given sometimes for a fish.)

Martial. Book 10, 31, 6.

Non est princeps super leges, sed leges supra principem.—The prince is not above the laws, but the laws above the prince.

Pliny the Younger. Paneg. Traj., 65.

Non est remedium adversus sycophantæ morsum.—There is no remedy against the bite of a flatterer. **Pr.**

Non est tuum, fortuna quod fecit tuum.—What fortune has made yours is not yours.

Seneca. (Quoted, in Ep. 8, as a verse from Publilius Syrus.)

Non est ulla studiorum satietas.—There is no satiety in study.

Erasmus. Colloquia.

Non est vivere, sed valere, vita.—Life is not to be alive, but to be well.

Martial. Epig., Book 6, 70, 15.

Non ex quovis ligno fit Mercurius.—Mercury is not carved out of every kind of wood.

Apuleius. Said to be taken from Pythagoras.

Non exercitus, neque thesauri, præsidia regni sunt, verum amici.—Truly not armies nor treasures are the safeguards of a kingdom, but friends.

Sallust. Jugurtha, 10.

Non expedit omnia videre, omnia audire; multæ nos injuriæ transeant.—It is not well to see everything, to hear everything; let many causes of offence pass by us unnoticed.

Seneca. De Ira, Book 3, 11.

Non formosus erat, sed erat facundus Ulixes.—Ulysses was not beautiful, but he was eloquent.

Ovid. Ars Amat., Book 2, 123.

Non fumum ex fulgore, sed ex fumo dare lucem

Cogitat.

—He seeks not to produce smoke from light, but light from smoke.

Horace. De Arte Poetica, 143.

Non habet commercium cum virtute voluptas.—Pleasure has no commerce with virtue.

Cicero (adapted). De Senectute, 12, 42.

Non habet in nobis jam nova plaga locum.—There is no place now left in me for any fresh wound.

Ovid (adapted). Ep. ex Pont., 2, 7, 42.

Non hæc humanis opibus, non arte magistra Proveniunt; neque te, Ænea, mea dextera servat:

Major agit Deus, atque opera ad majora remittit.

—This has not happened by human power, nor by the art of the master; nor, O Æneas, is it my hand which has cured you. God, more powerful, has done it, and restores you to achieve greater labours.

Virgil. Æneid, 12, 427.

Non hæc jocosæ conveniunt lyræ.—These things do not accord with humorous poetry.

Horace. Odes, 3, 3, 69.

Non hoc de nihilo est.—This does not spring out of nothing. **Pr.**

Non hoc ista sibi tempus spectacula poscit.—The present time does not require for itself sights of that kind. **Virgil. Æneid, 6, 37.**

Non hominis culpa sed ista loci.—The fault is not of the man but of the place.

Ovid. Tristium, 5, 7, 60.

Non id quod magnum est, pulchrum est, sed id quod pulchrum, magnum.—Not that which is great is beautiful, but that which is beautiful is great. **Pr.**

Non ignara mali, miseris succurrere disco.—Not inexperienced in wretchedness, I have learnt to succour the wretched.

Virgil. Æneid, 1, 630.

Non ille pro caris amicis, Aut patria timidus perire.

—He was not afraid to die for friends whom he loved, or for his native land.

Horace. Odes, Book 4, 9, 51.

Non in caro nidore voluptas Summa, sed in te ipso est. In pulmentaria quære Sudando.

—Not in costly flavour is the greatest enjoyment, but in yourself. Seek an appetite by hard toil.

Horace. Sat., Book 2, 2, 19.

Non incisa notis marmora publicis, Per quæ spiritus et vita redit bonis Post mortem ducibus.

—Marbles inscribed with public inscriptions do not constitute that by which the soul and the life of noble leaders are continued after their deaths.

Horace. Odes, Book 4, 8, 13.

Non injussa cano.—I do not sing unbidden.

Virgil. Eclogues, 6, 9.

Non intelligunt homines quam magnum vectigal sit parsimonia.—Men do not realise how great a revenue thrift is.

Cicero. Paradoxa, 6, 3.

Non invisa feres pueris munuscula parvis.—You will bear no unwelcome presents to the little children.

Horace. Ep., Book 1, 7, 17.

Non justa causa est quo curratur celeriter.—A cause which is "rushed" is not a just one.

Plautus. Pænulus, iii. 1, 30.

599a

Non licet hominem esse sæpe ita ut vult, si res non sinit.—A man cannot often be what he wishes, unless circumstances permit.

Terence. *Heautontimorumenos*, iv. 1, 53.

Non licet in bello bis errare.—It is not allowed a man to err twice in war. **Pr.**

Non liquet.—It is not clear; it is not proven.

Cicero. *Pro Cluentio*, 28, 76 (also *Quintilian: Institut.*, 3, 6, 12).

Non magni pendis, quia contigit.—You do not value it at a high price, because it has happened. **Horace.** *Sat.*, Book 2, 4, 93.

Non magnum est Hierosolymis fuisse, sed bene vixisse magnum est.—It is not a great thing to have been to Jerusalem, but to have lived well is a great thing.

Erasmus. *De Colloquiorum Utilitate.* (Quoted as a saying of St. Jerome.)

Non mala nulla meretrix est.—There is no immoral woman who is not bad.

Plautus. *Miles Gloriosus*, iii. 3, 21.

Non me pudet fateri nescire quod nesciam.—I am not ashamed to confess that I am ignorant of what I do not know.

Cicero. *Tusc. Quæst.*, 1, 25, 60.

Non me, quicumque es, inulto Victor, nec longum lætabere: te quoque fata Prospectant paria.

—O vanquisher, whosoever thou art, not long shalt thou exult, nor shall I be unavenged: thee also a like fate awaits.

Virgil. *Æneid*, 10, 739.

Non mihi mille placent; non sum desultor amoris.—A thousand girls do not charm me; I am not inconstant person in love.

Ovid. *Amorum*, 1, 3, 15.

Non mihi sapit qui sermone, sed qui factis sapit.—He is not wise to me who is wise in words only, but he who is wise in deeds.

Gregory. *Agrigent.*

Non mihi si linguæ centum sint, oraque centum,

Ferrea vox, omnes scelerum comprehendere formas,

Omaia penarum percurrere nomina possim.

—Not if I had a hundred tongues, a hundred mouths, and a voice of iron, could I express all the forms of crime or run through all the names of its punishments.

Virgil. *Æneid*, 6, 625. (See also *Virgil, Georgics*, 2, 43.)

Non minus sæpe fortuna in nos incurrit, quam nos in illam.—Fortune comes to meet us, not less often than we go to meet her.

Seneca. *Ep.* 37.

Non multa, sed multum.—Not many things, but much. **Pr.**

Non nobis, Domine, non nobis.—Not unto us, O Lord, not unto us.

Virgate. *Ps.* 115, 1.

599b

Non nobis solum nati sumus.—We are not born for ourselves alone. **Cicero** (*adapted*).*

Non nostrum inter vos tantas componere lites.—It is not for us to settle such great disputes between you. **Virgil.** *Ecl.*, 3, 108.

Non nunc agitur de vectigalibus, non de sociorum injuriis; libertas et anima nostra in dubio est.—It is not now a question of taxes, nor of injuries to our allies; our liberties and our lives are in danger.

Sallust. *Catilina*, 52.

Non oculi tacuere tui.—Your eyes were not silent. **Ovid.** *Amorum*, 2, 5, 17.

Non olet?—Does it not betray itself by its smell. **Cicero.** *Orator*, 45, 154.

Non omnes arbusta juvant.—Trees do not delight all persons. **Virgil.** *Ecl.*, 4, 2.

Non omnes eadem mirantur amantque.—All do not admire and love the same things.

Horace. *Ep.*, Book 2, 2, 58.

Non omnia eadem æque omnibus suavia esse scito.—Know that the same things are not all sweet to all men alike. **Plautus.**

Non omnia possumus omnes.—We cannot all do all things.

Virgil. *Ecl.*, 3, 63. (Said to be taken from *Macrobius, Sat.* 6, 1, 35.)

Non omnibus dormio.—I do not sleep to all. **Cicero.** *Ep.*, Book 7, 24, 1.

Non omnis error stultitia est dicendus.—Every error is not to be called folly. **Pr.**

Non omnis fert omnia tellus.—Every land does not produce everything. **Pr.**

Non omnis moriar; multaque pars mei Vitabit Libitinam.

—I shall not altogether die; a great part of me will escape Libitina (death).

Horace. *Odes*, Book 3, 30, 6.

Non opibus mentes hominum curaque levantur.—The minds of men and their cares are not lightened by riches.

Tiberius. 3, 3, 11.

Non opus est magnis placido lectore poetis; Quamlibet invitum difficilemque tenent.

—To great poets there is no need of a gentle reader; they hold him captive, however unwilling and unmanageable.

Ovid. *Ep. ex Pont.*, 3, 4, 9.

Non placet quem scurræ laudant, manipulares mussitant.—He does not please me whom the dandies praise and at whom the common soldiers mutter.

Plautus. *Truc.*, ii. 6, 10.

Non plus aurum tibi quam monedulæ committebant.—They no more entrusted gold to you than to a jackdaw.

Cicero. *Pro L. Flacco*, 31.

* See "Non sibi sed patriæ," p. 600b.

Non posse bene geri rempublicam multorum imperiis.—Under the commands of many it is not possible for the commonwealth to be well administered.

Cornelius Nepos.

Non possidentem multa vocaveris

Recte beatum; rectius occupat

Nomen beati, qui Deorum

Muneribus sapienter uti,

Duramque callet pauperiem pati,

Pejusque leto flagitium timet.

—You will not rightly call him a happy man who possesses much; he more rightly earns the name of happy who is skilled in wisely using the gifts of the gods, and in suffering hard poverty, and who fears disgrace as worse than death. **Horace. Odes 9, Book 4, 9, 45.**

Non possum ferre, Quirites,

Græcam urbem.

—I cannot bear, O Roman citizens, to see the city (of Rome) made Grecian.

Juvenal. Sat. 3, 60.

Non potest severus esse in iudicando, qui alios in se severos esse non vult.—He cannot be strict in judging, who does not wish others to be strict in judging him.

Cicero (adapted). Imp. Pomp., 13, 38.

Non potui fato nobiliore mori.—I could not die by a nobler fate.

Martial. Epig., Book 11, 70, 12.

Non progredi est regredi.—Not to advance is to go back.

Pr.

Non pronuba Juno

Non Hymenæus adest, non illo Gratia lecto;

Eumenides stravere torum.

—Juno presiding over marriage was not present, nor Hymen (god of marriage), nor any of the Graces at that bed; the Eumenides (the Furies) strewed that wedding couch.

Ovid. Metam., Book 6, lines 428-9 and 431.

Non pudeat dicere, quod non pudet sentire.—Do not be ashamed to say what you are not ashamed to think.

Anon.

Quoted by Montaigne, Book 3, ch. 5.

Non purgat peccata qui negat.—He does not cleanse himself of his sins who denies them.

Pr.

Non quam diu, sed quam bene vixeris refert.—It matters not how long you have lived, but how well.*

Seneca (adapted).

Ep., 101, fin., and Ep., 77, fin.

Non quare et unde; quid habeas, tantum rogant.—They do not ask wherefore or whence, but only what you have.†

Seneca. Ep., 115, 50 (quoted from an older source).

Non qui soletur, non qui labentia tarde

Tempora narrando fallat, amicus adest.

—There is no friend at hand to console me, none who with conversation will beguile the slowly passing time. **Ovid. Trist., 3, 3, 11.**

Non quia tu dignus sed quia mitis ego.—

* See "Quomodo fabula," p. 642a.

† See "Uade habeas," p. 675a, and "Rem facias," p. 644b.

Not because you were worthy, but because I was indulgent. **Ovid. Heroides, 6, 148.**

Non refert quam multos sed quam bonos libros habeas.—It does not matter how many books you have, but how good the books are which you have. **Seneca. Ep., 45.**

Non rete accipitri tenditur, neque milvio, Qui male faciunt nobis: illis qui nil faciunt tenditur.

—The net is not spread for the hawk or the kite, which do us injury; it is spread for those (birds) which do us none.

Terence. Phormio, ii. 1, 16.

Non satis est pulchra esse poemata; dulcia sunt,

Et quocunque volent animum auditoris agunt.

—It is not enough that poems be pretty; they must be sweet, and move at will the mind of the hearer. **Horace. De Arte Poetica, 99.**

Non satis feliciter solere procedere quæ oculis agas alienis.—That business is apt not to proceed well which you do with the eyes of others. **Livy.**

Non scholæ, sed vitæ discimus.—We learn not in the school, but in life.

Seneca. Ep. 106.

Non scribit, cujus carmina nemo legit.—He is not a writer whose poems no one reads.

Martial.

Non semper ea sunt, quæ videntur; decipit

Frons prima multos: rara mens intelligit

Quod interiore condidit cura angulo.

—Things are not always what they seem; the first appearance deceives many; the intelligence of few perceives what has been carefully hidden in the recesses of the mind.

Phædrus. Book 4, Prolog. 5.

Non semper erit æstas.—It will not always be summer.

Tr. of Hesiod.

Non semper erunt Saturnalia.—The Saturnalia will not last for ever.

Pr.

Non sequitur.—It does not follow.

Non sibi sed patriæ.—Not for himself but for his country. **Cicero. De Fin., 2, 14 45.**

Non sit tibi curæ de magni nominis umbra.—Do not concern yourself with anxiety for the shadow of a great name.

Thomas Kempis. De Imit. Christi, 21, 2.

Non sine pulvere.—Not without dust (i.e. not without trouble). *Bengel uses this expression in referring to the parable of the lost piece of silver.**

Non solent quæ abundant vitare scripturas.—Redundancy does not invalidate deeds.

Law.

Non solum manus, sed etiam mentes iuras habere.—To have not only clean hands, but also clean minds.

Valerius Maximus. Book 7, 2, Ext. 8.†

* See Horace, *Epist.*, Book 1, 1, 51.

† Given as a saying of Thales. See "Illotus pedbus," p. 549b.

Non solum natura sed etiam legibus popu-
lorum constitutum est, ut non liceat sui com-
modi causa nocere alteri.—It is not only
ordained by the law of nature but also by the
law of nations that a man may not injure
another to benefit himself.

Cicero (abbreviated). *De Officiis*, Book 3, 5, 23.

Non sum qualis eram, bonæ

Sub regno Cinarae.

—I am not what I formerly was, when the
good Cinara was my queen.

Horace. *Odes*, Book 4, 1, 3.

Non sum uni angulo natus; patria mea
totus hic est mundus.—I am not born for one
corner; the whole world is my native land.

Seneca. *Ep.*, 28.

Non sunt amici qui degunt procul.—They
are not friends who dwell far away. **Pr.**

Non tali auxilio, nec defensoribus istis
Tempus eget.

—Not such help as that, nor such defenders
as those, does the time stand in need of.

Virgil. *Aeneid*, 2, 521.

Non tam commutandarum, quam everten-
darum rerum cupidi.—Longing not so much
to change things as to overturn them.

Cicero. *De Officiis*, 2, 1.

Non tam ovum ovo simile.—One egg is not
so much like to another. **Pr.**

Non tam portas intrare patentes
Quam fregisse juvat.—It does not delight him
so much to enter open doors as to have forced
them open.

Lucanus. *Pharsalia*, Book 2, 444.

Non tibi spiro.—I do not exist for you (*i.e.*
I do not exist to please you).

Motto. Used in *Joachim Camerarius's*
"Symbola et Emblemata," Cent. 1, 93;
also on title-page of Sir P. Sidney's
"Arcadia" (1590 ed.). See "Vir bonus
es"; also "Nec sibi."—Coleridge,
"Aids to Reflection," Vol. 1, p. 13 (ed.
1843), has: "Sis sus, sis Divus, sum
caltha, et non tibi spiro." (Be you a
pig or a God, I am marjoram, and do
not breathe for you). It is not known
whether the line was originated or quoted
by Coleridge.

Non tu corpus eras sine pectore. Di tibi
formam,

Di tibi divitias dederunt, artemque fruendi.

—You were not made merely a body without
soul. The gods entrusted beauty to you and
wealth, and the capacity of enjoying it.

Horace. *Ep.*, Book 1, 4, 6.

Non usitata, nec tenui ferar

Penna.

—Not on an accustomed, nor yet on a feeble
wing shall I be borne.

Horace. *Odes*, Book 2, 20, 1.

Non ut diu vivamus curandum est, sed ut
satis.—We ought not to care for living a long
life, but for living a sufficient life. **Seneca**.

Non uti libet, sed uti licet, sic vivamus.—
Not as it pleases us, but as it is right for us,
so let us live. **Pr.**

Non verba sequi fidibus modulanda Latinis,
Sed veræ numerosque modosque ediscere
vitæ.—Not to seek out words modulated to
suit Latin lutes, but to learn thoroughly the
measure and poetry of a true life.

Horace. *Ep.*, Book 2, 2, 143.

Non versiones sed everisiones.—Not versions
but perversions.

St. Jerome (of the versions of Scripture
current in his day).

Non vincitur sed vincit qui cedit suis.—He
is not overcome but overcomes who yields to
his own friends. **Publius Syrus**.

Non vis esse iracundus? Ne sis curiosus.
Qui inquit quid in se dictum est, qui malignos
sermones, etiam si secreto habiti sint, eruit, se
ipse inquietat.—Do you wish not to be angry?
Do not be inquisitive. He who asks what has
been said about him, who digs out malicious
talk, even if it has been private, disturbs his
own peace. **Seneca**. *De Ira*, Book 3, 11.

Non zelus, sed charitas.—Not your good
words but your charity. **Medieval Pr.**

Nondum omnium dierum sol occidit.—The
sun of all the days has not yet set. **Pr.**

Nonnullis solet nobilitas generis parere igno-
bilitatem mentis.—In some greatness of birth
is apt to produce meanness of mind.

Gregory. *Dial.*

Nonumque prematur in annum.—Let it
(what you have written) be kept back until
the ninth year.

Horace. *De Arte Poetica*, 388.

Noris quam elegans formarum spectator
fieri?—Have you not heard what a choice
connoisseur in beauty I am become?

Terence. *Eumuchus*, iii. 15, 18.

Nos, animorum

Impulsu et cæca magna que cupidine ducti,
Conjugium petimus.

—We, led by the impulse of our minds and
by blind passion, desire marriage.

Juvenal. *Sat.* 10, 350.

Nos duo turba sumus.—We two (Deucalion
and Pyrrha, after the deluge) form a multi-
tude.

Ovid. *Metam.*, 1, 355.

Nos fragili vastum ligno sulcavimus æquor.
—We have ploughed the vast ocean in a fragile
bark.

Ovid. *Ep. ex Pont.*, 1, 14, 35.

Nos hæc novimus esse nihil.—We have
known these things to be nothing.

Martial.

Nos numerus sumus, et fruges consumere
nati.—We form a mere cipher, and were born
to consume the fruits of the earth.

Horace. *Ep.*, Book 1, 2, 27.

Nos patriæ fines et dulcia linquimus arva.—
We leave the boundaries of our native land
and our beloved fields.

Virgil. *Eclogues*, 1, 3.

Nos populo damus.—We give ourselves to the people; we go with the crowd.

Seneca. *Ep.* 99.*

Nosce tempus.—Know your time. Pr.

Noscitur a sociis.—He is known by his companions. Pr.

Nosse omnia hæc, salus est adolescentulis.—It is safety to young men to know all these things.

Terence. *Eunuchus*, v. 4, 18.

Nosse velint omnes, mercedem solvere nemo.—All wish to know, but no one to pay the fee.

Juvenal. *Sat.* 7, 157.

Nostra nos sine comparatione delectant; nunquam erit felix quem torquet felicior.—Our own things delight us if we do not make comparisons; he will never be a happy man whom it torments to see a happier. Seneca.

Nostra sine auxilio fugiunt bona. Carpite florem;

Qui, nisi carptus erit, turpiter ipse cadet.—Our good fortune flees from us of its own accord. Pluck the flower, which if not plucked will itself droop in wretchedness.

Ovid. *Ars Amat.*, Book 3, 79.

Nostri nosmet poenitet.—We despise what belongs to us.†

Terence. *Phormio*, i. 3, 20.

Noti magis quam nobiles sunt.—Known men are greater than mere noblemen.

Seneca. *De Ben.*, 3, 28.

Novi ego hoc sæculum, moribus quibus siet.—I have known this age, and what its customs are.

Plautus. *Trinummus*, ii. 2, 6.

Novi ego hominum mores.—I have known the manners of men.

Plautus. *Truculentus*, i. 2.

Novi ingenium mulierum; nolunt ubi velis; ubi nolis, capiunt ultro.—I have known the disposition of women: when you wish a thing they are unwilling; when you are not desirous of anything they want it all the more.

Terence. *Eunuchus*, iv. 7, 42.

Novos amicos dum pares, veteres cole.—When you are forming new friendships cultivate the old. Pr.

Novum et ad hanc diem non auditum.—A new and, until this day, unheard-of thing.

Cicero.

Novus homo.—A new man (one who has risen). Pr.

(Cicero: *Ep.*, 5, 18; Sallust: *Catilina*, 23, etc.)

Nox atra cavâ circumvolat umbrâ.—Black night flies round them with her hollow shade.

Virgil. *Æneid*, 2, 360.

Noxiæ poena par esto.—Let the punishment be equal with the offence.

Cicero. *De Legibus*, Book 3, 20.

Nudaque veritas.—And naked truth.

Horace. *Odes*, Book 1, 24.

Nudo detrahare vestimenta me jubes.—You command me to strip a naked person:

Plautus. *Asinaria*, i. 1, 78.

Nudum pactum.—A naked agreement (i.e. a bare promise; a contract without *quid pro quo*). Law.

Nugis addere pondus.—To lend weight to trifles.

Horace. *Ep.*, Book 1, 19, 42.

Nulla ætas ad perdiscendum est.—No age is given to learning thoroughly.

St. Ambrose.

Nulla autem reconciliare facilius benevolentiam multitudinis possunt ii, qui reipublicæ præsumt, quam abstinencia et continentia.—By nothing can those who are in authority over the commonwealth better conciliate the goodwill of the mob, than by abstinence and moderation. Cicero. *De Officiis*, Book 2, 22.

Nulla bona.—No effects; no goods. Law.

Nulla capitalior pestis quam voluptas corporis hominibus a natura data.—No more deadly pest has been given to men by nature, than sensual pleasure.

Cicero. *De Sen.*, 12, 39.

Nulla dies abeat quin linea ducta supersit.—Let no day pass without some line being left behind it.

Proverbial verse referring to the industry of the painter, Apelles.*

Nulla dies sine linea.—No day without a line.

Pr. Derived from the same.

Nulla discordia major quam quæ a religione fit.—There is no disagreement greater than one which proceeds from religion.

Montanus. *In Micah*.

Nulla est sincera voluptas; Sollicitique aliquid lætis intervenit.

—There is no unalloyed pleasure; some tinge of anxiety mingles with our joys.

Ovid. *Metam.*, Book 7, 453.

Nulla est tam facilis res, quin difficilis siet Quam invitus facias.

—There is nothing so easy but what seems to be difficult if you do it against your will.

Terence. *Heauton.*, iv. 6, 1.

Nulla falsa doctrina est, quæ non permisceat aliquid veritatis.—There is no false teaching which has not some admixture of truth. Pr.

Nulla fere causa est in qua non femina litem Moverit.—There is scarcely any action in which a woman has not been the cause of the quarrel.

Juvenal. *Sat.* 6, 242.

Nulla fides pietasque viris, qui castra sequuntur.—No faith and no honour is found in men who follow camps.

Lucanus. *Pharsalia*, 10, 406.

* See "Nunquam volui" (p. 605b).

† Montaigne (Book 3, ch. 5) translates this, "We count our existence as an offence." (Nous estimons à vice nostre estre.)

* See Pliny, 35, 10, 36; sec. 83.

† In a preface to Erasmus's *Colloquia* (ed. 1631) John Clarke substitutes "Qui præla sequuntur"—i.e. "men who follow (or correct) the [printing] press."

Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.
—No trust is to be placed in colleagues in
government, and every sort of authority will
be impatient of a partner.

Lucanus. *Pharsalia*, 1, 92.

Nulla meis sine te quæretur gloria rebus,
Seu pacem, seu bella geram: tibi maxima
rerum

Verborumque fides.

—Whether in peace or war, there shall be no
glory to my deeds without thee; in thee both
in deeds and words is placed my fullest confi-
dence.

Virgil. *Æneid*, 9, 278.

Nulla placere diu, vel vivere carmina possunt,
Quæ scribuntur aquæ potioribus.

—No verses can please long, or live, which are
written by water drinkers.

Horace. *Ep.*, Book 1, 19, 2.

Nulla potentia supra leges esse debet.—No
power ought to be above the laws.

Cicero. (See "*Pro Domo sua*," 17, 43.)

Nulla remedia tam faciunt dolorem quam
quæ sunt salutaria.—No remedies cause so
much pain as those which are efficacious.

Quoted by Francis Bacon in letter to Lord
Henry Howard.

Nulla res tantum ad dicendum* profuit
quantum scriptio.—Nothing is so helpful to
speaking as writing down [what one desires to
remember].

Cicero. *Brutus*, 24, 92.

Nulla reparabilis arte
Læsa pudicitia est.—By no art can chastity
be repaired when once injured.

Ovid. *Heroides*, 5, 103.

Nulla salus bello; pacem te poscimus
omnes.—There is no safety in war; we all
entreat thee for peace.

Virgil. *Æneid*, 11, 362.

Nulla scabies scabiosior superstitione.—No
itch is more infectious than superstition.

Jovian. *Pont. Ant. Dial.*

Nulla 'st voluptas navitis, Messenio,
Major, meo animo, quam quando ex alto pro-
cul
Terram conspiciunt.

—No pleasure that sailors have, Messenio,
is greater, to my mind, than when from the
sea they see the land afar.

Plautus. *Menachmi*, ii. 1, 1.

Nulla servitus turpior est quam voluntaria.
—No slavery is more disgraceful than volun-
tary slavery.

Seneca. *Ep.*, 47.

Nulla tam bona est fortuna, de qua nihil
possis queri.—There is no fortune so good that
you can find nothing to complain of in it.

Publius Syrus.

Nulla venenato littera mixta joco est.—And
not a letter of my writings is corrupted by a
malignant jest.

Ovid. *Trist.*, 2, 566.

* Sometimes misquoted "discendum," i.e. "learn-
ing" instead of "speaking."

Nulla vitæ pars vacare officio potest.—No
part of life can be free from duty.

Cicero. *De Off.*, Book 1, 2, 4.

Nulla sunt occultiores insidiae quam eæ quæ
latent in simulatione officii, aut in aliquo ne-
cessitudinis nomine.—There are no acts of
treachery more deeply concealed than those
which lie under the pretence of duty, or under
some profession of necessity.

Cicero. *In Verr.*, Book 1, 15, 39.

Nullam ætatem non decet religio.—There is
no age which religion does not become.

Erasmus. *Colloquia, Pietas Puerilis*.

Nullam habent personarum rationem.—
They have no regard for persons.

Cicero.

Nullam rem citiorem apud homines esse,
quam famam, reor.—I believe there is nothing
amongst mankind swifter than rumour.

Plautus. *Fragm.* From a play lost.

Nullaque mortales præter sua littora norant.
—And (when) mortals knew no shores beyond
their own.

Ovid. *Metam.*, 1, 96.

Nulli certa domus.—To none of us is there
any sure abode.

Virgil. *Æneid*, 6, 673.

Nulli desperandum, quam diu spirat.—No
one is to be despaired of as long as he breathes.
(While there is life there is hope.)

Erasmus. *Colloquia, Epicureus, fin.*

Nulli est homini perpetuum bonum.—No
man has blessings which last for ever.

Plautus. *Curculio*, Act i. 3, 33.

Nulli nocendum.—No one should be injured.

Phædrus. *Fab.*, Book 1, 26, 1

Nulli jactantius moerent quam qui maxime
lætantur.—None mourn more ostentatiously
than those who are rejoicing most.

Tacitus. *Annals*, Book 2, 77.

Nulli negabimus, nulli differemus justitiam.
—To no one will we deny justice, to no one
will we delay it.

Magna Charta.

Nulli non sua forma placet.—To no woman
is her own personal appearance displeasing.

Ovid. *Ars Amat.*, Book 1, 64.

Nulli secundus.—Second to none.

Livy, etc.

Nulli suis peccatis impediuntur quominus
alterius peccata demonstrare possint.—None
are prevented by their own faults from point-
ing out those of another.

Pr.

Nulli tam feri affectus ut non disciplina
perdormentur.—No inclinations are so fierce
that they may not be subdued by discipline.

Pr.

Nulli te facias nimis sodalem;
Gaudebis minus et minus dolebis.

—Make yourself a boon companion to no one;
you will have less pleasure, and less pain.

Martial. *Epig.*, Book 12, 34, 10.

Nulli ut displiceas, nullum invitare memento.*—That you may displease no one, take care to invite no one.

Pr. (*Erasmus, Colloquia, Poludaitia.*)

Nullis fraus tuta latebris.—Fraud is safe in no hiding place. **Camerarius.**

Nullius addictus jurare in verba magistri, Quo me cunque rapit tempestas, deferor hospes.

—Pledged to swear by the words of no particular master, I am brought, an unknown guest, whithersoever the tempest drives me.

Horace. Ep., Book 1, 1, 14.

Nullius boni sine socio iucunda possessio.—A pleasant possession is of no good without a comrade. **Seneca. Ep. 6.**

Nullum a labore me reclinat otium :

Urget diem nox, et dies noctem.

—No period of rest releases me from my labour ; night presses upon day and day upon night. **Horace. Epodon, 17, 25.**

Nullum anarchia majus est malum.—There is no evil greater than anarchy. **Pr.**

Nullum est jam dictum, quid non dictum sit prius.—There is no saying now which has not been said before.

Terence. Eunuchus, Prologue, 41.

Nullum est malum majus quam non posse ferre malum.—There is no greater evil than not to be able to bear what is evil. **Pr.**

Nullum est sine nomine saxum.—There is no stone without its name.

Lucanus. Pharsalia, 9, 973.

Nullum imperium tutum nisi benevolentia munitum.—No government is safe unless buttressed by goodwill.

Cornelius Nepos. Dion.

Nullum intra se manet vitium.—No vice remains complete within itself (*i.e.* one vice leads to another). **Seneca. Epist., 95.**

Nullum magnum ingenium sine mixtura dementiae fuit.—There was never any great genius without an admixture of madness (quoted by Seneca as a saying of Aristotle).

Seneca. De Tranquil. Animi, Book 1, 15.

Nullum magnum malum quod extremum est.—No evil is great which is the last.

Cornelius Nepos.

Nullum numen abest si sit Prudentia.—No divinity is absent if Prudence is present.

Proverb (founded on **Juvenal, Sat. 10, 365 ;** see " *Monstro* ").

Nullum quod tetigit non ornavit.—He touched nothing which he did not adorn.

Epitaph by Dr. Johnson on Goldsmith.

Nullum scelus rationem habet.—No crime is founded upon reason. **Livy. Book 28, 28.**

Nullum simile quatuor pedibus currit.—No simile (or resemblance) runs on all fours.

Proverb quoted in *Coke upon Littleton.*

Nullum sine auctoramento malum est.—There is no evil without its compensation.

Seneca. Epist., 69.

Nullum tam imprudens mendacium est ut teste careat.—There is no lie so reckless as to be unprovided with some voucher.

Pliny the Elder. 8, 22.

Nullum tempus occurrat regi.—No period of time runs against the king (*i.e.* against the rights of the crown). **Law.**

Nullus commodum capere potest de injuria sua propria.—No person can take advantage of wrong committed by himself. **Law.**

Nullus dolor est quem non longinquitas temporis minuat ac molliat.—There is no grief which length of time does not diminish and soften. **Cicero.***

Nullus tantus quaestus quam quod habes parcere.—There is no such gain as to be sparing with what you have. **Pr.**

Nullus unquam amator adeo 'st callide Facundus, quæ in rem sint suam ut possit loqui.

—There was never a lover so cleverly eloquent as to be able to say what was for his own interest. **Plautus. Mercator, Proh., 35.**

Num vobis tinniebant aures ?—Did not your ears tingle ? **Plautus.**

Nunc animis opus, Ænea, nunc pectore firmo.—Now, Æneas, there is need of valour, and of a stout heart. **Virgil. Æneid, 6, 261.**

Nunc aut nunquam.—Now or never. **Pr.**

Nunc dimittis servum tuum, Domine.—Now, O Lord, lettest thou thy servant depart.

Vulgate. St. Luke 2, 29.

Nunc est bibendum, nunc pede libero

Pulsanda tellus.

—Now is the time for drinking, and now with sportive foot to beat the earth.

Horace. Odes, Book 1, 37, 1.

Nunc frondent sylvæ, nunc formosissimus annus.—Now (in Spring) the woods are in leaf, now the year is in its greatest beauty.

Virgil. Eclogues, 3, 57.†

Nunc patimur longæ pacis mala ; sævior armis Luxuria incubuit, victumque ulciscitur orbem.—Now we suffer the ills of a long peace ; luxury more cruel than warfare has overshadowed us, and avenges a conquered world.

Juvenal. Sat. 6, 292.

Nunc prece, nunc dictis virtutem accendit amaris.—Now with entreaty, and now with bitter words, he inflames their valour.

Virgil. Æneid, 10, 368.

* A hexameter line, but apparently original and not a quotation.

* See *De Fin.*, Book I, 12, 40.

† See " *Formosissimus annus* " (p. 534a).

Nunc scio quid sit amor.—Now I know what love is.
Virgil. Eclogues, 8, 43.

Nunquam ad liquidum fama perducitur.—Report can never be brought to state things with precision.
Pr.

Nunquam aliud natura, aliud sapientia dicit.—Nature never says one thing, and wisdom another.
Juvenal. Sat. 14, 321.*

Nunquam erit alienis gravis, qui suis se concinnat levem.—He will never be dull to strangers who joins in sport with his own family.
Plautus. Trinummus, iii. 2, 58.

Nunquam est fidelis cum potente societas.—Companionship with a powerful person is never to be trusted.
Phædrus. Fab., Book 1, 5, 1.

Nunquam igitur satis laudari digne poterit philosophia, cui qui pareat, omne tempus ætatis sine molestia possit degere.—Never therefore can philosophy be worthily praised, for he who obeys her can pass every portion of his life free from trouble.
Cicero. De Senectute, 1.

Nunquam in vita fuit mihi melius.—Never in my life were things better with me.
Plautus.

Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, ætas, usus, semper aliquid apportet novi,
Aliquid moneat.

—Never had anyone so correct an estimate of life but that circumstances, time and experience ever bring him something new, and ever instruct him.
Terence. Adelphi, v. 4, 1.

Nunquam naturam mos vinceret; est enim ea semper invicta.—Never can custom conquer nature; for she is ever unconquered.
Cicero. Tusc. Quæst., 5, 27.

Nunquam nimis curare possunt suum parentem filia.—Daughters can never take too much care of their father.
Plautus.

Nunquam nimis dicitur, quod nunquam satis discitur.—That is never said too often which is never learnt sufficiently.
Seneca.

Nunquam periculum sine periculo vincitur.—A danger is never overcome without danger.
Publilius Syrus.

Nunquam potest non esse virtuti locus.—There can never be want of room for virtue.
Seneca.

Nunquam præponens se aliis; ita facillime Sine invidia invenias laudem, et amicos pares.—Never preferring himself to others; thus very readily you may find praise without envy, and friends to your taste.
Terence. Andria, i. 1, 38.

Nunquam se minus otiosum esse quam cum otiosus; nec minus solum quam cum solus esset.—That he was never less at leisure than

when at leisure; nor that he was ever less alone than when alone.*

Cicero. De Off., Book 3, 1. (Quoted by Cicero as a saying of Scipio Africanus.)

Nunquam sunt grati qui nocuere sales.—Witticisms which hurt are never welcome.
Pr.

Nunquam tu odio tuo me vinces.—You shall never vanquish me by your hatred.
Terence. Phormio, v. 6, 9.

Nunquam tuta fides.—Confidence is never safe. (Sometimes given: "Nusquam tuta fides."—Nowhere is confidence safe.)
Virgil. Æneid, 4, 373.

Nunquam vidi vultum minus nuptialem.—Never have I seen a less marriage-like face.
Erasmus. Gamos.

Nunquam volui populo placere.—I have never desired to please the people.
Seneca. Ep., 29.

Nunquid vitæ mimum commode peregisset?—Whether he had not well played his part in the comedy of life?

Augustus Cæsar's question on his deathbed.

Nuper idoneus.—Formerly fit.
Horace. Odes, 3, 26, 1.

Nusquam enim est, qui ubique est.—For he is nowhere who is everywhere.
Seneca. Ep., 2.

Nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est.—Never is there either work without reward, nor reward without work being expended.
Livy. Hist., 5, 4.

Nutrimmentum spiritus.—Food for the soul.
Inscription on Berlin State Library.

Nutrit pax Cererem, pacis amica Ceres.—Peace maintains Ceres, Ceres is the friend of peace.
Ovid. Fast., 1, 704.

Nutritur vento, vento restinguitur ignis;
Lenis alit flammam, grandior aura necat.—Fire is fed by the wind and put out by the wind; a gentle breeze gives life to the flames, a stronger destroys them.
Ovid. Remed. Am., 807.

O beata sanitas! te præsentem amœnum Ver floret gratiis; absque te nemo beatus.

—O blessed health! with thee the pleasant spring blooms in its beauty; without thee no one is happy.
Anon.

O beata solitudo! O sola beatitudo.—O blessed solitude! O sole blessedness.
Cornelius Muys (1503-1572), Solitudo (Antwerp, 1566). (See "Beata æternitas.")

O cæca nocentum Consilia! O semper timidum scelus! —O blind counsels of the guilty! O vice, ever cowardly!

Statius. Thebaidos, Book 2, 489.

* "The faultless proprieties of Nature."—*Milton: Doctrine and Discipline of Divorce. Pref.*

* See Byron, *Childe Harold, c. 3, st. 90* (p. 55a).

O cives, cives, quærenda pecunia primum ;
Virtus post nummos.

—O citizens, citizens, money is the foremost thing to seek ; cash first and virtue afterwards.

Horace. *Ep.*, Book 1, 1, 53.

O Corydon, Corydon, secretum divitis ullum
Esse putas ? Servi ut taceant, jumenta loquuntur,

Et canis, et postes, et marmora.

—O Corydon, Corydon, do you suppose that anything appertaining to a wealthy man can be kept secret ? If his servants should keep silence, his beasts of burden, his dog, his gates, and his marbles speak. **Juvenal.** *Sat.* 9, 102.

O curas hominum ! O quantum est in rebus inane !—O human cares ! Oh what emptiness there is in the affairs of men !

Persius. *Sat.* 1, 1.

O curvae in terris animæ et cælestium inanes !—O souls, bent down to earth, and void of heavenly things.

Persius. *Sat.* 2, 61.

O diem lætum, notandumque mihi candidissimo calculo.—O happy day, and one to be marked for me with the whitest of chalk.

Pliny the Younger. *Ep.*, Book 6, 11.

O dominus dives, non omni tempore vives ;
Fac bona dum vivis, post mortem vivere si vis.
—O rich lord, thou livest not for all time ; do good whilst thou livest if thou wishest to live after death.

Mediæval Inscription. *Tamworth Church.**

O faciles dare summa Deos, eademque tueri
Difficiles.

—Oh, how willing the Gods are in giving the highest blessings, and how unwilling in preserving them to us !

Lucanus. *Pharsalia*, Book 1, 506.

O fallacem hominum spem !—Oh, how deceitful is the hope of men !

Cicero.

O fama ingens, ingentior armis.—Great by report, greater in deeds.

Virgil. *Æneid*, 11, 124.

O famuli turpes, servum pecus !—O base servants, O servile herd !

Lucanus. *Pharsalia*, Book 6, 150.

O felix hominum genus

Si vestros animos amor, quo cælum regitur, regat !

—O happy race of men, if love, by which heaven is ruled, rule your minds.

Boethius. *De Consolatione*, Book 2, metre 8.

O formose puer, nimium ne crede colori.—O beautiful boy, do not trust too much to outward complexion.

Virgil. *Eclogues*, 2, 17.

O fortes, pejoraque passi

Mecum sæpe viri, nunc vino pellite curas ;
Cras ingens iterabimus æquor.

—O brave men, and sufferers often with me of

worse things, dispel now your cares in wine ;
to-morrow we will join you upon the vast sea.

Horace. *Odes*, Book 1, 7, 31.

O fortuna, viris invida fortibus,
Quam non æqua bonis præmia dividis !

—O fortune, ill-natured to men of capacity, how unequally for those who are good do you divide your rewards !

Seneca. *Herc. Furens*, ii. 524.

O fortunatam natam, me consule, Romam.
—O fortunate Rome, born when I was Consul (a line ridiculed for its presumption and its cacophony).

Cicero (quoted by **Juvenal**, *Sat.* 10, 122).

O fortunate adolescens, qui tuæ virtutis Homerum præconem invenieris.—O fortunate youth, who hast found a publisher of thy valour in Homer.

Alexander the Great at Achilles' tomb.
(*Traditional.*)

O fortunati mercatores ! gravis annis
Miles ait, multo jam fractus membra labore ;
Contra mercator, navim jactantibus austris,
Militia est potior.

—O happy merchants ! says the soldier heavy with years, and his limbs bent with much toil ; on the other hand the merchant, with his ship dashed about by the stormy winds, declares that military service is preferable to his lot.

Horace. *Sat.*, Book 1, 1, 4.

O fortunatos nimium, sua si bona norint,
Agricolæ !

—O how happy beyond measure would be the husbandmen if they knew their own good fortune.

Virgil. *Georgics*, 2, 468.

O gens

Infelix ! cui te exitio fortuna reservat ?

—O unhappy race ! For what destruction has fortune reserved you ?

Virgil. *Æneid*, 5, 624.

O hebetudo et duritia cordis humani, quod solum præsentia meditatur, et futura non magis prævidet !—Oh the dulness and hardness of the human heart which only considers present things, and does not look forward to futurity.

Thomas Kempis.

De Imit. Christi, Book 1, 23, 1.

O homines, ad servitutem paratos !—O men, made for slavery ! (A saying of Tiberius.)

Tacitus. *Annals*, Book 3, 65.

O hominis impudentem audaciam !—O the shameless audacity of man !

Terence. *Heautontimorumenos*, ii. 3, 72.

O imitatores, servum pecus !—O imitators, servile herd !

Horace. *Ep.*, Book 1, 19, 19.

O longum memoranda dies !—O day, long to be remembered !

Statius. *Sylvarum*, Book 1, 13.

O magna vis veritatis, quæ contra hominum ingenium, calliditatem, sollertiam, contraque fictas omnium insidias, facile se per se ipsam defendat !—O, mighty power of truth, which can easily defend itself by itself against the

* The second line (with "bene" for "bona") is prefixed to *The Relief* (Lambeth MS., No. 853), c. 1450.

skill, the craft, the ingenuity of men, and against all treacherous inventions!

Cicero. *Pro M. Coelio*, 26.

O major tandem, parcas, insane, minori!—
O greater madman, pray have mercy upon a lesser one!

Horace. *Sat.*, Book 2, 3, 326.

O matre pulchra filia pulchrior.—O more beautiful daughter of a beautiful mother.

Horace. *Odes*, Book 1, 16, 1.

O mihi præteritos referat si Jupiter annos!
—O that Jupiter would give back to me the years that are past!

Virgil. *Æneid*, 8, 560.

O mihi tum quam molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!

—O how peacefully then shall my bones rest,
if your reed shall make music of my loves!

Virgil. *Eclogues*, 10, 33.

O miseras hominum mentes!

O pectora cæca!

—Oh, how wretched are the minds of men,
how blind their hearts!

Lucretius. *De Rerum Nat.*, Book 2, 14.

O miseri, quorum gaudia crimen habent!—
O wretched men, whose joys are mixed with crime!

Pseudo-Gallus.

O munera nondum

Intellecta Deum.

—O gifts of the gods, not yet understood.

Lucanus. *Pharsalia*, Book 5, 525.

O nimium faciles! O toto pectore captæ!
—O too credulous people! O people utterly possessed!

Ovid. *Fast.*, Book 6, 509.

O nimium, nimiumque oblite tuorum!—
O too, too forgetful of your own kin.

Ovid. *Heroides*, 1, 41.

O noctes, cœnæque Deum!—O nights and banquets of the gods!

Horace. *Sat.*, Book 2, 6, 65.

O nomen dulce libertatis!—O sweet name of liberty!

Cicero. *In Verrem*, Book 5, 63, 162.

O passi graviores!—O ye who have suffered greater woes.

Virgil. *Æneid*, 1, 199.

O præclarum diem, cum ad illud divinum
animorum consilium cœtumque proficiscar,

cumque ex hac turba et colluvione discedam!
—O greatest of days, when I shall hasten to

that divine assembly and gathering of souls,
and when I shall depart from this crowd and

rabble of life! **Cicero.** *De Senectute*, 23, 85.

O pudor! O pietas!—Oh modesty! O piety!

Martial.

O qualis facies et quali digna tabella!—O what a face, and of what a picture would it be a worthy subject!

Juvenal. *Sat.* 10, 157. (*Spoken contemptuously.*)

O quam cito transit gloria mundi!—O how quickly passes away the glory of the world!

Thomas Kempis. *De Imit. Christi*, Book 1, 3, 6.

O quam contempta res est homo nisi supra humana se erexit.—O how contemptible a thing is man unless he can raise himself above what is human.

Seneca. *Nat. Quæst.*, Book 1, Pref.*

O quanta species cerebrum non habet!—
O that such an imposing appearance should have no brain!

Phædrus. *Fab.*, Book 1, 7, 2. (*Remark of the Fox on finding a tragic mask.*)

O, quid solutis est beatius curis!—Oh, what more blissful than cares set at rest!

Catullus. 31, 7.

O rabies miseranda ducis!—O wretched madness of the leader!

Lucanus. *Pharsalia*, Book 2, 546.

O rus, quando te aspiciam? quandoque licebit,

Nunc veterum libris, nunc somno et inertibus horis,

Ducere sollicitæ jucunda oblivia vitæ!

—O country, when shall I see thee? When will be allowed me to enjoy the sweet forgetfulness of life's anxieties, either with the books of the old writers, or with sleep and idle hours!

Horace. *Sat.*, Book 2, 6, 60.

O sacer, et magnus vatum labor! Omnia fato Eripis, et populis donas mortalibus ævum.

—O sacred and great achievement of the poets! You wrest all things from fate, and give lasting existence to mortal people.

Lucanus. *Pharsalia*, Book 9, 980.

O sancta simplicitas!—O holy simplicity.

John Huss. *At the stake*, 1415.

O, si sic omnia!—Oh, if all things were thus! or Oh, if all things had thus been done!

O, si tacuisses! philosophus mansisses.—
O, if you had been silent! you would have remained then a philosopher.

Founded on Boëthius. 2, 7.

O suavis anima, quale in te dicam bonum

Ante hac fuisse; tales cum sint reliquiæ!

—O sweet essence! How good, I should say, were your former contents, when the remains of them smell so delicious! (The Ass to the empty Wine-jar.)

Phædrus. *Fab.*, 3, 1, 5.

O tandem magnis pelagi defuncte periclis!

Sed terra graviores manent.

—O thou who hast at length escaped from the great dangers of the sea! Yet greater dangers remain for you by land.

Virgil. *Æneid*, 6, 84.

O tempora! O mores!—O times! O manners! **Cicero.** *In Catilinam*, Book 1, 1.

O vitæ philosophia dux! O virtutis indagatrix, expultrixque vitorum! Quid non modo nos, sed omnino vita hominum sine te esse potuisset? Tu urbes peperisti; tu dis-

sipatos homines in societatem vitæ convocasti.—O philosophy, life's guide! O searcher-out of virtue and expeller of vices! What could we and every age of men have been without thee? Thou hast produced cities; thou hast called men scattered about into the social enjoyment of life.

Cicero. *Tusc. Quæst.*, Book 5, 2, 5.

O vitam misero longam, felici brevem!—O how long life is to the wretched, how short to the fortunate.

Publius Syrus.

Obiter cantare.—To sing by the way.

Obiter dicta.—Remarks by the way.

Objurgari in calamitate gravius est quam calamitas.—To be rebuked in disaster is worse than the disaster.

Publius Syrus.

Oblatam occasionem tene.—Seize an opportunity when it is offered.

Cicero.

Obrepsit non intellecta senectus, Nec revocares potes, qui periere, dies.—Old age has crept upon us unperceived, nor can you call back the days that have passed.

Ausonius. *Epig.*, 13, 3.

Obruat illud male partum, male retentum, male gestum imperium.—May that ill-begotten, ill-retained, and ill-administered government fall to pieces.

Cicero. (?)

Obscuris vera involvens.—Entangling truth with obscurity.

Virgil. *Æneid*, 6, 100.

Obscurum per obscurius.—Something obscure (explained) by something more obscure.*

Pr.

Obsecro, tuum est? vetus credideram.—Really, is it yours? I had supposed it was something old.

Pr. Addressed to a plagiarist.

Obsequio vinces.—By deference you shall prevail.

Quoted by *Burton*, *Anat. Melan.*, 1621.

Obsequium amicos, veritas odium parit.—Deference to others obtains friends, truth brings hatred.

Terence. *Andria*, 1, 1, 41.

Observantior æqui

Fit populus, nec ferre vetat, cum viderit ipsum

Auctorem parere sibi.

—The people become more subservient to justice, nor do they refuse to obey, when they see the author of a law obeying it himself.

Claudian. *Cons. Honorii*, 4, 297.

Obstupui, steteruntque comæ, et vox faucibus hæsit.—I was astounded, my hair stood on end, and my voice stuck in my throat.

Virgil. *Æneid*, 2, 774, and 3, 48.

Obtrectatio et livor pronis auribus accipiuntur.—Detraction and spite are received with eager ears.

Tacitus. *Hist.*, Book 1, 1.

Occasionem cognosce.—Recognise your opportunity.*

Pr.

Occidissimus sum omnium qui vivunt.—Of all men living I am the most completely beaten down.

Plautus. *Casina*, iii. 5, 53.

Occidis sæpe rogando.—You slay me with frequent asking.

Horace. *Epodon*, 14, 5.

Occidit, occidit

Spes omnis, et fortuna nostri Nominis, Asdrubale interempto.

—It falls, all hope falls, and the fortune of our name, Asdrubal being killed.

Horace. *Odes*, Book 4, 4.

Occultare morbum funestum.—To hide disease is fatal.

Pr.

Occupet extremum scabies!—Plague seize the hindmost!

Horace. *De Arte Poetica*, 417.

Oceani fluctus me numerare jubes.—You bid me to number the waves of the ocean.

Martial. *Epig.*, Book 6, 34, 2.

Oculi, tanquam speculatores, altissimum locum obtinent.—The eyes, like sentinels, hold the highest place in the body.

Cicero. *De Nat. Decorum*, Book 2, 56.

Oculus dexter mihi salit.—My right eye is twitching (a sign of the approach of some person desired or expected).

Pr.

Oderint dum metuant.—Let them hate as long as they fear.

Cicero. *Pro Sextio*, 48, and *Philippic* 1, 14; **Seneca.** *De Ira*, Book 1, 16, and *De Clementia*, Book 1, 12, and Book 2, 2.

Odero, si potero: si non, invitum amabo.—If I can I will hate; if not I will unwillingly love.

Ovid. *Amorum*, Book 3, 11, 35.

Oderunt hilarem tristes, tristemque jocos, Sedatum celeres, agilem gravumque remissi.—The sad hate the merry man; the merry hate the sad man; the swift hate the slow; and the inactive hate the brisk and energetic.

Horace. *Ep.*, Book 1, 13, 89.

Oderunt peccare boni virtutis amore.—The good hate to sin through love of virtue.

Horace. *Ep.*, 1, 16, 52.

Odi ego aurum; multa multis sæpe suasit perperam.—I hate gold; it has persuaded many men in many matters to do evil.

Plautus. *Captivæ*, ii. 2, 78.

Odi et amo. Quare id faciam, fortasse requiris.

Nescio: sed fieri sentio, et excrucior.

—I hate and I love. Why do I do so, you perhaps ask. I cannot say; but I feel it to be so, and I am tormented accordingly.

Catullus. *Carmen*, 85.

* See "Nosce," p. 602a; also "Oblatam occasionem," p. 608a.

† Quoted by Cicero as an ancient saying; and denounced by Seneca as a vile, detestable, and deadly sentiment. It is from *Atreus*, a tragedy by Accius (B.C. 170-104).

* See *Burke*, *Impeachment of Warren Hastings*, May 5, 1789, p. 43a.

Odi memorem compotorem.—I hate a boon companion who has a memory.

*Translated from the Greek.**

Odi profanum vulgus et arceo.

Favete linguis.†

—I hate the uncultivated crowd and keep them at a distance. Favour me by your tongues (keeping silence).

Horace. *Odes*, Book 3, 1.

Odia in longum jaciens, quæ reconderet, auctaque promeret.—In planting hatreds of long duration in his mind, that he might store them up, and produce them grown by keeping.

Tacitus. *Annals*, I, 69.

Odia qui nimium timet,

Regnare nescit.

—He who fears odium over much, does not know how to rule.

Seneca. *Ædipus*, iii. 703.

Odimus accipitrem quia semper vivit in armis.—We hate the hawk because he always lives in arms.

Ovid. *Ars Amat.*, 2, 147.

Odiotas res sæpe, quas argumentis dilui non facile est, joco, risuque dissolvit.—He often disposes of disagreeable matters, which it is not easy to deal with by arguments, by means of joking and mirth.

Cicero. *De Oratore*, 2, 58.

Odium effugere est triumphare.—To escape hatred is to triumph.

Pr.

Odium theologicum.—Theological rancour.

Pr.

Odora canum vis.—The keen-scented power of dogs.

Virgil. *Æneid*, 4, 132.

Ohe!

Jam satis est.

—Ho there! there is now enough.

Horace, *Sat.*, Book 1, 5, 12; **Martial**, *Epig.*, Book 4, 91, 1; **Plautus**, etc.

Olet lucernam.—It smells of the lamp.

Pr.†

Oleum adde camino.—To add fuel to the fire. (Proverbial expression.)

Horace. *Sat.*, Book 2, 3, 321.

Oleum et operam peridi.—I have lost both my oil and my work (*i.e.* both time and trouble).

Plautus (*Pænulus*, i. 2, 120; and *Casina*, ii. 3, 33); **Cicero**, etc. (Proverbial expression.)

Olla male fervet.—The pot boils badly (*i.e.* things do not go favourably).

Pr. *Petronius*, 38, 13.

Ollæ amicitia.—Pot friendship; cupboard love.

Pr.

Omina sunt aliquid.—Omens are (*i.e.* mean) something.

Ovid. *Amorum*, Book 1, 12, 3.

* See page 474b.

† "Favete linguis" is an expression also found in Cicero, Ovid, etc.

† See pp. 452a and 474b.

Omissis jocis.—Joking set aside.

Pliny the Younger. *Ep.* 1, 21.

Omne actum ab agentis intentione judicandum.—Every deed is to be judged by the doer's intention.

Law.

Omne ævum curæ; cunctis sua displicet ætas.—Cares possess every age; their own age is distasteful to all.

Ausonius.

Omne animal seipsum diligere.—Every animal loves itself.

Cicero. *De Finibus*, Book 5, 10.

Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur.

—Every vice of the mind possesses so much more glaring guilt according to the rank of the person who offends.*

Juvenal. *Sat.* 8, 140.

Omne corpus mutabile est; . . . ita efficitur ut omne corpus mortale sit.—All bodies are subject to change; so it comes to pass that each body is mortal.

Cicero. *De Nat. Deorum*, Book 3, 12.

Omne crimen ebrietas et incendit, et detegit.—Drunkenness both aggravates every crime and makes it more clearly a crime.

Coke on Littleton. *Inst.*, Book 3, Sec. 405.

Omne ignotum pro magnifico est.—Everything which is unknown is taken for magnificent.

Tacitus. *Agricola*, 29.

Omne malum nascens facile opprimitur: inveteratum fit plerumque robustius.—Every evil thing is easily stifled at its birth; allowed to become old it generally becomes too powerful.

Cicero. *Philippics*, Bk. 5, 11.

Omne nimium vertitur in vitium.—All excess turns into vice.

Pr.

Omne pulchrum amabile.—Everything beautiful is lovable.

Pr.

Omne rarum carum, vilescit quotidianum.—All that is rare is dear, that which is everyday is cheap.

Pr.

Omne solum forti patria est.—To a brave man every land is a native land.

Ovid. *Fast.*, 1, 493.

Omne tulit punctum qui miscuit utile dulci, Lectorum delectando, pariterque monendo.—He obtains universal approval who has mingled what is useful with what is pleasant, by delighting and at the same time admonishing the reader.

Horace. *De Arte Poetica*, 343.

Omne vitium in proclivi est.—Every vice is downward in tendency.

Pr.†

Omne vovemus

Hoc tibi; ne tanto careat mihi nomine charta.

—I dedicate all this to you, that my book may not be without so great a name (as yours).

Tibullus. *Book 4*, 1, 26.

* See "Quanto splendoris," p. 630b.

† "Non proum iter est ad vitia, sed præceps." (The road to vices is not only smooth, but steep.)—**Seneca**, *Ep.* 97.

Omnes amicos habere operosum est; satis est inimicos non habere.—It is a difficult task to have all men for your friends; it is sufficient not to have enemies. **Seneca.**

Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.—All the arts appertaining to man have a certain common bond, and are as it were connected by a sort of relationship.

Cicero. Pro Archia, 1.

Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua, in ea civitate quæ libertate usa est.—For all men are esteemed and declared tyrants who secure permanent power in a State which has enjoyed liberty.

Cornelius Nepos.

Omnes composui.—I have settled them all (in their funeral urns).

Horace. Sat., Book 1, 9, 28.

Omnes, cum secundæ res sunt maximæ, tum maxime

Meditari secum oportet, quo pacto adversam ærumnam ferant.

—All men, when prosperity is at its height, ought then chiefly to consider within themselves in what way they shall endure disaster.*

Terence. Phormio, i, 5, 11.

Omnes eodem cogimur; omnium

Versatur urna serius occlus

Sors exitura, et nos in æternum

Exsilium impositura cymbæ.

—We are all compelled by the same force; the lot is cast into the urn, sooner or later to be drawn forth, to send us to the boat of Charon for our eternal exile.

Horace. Odes, Book 2, 3, 25.

Omnes hi metuunt versus, odere poetas.—All these fear verses and hate poets.

Horace. Sat., Book 1, 4, 33.

Omnes homines, qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordia vacuos esse decet.—It becomes all men who are engaged in settling difficult questions to be devoid of hatred, of friendship, of anger, and of soft-heartedness.

Sallust. Catilina, 51, 1. (From Cæsar's Oration.)

Omnes in malorum mari navigamus.—We are all embarked on a sea of troubles.

Pr.

Omnes pari sorte nascimur, sola virtute distinguimur.—We are all born equal, and are distinguished alone by virtue.

Pr.

Omnes, quibus res sunt minui secundæ, magi sunt, nescio quo modo
Suspiciosi: ad contumeliam omnia accipiunt magis:

Propter suam impotentiam se semper credunt negligi.

—All men in less prosperous circumstances are by some means, I know not how, sus-

* In die bonorum non sis immemor malorum.—In the day of good things be not unmindful of things evil.—**Vulgate: Ecclesiasticus 11, 27.**

picious: they take all things more readily as of the nature of an insult; and believe that they are always being neglected on account of their helplessness.

Terence. Adelphi, iv, 3, 14.

Omnes sapientes decet conferre et fabulari.—It becomes all wise men to confer and hold converse.

Plautus. Rudens, ii, 3, 8.

Omnes sibi malle melius esse, quam alteri.—We all wish things to go better with ourselves than with someone else.

Terence. Andria, ii, 5, 16.

Omnes una manet nox,

Et calcanda semel via leti.

—One night is awaiting us all, and the way of death must be trodden once.

Horace. Odes, Book 1, 28, 15.

Omni ætati mors est communis.—Death is common to every age.

Cicero.

Omni autem in re consensio omnium gentium lex naturæ putanda est.—But in every matter the consensus of opinion among all nations is to be regarded as the law of nature.

Cicero. Tusc. Quæst., i, 13, 30.*

Omni malo punico inest granum putre.—In every pomegranate there is a rotten pip.

Pr.

Omnia appetunt bonum.—All things seek after [their own] good.

Pr. Quoted, Anat. Melan., 1621.

Omnia autem probate: quod bonum est tenete.—But prove all things: hold that which is good.

Vulgate. 1 Thess. 5, 21.

Omnia bene, sine pœna, tempus est ludendi, Absque mora venit hora libros deponendi.

—All things have been done well, there is no punishment to be suffered, the time for play is come, and the hour for putting away our books has come undelayed.

Old School Rhyme.

Omnia bonos viros decent.—All things are becoming to good men.

Pr.

Omnia Castor emis, sic fiet ut omnia vendas.—You buy all things, Castor, so it will come to pass that you will have to sell all things.

Martial. Epig., Book 7, 97.

Omnia conando docilis sollertia vicit.—Ready cleverness has overcome all things by determination.

Manilius. 1, 95.

Omnia desuper.—All things are from above.

Pr.

Omnia ejusdem farinæ.—All things are of the same meal (or material).

Pr.

Omnia enim vitia in aperto leviora sunt: morbi quoque.—For all vices are less serious when they are open; and so too with diseases.

Seneca. Epist., 56.

* See "Quod naturalis" p. 640b.

Omnia fert ætas, animum quoque.—Age carries all things away, even the mind.

Virgil. *Eclogues*, 9, 51.

Omnia fert ætas secum, aufert omnia secum ; Omnia tempus habent, omnia tempus habet.—Age brings all things with it, and takes all things away with it ; all things have time, and time has all things.

Anon. (See preceding quotation.)

Omnia fui et nihil expedit.—I have been all things and it has availed nothing.

Saying of the Emperor Severus as recorded in *Hist. August.*, 10, 18.

Quum sit turpe magis nostris nescire Latine. (The second line is believed to be a spurious interpolation).—All things have to be in Greek, when it should be rather disgraceful to us (Romans) to be ignorant of Latin.

Juvenal. *Sat.* 6, 187.

Omnia idem pulvis.—All things are dust alike.

Pr.

Omnia inconsulti impetus cœpta, initiis valida, spatio languescunt.—All undertakings of ill-considered impulse, though strong in their beginnings, languish with time.

Tacitus. *Hist.*, Book 3, 58.

Omnia jam fient, fieri quæ posse negabam ; Et nihil est de quo non sit habenda fides.—All things will now be accomplished which I used to deny were possible ; and there is nothing concerning which we may not feel confidence.

Ovid. *Trist.*, 1, 8, 7.

Omnia mala exempla ex bonis initiis orta sunt.—All bad examples of anything came originally from good beginnings.

Sallust. *Catiline*, 51.*

Omnia mea porto mecum.—I carry all my possessions with me.

Cicero. *Paradoxa*, 1, 2. (Quoted as a saying of Bias.)†

Omnia munda mundis.—To the pure all things are pure.

Vulgate. *Titus* 1, 15.

Omnia mutantur, nihil interit.—All things change, nothing perishes.

Ovid. *Metam.*, 15, 165.

Omnia mutantur, nos et mutamur in illis.—All things change, and we change in them.‡

Attributed to Nicholas Borbonius, French Latinist (c. 1540).

Omnia non pariter rerum sunt omnibus apta.—All things are not equally suitable to all men.

Propertius. *Book* 3, 9, 7.

Omnia orta occidunt.—All things risen will fall.

Sallust. *Jugurtha*, 2.

* From Sallust's version of the oration of Caius Cæsar.

† Valerius Maximus (Book 7, 2, Ext., 3) gives the saying: "Bona mea mecum porto" (I carry my goods with me). Seneca (Ep. 9) states that "Omnia bona mea mecum sunt" was the answer of Stilpo, the Greek philosopher, to Demetrius Polioctertes.

‡ See "Tempora mutantur," p. 669b note.

Omnia patefacienda, ut ne quid omnino, quod venditor norit, emptor ignoret.—All things should be laid bare, so that the buyer may not be in any way ignorant of any thing which the seller knows.

Cicero. *De Officiis*, Book 3, 12, 51.

Omnia perdidimus, tantummodo vita relicta est.—We have lost all, yet life is still left.

Ovid. *Ep. ex Pont.*, 4, 16, 49.

Omnia perversas possunt corrumpere mentes.—All things can corrupt perverted minds.

Ovid. *Trist.*, 2, 301.

Omnia præcepi, atque animo mecum ante peregi.—I have anticipated all things, and have transacted them all beforehand in my mind.

Virgil. *Æneid*, 6, 105.

Omnia præclara rara.—All things which excel are rare.

Cicero.

Omnia præsumuntur legitime facta, donec probetur in contrarium.—All things are presumed to be done in legal form, until it is proved to the contrary.

Coke.

Omnia præsumuntur rite et solenniter esse acta.—All things are presumed to have been done with due observance and custom.

Law.

Omnia prius experiri verbis, quam armis, sapientem decet.—It becomes a wise man to try everything that he can do by words, before having resort to arms.

Terence. *Eunuchus*, iv. 7, 19.

Omnia profecto, cum se a cælestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet.—When a man, from the contemplation of heavenly things, brings himself to consider things human, he will certainly speak and feel everything in a higher and nobler manner.

Cicero. *Orator*, 34, 119.

Omnia quæ nunc vetustissima creduntur, nova fuere . . . et quod hodie exemplis tuemur, inter exempla erit.—All things which are now regarded as of great antiquity were once new, and that which we maintain to-day by precedents will be among the precedents.

Tacitus. *Annals*, Book 11, 24.

Omnia, quæ secundum naturam fiunt, sunt habenda in bonis.—All things which are done according to nature are to be accounted for good.

Cicero. *De Senect.*, ch. 19.

Omnia quæ sensu voluntur vota diurno Pectore sopito reddit amica quies.

—Friendly repose brings back to the slumbering breast all the wishes which are circling in our mind throughout the day.

Claudian. *In Sext., Cons. Hon. Aug.*, Pref., 1.

Omnia risus, omnia pulvis, et omnia nil sunt.—All things are a mockery, all things are dust, and all things are nothing.

Pr.

Omnia Romæ

Cum pretio.

—All things at Rome have their price.

Juvenal. *Sat.* 3, 183.

Omnia serviliter pro dominatione.—Everything servilely for the sake of power.

Tacitus. *Hist. Book 1, 36.*

Omnia si perdas, famam servare memento,

Qua semel amissa, postea nullus eris.

—Though you lose all things, remember to preserve your good name, which, once lost, you will be as if you did not exist. **Anon.**

Omnia sunt misera in bellis civilibus.—All things are wretched in civil wars.

Cicero. *Epist., Book 4, 9.*

Omnia subjecti sub pedibus ejus, oves et boves.—Thou hast put all things under his feet, sheep and oxen.* **Vulgate.** *Ps. 8, 7.*

Omnia sunt hominum tenui pendencia filo ;

Et subito casu, quæ valere, ruunt.

—All the affairs of men are hanging by a slender thread ; and those which have become of worth, fall with a sudden crash.

Ovid. *Ep. ex Pont., 4, 3, 35.*

Omnia sunt ingrata : nihil fecisse benigne est.—All things are ungrateful ; it is nothing to have conferred a favour.

Catullus. *Carmen, 7, 3.*

Omnia tuta timens.—Fearing all things which are safe.

Virgil. *Æneid, 4, 298.*

Omnia venalia Romæ.—All things are saleable at Rome.

Sallust. *Jugurtha, 8.*

Omnia vincit amor, nos et cedamus amori.—Love conquers all, and let us too yield to love.

Virgil. *Eclogues, 10, 69.*

Omnibus bonis expedit rempublicam esse salvam.—It is to the interest of all good men that the commonwealth should be safe.

Cicero. *Philippics, 13, 8, 16.*

Omnibus hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animum cantare rogati, Injussi nunquam desistant.

—There is this vice in all singers, that when asked among friends they can never bring their minds to sing, but when unbidden they will never leave off.

Horace. *Sat., Book 1, 3, 1.*

Omnibus hostes

Reddite nos populis, civile avertite bellum.

—Let us be enemies to every people, but keep from us civil war.

Lucanus. *Pharsalia, Book 2, 52.*

Omnibus idem.—To all men the same.

Virgil. *Æneid, 10, 112.*

Omnibus in terris, quæ sunt a Gadibus usque Auroram et Gangem, pauci cognoscere possunt Vera bona atque illis multum diversa, remota Erroris nebula.

—In all lands which extend from Gades (Cadiz) to the far east and the Ganges, few are able to distinguish, by setting aside the clouds of error, true good from what is widely different from it.

Juvenal. *Sat. 10, 1.*

* These words, with the omission of " ejus," are the motto of the Company of Butchers, London.

Omnibus modis, qui pauperes sunt homines, miseri vivunt,

Præsertim quibus nec quæstus est, nec didicere artem ullam.

—Those who are poor live wretchedly in every way, and especially those who have no means of getting a living, and who have learnt no kind of handicraft.

Plautus. *Rudens, ii. 1, 1.*

Omnibus nobis ut res dant sese, ita magni atque humiles sumus.—As matters turn out for us, so are we all either elated or cast down.

Terence. *Hecyra, ii. 3, 20.*

Omnibus una quies operum, labor omnibus idem.—There is the same rest to all from their work, and to all there is the same amount of labour.

Virgil. *Georgics, 4, 184.*

Omnino (ut mihi quidem videtur) studiorum omnium satietas, vitæ facit satietatem.—For indeed, as it seems to me, the loathing of all pursuits is simply and solely the cause of the loathing of life.

Cicero. *De Senectute, 20.*

Omnis ars imitatio est naturæ.—Every art is an imitation of nature.

Seneca. *Ep., 65.*

Omnis commoditas sua fert incommoda secum.—Every advantage brings its disadvantages with it.

Pr. *(Hexameter).*

Omnis definitio periculosa est.—Every definition is dangerous.

Pr. *Quoted by Emerson.*

Omnis dolor aut est vehemens, aut levis ; si levis, facile fertur ; si vehemens, certe brevis futurus est.—All pain is either great or slight. If slight it is easily borne ; if great it will certainly be of short duration.

Cicero (adapted). *(See De Fin., Book 1, 12, 40.)*

Omnis enim res,

Virtus, fama, decus, divina humanaque, pulchris

Divitiis parent ; quas qui construxerit ille

Clarus erit, fortis, justus.

—Everything indeed, virtue, fame, and honour, human or divine, all are subject to beautiful wealth ; and he who has amassed this will be distinguished, brave, upright.

Horace. *Sat. 2, 3, 94.*

Omnis fama a domesticis emanat auctoribus.—All report of us emanates from our servants (lit. from our familiars).

Cicero (adapted). *De Petitione Consulatus, 6.*

Omnis feret omnia tellus.—Every land shall produce all things that it requires (an imaginary and impossible condition of plenty).

Virgil. *Eclogues, 4, 39.*

Omnis homo mendax.—Every man is a liar.

Vulgate. *Ps. 116, 11.*

Omnis poena corporalis, quamvis minima, major est omni poena pecuniaria, quamvis maxima.—Every bodily punishment, even the slightest, is greater than a monetary punishment, even the heaviest.

Law.

Omnis sors ferendo superanda est.—Every lot is to be overcome by endurance. **Pr.**

Omnis stultitia laborat fastidio sui.—All folly is oppressed by a loathing of itself. **Seneca. Ep. 9, fin.**

Omnium artium domina [eloquentia].—[Eloquence] the mistress of all the arts.

Tacitus. Dialogus de Oratoribus, 32.

Omnium autem rerum, ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil homine, nihil libero dignius.—Of all things from which any gain is obtained there is nothing better than agriculture, nothing more productive, nothing sweeter, nothing more worthy of a man, or of one who is free.

Cicero. De Officiis, Book 1, 42.

Omnium enim rerum principia parva sunt.—For the beginnings of all things are small.

Cicero. De Finibus, 5, 21, 58.

Omnium enim rerum voluptas, apud imperitos, ipso quo fugare debet periculo, crescit.—The pleasure of all things, amongst the uninstructed, increases with the very danger which should repel.

Seneca. De Beneficiis, Book 7, 9.

Omnium horarum homo.—A man of all hours (*i.e.* ready for anything).

Pr. (Quintilian. Book 6, 3.)

Omnium pestium pestilentissima est superstitio.—Of all pests the most pestilent is superstition. **Pr.***

Omnium rerum, heus, vicissitudo est!—Mark this, that there is change in all things.

Terence. Eunuchus, 2, 2, 45.

Omnium rerum quarum usus est, potest esse abusus, virtute sola excepta.—All things which have a use are capable of abuse, virtue alone excepted. **Law.**

Omniumque quæ diceret, atque ageret, arte quadam ostentator.—One who paraded with a certain amount of art all that he said or did. **Tacitus. Hist., Book 2, 80.**

Onus probandi.—The burden of proving. **Law.**

Onus segni impone asello.—Place the burden on the slow-paced ass. **Pr.**

Opera nequidquam perit.—The work perishes fruitlessly.

Phædrus. Fab., Book 2, 5, 24.

Operæ pretium est (*or* videtur).—It is worth while (*or* seems worth while). **Lit., There is a reward for what is done. Cicero, etc.**

Operosa parvus Carmina fingo.

—A small man, I fashion laborious songs. **Horace. Odes, Book 4, 2, 31.**

Operose nihil agunt.—They laboriously do nothing. **Seneca. De Brev. Vitæ, Book 1, 13.**

* See "Nulla scabies," p. 603a.

Opes regum, corda subditorum.—The riches of kings are the hearts of their subjects. **Pr.**

Opiferque per orbem Dicor.

—I am known over the world as renderer of help.

Ovid. Metam., 1, 521. (Said of Apollo.)

Opinio veritate major.—Supposition is greater than truth.

Quoted by Bacon: Letter to Lord Essex, 1596.

Opinionum enim commenta delet dies, naturæ judicia confirmat.—Time wipes out the fancies of imagination, and strengthens the judgments of nature.

Cicero. De Nat. Deor., Book 2, 2, 5.

Oporet testudinis carnes aut edere aut non edere.—You must either eat the flesh of the turtle or not eat it.

This proverb, signifying that a thing must be done thoroughly or not at all, is derived from the idea that the flesh of turtle, indigestible in small quantities, was wholesome if freely partaken of.

Oppida tota canem venerantur, nemo Dianam.—Whole towns worship the dog, but no one worships Diana (*i.e.* Chastity).

Juvenal. Sat. 15, 8.

Opprobrium medicorum.—The reproach of physicians (diseases said to be incurable). **Pr.**

Optandum est ut ii, qui præsunt reipublicæ, legum similes sint, quæ ad puniendum non iracundia, sed æquitate ducuntur.—It were to be wished that those who are at the head of the commonwealth were like the laws, which are moved to punish, not by anger, but by justice. **Cicero. De Officiis, 1, 25, 89.**

Optat ephippia bos piger, optat arare caballus.—The fat ox desires the trappings of the horse; the horse desires to plough.

Horace. Ep., Book 1, 14, 43.

Optima quæque dies miseris mortalibus ævi Prima fugit; subeunt morbi, tristisque senectus;

Et labor et duræ rapit inclementia mortis.

—The best day of life flies quickest to unhappy mortals; diseases and sad old age creep on us; and labour and the rigour of cruel death seize our bodies. **Virgil. Georgics, 3, 66.**

Optimi consilarii mortui.—The dead are the best advisers.* **Referring to books**

Optimum elige; suave et facile illud faciet consuetudo.—Choose what is best; custom will make it agreeable and easy.

Pythagoras, (Latinised by Fr. Bacon.)

Optimum est aliena frui insania.—It is a very good thing to profit by the wrong-headedness of others. **Cato.**

* Bacon paraphrases the saying, "Books will speak plain when counsellors blanch."

Optimus atque
Interpres legum sanctissimus.
—The best and most blameless interpreter
of the laws. **Juvenal. Sat. 4, 78.**

Opum furia cupidō.—The mad lust for
wealth. **Ovid. Fast., Book 1, 211.**

Opus opificem probat.—The work proves
the workman. **Pr.**

Ora et labora.—Pray and work. **Pr.**

Orandum est, ut sit mens sana in corpore
sano.—A sound mind in a sound body is a
thing to be prayed for. **Juvenal. Sat. 10, 356.**

Orate pro nobis.—Pray for us.
Vulgate. 2 Thess. 3, 1.

Orationis summa virtus est perspicuitas.—
Perspicuity is the chief virtue of a speech.
Quintilian (adapted). (See "Perspicuitas.")

Orator improbus leges subvertit.—An
unprincipled orator subverts the laws. **Pr.**

Orci habet galeam.—He has the helmet of
Orcus (*i.e.* of Pluto, whose helmet rendered the
wearer invisible). **Pr.**

Ordine gentis
Mores, et studia, et populos, et prœlia dicam.—
In due order I will tell the manners, the
pursuits, the peoples, and the battles of the
race. **Virgil. Georgics, Book 4, 4.**

Ore rotundo.—With a good delivery (*lit.*,
with round mouth).
Horace. De Arte Poetica, 323.

Ore tenus.—From the mouth only; oral
evidence. **Law.**

Os dignum æterno nitidum quod fulgeat auro,
Si mallet laudare Deum; cui sordida monstra
Prætulit, et liquidam temeravit crimine
vocem.

—A splendid countenance worthy to shine in
lasting gold, if he had preferred to praise our
God; to whom he preferred base monsters,
and defiled his fluent voice with sin.

**Prudentius (referring to the anti-Christian
utterances of Quintus Aurelius Sym-
machus—A.D. 345 ?—410).**

Os hebes est, positæque movent fastidia
mensæ :

Et queror, invisi cum venit hora cibi.
—My appetite is dulled; the tables when set
out move my disgust; and I complain when
the hour comes for hated food.

Ovid. Fast., Book 1, 10, 7.

Os homini sublime dedit, cœlumque tueri.—
He (the Deity) gave to man a countenance
exalted, and made him to contemplate the
heavens. **Ovid. Metam., Book 1, 85.**

Os, orare, vale, communicio, mensa negatur.—
Speech, prayer, greeting, intercourse, food
are denied.

*Metrical version of sentence of excommuni-
cation.*

Oscitante uno deinde oscitat et alter.—
When one yawns another yawns after him.

Mediæval.

Osculum pacis.—The kiss of peace (formerly
part of the celebration of the mass).

Ossa quietæ, precor, tuta requiescite in urna;
Et sit humus cineri non onerosa tuo.

—May your bones rest gently, I pray, in
their secure urn; and may the ground not
be heavy upon your ashes.

Ovid. Amorum, Book 3, 9, 67.

Otia corpus alunt, animus quoque pascitur
illis;

Immodicus contra carpit utrumque labor.
—Leisure nourishes the body, and the mind
also is fed thereby; on the other hand,
immoderate labour exhausts both.

Ovid. Ep. ex Pont., 1, 4, 21.

Otia si tollas, periire Cupidinis arcus.—
Remove idleness, and Cupid's artillery
perishes. **Ovid. Rem. Amoris, 139.**

Otio qui nescit uti, plus negoti habet,
Quam cum est negotium in negotio.

—He who does not know how to employ
leisure, makes more of a business of it than
there is business in business itself.

**Ennius (adapted). Quoted by Aulus
Gellius, Book 19, 10.**

Otiosa sedulitas.—Idle industry. (*See
Horace, Ep., 1, 7, 8.*)

Otiosus nullus adstitit Deus.—No deity
stands by the idle.

Otiosus animus nescit quid volet.—The
idle mind knows not what it wants.

**Ennius (adapted). Iphigenia, chorus.
(From Aulus Gellius, Book 19, 10.)**

Otium cum dignitate.—Ease (or leisure)
with dignity.

**Cicero. (In the form "Cum dignitate
otium".) Pro P. Sexto, 45, 98.***

Otium naufragium castitatis.—Idleness is
the shipwreck of chastity. **Pr.**

Otium sine literis mors est, et hominis vivi
sepultura.—Leisure without books is death,
and burial of a man alive.

Seneca. Ep., 82.

Otium umbratile.—Retired leisure (*lit.*,
leisure in the shade). **Pr.**

Ovem lupo committi.—You have entrusted
the sheep to the wolf.

Pr. (Terence. Eunuchus, 5, 1, 16.)

Pabulum Acherontis.—Food of Acheron
(*i.e.* of the grave; spoken of one fit to die).

Plautus. Casina, Act ii. 1, 11.

Pabulum animi.—The food of the mind
(knowledge). **Pr.**

Pace tanti viri.—With the leave of so great
a man. **Pr.**

* "Otium cum dignitate." Described by Cicero as
the most excellent and supremely desirable object to
all sane and good and fortunate men. In his Epistle
to Lentulus (*ad fin.*) Cicero again refers to "cum
dignitate otium" as a possession which he has often
spoken of as the due of all engaged in the administra-
tion of the Republic.

Pacem hominibus habe, bellum cum vitiis.—
Have peace with men, war with their vices.
Pr.

Pacta conventa.—Conditions agreed upon.
Pr.

Pactum non pactum est; non pactum pactum est; quod vobis lubet.—A bargain is not a bargain; and that which was no bargain becomes one; whichever suits you best.

Plautus. Aulularia, Act ii. 1, 82.

Palam mutire plebeio piaculum* est.—To mutter about anything openly is as bad as a crime in a plebeian.

Phædrus. Fab., Book 4, 25, 34. (Quoted from an older poet.)

Palinodiam canere.—To recant.

Macrobius. Sat. 7, 5.

Pallentes procul hinc abite curæ.—Begone far hence, ye cares which make us pale.

Martial. Epig., Book 11, 7, 6.

Pallentesque habitant Morbi, tristisque Senectus,
Et Metus et malesuada Fames, et turpis Egestas.

—Pale Disease dwells there, and sad Old Age, and Fear, and Famine persuading to evil, and hateful Want.

Virgil. Æneid, 6, 275.

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres.

—Pale death knocks with impartial foot at the cottages of the poor and at the towers of kings.

Horace. Odes, Book 1, 4, 13.

Palma non sine pulvere.—The prize not without dust (*i.e.* effort).
Pr.

Palmam qui meruit ferat.—Let him bear the palm who has deserved it.
Pr.

Par bene comparatum.—A pair well matched.
Pr.

Par negotiis neque supra erat.—He was equal to his business but not beyond it.

Tacitus. Annals, Book 6, 39.

Par nobile fratrum.—A noble pair of brothers.
Horace. Sat. 2, 3, 243.

Parasiticam coenam quærit.—He seeks the banquet of a parasite; he cadges for a dinner.
Pr.

Parce, precor, precor.—Spare me, I pray, spare me.
Horace. Odes, Book 4, 1, 2.

Parce puer, stimulis, et fortius utere loris.—Spare the spurs, boy, and hold the reins more firmly.
Ovid. Metam., 2, 127.

Parcendum est animo miserabile vulnus habenti.—We must make allowances for the mind which has received a grievous wound.

Ovid. Ep. ex Pont., 1, 5, 23.

Parcere personis, dicere de vitiis.—To spare the persons, but to publish the crimes.

Martial. Epig., Book 10, 33, 10.

Parcit

Cognatis maculis similis fera.

—The wild beast of the same species spares those of kindred spots.

Juvenal. Sat. 15, 159.

Parcite paucorum diffundere crimen in omnes.—Forbear to distribute amongst all women the guilt of a few.

Ovid. Ars Amat., Book 3, 9.

Parcus Deorum cultor, et infrequens, Insanientis dum sapientiæ

Consultus erro; nunc retrorsum

Vela dare, atque iterare cursus

Cogor relictos.

—A sparing and infrequent worshipper, whilst I stray learned in raving philosophy; I am now compelled to sail back again, and to journey once more on the course which I had abandoned.

Horace. Odes, Book 1, 34, 1.

Parens patriæ.—Parent of his country. (*See "Pater patriæ."*)
Pliny. Book 7.

Parens rerum.—The parent of things.

Lucanus. Pharsalia, Book 2, 7.

Pares autem cum paribus, veteri proverbio, facillime congregantur.—For like associates most easily with like, according to the ancient proverb.

Cicero. De Senectute, 3.

Pari passu.—With equal step (*i.e.* proceeding side by side at the same pace).

Pari sorte scelus et sceleris voluntas.—Crime and intention of crime are equal in their nature.
Law.

Paribus sententiis reus absolvitur.—The accused is acquitted where the opinions are equally divided.
Coke.

Paritur pax bello.—Peace is produced by war.
Cornelius Nepos.

Parliamentum inductorum.—The Parliament of the unlearned (*i.e.* of 6 Henry IV., from which all lawyers were excluded).

Pars hominum vitiis gaudet constanter, et urguet

Propositum: pars multa natat, modo recta capessens,

Interdum pravis obnoxia.

—A portion of mankind glory uniformly in their vices and keep to their purpose; a large portion drift, sometimes clutching at what is right, and occasionally compliant to what is evil.

Horace. Sat., Book 2, 7, 6.

Pars minima est ipsa puella sui.—The girl herself is the least part of herself.

Ovid. Rem. Amoris, 344.

Pars sanitatis velle sanari fuit.—It was a sign of health that he was willing to be cured.

Seneca. Hippolytus, i. 249.

Parsimonia est scientia vitandi sumptus supervacuos, aut ars re familiari moderate utendi.—Frugality is the science of avoiding unnecessary expenditure, or the art of managing our property with moderation.

Seneca. De Beneficiis, Book 2, 34.

* Another reading has "periculum" (*i.e.* a danger).

Parthis mendacior.—More lying than the Parthians (an Oriental race regarded as specially untrustworthy).

Horace. *Ep.*, Book 2, 1, 112.

Partibus locare.—To let on sharing terms.
Law.

Particeps criminis.—An accessory in the crime.
Law.

Parturiunt montes ; nascetur ridiculus mus.—The mountains are in labour ; an absurd mouse will be born.

Horace. *De Arte Poetica*, 139.

Parum lauda, vitupera parcius.—Be sparing in praising and more so in blaming.

Quoted in "Piers Plowman," 1362.

Parva leves capiunt animos.—Small things captivate light minds.

Ovid. *Ars Amat.*, Book 1, 159.

Parva sunt hæc ; sed parva ista non contemnendo majores nostri maximam hanc rem fecerunt.—These are small things, but it was by not despising those small things that our ancestors accomplished this very great thing.

Livy. *Hist.*, Book 6, 41.

Parvi enim sunt foris arma, nisi consilium domi.—For arms are of little avail abroad, unless there is good counsel at home.

Cicero. *De Officiis*, 1, 22.

Parvis componere magna.—To compare great things with small. **Virgil.** *Ecl.*, 1, 24.

Parvula (nam exemplo est) magni formica laboris

Ore trahit, quodcunque potest, atque addit acervo

Quem struit ; haud ignara ac non incauta futuri.

—For example, the tiny ant, a creature of great industry, drags with its mouth whatever it can, and adds it to the heap which she is piling up, not unaware nor careless of the future.

Horace. *Sat.*, Book 1, 1, 33.

Parvula scintilla sæpe magnum suscitavit incendium.—A tiny spark often brings about a great conflagration. **Pr.**

Parvum non parvæ amicitiae pignus.—A small token of no small friendship. **Pr.**

Parvum parva decent.—Small things become a small man.

Horace. *Ep.*, Book 1, 7, 44.

Parvus pumilio, licet in monte constiterit ; colossus magnitudinem suam servabit, etiam si steterit in puteo.—A dwarf is small even if he stands on a mountain ; a colossus keeps his height, even if he stands in a well.

Seneca. *Ep.* 76.

Pascitur in vivis livor ; post fata quiescit,

Cum suus, ex merito, quemque tuetur honos. Ergo etiam, cum me supremus adederit ignis,

Vivam : parsque mei multa superstes erit. —Malice feeds on the living ; after life is over it rests, whilst honour preserves everyone according to his desert. Therefore, indeed,

when the funeral flame has consumed me, I shall live ; and a great part of me shall survive me. **Ovid.** *Amorum*, Book 1, 15, 39.

Passibus ambiguis Fortuna volubilis errat, Et manet in nullo certa tenaxque loco. —Volatile Fortune wanders with uncertain steps, and remains in no place with any assured or lasting stay. **Ovid.** *Trist.*, 5, 8, 15.

Pater familias.—Father of a family.
(See *Pliny the Younger*, *Ep.*, Book 5, 19.)

Pater ipse colendi Haud facilem esse viam voluit. —The Father of all did not will that the way of cultivating (the soil) should be easy.

Virgil. *Georgics*, 1, 121.

Pater noster, qui es in cœlis.—Our Father, which art in heaven.

Vulgate. *St. Matt.* 6, 9.

Pater patriæ.*—Father of his country.

Juvenal. *Sat.* 8, 244 ; **Cicero**, etc.

Pati natæ.—[Women are] born to suffer.

Seneca. *Epist.* 95.

Pati Nos oportet quod ille faciat cujus potestas plus potest.

—It behoves us to endure what he does whose power is greater than ours. **Plautus.**

Patientes vincunt.†—The patient conquer. **Pr.**

Patientia læsa fit furor.—Patience abused becomes madness.

Patientia, quæ pars magna justitiæ est.—Patience, which is a great part of justice.

Pliny the Younger.

Patientissimus veri.—Most patient of the truth ; willing to endure plaiu-speaking.

Tacitus. *Dialogus de Oratoribus*, 8.

Patitur pœnas peccandi sola voluntas.—The very inclination to sin entails penalties.

Juvenal. *Sat.* 13, 208.

Patitur qui vincit.—He suffers who conquers. **Pr.**

Patria cara, carior libertas.—Country is dear, but liberty dearer still. **Pr.**

Patriæ quis exsul Se quoque fugit ?—What exile from his country escapes from himself ?

Horace. *Odes*, Book 2, 16, 19.

Patriæ fumus igne alieno luculentior.—The smoke from our own native land is brighter than fire in a foreign country. **Pr.**

Patriæ infelici fidelis.—Faithful to an unfortunate country. **Pr.**

* Title given to Cicero by decree of the Senate ; the title had also been given to Augustus and several of his successors.

† "Quoth Peers the Ploughman 'patientes vincunt.'" —*Piers the Plowman* (1362), Passus 16, l. 138. —See also Chaucer, *Frankleyn's Tale*, 45.

Patriæ pietatis imago.—The picture of filial duty. **Virgil.**
(*Adapted from Æneid 9, 294, and 10, 824.*)

Patriæ solum omnibus carum est.—The soil of our native land is dear to us all.
Cicero (*adapted*). (*See Or. in Catil., 4, 8, 16.*)

Patricius consul maculat quos vendit honores ; Plus maculat, quos ipse gerit.
—Patricius, the consul, stains the honours which he sells ; still more he stains those which he himself bears.
Claudian. *In Eutropium, Book 2, 561.*

Patrimonium non comesum sed devoratum.
—A patrimony not merely wasted but utterly demolished.
Quintilian.

Patris est filius.—He is his father's son.

Pauca abunde mediocribus sufficiunt.—A few things are abundantly sufficient for the moderate.
Pr.

Pauca Catonis
Verba, sed a pleno venientia pectore veri.—The words of Cato were few but proceeding from a heart full of truth.
Lucanus. *Pharsalia, Book 9, 188.*

Pauci ex multis sunt amici homini qui certi
sient.—Of many friends there are few on whom a man can rely.
Plautus.

Pauci vident morbum suum, omnes amant.
—Few see their own disease, all love it.

Paucis carior est fides quam pecunia.—To few is good faith dearer than money.
Sallust. *Jugurtha, 16.*

Paucis temeritas est bono, multis malo.—Rashness proves a good thing to a few, but a bad thing to many.

Phædrus. *Fab., Book 5, 4.*

Paucos servitus, plures servitutem tenent.
—Slavery enchains a few ; more enchain themselves to slavery. **Seneca.** *Epist., 22.*

Paulo majora canemus.—Let us sing of somewhat greater matters.
Virgil. *Eciogues, 4, 1.*

Paulo post futurum.—A little after the future, *i.e.* indefinitely remote.

Paulum sepultæ distat inertia Celata virtus.
—Worth concealed differs little from buried indolence. **Horace.** *Odes, Book 4, 9, 29.*

Pauper enim non est cui rerum suppetit usus.
Si ventri bene, si lateri, pedibusque tuis, nil Divitiæ poterunt regales addere majus.
—He is not poor who has enough for his needs. If it is well with your stomach, your lungs, and your feet, royal wealth can add nothing more.
Horace. *Ep., Book 1, 12, 4.*

Pauper sum ; fateor, patior ; quod Di dant fero.—I am poor ; I confess it and endure it ; what the gods give I put up with. **Plautus**

Pauper ubique jacet.—Everywhere the poor man is despised.

Ovid. *Fastorum, Book 1, 218.*

Pauperies immunda domu procul absit.—May foul poverty be far from your home.

Horace. *Ep., Book 2, 2, 199.*

Pauperis est numerare pecus.—It is natural for a poor man to count his flock.

Ovid. *Metam., 13, 824.*

Paupertas est non quæ pauca possidet, sed quæ multa non possidet.—Poverty consists not in the possession of few things, but in the non-possession of many things.

Seneca. *Ep. 87.*

Paupertas est odibile bonum.—Poverty is a hateful blessing.
Vincent of Beauvais.

"*Speculum Historiale,*" Book 10, ch. 71.

Paupertas fecit ut ridiculus forem.—Poverty causes me to be laughable.

Plautus. *Stichus, i, 3, 20.*

Paupertas fugitur, totoque arcessitur orbe.
—Poverty is avoided and treated as a crime all over the world.
Lucanus.

Paupertas impulit audax
Ut versus facerem.

—Daring poverty urges me on to write poetry.
Horace. *Ep., Book 2, 2, 51.*

Paupertas . . . omnes artes perdocet.—Poverty is a thorough instructress in all the arts.
Plautus. *Stichus, ii, 1.*

Paupertas omnium artium repertrix.—Poverty is the discoverer of all the arts.
Apollonius. *De Magia, p. 285, 35.*

Paupertatis onus patienter ferre memento.
—Remember to bear patiently the burden of poverty.
Cato. *Distich., 1, 21.*

Paupertatis pudor est fuga.—The shame and ostracism of poverty.

Horace. *Ep., Book 1, 18, 24.*

Pax huic domui.—Peace be to this house.
Vulgate. *St. Matt 10, 12 ; St. Luke 10, 5.*

Pax in bello.—Peace in war ; leniency in war.

Pax potior bello.—Peace is more powerful than war. **Pr.**

Pax vobiscum.—Peace be with you.
Vulgate. *Genesis 43, 23, etc.*

Peccare docentes
Fallax historias monet.
—Full of deceit, he relates stories which teach to sin.
Horace. *Odes, Book 3, 7, 19.*

Peccare nemini licet.—It is lawful for no one to sin. **Cicero.** *Tusc. Quæst., Book 5, 19.*

Peccare, quidem, humanum est ; at in peccatis perseverare, id non humanum est, sed omnino satanicum.—For to sin, indeed, is human ; but to persevere in sin is not human but altogether satanic.

St. Chrysostom. *Adhortatio ad Theodorum lapsum, 1, 14* (*quoted as a proverb in Chaucer's "Melibeus," sec. 29.*)

Peccavi.—I have sinned.

Pectus est quod disertos facit.—It is the heart which makes men eloquent.

Quintilian, 10, 7.

Pecunia regimen est rerum omnium.—Money is the ruling spirit of all things.

Pubilius Syrus.

Pecuniæ alienæ non appetens, suæ parvus, publicæ avarus.—Not covetous of the money of others, sparing of his own, miserly with that of the public.

Tacitus. *Hist.*, Book 1, 49.

Pecuniæ fugienda cupiditas; nihil enim est tam angusti animi, tamque parvi, quam amare divitias.—The desire for money is to be shunned; for nothing is so characteristic of a narrow and little mind as to love riches.

Cicero. *De Officiis*, Book 1, 20.

Pecuniæ obediunt omnia.—All things are obedient to money.

Vulgate. *Ecclesiastes* 10, 19.

Pecuniam accipere docuimus.—We have taught them to accept money.

Tacitus. *Germania*, 15.

Pecuniam in loco negligere, maximum interdum est lucrum.—To despise money on occasion is now and then a very great gain.

Terence. *Adelphi*, ii. 2, 3.

Pecuniam perdidisti: fortasse illa te perderet manens.—You have lost your money: perhaps it would have lost you had it remained.

Pr.

Pedibus timor addidit alas.—Fear gave wings to his feet.

Virgil. *Æneid*, 8, 224.

Pejor est bello timor ipse belli.—Worse than war is the fear of war.

Seneca. *Thyestes*, 572.

Pejor odio amoris simulatio.—Pretence of love is worse than hatred.

Pliny the Younger. *Paneg. Traj.*, 85.

Pelion imposuisse Olympo.—To pile Pelion upon Olympus.

Horace. *Odes*, Book 3, 4, 52.

Pendent opera interrupta.—The work is suspended through interruption.

Virgil. *Æneid*, 4, 88.

Pendente lite. (See "Lite.")

Penelopæ telam retexens.—Unravelling the web of Penelope.

Cicero. *Acad. Quæst.*, Book 4, 29, 95.

Penes Reges est inferre bellum, penes autem Deum terminare.—It is the province of kings to bring war about, but it is the province of God to end it.

Cardinal Pole to Henry VIII. (According to a 17th Century commonplace book, cited in "Notes and Queries," Jan. 27, 1917.)

Penitus toto divisos orbe Britannos.—The Britons, separated from almost the whole world.

Virgil. *Eclogues*, 1, 67.

Per fas et nefas.—By right means and wrong.

Pr.

Per incuriam.—Through carelessness.

Per mare, per terras.—By sea and by land.

Ovid. *Heroides*, 7, 88: 14, 101.

Per populos dat jura, viamque affectat Olympo.—He gives laws to the peoples, and makes himself a way to the heavens.

Virgil. *Georgics*, 4, 562.

Per quod servitium amisit.—By which a person has lost services to be rendered.

Law.

Per risum multum possis cognoscere stultum.—You may know a fool by his much laughing.

Mediæval.

Per saltum.—By a leap.

Per scelera semper sceleribus tutum est iter.—The safe way to crime is always through crime.

Seneca. *Agamemnon*, ii. 115.

Per stirpes.—According to the original stock.

Law.

Per undas et ignes fluctuat nec mergitur.—Through waves and flames she is tossed about but not submerged.

Matthew of Paris.

Per varios casus, per tot discrimina rerum.—Through various chances and so many dangers.

Virgil. *Æneid*, 1, 204.

Peragit tranquilla potestas

Quod violenta nequit, mandataque fortius urget

Imperiosa quies.

—Quiet power accomplishes what violent power cannot, and calmness more effectually carries out masterful edicts.

Claudian.

Peras imposuit Jupiter nobis duas.

Propriis repletam vitis post tergum dedit;

Alienis ante pectus suspendit gravem.

—Jupiter has placed upon us two wallets. Hanging behind each person's back he has given one full of his own faults; in front he has hung a heavy one full of other people's.

Phædrus. *Fab.*, Book 4, 9, 1.*

Percunctare a peritis.—Seek information from the experienced.

Cicero. *In Somn. Scip.*, 1.

Percunctatorem fugito; nam garrulus idem est.

—Avoid a person who asks questions, for such a man is a talker.

Horace. *Ep.*, Book 1, 18, 69.

Perdere iste sciet, donare nesciet.—He may know how to waste (*lit.* to lose), he will not know how to give.

Tacitus. *Hist.*, Book 1, 30.

Perdet te pudor hic.—This modesty will be the ruin of you.

Martial. *Epig.*, Book 10, 98, 11.

* See "Ut nemo in sese" (p. 677a). Compare also Shakespeare's version, *Troilus and Cressida*, iii. 3, "Time hath, my lord, a wallet at his back," etc.

Perdidisse honeste mallem quam accepisse turpiter.—I would rather have lost honourably than gained basely. **Publilius Syrus.**

Perdifficile est, cum præstare ceteris concupieris, servare æquitatem.—It is a very difficult thing to preserve justice, when you are trying to excel others. **Cicero.**

Perdis, et in damno gratia nulla tuo.—You lose, and have no thanks in your loss.

Ovid. Ars Amat., 1, 434.

Pereant amici, dum una inimici intercidant.—Let our friends perish, provided that our enemies fall with them.

Cicero. (Proverb condemned by him.)

Pereant qui ante nos nostra dixerunt.—May those perish who have said our good things before us.

Donatus. (Also attributed to St. Augustine.)

Perenne conjugium animus non corpus facit.—Mental, not bodily qualities, make lasting wedlock.

Publilius Syrus.

Pereunt et imputantur.—They (the hours) pass by, and are put to our account.

Martial. Epig., Book 5, 21, 13.

Perfer et obdura; dolor hic tibi proderit olim.—Endure and persist; this pain will turn to your good by and by.

Ovid. Amor., Book 3, 11, 7.

Perfer et obdura; multo graviora tulisti.—Endure and persist; you have borne heavier fortunes by far.

Ovid. Tristia, Book 5, 11, 7.

Perfervidum ingenium Scotorum.—The very ardent disposition of the Scotch.

Pr.

Perfida, sed quamvis perfida, cara tamen.—She is false, but however false, she is still dear.

Tibullus. Book 3, 7, 24.

Perfidiosus est amor.—Love is perfidious.

Plautus. Cistellaria, i. 1, 75.

Pergis pugnancia secum

Frontibus adversis componere?

—Do you persist in trying to reconcile things at variance with themselves, with natures opposed to each other?

Horace. Sat., Book 1, 1, 102.

Pericula qui audet, ante vincit quam accipit.—He who dares dangers overcomes them before he incurs them.

Publilius Syrus.

Pericula timidus etiam quæ non sunt videt.—The timid sees dangers which do not even exist.

Publilius Syrus.

Periculosæ plenum opus alæ

Tractas, et incedis per ignes

Suppositos cineri doloso.

—You are dealing with a work full of dangerous hazard, and you are venturing upon fires overlaid with treacherous ashes.

Horace. Odes, Book 2, 1, 6.

Periculosior casus ab alto.—A fall from a height is the more dangerous.

Pr.

Periculosum est credere et non credere;

Ergo exploranda est veritas multum, prius Quam stulta prave judicet sententia.

—It is dangerous to believe and to disbelieve; therefore it is far better that the truth should be thoroughly searched, than that a foolish opinion should pervert your judgment.

Phædrus. Fab., Book 3, 10, 1, and 5, 6.

Periculum ex aliis facito, tibi quod ex usu siet.—Take from other people's danger such example as shall be of use to you.

Terence. Heautontimorumenos, ii. 1, 8 (and see l. 36).

Periere mores, jus, decus, pietas, fides, Et, qui redire cum perit nescit, pudor.

—Manners, justice, honour, reverence and good faith, have gone, and shame, which knows no return when it once departs.

Seneca. Agamemnon, ii. 112.

Perierunt tempora longi Servitii.

—The time of my long bondage has passed.

Juvenal. Sat. 3, 124.

Perissem nisi perissem.—I should have been lost if I had not gone through it.

Pr.

Perimus licitis.—We are lost by what is lawful; we are demoralised by indulgence in things which are not contrary to law.

Used by Sir Matthew Hale. Founded, perhaps, on passages in St. Gregory (Moral., Book 5, and Homily 35, "in Evang."), in which he urges care and moderation in things lawful.

Perit omnis in illo

Nobilitas, cujus laus est in origine sola.

—All nobility is lost in him whose only merit is in his birth.

Anon. Panegyric of Piso.

Perit quod facis ingrato.—What you do for an ungrateful man is lost.

Pr.

Peritura parcere chartæ.—To spare the paper doomed to perish (*i.e.* to abstain from literary composition).

Juvenal. Sat. 1, 18.

Perjuria ridet amantum

Jupiter.

—At lovers' perjuries Jove laughs.*

Tibullus. Book 4, 7, 17.

Perjuria poena divina exitium, humana dedecus.—The divine punishment of perjury is destruction; the human punishment is disgrace.

One of the laws of the Twelve Tables.

Permitte Divis cætera.—The rest leave to the gods.

Horace. Odes, Book 1, 9, 9.

Perpetuus nulli datur usus, et hæres

Hæredem alterius, velut unda supervenit undam.

—Perpetual use of anything is given to no one, and heir follows heir as wave succeeds on wave.

Horace. Ep., Book 2, 2, 175.

* See "Jupiter ex alto," p. 562a.

Persevera, Per severa, Per se vera.—Persevere, through difficulties, true in herself.

Motto on the carriages of the Oxford, Worcester and Wolverhampton Railway.

Perspicuitas in verbis præcipuam habet proprietatem.—Clearness is the most important matter in the use of words.

Quintilian. 8, 2, 1.

Pessimum inimicorum genus, laudantes.—That worst class of enemies, those who praise you.

Tacitus. *Agricola*, 41.

Petere honorem pro flagitio more fit.—It is the fashion to seek honour for disgraceful conduct.

Plautus. *Trinummus*, iv. 3, 28.

Petitio principii.—Begging the chief point (i.e. begging the question).

Pharmaca das ægroto; aurum tibi porrigit æger.

Tu morbum curas illius, ille tuum.

—You give medicine to a sick man; the sick man hands you gold in return. You cure his disease, he cures yours. **Anon.** *To a Doctor.*

Philosophia simulari potest, eloquentia non potest.—Philosophy may be pretended, eloquence cannot be.

Quintilian.

Phœbo digna locuti.—Men who have said things worthy of Phœbus.

Virgil. *Æneid*, 6, 662.

Phœnices primi, famæ si creditur, usi Mansuram rudibus vocem signare figuris.

—The Phœnicians, if report may be believed, were the first who employed rough characters to indicate the spoken word, to be made thereby enduring.

Lucanus. *Pharsalia*, Book 3, 221.

Phosphore, redde diem! quid gaudia nostra moraris?

Cæsare venturo, Phosphore, redde diem!

—O Phosphor (morning star), bring back the day! Why do you delay our delight? Cæsar is coming to us; O Phosphor, bring us back the day!

Martial. *Ep.*, Book 8, 21, 1.

Phrygem plagis fieri solere meliorem.—A Phrygian is wont to be improved by blows.

Cicero. *Pro Flacco*, 27, 65. (Quoted as a *Prov.*)

Pia desideria.—Pious wishes.

Title of work pub. in Antwerp, 1627, by Hermann Hugo, a Jesuit (1588–1639).

Pia fraus.*—A pious fraud.

Ovid. *Met.*, 9, 711.

Pictoribus atque poetis

Quidlibet audienti semper fuit æqua potestas.—To poets and painters alike there has always been a capacity for daring anything.

Horace. *De Arte Poetica*, 9.

Pietas fundamentum est omnium virtutum.—Piety is the foundation of all virtues.

Cicero. *Pro Plancio*, 12.

Pietas mea,

Serva me, quando ego te servavi sedulo.

—Preserve me, O my integrity, since I have diligently preserved thee.

Plautus. *Curculio*, v. 2, 40.

Pietate ac religione, atque hac una sapientia, quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes gentes nationesque superavimus.—By reverence and religion, and this, the only wisdom, that all things are ruled and governed by the disposition of the immortal gods, we have subdued all nations and races.

Cicero.

Pigra extulit arctis

Haud umquam sese virtus.

—Indolent ability hardly ever raises itself out of narrow fortunes. **Silius.** *Punica*, 13, 733.

Pingere cum gladio.—To paint with a sword.

Pinguis venter non gignit sensum tenuem.

—A fat belly does not produce a fine sense.

St. Jerome.

Pirata est hostis humani generis.—A pirate is an enemy of the human race.

Coke.

Piscator ictus sapiet.—The fisherman when stung will grow wise.

Pr.

Piscem natate doces.—You are teaching a fish to swim.

Pr.

Placeat homini quidquid Deo placuit.—Let that which has pleased God please man.

Seneca.

Placet ille meus mihi mendicus, suus rex reginæ placet.—That beggar of mine pleases me, as her king pleases a queen.

Plautus. *Stichus*, i. 2.

Platō enim mihi unus est instar omnium. (See "Instar omnium.")

Platonem non accepit nobilem philosophia, sed fecit.—Philosophy did not find Plato noble, it made him so.

Seneca. *Epist.*, 44.

Plausibus ex ipsis populi, lætoque favore,

Ingenium quodvis incaluisse potest.

—Any nature whatsoever might warm with the very applause of the people, and their wild enthusiasm. **Ovid.** *Ep. ex Ponto*, 3, 4, 29.

Plausus tunc arte carebat.—In those days applause was without art.

Ovid. *Ars Amat.*, Book 1, 113.

Plena fuit vobis omni concordia vita,

Et stetit ad finem longa tenaxque fides.

—All your life there was perfect agreement between you, and to the end your long and faithful friendship endured.

Ovid. *Amorum*, Book 2, 6, 13.

Plenus inconsideratissimæ ac dementissimæ temeritatis.—Full of the most reckless and insane rashness.

Cicero. *De Harusp. Resp.*, 26, 55.

Plenus rimarum sum, hac et illic perfluo.—I am full of leaks, and I let secrets out hither and thither.

Terence. *Eunuchus*, i. 2, 26.

* "Madam, 'twas a pious fraud, if it were one."—*Aphra Behn: Lucky Chance* (1687), v. 7.

Plerique enim lacrymas fundunt, ut ostendant; et toties siccos oculos habent, quoties spectator defuit.—Many indeed shed tears for show, and as soon as an onlooker is gone they have dry eyes.

Seneca. De Tranquil. animi, 15.

Plerumque gratæ divitibusque vices.—Change is generally pleasing to the rich.

Horace. Odes, Book 3, 29, 13.

Plerumque modestus Occupat obscuri speciem, taciturnus acerbi.—Commonly a modest man obtains the character of being reserved, and a silent man of being disagreeable.

Horace. Ep., Book 1, 13, 94.

Ploratur lacrymis amissa pecunia veris.—Lost money is mourned with genuine tears.

Juvenal. Sat. 13, 134.

Ploravere suis non respondere favorem Speratum meritis.—They lamented that the expected approbation did not correspond with their merits.

Horace. Ep., Book 2, 1, 9.

Pluma haud interest.—It matters not a feather (*i.e.* there is not the difference of a feather).

Plautus. Mostellaria, ii. 1, 60.

Plura faciunt homines e consuetudine quam e ratione.—Men do more things through habit than through reason.

Pr.

Plura mala contingunt quam accident.—More evils reach us than happen by chance (*i.e.* we bring more evils on ourselves than happen in the ordinary course of life).

Pr.

Plura sunt, Lucili, quæ nos terrent, quam quæ premunt; et sapius opinione quam re laboramus.

—There are more things, Lucilius, to alarm than to injure us; and we are more often afflicted by fancy than by fact.

Seneca. Ep., 13.

Plures adorant solem orientem quam occidentem.—More people admire the rising than the setting sun.

Sylla (according to Bacon).

Plures amicos mensa quam mens concipit.—The table attracts more friends than the mind.

Publilius Syrus.

Plures crapula quam gladius.—Drunkenness kills more than the sword.

Pr.

Pluribus intentus, minor est ad singula sensus.—Our perception, when intent on too many things, is less able to grasp matters singly.

Pr.

Plurima sunt quæ Non audent homines pertusa dicere læna.—There are many things which men dare not say when their clothes are in holes.

Juvenal. Sat. 5, 130.

Pluris est oculatus testis unus, quam auriti decem; Qui audiunt, audita dicunt: qui vident plane sciunt.

—One eye-witness is better than ten hearsay

witnesses. Those who hear speak mere talk; those who see know beyond doubt.

Plautus. Truculentus, ii. 6, 8.

Plus aliis de te quam tu tibi credere noli.—Do not believe others concerning yourself more than you believe yourself.

Cato. 1, 14.

Plus dolet quam necesse est qui ante dolet quam necesse est.—He grieves more than he needs, who grieves before he needs.

Seneca. Epist., 95.

Plus etenim fati valet hora benigni, Quam si nos Veneris commendet epistola Marti.

—An hour of good fortune is worth more indeed to us (as soldiers) than if a letter from Venus recommended us to Mars.

Juvenal. Sat. 16, 4.

Plus exemplo quam peccato nocent.—They (our rulers) do more harm by their evil example than by their actual sin.

Cicero. De Legibus, Book 3, 14.

Plus impetus, majorem constantiam, penes miseros.—More energy and greater perseverance are found among the wretched.

Tacitus. Agricola, 15.

Plus in amicitia valere similitudinem morum quam affinitatem.—Similarity of manners is of more importance in friendship than relationship.

Cornelius Nepos. Atticus.

Plus ratio quam vis cæca valere solet.—Reason is apt to be of more avail than blind force.

Gallus.

Plus salis quam sumptus habebat.—He had more of salt than of profusion. (More taste than wealth).

Cornelius Nepos. Atticus.

Plus sapit vulgus, quia tantum, quantum opus est, sapit.—The common crowd is wiser because it is just as wise as it need be.

Lactantius. Div. Instit., 3, 5.

Plus scire satius est, quam loqui, Servum hominem; ea sapientia est.—It is better for a man who is a servant to know more than he speaks; that is wisdom on his part.

Plautus. Epidicus, i. 1.

Plus sonat quam valet.—It has more sound than value.

Seneca. Epist., 40.

Plus vetustis nam favet Invidia mordax, quam bonis præsentibus.—Biting malice is kinder to good things which are old than to those which are modern.

Phædrus. Fab., Book 5, Prol. No. 2, 9.

Poenas garrulus iste dabit.—That talkative fellow will inflict punishment.

Ovid. Amorum, Book 2, 2, 60.

Poesis est vinum dæmonum.—Poetry is devil's wine.

St. Augustine.

Poeta nascitur, non fit.—A poet is born, not made.

Pr. See "Nascimur," p. 584b.

Poetam natura ipsa valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari.—A poet possesses force by his very

nature, and is prompted by the force of his mind, and as it were filled by a sort of divine inspiration. **Cicero.** *Pro Archia*, 8.

Poetarum licentia liberiora.—The freer utterances of the poet's licence.

Cicero. *De Oratore*, 3, 38, 153.

Poetica surgit
Tempestas.

—A poetical tempest arises.

Juvenal. *Sat.* 12, 24.

Pol me occidistis, amici,
Non servastis, ait; cui sic extorta voluptas,
Et demptus per vim mentis gratissimus error.
—By Pollux, friends, you have undone me, he says, you have not preserved me; whose pleasure is thus wrested from him, and the most delightful error of the mind taken by force.

Horace. *Ep.*, Book 2, 2, 138.

Pol meo animo omnis sapientis suum officium
Æquum 'st colere, et facere.

—By Pollux, in my opinion it is right that all wise men should attend to their duty, and do it.

Plautus. *Stichus*, i. 1, 34.

Polypy mentem obtine.—Get the faculty of the polypus (supposed to be able to change its colour to suit its surroundings). **Pr.**

Poma dat autumnus: formosa est messibus
aestas:

Ver præbet flores: igne levatur hiems.

—Autumn gives us fruit; summer is comely with crops; spring supplies us with flowers; winter is alleviated by fire.

Ovid. *Rem. Amor.*, 187.

Pomifer auctumnus.—Fruit-bearing autumn.

Horace. *Odes*, Book 4, 7, 11.

Pompa mortis magis terret quam mors ipsa.
—The pomp of death alarms us more than death itself.

(*Attributed by Francis Bacon to Seneca.*)*

Ponamus nimios gemitus; flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
—Let us put away excessive lamentation; a man's grief ought not to be more vehement than is natural, nor greater than the wound received.

Juvenal. *Sat.* 13, 11.

Ponderanda sunt testimonia, non numeranda.—Testimonies are to be weighed, not counted.

Pr.

Pone iræ frena modumque,

Pone et avaritiæ.

—Place a curb and a drag on your passion; put a restraint also on your avarice.

Juvenal. *Sat.* 8, 88.

Pone metum; valeo.—Dismiss your fear; I am well.

Ovid. *Tristia*, Book 5, 2, 3.

Pone seram; cohibe; sed quis custodiet ipsos
Custodes? Cauta est, et ab illis incipit uxor.
—Fasten the bolt; restrain her; but who

* "Pompa mortis" occurs in Seneca's *Edipus*, l. 126; but the passage Bacon seems to have had in mind is "Stultitia est timore mortis mori" (It is folly to die of the fear of death).—*Ep.*, 69.

shall keep the keepers themselves? The wife is cunning, and begins with them.

Juvenal. *Sat.* 6, 347.

Pons Asinorum.—The asses' bridge.* **Pr.**

Ponto nox incubat atra;
Intonuere poli, et crebris micat ignibus æther.
—Black night broods over the deep; the sky thunders, and the air sparkles with innumerable fires.

Virgil. *Æneid*, 1, 89.

Populares
Vincentem strepitus.

—Vanquishing the clamour of the mob.

Horace. *De Arte Poetica*, 81.

Populi contemnere voces.—To despise the popular talk.

Horace. *Sat.*, Book 1, 165.

Populi imperium juxta libertatem.—The supremacy of the people tends to liberty.

Tacitus. *Annals*, Book 6, 42.

Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in
arca.

—The people hiss at me; but I myself applaud myself at home, when I gaze at the money in my coffers.

Horace. *Sat.*, Book 1, 1, 66.

Populus vult decipi; decipiatur.—The people wish to be deceived; let them be deceived.

Cardinal Carafa (d. 1591), Legate of Paul IV., is said to have used this expression in reference to the devout Parisians.†

Porro unum est necessarium.—Still there is one thing needful.

Vulgate. *St. Luke* 10, 42. **Motto of Duke of Wellington.**

Portatur leviter quod portat quisque libenter.—What anyone bears willingly he bears easily.

Pr.

Poscentes vario multum diversa palato.—With differing tastes asking for widely differing things.

Horace. *Ep.*, Book 2, 2, 62.

Posse comitatus.—The power or force of the county, which may be raised by the sheriff under certain circumstances.

Law.

Possum nil ego sobrius.—I, for my part, can do nothing when sober.

Martial. *Ep.*, Book 11, 7, 12.

Possunt quia posse videntur.—They can, because they think they can. (*Lit.* They are able because they seem [to themselves] to be able.)

Virgil. *Æneid*, 5, 231.

Post acclamationem bellicam jacula volant.—After the shout of war the darts begin to fly.

Pr.

Post bellum auxilium.—Help after the battle.

Pr.

Post calamitatem memoria alia est calamitas.—After disaster the memory of it is another disaster.

Publius Syrus.

* Applied to Proposition 5 of the first book of Euclid, where the diagram resembles a bridge.

† See *Notes and Queries*, June 25, 1853.

Post Diluvium.—Subsequent to the flood (denoted by the initials P.D.). **Pr.**

Post equitem sedet atra cura.—Behind the horseman sits black care.

Horace. Odes, Book 3, 1, 40.

Post factum nullum consilium.—After the deed no counsel is of any avail. **Pr.**

Post festum venire miserum est.—It is a wretched thing to arrive after the feast. **Pr.**

Post hoc; ergo propter hoc.—After this; therefore on account of this. **Pr.**

Post malam segetem serendum est.—After a bad crop you should sow. **Seneca.**

Post median noctem visus, quum somnia vera.—Seen past midnight when visions are true. **Horace. Sat., Book 1, 10, 33.**

Post mortem nihil est, ipsaque mors nihil.—After death there is nothing, and death itself is nothing. **Seneca. Troades, ii. 2, 397.**

Post mortem nulla voluptas.—No pleasure after death. **Epicurean Maxim.**

Part of epitaph of Sardanapalus, as given by Sir D. Lyndesay, "The Monarche" (1556).

Post maxima nubila Phœbus.—After the greatest clouds the sun.

Alanus de Insulis. Liber Parabolarum.

Post nubila solem [sperare].—To hope for the sun after the clouds.

Alanus de Insulis. Liber Parabolarum.

Post prandium stabis, post cœnam ambulabis.—Rest after lunch; after supper (or dinner) walk.

Maxim of Salerno School of Health.

Post prœlia prœmia.—After battles rewards. **Pr.**

Post tot naufragia portum.—After so many shipwrecks, the harbour. **Pr.**

Potentes ne tentes æmulari.—Do not attempt to rival the powerful. **Plautus.**

Potentiam cautis, quam acribus consiliis, tutius haberi.—Power is to be possessed more safely by cautious counsel than by severity.

Tacitus. Annals, Book 11, 29.

Potentissimus est qui se habet in potestate.—He is most powerful who has himself in his own power. **Seneca. Epist., 90.**

Potest exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.—Exercise and temperance can preserve something of our early strength even in old age. **Cicero.**

Potuit fortasse minoris Piscator, quam piscis, emi.—The fisherman could perhaps be bought for less than the fish. **Juvenal. Sat. 4, 26.**

Potus non frangit jejunium.—Drink does not break a fast. **Theological Maxim.**

Præcedentibus insta.—Follow closely upon those who go before. **Pr.**

Præceps in omnia Cæsar.—Cæsar rapid in everything.

Lucanus. Book 2, 656 (transposed).

Præcepta ducunt et exempla trahunt.—Precepts lead and examples draw. **Pr.**

Præcepto monitus sæpe te considera.—Warned by counsel, examine yourself often.

Phædrus. Fab., Book 3, 8, 1.

Præceptum auriculis hoc instillare memento.—Remember to instil this precept into his ears. **Horace. Ep., Book 1, 8, 16.**

Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque, ex posteritate et infamia metus sit.—I consider it to be the chief office of history that the virtuous qualities of men be not unrecorded, and that evil words and deeds may incur the fear of posterity and future ill report.

Tacitus. Annals, Book 3, 65.

Præda caballorum.—Eaten up by horses (i.e. by the expense of them).

Juvenal. Sat. 11, 193.

Præferre patriam liberis regi decet.—It becomes a king to prefer his country to his children. **Seneca. Troades, ii, 332.**

Præmia virtutis honores.—Honours are the rewards of virtue (or of valour).

Pr. (See Cicero. Brutus, 81, 281.)

Præmonitus, præmunitus.—Forewarned, forearmed. **Pr.**

Præmonstro tibi

Ut ita te aliorum miserescat, ne tui alios misereat.

—I warn you beforehand so to have pity on others that others may not have to take pity on you. **Plautus. Trinummus, ii. 2, 61.**

Præpropera consilia raro sunt prospera.—Over-hasty counsels are rarely prosperous. **Coke.**

Præsens numen, inempta salus.—Unbought health, a deity presiding over the affairs of men. **Claudian. Idyll., 6, 76.**

Præsentemque refert quælibet herba Deum.—And every herb reveals a present God. **Anon.**

Præsertim ut nunc sit mores; adeo res reddit, Si quis quid reddit, magna habenda est gratia.—It is very characteristic of our present manners that things have come to such a pass that if anyone repays a debt, it must be regarded as an immense favour.

Terence. Phormio, i. 2, 5.

Præsis ut prosis.—Be first that you may be of service. **Pr.**

Præstant æterna caducis.—Things eternal are better than things which are transitory. **Pr.**

Præstat amicitia propinquitati.—Friendship excels relationship. **Pr.**

Præstat cautela quam medela.—Precaution is better than cure. **Coke.**

Præstat habere acerbos inimicos, quam eos amicos qui dulces videantur.—It is better to have harsh foes than those friends who seem to be sweet. **Cato.**

Præstat otiosum esse quam male agere.—It is better to be idle than to do wrong. **Pr.**

Præter speciem stultus es.—You are a bigger fool than you look.

Plautus. *Mostellaria*, iv. 2, 48.

Prætulit arma togæ, sed pacem armatus amavit.—He preferred arms to civil office, but when armed he loved peace.

Lucanus. *Pharsalia*, 9, 199.

Prævisus ante, mollior ictus venit.—Foreseen, the blow comes more lightly. **Pr.**

Prava

Ambitione procul.

—Far removed from base ambition.

Horace. *Sat.*, Book 1, 6, 51.

Pravo favore labi mortales solent.—Mortals are wont to go to grief through misdirected partiality. **Phædrus.** *Fab.*, Book 5, 5, 1.

Preces armatæ.—Prayers backed by arms. **Pr.**

Preces erant, sed quibus contradici non posset.—They were petitions, but such as could not be refused.

Tacitus. *Hist.*, Book 4, 46.

Pretio parata pretio vendita iustitia.—Justice put up at a price is sold at a price. *Quoted by Bacon, Essay "Of a King."*

Pretium ob stultitiam fero.—I gain the reward of my folly. **Terence.** *Andria*, iii. 5, 4.

Prima caritas incipit a seipso.—Charity first begins with one's self (*i.e.* at home). **Pr.**

Prima docet rectum sapientia.—Wisdom first teaches that which is right.

Juvenal. *Sat.* 13, 189.

Prima et maxima peccantium est poena peccasse.—The chief and greatest punishment of sinners is the fact of having sinned.

Seneca. *Ep.* 97.

Prima peregrinos obscæna Pecunia mores Intulit, et turpi fregerunt sæcula luxu Divitiæ molles.

—Immoral money first brought in foreign manners, and enervating riches corrupted the age with vile luxury. **Juvenal.** *Sat.* 6, 298.

Prima quæ vitam dedit hora, carpit.—The first hour which has given us life plucks it.*

Seneca. *Herc. Fur.*, iii., *Chor.* v. 874.

Prima virtus est vitio carere.—The first virtue is to be without vice. **Quintilian.** (*See "Virtus est vitium fugere."*)

Primo avulso, non deficit alter Aureus.

—The first being torn away, another of gold is not lacking. **Virgil.** *Æneid*, 6, 143.

Primo intuitu.—At first glance.

* *See "Nascentes morimur,"* p. 584b.

Primum militiæ vinculum est religio, et signorum amor.—The chief bond of military service is religious belief, and the love of banners. **Seneca.** *Ep.* 95.

Primum mobile.—The first motive power.

Primus in orbe Deos fecit timor.—Fear first made gods in the world.

Statius. *Theb.*, 3, 661. (*Also attrib. to Petronius by Fulgentius—Mythol.*, Bk. 1, ch. 1.)

Primus inter pares.—First among equals.

Primus non sum nec imus.—I am not the first nor the last.

Primus sapientiæ gradus est falsa intelligere.—The first step to wisdom is to recognise things which are false. **Pr.**

Princeps Reipublicæ gratia constituitur, non Respublica Principis causa.—The Prince exists for the sake of the State, not the State for the sake of the Prince. **Erasmus.** *Fam. Coll.*

Principes mortales, rempublicam æternam.—Chiefs are mortal, the commonwealth is eternal. **Tacitus.** *Annals*, Book 3, 6.

Principia probant non probantur.—First principles prove and are not proved. **Law.**

Principibus placuisse viris non ultima laus est.—It is not the least praise to have pleased distinguished men.

Horace. *Ep.*, Book 1, 17, 35.

Principiis obsta : sero medicina paratur,

Cum mala per longas convaluere moras.

—Withstand the beginnings : the remedy is prepared too late when, through long delays, diseases have become rooted.

Ovid. *Rem. Amor.*, 91.

Principis est virtus maxima nosse suos.—It is a very great virtue in a chief to have known his own followers (or subjects).

Martial. *Epig.*, Book 8, 15, 8.

Prisca juvent alios : ego me nunc denique natum

Gratulor. Hæc ætas moribus apta meis.

—Let ancient matters delight others : I rejoice that I am born in these latter days. This age fits in well with my habits.

Ovid. *Ars Amat.*, Book 3, 121.

Prisciani caput frangere.—To break the head of Priscian (grammarian of the middle ages). **Mediæval.**

Pristinæ virtutis memores.—Mindful of the valour of former days. **Sallust.** *Catilina*, 60.

Priusquam incipias, consulto ; et ubi consulueris, mature facto opus est.—Before you begin anything take counsel, and when you have taken counsel, then is the full time for action. **Sallust.** *Catilina*, 1.

Privatorum conventio juri publico non derogat.—An agreement between private individuals does not repeal a public law. **Law.**

Privatum commodum publico cedit.—Private advantage yields to that of the public.
Law.

Privatus illis census erat brevis,
Commune magnum.
—Their private fortune was small, the common fortune great. **Horace. Odes, Book 2, 15, 13.**

Privilegium est quasi privata lex.—Privilege is as it were a private law.
Law.

Privilegium non valet contra rempublicam.
—Privilege does not avail against the commonwealth.
Law.

Pro alieno facto non est puniendus.—A man is not to be punished for another man's actions.
Law.

Pro aris et focis.—For altars and hearths.*
Cicero. De Natura Deorum, 3, 40, 94.

Pro hac vice.—For this occasion.

Pro interesse suo.—As to his interest.

Pro patria, pro liberis, pro aris atque focis suis.—For their country, for their children, for their altars and their hearths. (Catiline's exhortation to his followers.)
Sallust. Catilina, 59.

Pro peccato magno paulum supplicii satis est patri.—For a great sin a slight submission is sufficient in a father's eyes.
Terence. Andria, v. 3, 32.

Pro quibus ut meritis referatur gratia, jurat
Se fore mancipium, tempus in omne, tuum.
—For which, that worthy thanks may be returned, he swears that he will be your servant for all time.
Ovid. Ep. ex Pont., 4, 5, 40.

Pro re nata.—For some special circumstance which has arisen.

Pro rege, grege, et lege.—For king, people, and law.
Motto.

Pro tanto.—For so much.

Pro virtute felix temeritas.—In place of valour he (Alexander) possessed a lucky rashness.

Proba merx facile emptorem reperit.—Good merchandise easily finds a buyer.
Plautus. Pœnulus, i. 2, 128.

Probitas laudatur et alget.—Integrity is praised and starves.
Juvenal. Sat. 1, 74.

Probo bona fama maxima est hereditas.—To an upright man a good reputation is the greatest inheritance.
Publilius Syrus.

Probum patrem esse oportet, qui gnatum suum
Esse probiorem, quam ipse fuerit, postulet.
—It behoves the father to be virtuous who desires his son to be more virtuous than he has been.
Plautus. Pseudolus, Act i.

Procellæ quanto plus habent virium, tanto

minus temports.—The more force storms have, the shorter time they endure. **Seneca.**

Proclivius est evocare cacodæmon quam abigere.—It is easier to call up an evil spirit than to allay it.

Erasmus. Coll., Conv. Poet. (Quoted as an old saying.)

Procul a Jove, procul a fulmine.—Far from Jove, far from his thunder.
Pr.

Procul hinc, procul este, severæ !—Hence, far hence, ye prudes !

Ovid. Amorum, Book 2, 1, 3.

Procul, O procul este, profani !—Keep far off, far off, ye profane ones !
Virgil. Æneid, 6, 258.

Procul omnis esto

Clamor et ira !

—Far off be tumult and wrath !

Horace. Odes, Book 3, 8, 15.

Prodigus et stultus donat quæ spernit et edit ;
Hæc seges ingratos tulit, et feret omnibus annis.

—The prodigal and fool give what they despise and hate ; this seed has produced, and ever will produce in all time, a crop of ungrateful persons. **Horace. Ep., Book 1, 7, 20.**

Proditionem amo, sed proditorem non laudo.—I love the treason, but I do not praise the traitor.
Tr. from Plutarch.

Proditor pro hoste habendus.—A traitor is to be regarded as an enemy.

Cicero. (Adapted. See "Pro Sulla," 31, 88 ; and "De Finibus," 3, 19, 64.)

Proditores, etiam iis quos anteponunt, in-visi sunt.—Betrayers are hated even by those whom they benefit.

Tacitus. Annals, Book 1, 58.

Produnt auctorem vires.—His powers betray the author.
Ovid. Ep. ex Pont., 4, 13, 11.

Profecto deliramus interdum senes.—In truth, we old men are sometimes out of our senses.
Plautus.

Profundæ impensæ abeunt in rem maritimam.—Great expense is involved in naval matters.
Cicero (?).

Proh superi ! quantum mortalia pectora cæcæ Noctis habent !

—Oh ye gods ! what darkness of night there is in mortal minds ! **Ovid. Metam., 6, 472.**

Prohibenda autem maxime est ira in puniendo.—Anger is to be very specially avoided in inflicting punishment.

Cicero. De Officiis, Book 1, 25.

Prohibetur ne quis faciat in suo, quod nocere potest in alieno.—It is not allowable that anyone should do to his own property what can injure another's.
Law.

Projice tela manu, sanguis meus.—Put away the weapon from your hand, you who are my own flesh and blood.
Virgil. Æneid, 6, 835

* See "Pro patria, pro liberis," p. 625a.

Projicit ampullas et sesquipedalia verba,
Si curat cor spectantis tetigisse querela.

—He lays aside bombast and words a foot-and-a-half long, if his object is to move the heart of the bystander with his complaint.

Horace. *De Arte Poet.*, 97.

Promiscuam habere et vulgarem clementiam non decet; et tam ignoscere omnibus crudelitas est quam nulli.—It is not right to show promiscuous and general clemency; and to forgive everyone is as much cruelty as to forgive no one.

Seneca.

Promissio boni viri fit obligatio.—The promise of a good man becomes a legal obligation.

Pr.

Promittas facito; quid enim promittere lædit?

Pollicitis dives quilibet esse potest.

—Make a point of promising; for what harm can it do to promise? Anyone can be rich in promises.

Ovid. *Ars Amat.*, Book 1, 443.

Pronuntiatio est, ex rerum et verborum dignitate, vocis et corporis moderatio.—Delivery is the management of the voice and the body according to the value of the circumstances or the words.

Cicero. *De Inventione*, Book 1, 7.

Pronuntiatio est vocis, vultus, gestus moderatio cum venustate.—Delivery is the management, with grace, of voice, countenance, and gesture.

Cicero. *Ad Herennium*, Book 1, 2.

Properat cursu

Vita citato.
—Life hastens on with increased speed.

Seneca. *Herc. Furens*, i. 178.

Propone Deum ante oculos.—Set God before your eyes.

Cicero.

Propositum perforce, dixit, opus.—Finish thoroughly, he said, the work you have set yourself.

Ovid. *Rem. Amor.*, 40.

Propria domus omnium optima.—Your own house is the best of all houses.

Pr.

Propriæ telluris herum natura, neque illum, Nec me, nec quemquam statuit.—Nature has appointed neither him, nor me, nor anyone else, lord of this particular land.

Horace. *Sat.*, Book 2, 2, 129.

Propria quæ maribus tribuuntur mascula dicas.—You may call those things masculine which appertain to males.

First lines of Grammar.

Proprium humani ingenii est, odisse quem læseris.—It is natural to the human character to hate him whom you have injured.

Tacitus. *Agricola*, 42.

Proque sua causa quisque disertus erat.—Everyone was eloquent in behalf of his own cause.

Ovid. *Fast.*, 4, 112.

Prosit tibi.—May it be well with thee!

Prospera lux oritur; linguisque animisque favete;

Nunc dicenda bono sunt bona verba die.

—The prosperous day dawns, be propitious with your tongues and thoughts; now on this happy day happy words are to be said.

Ovid. *Fast.*, 1, 71.

Prosperum ac felix scelus

Virtus vocatur.

—Crime which is prosperous and lucky is called virtue.

Seneca. *Herc. Furens*, ii. 251.

Prospicere in pace oportet quod bellum juvet.—In peace it is wise to look out for what will be helpful in war.

Publius Syrus.

Protectio trahit subjectionem, et subjectio protectionem.—Protection involves dependence, and dependence protection.

Law.

Protenus ad censum, de moribus ultima fiet Quæstio.

—First as to his fortune, for the last question that will be asked will be as to his morals.

Juvenal. *Sat.* 4, 140.

Protenus apparet quæ arbores frugiferae futura.—It will soon be seen which trees will be fruitful.

Pr.

Prout res nobis fluit, ita et animus res habet.—As our affairs go with us, so also is our mind affected.

Pr.

Proximorum incuriosi, longinqua sectamur.—Careless of things which are near, we pursue eagerly things which are far away.

Pliny the Younger. *Ep.*, Book 8, 20.

Proximus a tectis ignis defenditur ægre.—When a neighbour's house is on fire the flames are with difficulty kept from your own.

Ovid. *Rem. Amor.*, 625.

Proximus ardet

Ucalegon.

—The house of Ucalegon, your next-door neighbour, is burning.

(A warning of danger.)

Virgil. *Æneid*, 2, 311.

Proximus sum egomet mihi.—I am myself my own nearest of kin; I am dearest to myself.

Terence. *Andria*, iv. 1, 12.

Prudens futuri temporis exitum

Caliginosa nocte premit Deus,

Ridetque, si mortalis ultra

Fas trepidat.

—The wise god covers with the darkness of night the issues of the future, and laughs if a mortal is anxious beyond what is right.

Horace. *Odes*, Book 3, 29, 30.

Prudens in flammam ne manum injicito.—If you are prudent, do not thrust your hand into the fire.

Proverb quoted by St. Jerome.

Prudentis est mutare consilium; stultus sicut luna mutatur.—It is natural for a wise man to change his opinion; a fool keeps on changing like the moon.

Pr.*

Prudentis est nonnunquam silere.—It is the part of a wise man sometimes to be silent.

Pr.

* See Proverbs: "A wise man changes," p. 729b.

Psallere et saltare elegantius quam necesse est probæ.—She (Sempronius) was wont to play and to dance more skilfully than is necessary in an honest woman.

Sallust. Catilina, 26.

Publicum bonum privato est præferendum.—The public good is to be preferred to private welfare.

Law.

Pudet non esse impudentem.—We are ashamed of not being shameless.

St. Augustine. Conf., Book 2, 9, 17.

Pudor dimissus nunquam redit in gratiam.—Modesty, once banished, never returns to favour.

Publius Syrus.

Pudor doceri non potest, nasci potest.—Modesty cannot be taught, it may be born.

Publius Syrus.

Pudor, et Justitiæ soror, Incorrupta Fides, nudaque Veritas.—Modesty, and Faith unstained, sister to Justice, and naked Truth.

Horace. Odes, Book 1, 24, 6.

Pudore et liberalitate liberos Retinere, satius est credo, quam metu.—I believe it is better to restrain children by feeling of shame, and by kindness, than by fear.

Terence. Adelphi, 1, 1, 32.

Puellis nuper idoneus.—Fitted for girls; a ladies' man.

Horace. Odes, Book 2, 26, 1.

Pugna suum finem, quum jacet hostis, habet.—The battle has its ending when the enemy is down.

Ovid. Trist., 3, 5, 34.

Pugnam sperate parati.—Being ready, hope for the battle.

Virgil. Æneid, 9, 158.

Pulchra

Edepol pecunia dos est.

—By Heaven, money is a beautiful gift.

Plautus. Epidicus, ii, 1, 10.

Pulchre! bene! recte!—Beautiful! good! perfect!

Horace. De Arte Poetica, 428.

Pulchritudo mundi, ordo rerum cœlestium, conversio solis, lunæ, siderumque omnium, indicant satis aspectu ipso ea omnia non esse fortuita.—The beauty of the world, the order of the celestial system, the revolution of the sun, of the moon, of all the stars, indicate sufficiently, at a very glance, that all these things are not merely accidental.

Attr. to Cicero. (Apparently adapted from several passages in De Natura Deorum.)

Pulchrorum autumnus pulcher.—The autumn of the beautiful is beautiful.

Quoted by Bacon: Essay, "Of Beauty."

Pulvis et umbra sumus.—We are but dust and shadow.

Horace. Odes, Book 4, 7, 16.

Punctum comparationis.—The point (or standard) of comparison.

Punica fides.—Punic faith (*i.e.* treachery).

Pr. See "Fides Punica."

Punitis ingeniis, gliscit auctoritas.—When men of ability are punished their authority spreads.

Tacitus. Annals, Book 4, 35.

Puras Deus non plenas aspicit manus.—God regards pure hands, not full.

Pr.

Pythagoras non sapientem se, sed studiosum sapientiæ vocari voluit.—Pythagoras wished himself to be called not wise but a student of wisdom.

Quintilian.

Qua vincit victos protegit ille manu.—With the same hand with which he conquers he protects the conquered.

Ovid. Amorum, 1, 2, 52.

Quacumque potes dote placere, place.—By whatever gift (or talent) you are able to please, please.

Ovid. Ars Amat., 1, 596.

Quadrupedante putrem sonitu quatit ungula campum.—The hoof with its four-footed reverberation shakes the crumbling field.

Virgil. Æneid, 8, 596.*

Quæ caret ora cruore nostro?—What shore is without our blood? (*i.e.* unstained by the blood of our soldiers).

Horace. Odes, Book 2, 1, 36.

Quæ comœdia, mimus

Quis melior plorante gula?

—What comedy, what actor is better than disappointed hunger?

Juvenal. Sat. 5, 157.

Quæ culpæ soles, ea tu ne feceris ipse; Turpe est doctoris cum culpa redarguit ipsum.—Do not yourself do the things which you are in the habit of blaming; it is an evil thing when the fault of a teacher refutes him.

Cato.

Quæ dant, quæque negant, gaudent tamen esse rogata.—Whether they give or refuse, it delights women just the same to have been asked.

Ovid. Ars Amat., Book 1, 345.

Quæ dubitationis tollendæ causa contractibus inferuntur, jus commune non lædunt.—Things introduced into contracts for the sake of removing doubt, do not affect injuriously any common law right.

Law.

Quæ e longinquo magis placent.—Things from afar please us the more.

Pr. (Founded on passage following.)

Quæ ex longinquo in majus audiebantur.—Which coming from afar were reported of in exaggerated style.

Tacitus. Annals, Book 4, 23.

Quæ fuerant vitia mores sunt.—What used to be vices are become fashions.

Seneca.

Quæ fugiunt, celeri carpite poma manu.—With quick hand pluck at the fruit which passes away from you.

Ovid. Ars Amat., 3, 576.

* Often cited as an example of onomatopœia. See also the almost identical line *Æneid, 11, 875.*

Quæ fuit durum pati
Meminisse dulce est.*

—What was grievous to endure is sweet to remember. **Seneca. Herc. Furens, Act iij. 656.***

Quæ in aliis libertas est, in aliis licentia vocatur.—What in some is called liberty, in others is called licence. **Quintilian. 3, 8, 48.**

Quæ infra nos nihil ad nos.—Things which are below us are nothing to us.

Pr. (See "Quæ super.")

Quæ in testamento ita sunt scripta ut intelligi non possint, perinde sunt ac si scripta non essent.—All things which are so written in a will as to be unintelligible are to be on that account regarded as though they were not written. **Law.**

Quæ lædunt oculum festinas demere; si quid Est animum, differs curandi tempus in annum.—Things which hurt the eye you make haste to remove; but if anything hurts the soul you put off its cure for a year.

Horace. Ep., Book 1, 2, 38.

Quæ legi communi derogant stricte interpretantur.—Things which restrict the common law are to be interpreted rigidly. **Law.**

Quæ lucis miseris tam dira cupido?—Why is there this cruel craving for light (*i.e.* life) in the wretched? **Virgil. Æneid, 6, 721.**

Quæ nescieris, ut bene nota refer.—What you are ignorant of, relate as if you knew it well. **Ovid. Ars Amat., Book 1, 222.**

Quæ nimis adparent retia, vitat avis.—The bird avoids the snares which show too conspicuously. **Ovid. Rem. Amor., 516.**

Quæ non prosunt singula, multa juvant.—Things which are not of value singly, are useful collectively. **Ovid. Rem. Amor., 420.**

Quæ non valeant singula juncta juvant.—Things which are worthless singly are useful when united. **Law.**
(*A version of the foregoing passage.*)

Quæ peccamus juvenes ea luimus senes.—The sins we commit as young men we pay the penalty for as old men. **Maxim.**

Quæ prosunt omnibus artes.—The arts, which profit all men.

Motto of Surgeons' Company. See "Hei mihi, quod nullis."

Quæ regio in terris nostri non plena laboris?—What region in the world is not full of our labour? **Virgil. Æneid, 1, 460.**

Quæ sint, quæ fuerint, quæ mox ventura trahantur.—The things which are, which have been, which may happen in time to come.

Virgil. Georgics, 4, 393.

Quæ sunt igitur epularum aut ludorum, aut scortorum voluptates, cum his voluptati-

* Perhaps a proverbial expression or derived from fragmentary lines of Euripides, quoted by Plutarch, in *Moralia*, 630 E.; "How sweet to remember the trouble that is past."

bus comparandæ?—What then are the pleasures of feasts, or games, or women, compared with these (intellectual) pleasures? **Cicero.**

Quæ super nos nihil ad nos.—Things which are above us concern us nothing.

Quoted in Philip Stubbes' "Anatomie of Abuses" (1583), 2^d, 1, as "an olde saying and verie true." (See "Quæ infra.")

Quæ te dementia cepit?—What madness has taken possession of you?

Virgil. Eclogues, 6, 47.

Quæ tibi, quæ tali, reddam pro carmine dona?—What gifts shall I give to you, what gifts, in reward for such a song?

Virgil. Eclogues, 5, 81.

Quæ uncis sunt unguibus ne nutrias.—Do not foster animals with hooked claws. **Pr.**

Quæ venit ex tuto minus est accepta voluptas.—Pleasure which is derived from what is safe is the less valued.

Ovid. Ars Amat., Book 3, 603.

Quæ virtus et quanta, boni, sit vivere parvo.—What virtue, and of what great value, good friends, there is in living upon little.

Horace. Sat., Book 2, 1.

Quæ volumus et credimus libenter, et quæ sentimus ipse, reliquos sentire putamus.—The things which we desire and readily believe, and ourselves feel, we imagine that the rest of the world also feels. **Cæsar.**

Quælibet concessio fortissime contra donatorem interpretanda est.—Any grant is to be construed most strictly against the giver.

Law.

Quælibet in quemvis opprobria fingere sævus.—Fierce to invent some sort of scandal against someone.

Horace. Ep., Book 1, 15, 30.

Quæque ipse miserrima vidi,
Et quorum pars magna fui.
—Most unhappy events which I myself saw, and in which I was myself a chief participator.

Virgil. Æneid, 2, 5.

Quære peregrinum, vicinia rauca reclamationat.—Seek a stranger (to tell it to), shout the bellowing neighbours.

Horace. Ep., Book 1, 17, 62.

Quærens quem devoret.—Seeking whom he may devour. **Vulgate. 1 Pet. 5, 8.**

Quærere ut absumant, absumpta requirere certant;

Atque ipsæ vitiis sunt alimenta vices.
—They struggle to obtain in order that they may spend, and then to re-obtain what they have spent; and their very vicissitudes are nourishment to their vices.

Ovid. Fast., 1, 213.

Quæris quo jaceas, post obitum, loco?

Quo non nata jacent.

—Will you know the place where you will be when dead? There, where the unborn are.

Seneca. Troades, iii., Chorus, v. 30.

Quærit aquas in aquis.—He (Tantalus) seeks water in the midst of water.

Ovid. *Amorum*, 2, 2, 43.

Quæritur, Sitne æquum amicos cognatis anteferre?—It is asked, Is it not right to prefer friends to relatives?

Cicero.

Quæstio fit de lēgibus, non de personis.—The question is what is the law, not who are the parties.

Law.

Quæstio vexata.—A vexed question.

Quævis terra alit artificem.—Any country supports the skilled workman.

Pr.

Quale sit id, quod amas, celeri circumspice mente;

Et tua læsuro subtrahe colla jugo.
—Examine carefully with keen intelligence what sort of an object it is that you love, and withdraw your neck from a yoke which will gall you.

Ovid. *Rem. Amor.*, 89.

Qualem commendes, etiam atque etiam aspice, nec mox

Incitant aliena tibi peccata pudorem.

—Whomsoever you commend, study again and again, lest by and by the sins of another cover you with shame.

Horace. *Ep.*, Book 1, 18, 76.

Quales sunt summi civitatis viri, talis est civitas.—Such as are the leading men of the State, such is the State itself.*

Cicero (*adapted*).

Qualis avis, talis cantus; qualis vir, talis oratio.—Such bird, such song; such man, such style of speech.

Pr.

Qualis sit animus, ipse animus nescit.—The mind itself does not know what the mind is.

Cicero.

Quam ad probos propinquitatem proxime te adjunxeris, Tam optimum est.

—The nearer you can associate yourself with the good, the better.

Plautus. *Aulularia*, ii, 2, 59.

Quam bene vivas, non quamdiu, refert.—How well you live matters, and not how long.

Seneca. *Ep.*, 101.

Quam inique comparatum est; ii qui minus habent,

Ut semper aliquid addant divitioribus!

—How unequally things are arranged, that those who have less should always be adding something to the possessions of the more wealthy.

Terence. *Phormio*, i, 1, 7.

Quam iniqui sunt patres in omnes adolescentes iudices!—What harsh judges fathers are in regard to all young men!

Terence. *Heautontimorumenos*, ii, 1, 1.

Quam miser est qui excusare se non potest.—How pitiable is he who cannot excuse himself.

Publilius Syrus.

* Founded on a passage in Cicero's 19th *Epistle to Lentulus* (Bk. 1), where it is stated to be a saying of Plato.

Quam miserum est id quod pauci habent amittere!—How wretched a thing it is to lose that which few people possess!

Publilius Syrus.

Quam multa injusta ac prava fiunt moribus.—How many things become wrong and corrupt through the evil manners of the age.

Terence. *Heautontimorumenos*, iv, 7, 11.

Quam non est facilis virtus! Quam vero difficilis ejus diuturna simulatio.—How far from easy is virtue! How difficult is even a continual pretence of virtue!

Cicero. *Ep. ad Atticum*, Book 7, 1.

Quam parva sapientia regatur!—With how little wisdom the world is governed!

*Quoted by Dr. Arbuthnot (in letter to Swift, 1732-3), "Quam pauca sapientia mundus regitur."**

Quam prope ad crimen sine crimine!—How near to guilt without actual guilt!

Pr.

Quam quisque norit artem, in hac se exerceat.—Whatsoever art a man has learned, let him exercise himself in that art.

Cicero. *Tusc. Quæst.*, Book 1, 18, †

Quam sæpe forte temere

Eveniunt, quæ non audeas optare.

—How often things happen by chance which you would not dare to hope for.

Terence. *Phormio*, v, 1, 31.

Quam temere in nosmet legem sancimus iniquam!—How rashly we sanction a law unfair to ourselves.

Horace. *Sat.*, Book 1, 3, 67.

Quam veterrimus homini optimus est amicus!—How much the best of a man's friends is his oldest friend!

Plautus. *Truc.*, i, 2, 71.

Quamquam medio in spatio integræ ætatis ereptus, quantum ad gloriam, longissimum ævum peregit.—Although taken away in the very prime of life, yet, if his career were measured by his glory, he had lived a very prolonged period.

Tacitus. *Agricola*, 44.

Quamvis acerbus qui monet, nulli nocet.—However bitter an adviser is, he hurts no one.

Publilius Syrus.

Quamvis digressu veteris confusus amici, Laudo tamen.

—However much troubled I am by the departure (or defection) of my old friend, I praise him nevertheless.

Juvenal. *Sat.* 3, 1.

Quamvis sublimes debent humiles metuere,

Vindicta docili quia patet sollertia.

—However exalted men are, they should fear those of low estate, because vengeance lies open to patient craft.

Phædrus. *Fab.*, Book 1, 28, 1.

Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud.—When anything is forbidden, everything which leads to the same result is also forbidden.

Law.

* See pp. 275b, 458b, 490a, 741b.

† Quoted as a proverb of the Greeks.

Quando jus domini regis et subditi concurrunt, jus regis præferri debet.—Where the king's right and the right of a subject are at variance, the king's right should be preferred.

Law.

Quando terra iter facere possis, ne mari facias.—Whenever you can make your journey by land, do not make it by sea.*

Apostolius. (1653 ed.) *Cent.* 2, pr. 54.

Quando ullum inveniet parum?—When shall another equal to him be found?

Horace. *Odes*, Book 1, 24, 3.

Quandoque bonus dormitat Homerus.—Sometimes the good Homer grows drowsy.

Horace. *De Arte Poetica*, 359.

Quandoquidem inter nos sanctissima Divitiarum Majestas.

—Since the majesty of wealth is most sacred with us.

Juvenal. *Sat.* 1, 113.

Quanam ridentem dicere verum
Quid vetat? Ut pueris olim dant crustula blandi

Doctores, elementa velint ut discere prima.
—What forbids a laughter to speak the truth?
As good-natured teachers often give little cakes to their boys when they desire to teach them the rudiments of learning.

Horace. *Sat.*, Book 1, 1, 24.

Quanta est gula quæ sibi totos
Ponit apros, animal propter convivia natum!
—O what gluttony is his who has whole boars served up for himself, an animal born for banquets!

Juvenal. *Sat.* 1, 140.

Quanta sit admirabilitas cœlestium rerum
atque terrestrium!—How great is the wonderfulness of heavenly and earthly things!

Cicero. *De Nat. Deorum*, 2, 36.

Quantæ sunt tenebræ! væ mihi, væ mihi,
væ!—How great is the darkness! woe to me, woe to me, woe!

Mediæval.

Quanti est sapere! Nunquam accedo ad te, quin abs te abeam doctior.—How great a thing it is to have wisdom! I never come to you but what I go away wiser.

Terence. *Eunuchus*, v. 1, 21.

Quanto plura recentium, seu veterum revolve, tanto magis ludibria rerum mortalium cunctis in negotiis observantur.—The more I turn over in my mind the affairs of modern times or of ancient times, the more do I see the mockery of human affairs in all transactions.

Tacitus. *Annals*, Book 3, 18.

Quanto quisque sibi plura negaverit,
A Dis plura feret.

* Cato Major (according to Plutarch) repented of three things in his life: (1) That he had entrusted a secret to a woman. (2) That he had gone by sea when he might have gone on foot. (3) That he had lost a day through idleness. See p. 454b, "The three things to be repented of."

—The more a man denies himself, the more will he obtain from the gods.

Horace. *Odes*, Book 3, 16, 21.

Quanto sibi in proelio minus pepercissent, tanto tutiores fore.—The less careful they were of themselves in battle, the safer they were.

Sallust. *Jugurtha*, 104.

Quanto spei est minu'; tanto magis amo.—The less hope there is, the more do I love.

Terence. *Eunuchus*, v. 9, 23.

Quanto splendoris honore celsior quisque est, tanto si delinquit peccato major est.—According as a man is higher by a position of distinction, by so much, if he falls into sin, is his sin the greater.

Isidorus.

Quanto superiores sumus, tanto nos geramus submissius.—The more we are exalted, the more humbly let us bear ourselves.

Cicero. *De Officiis*, 1, 26, 90.

Quantum a rerum turpitudine abes, tantum te a verborum libertate sejungas.—The more you are averse to base actions, the more you should keep yourself from licence in language.

Cicero. *Pro Cælio*, 3, 8.

Quantum mutatus ab illo!—How changed from him whom we knew!

Virgil. *Æneid*, 2, 274.

Quantum nobis nostrisque hæc fabula de Christo profuerit, notum est.—It is well known how much this story about Christ has profited us and ours.

Attrib. to Leo X. (1475-1521).

Quantum quisque ferat, respiciendus erit.—Each man will be worthy of regard according to what he brings with him.

Ovid. *Amorum*, 1, 8, 38.

Quantum quisque sua nummorum servat in arca,

Tantum habet et fidei.

—According to the amount of money a man has in his coffers, so much respect does he also obtain.

Juvenal. *Sat.* 3, 143.

Quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.
—It extends its root as far down into the infernal regions as it stretches its head aloft into the air of heaven.

Virgil. *Æneid*, 4, 445.

Quantumvis cursum longum fessumque moratur

Sol, sacro tandem carmine Vesper adest.
—Howsoever the Sun may linger on his long and weary journey, at length Evening comes with its sacred song.

Old Latin couplet. (See Stephen Hawes, p. 158b.)

Quare fremuerunt Gentes?—Why do the nations rage?

Vulgate. *Ps.* 2, 1.

Quare vitia sua nemo confitetur? Quia etiam nunc in illis est. Somnium narrare vigilantis est.—Why does no one confess his sins? Because he is yet in them. It is for a man who has awoken from sleep to tell his dreams.

Seneca. *Ep.* 53.

Quas dederis, solas semper habebis opes.—
The wealth you give away is the only wealth
you will always possess.

Martial. *Book 5, 43.*

Quasi mures semper edimus alienum cibum.
Like mice, we always eat the food of other
people.

Plautus. *Persa, i. 2, 6.*

Quem dii diligunt,
Adolescens moritur, dum valet, sentit, sapit.—
He whom the gods love dies young, whilst he
is full of health, perception and judgment.

Plautus. *Bacchides, iv. 7, 18.**

Quem diligas ni recte moneas, oderis.—
Whom you love, unless you properly admonish
him, you hate.

Publilius Syrus.

Quem ferret, si parentem non ferret suum ?
—Whom should he bear with if he should not
bear with his own father ?

Terence. *Heautontimorumenos, i. 2, 28.*

Quem Jupiter [or Deus] vult perdere, prius
dementat.—Whom Jupiter [or God] wishes to
ruin, he first drives mad.

*Translated from the Greek by Joshua
Barnes (1654-1712).† (See "Stultum
facit.")*

Quem lapide illa diem candidiore notat.—
Which day she (the goddess) marks with a
whiter stone.

Catullus. *Carmen, 69, 2, 144.*

Quem metuit quisque, perisse cupit.—
Whom a man fears he wishes to perish.

Ovid. *Amorum, Book 2, 2, 10.*

Quem poenitet peccasse pene est innocens.—
He who repents having sinned is almost
innocent.

Seneca. *Agamemnon, ii. 243.*

Quem recitas, meus est, O Fidentine, libellus,
Sed male cum recitas, incipit esse tuus.
—The work which you recite, Fidentinus, is
mine, but when you recite it badly, it begins
to be your own.

Martial. *Epig., Book 1, 39.*

Quem res plus nimio delectavere secundæ,
Mutatæ quantent.

—When good fortune elates a man unduly,
changed fortunes will cause him extreme alarm.

Horace. *Ep., Book 1, 10, 30.*

Quem sæpe casus transit, aliquando inveniet.
—Whom chance often passes by, it will one
day discover.

Seneca. *Herc. Furens, ii. 328.*

Quemcunque populum tristic eventus premit,
Periclitatur magnitudo principum,
Minuta plebes facili præsidio latet.

—Whatsoever people direful fate oppresses,
the greatness of the chief men places them
in danger, but the small folk escape notice in
easy safety.

Phædrus. *Fab., Book 3, 5, 11.*

Qui a nuce nucleus esse vult, frangit
nucem.—He cracks the nut, who wishes to
have the kernel out of the nut.

Plautus. *Curculio, i. 1, 55.*

Qui alterum incusat probri, eum ipsum se
intueri oportet.—He who accuses another
man of shameful conduct should take care to
keep himself blameless.

Plautus. *Truc., i. 2, 58.*

Qui amat, tamen hercle si esurit, nullum
esurit.—He who is in love, even if he is
hungry in sooth, is not hungry at all.

Plautus.

Qui ante diem periit : sed miles, sed pro
patria.—Who died before his day : but as a
soldier, but for his native land.

Anon.

Qui Bavius non odit, amat tua carmina,
Mævi.—He who does not hate Bavius (a
third-rate poet), loves your poems, Mævius.

Virgil. *Ecl., 3, 90.*

Qui bene imperat, paruerit aliquando
necesse est.—It is necessary that he who
commands well, should have at some time
obeyed.

Cicero. *De Legibus, Book 3, 2.*

Qui bellus homo, Cotta, pusillus homo est.—
He, Cotta, who is a pretty man (an effeminate
fop), is a paltry man.

Martial. *Epig., Book 1, 10.*

Qui cadit a syllaba cadit a tota causa.—
He who fails in one small particular, fails in
the whole action.

Law Maxim (condemned).

Qui cum triste aliquid statuit, fit tristis et
ipse ;

Quique fere poenam sumere poena sua est.
—One who, when he resolves upon a sad
decision, becomes sad also himself ; and to
whom it is almost a punishment to inflict
punishment.

Ovid. *Ep. ex Pont., 2, 2, 119.*

Qui Curios simulant, et Bacchanalia
vivunt.—Who pretend to be men of the
austere pattern of Curius, and who live the
life of Bacchanals.

Juvenal. *Sat. 2, 3.*

Qui dedit beneficium, taceat ; narret qui
acceptit.—Let him who has bestowed a
kindness be silent about it ; let him who has
received it tell it abroad.

Seneca. *De Beneficiis, Book 2, 11.**

Qui dedit hoc hodie, cras, si volet, auferet.—
He who has given this to-day, may, if he
pleases, take it away to-morrow.

Horace. *Ep., Book 1, 16, 33.*

Qui deliberant, desciverunt.—Those men
who take counsel together are men who have
become disaffected.

Tacitus. *Hist., Book 2, 77.*

Qui desiderat pacem, præparet bellum.—
Who desires peace, let him make ready for
war. (See "Si vis pacem.")

Vegetius. *De Re Militari, 3. Prolog.*

Qui enim poterit aut corporis firmitati, aut
fortunæ stabilitati confidere ?—Who can put
trust in the strength of the body or in the
stability of fortune ?

Cicero. *Tusc. Quæst., Book 5, 14, 40.*

* For the Greek version, from Menander, see p.
476a.

† The proverb, as quoted by Euripides, will be
found on p. 476a.

Qui ex damnato coitu nascuntur, inter liberos non computantur.—Those who are born from illicit intercourse are not reckoned amongst a person's children. **Law.**

Qui invenit verba quibus deberent loqui.—Who has invented words which deserve to be quoted. *Cited by Voltaire. (Pref. to Irène.)*

Qui facit per alium facit per se.—He who does a thing by another's agency does it himself. **Coke.**

Qui fert malis auxilium, post tempus dolet.—He who renders succour to the wicked, grieves for it after a time.

Phædrus. Fab., Book 4, 18, 1.

Qui finem quæris amoris,

Cedit amor rebus; res age, tutus eris.

—You who wish to put an end to your love, know that love gives place to business; attend to business and you will be safe.

Ovid. Rem. Amor., 144.

Qui fingit sacros auro vel marmore vultus, Non facit ille deos: qui rogat, ille facit.

—He who fashions sacred images of gold or marble does not make them gods; he makes them such who prays to them.

Martial. Epig., Book 8, 24, 5.

Qui fit, Mæcenas, ut nemo, quam sibi sortem Seu ratio dederit, seu fors objecerit, illa Contentus vivat: laudet diversa sequentes? —Whence is it, Mæcenas, that no one lives content with that lot which reason has assigned him or chance has thrown in his way; but praises those who follow other fortunes?

Horace. Sat., Book 1, 1, 1.

Qui fugit molam, farinam non invenit.—He who avoids the mill gets no flour. **Pr.**

Qui genus jactat suum, Aliena laudat.

—Who boasts of his descent praises things which do not appertain to himself.

Seneca. Herc. Furens, ii. 340.

Qui gravis es nimium, potes hinc jam lector abire.—Reader, who art too seriously disposed, you may take yourself far away hence.

Martial. Epig., Book 11, 17.

Qui histrionibus dat, dæmonibus sacrificat.—Who gives to actors sacrifices to devils.

Peter Cantor. Ch. 47.

Qui homo mature quæsit pecuniam, Nisi eam mature parsit, mature esurit.

—He who has acquired wealth betimes, unless he has saved it betimes, will have consumed it betimes.

Plautus. Curculio, iii. 10.

Qui in amore,

Præcipitavit, pejus perit quam si saxo saliat.—He who plunges into love is more lost than if he leapt from a rock.

Plautus. Trinummus, ii. 1, 30.

Qui in jus dominiumve alterius succedit, jure ejus uti debet.—He who succeeds to the rights or property of another person, ought to enjoy his rights also. **Law.**

Qui invidet minor est.—He who envies is inferior. **Motto of Earls Cadogan.**

Qui jacet in terra non habet unde cadat.—He who lies upon the ground has no chance of falling. **Alanus de Insulis.**

Qui jure suo utitur neminem lædit.—He who exercises his own right injures no one. **Law.**

Qui jussu judicis aliquod fecerit, non videtur dolo malo fecisse, quia parere necesse est.—He who has done anything by order of a judge, is not regarded as having done it for any evil purpose, since it is incumbent on him to obey. **Law.**

Qui laborat, orat.—He who labours, prays. *Attr. to St. Augustine.**

Qui legitis flores et humi nascentia fraga, Frigidus, O pueri, fugite hinc, latet anguis in herba.

—O boys, who pluck the flowers and strawberries springing from the ground, flee hence; a cold snake lies hidden in the grass.

Virgil. Eclogues, 3, 92.

Qui mare teneat, eum necesse est rerum potiri.—He who has possession of the sea must of necessity be master of the situation.

Ascribed to Cicero.

Qui medice vivit misere vivit.—Who lives medically lives miserably.

Quoted by Burton (Anat. Melan., 1621), as "a saying."

Qui mentiri aut fallere insuerit patrem, aut Audebit, tanto magis audebit ceteros.

—He who has been in the habit of lying to or deceiving his father, or who will dare to do so, will be all the more daring in attempting the same with others.

Terence. Adelphi, i. 1, 30.

Qui mentitur fallit quantum in se est.—He who lies deceives as much as is in his power.

Aulus Gellius. Book 11, 11. (Quoted as a saying of P. Nigidius.)

Qui monet amat. Ave et cave.—He loves who advises. Farewell and beware.

Quoted by Burton (Anat. Melan., 1621) as "a saying."

Qui monet quasi adjuvat.—He who advises, as it were helps.

Plautus. Curculio, Act iii. 1, 89.

Qui mores hominum multorum videt et urbes.—Who saw the manners of many men and their cities.†

Horace. De Arte Poetica, 142.

Qui mori didicit, servire dedidicit; supra omnem potentiam est, certe extra omnem.—He who has learnt to die, has unlearned slavery; he is above all power, certainly beyond all.

Seneca.

* See "Qui orat," p. 633b; also "Laborare est orare," 563b. Carlyle (*Past and Present*, Ch. 12) refers to the saying as that of "the old monks," and adds (Ch. 15), "What worship, for example, is there not in mere washing!"

† See "Multorum providus," 582b.

Qui neminem habet inimicum, eum nec amicum habet quenquam.—He who has no enemy, has not any friend. **Pr.**

Qui nescit dissimulare, nescit regnare.—Who does not know how to dissemble, does not know how to reign.

Attrib. by Lipsius ("Politica sive civilis Doctrina," Bk. 4, ch. 14) to the Emperor Frederick. See "Qui ne sait dissimuler" (French).

Qui nescit dissimulare nescit vivere.—Who does not know how to dissemble does not know how to live.

*Quoted by R. Burton (Anat. Melan., Pt. 1, 2, 3, subs. 15) as a saying of "that Emperor," which according to A. R. Shilleto (1848-1894) meant the Emperor Frederick Barbarossa (c. 1123-1190) with whom it was "a favourite maxim." The saying is quoted in the above form, as a proverb, by Palingenius (Zodiacus Vitæ), Book 4, 684.**

Qui nil molitur inepte.—One who never undertakes anything ineffectually.

Horace. De Arte Poetica, 140.

Qui nil potest sperare, desperet nihil.—Let him who cannot hope for anything, not despair about anything.

Seneca. Medea, ii. 163.

Qui nimium multis, Non amo, dicit; amat.

—He who protests overmuch to many, "I do not love," he is in love.

Ovid. Rem. Amor., 648.

Qui nolet fieri desidiosus, amet.—Let a man who does not wish to become slothful, fall in love.

Ovid. Amorum, Book 1, 9, 46.

Qui non est hodie, cras minus aptus erit.—He who is not prepared to-day, will be less, so to-morrow.

Ovid. Rem. Amor., 94.

Qui non moderabitur iræ, Infectum volet esse, dolor quod suaserit et mens.

—He who does not moderate his anger, will wish that undone which his vexation and temper prompted him to do.

Horace. Ep., Book 1, 2, 59.

Qui non prohibet quod prohibere potest, assentire videtur.—He who does not prevent what he has the power to prevent, is regarded as assenting to it.

Law.

Qui non vetat peccare cum possit, jubet.—He who does not forbid sin when he can, encourages it.

Seneca. Troades, ii. 291.

Qui novit mollissima fandi tempora.—Who knew the most effective time for speaking.

Virgil (adapted). Æneid, 4, 293.

* In Roche and Chasles' *Histoire de France* (Paris, 1847), the saying is claimed as a "maxim of Louis XI" (1423-1483), who is said to have allowed his son and successor, Charles, to know no other Latin than this one sentence. See also Philippe de Commines (c. 1445-c. 1511), who quotes Vincentius Lupanus, *De Magistrat. Franc.*, as his authority.

Qui nunc it per iter tenebricosum Illuc, unde negant redire quenquam.

—Who now travels, by that shadowy way, thither whence, they say, no one returns.

Catullus. 3, 11.

Qui omnes despicit, omnibus displicet.—He who despises all displeases all.

Albertano of Brescia. Liber Consolationis. (Chaucer, in "Melibeus," sec. 15, translates thus: "He that all despyseth all displeysyth.")

Qui omnes insidias timet, in nullas incidit.—He who fears all snares falls into none.

Publius Syrus.

Qui omnia se simulant scire, nec quicquam sciunt.

Quod quisquam animo habet, aut habiturus est, sciunt;

Idque quod in aurem rex reginæ dixerit, Sciunt; quod Juno fabulata est cum Jove; Quæ neque futura, neque facta sunt, tamen ii sciunt.

—Who pretend to know all things, nor know anything. They know what every man has or is about to have in his mind; and that which the king has whispered into the queen's ear they know; what Juno has chattered to Jove they know; and things which neither will happen nor have happened they know none the less.

Plautus. Trinummus, i. 2.

Qui orat et laborat, cor levat ad Deum cum manibus.—He who prays and labours lifts his heart to God with his hands.*

St. Bernard. Ad sororem.

Qui parcit virgæ, odit filium suum.—He that spareth the rod hateth his own son.

Vulgate. Prov. 13, 24.

Qui patitur vincit.—He who suffers conquers.†

Pr.

Qui, pauperiem veritus, potiore metallis Libertate caret, dominum vehet improbus, atque

Serviet æternum, quia parvo nesciet uti.

—He who, afraid of poverty, gives up liberty, more valuable than precious metals, shall, wretch that he is, carry his master and serve him for ever, because he knew not how to be content with a little.

Horace. Ep., Book 1, 10, 39.

Qui peccat ebrius luat sobrius.—He who offends when drunk pays for it when sober.

Law.

Qui pendet alienis promissis, sæpe decipitur.—He who trusts to the promises of others is often deceived.

Pr.

Qui per virtutem peritat, non interit.—He who dies on account of his virtue, does not perish.

Plautus. Captivi, iii. 5, 32.

* A similar expression is found in the works of Gregory the Great, *Moral in Libr. Job*, Book 18, 4; also in *Pseudo-Hieron.*, in *Jerem.*, Thren. 3, 41.

† "Men seyn 'the suffaunt overcomeh'"—*Chaucer: Troilus*, Bk. 4, l. 1584.

‡ Said to be a false reading for "periit," another reading is "peribat."

Qui pessime canit, prius incipiet.—He who sings worst will begin first. **Pr.**

Qui potest mulieres vitare, vitet.—He who can avoid women, let him avoid them.

Plautus. Stichus, i. 2.

Qui prior est tempore, potior est jure.—He who is first in time has the advantage in right. **Coke.**

Qui pro innocenti dicit satis est eloquens.—He who speaks on behalf of an innocent man is eloquent enough. **Publilius Syrus.**

Qui pro quo.—Who for whom; one thing for another very different thing.

Qui proficit in litteris et deficit in moribus, plus deficit quam proficit.—He who is proficient in learning but deficient in morals, is more deficient than he is proficient. **Pr.**

Qui replicat, multiplicat.—He that replies, multiplies.

Quoted by Bacon as "the saying of an obscure fellow."

Qui scit, scit; nescit qui sit.—He who knows, knows; but who he may be he does not know. **Publilius Syrus.**

Qui se committit homini tutandum improbo, Auxilia dum requirit, exitium invenit.

—He who gives himself up to the charge of an unprincipled man, when he wants help finds ruin. **Phædrus. Fab., Book I, 31, 1.**

Qui se ultro morti offerant, facilius reperiuntur quam qui dolorem patienter ferant.—Those who will of their own accord give themselves to death are more easily found than those who can bear pain with patience. **Cæsar.**

Qui seipsum laudat, cito derisorum inveniet.—He who praises himself will soon find someone to deride him. **Publilius Syrus.**

Qui semel aspexit quantum dimissa petitis præstant, mature redeat, repetatque relicta.—Let him who has once recognised how much the things he has rejected excel what he has sought, return betimes and seek again what has been neglected. **Horace. Ep., Book 1, 7, 96.**

Qui semel est læsus fallaci piscis ab hamo, Omnibus unca cibus æra subesse putat.—The fish which has once been injured by the deceitful hook, believes that the barbed metal lies hidden in all food. **Ovid. Ep. ex Pont., 2, 7, 9.**

Qui semel scurra nunquam paterfamilias.—He who has once been a man given to gaiety and buffoonery will never make a father of a family. **Cicero. (Adapted from Or. pro P. Quintio, 17, 55.)**

Qui sentit commodum, sentire debet et onus.—He who feels the advantage, ought also to feel the burden (or expense). **Law.**

Qui sibi amicus est, scito hunc amicum omni-

bus esse.—When a man is his own friend you may know him to be a friend to all men. **Seneca. Ep. 6, fin.**

Qui silet est firmus.—He who holds his tongue is strong. **Ovid. Rem. Amor., 697.**

Qui simulat verbis, nec corde est fidus amicus, Tu quoque fac simile, et sic ars deluditur arte.—If one pretends with his words, and at heart is not a true friend, do you do the same to him, and so art will be foiled by art. **Cato.**

Qui spe aluntur pendent non vivunt.—Those who are fed on hope do not live but hang on. **Pr.**

Qui statuit, aliqua parte inaudita altera, Æquum licet statuerit, haud æquus fuerit.—He who comes to a conclusion when the other side is unheard, may have been just in his conclusion, but yet has not been just in his conduct. **Seneca. Medea, ii. 199.**

Qui stultis videri eruditi volunt, stulti eruditus videntur.—Those who wish to appear wise to fools, appear fools to the wise. **Quintilian.**

Qui suis rebus contentus est, huic maximæ ac certissimæ divitiæ.—He who is contented with his own lot has the greatest and surest of riches. **Maxim.**

Qui terret plus ipse timet.—He who terrifies others is more afraid himself. **Claudian. 4, Consul. Honorii, 290.**

Qui timide rogat Docet negare.—He who asks faint-heartedly teaches how to refuse. **Seneca. Hippolytus, ii. 593.**

Qui uti scit, ei bona.—He has wealth who knows how to use it. **Pr.**

Qui utuntur vino vetere, sapientis puto, Et qui libenter veteres spectant fabulas.—I regard those as wise who employ old wine and freely study old stories. **Plautus. Casina, i., Prol., 5.**

Qui vult decipi, decipiatur.—Let him who wishes to be deceived, be deceived. **Pr.***

Quia perire solus nolo, te cupio perire mecum.—Because I do not wish to perish alone, I desire you to perish with me. **Plautus. Epidicus, Act i.**

Quibus honorem et gloriam Fortuna tribuit, sensum communem abstulit.—Fortune has deprived those of common sense to whom she has given honour and glory. **Phædrus. Fab., Book 1, 7, 3.**

Quibus in solo vivendi causa palato est.—Whose reason of living is in their palate alone. **Juvenal. Sat. 11, 11.**

Quibus res timida aut turbida 'st, Pergunt turbare usque, ut nequid possit con- quiescere.—They whose affairs are in a dangerous or

* See "Populus vult decipi," p. 624b.

confused state, proceed to make them more confused, so that nothing can be settled.

Plautus. *Mostellaria*, v. 1, 11.

Quicquid ages igitur, magna spectabere scena.—Whatsoever therefore you do, you will be the object of observation upon a great stage.

Ovid. *Ep. ex Pont.*, 3, 1, 59.

Quicquid agunt homines, votum, timor, ira, voluptas,

Gaudia, discursus, nostri est farrago libelli.

—Whatever men do, wishes, fears, anger, pleasure, joys and different pursuits, of these is the hotch-potch of our book.

Juvenal. *Sat.* 1, 25.

Quicquid dicam aut erit, aut non :

Divinare etenim magnus mihi donat Apollo.

—Whatever I state either will come to pass or will not ; truly the great Apollo has given me the art of divination.

Horace. *Sat.*, Book 2, 5, 59.

Quicquid dignum sapiente bonoque est.—Whatsoever is worthy of a good and wise man.

Horace. *Ep.*, Book 1, 4, 5.

Quicquid est illud, quod sentit, quod sapit, quod vult, quod viget, coeleste et divinum est, ob eamque rem æternum sit necesse est.—Whatever that may be which feels, which has knowledge, which wills, which has the power of growth, it is celestial and divine, and on that account it must of necessity be eternal.

Cicero. *Tusc. Quæst.*, Book 1, 27, 66.

Quicquid excessit modum

Pendet instabili loco.

—Whatsoever has exceeded due bounds hangs from an unsafe resting-place.

Seneca. *Ædipus*, iv. 909.

Quicquid in altum

Fortuna tulit, ruitura levat.

—Whatever fortune has placed on high, she lifts to throw it down again.

Seneca. *Agamemnon*, ii. 100.

Quicquid multis peccatur inultum est.—Whatsoever sin is committed by many remains unpunished.

Lucanus. *Pharsalia*, Book 5, 257.

Quicquid plantatur solo, solo ceditur.—Whatever is placed into the soil belongs to the soil.

Law.

Quicquid sibi imperavit animus, obtinuit.—Whatsoever the mind has ordained for itself, it has achieved.

Seneca.

Quicumque amisit dignitatem pristinam,

Ignavis etiam jocus est in casu gravi.

—Whoever has lost his former high position, becomes in distress a jest even to the lowest.

Phædrus. *Fab.*, Book 1, 21, 1.

Quicumque turpi fraude semel innotuit,

Etiamsi verum dicit, amittit fidem.

—Whosoever has once become known as guilty of some shameful deceit, forfeits belief even if he speaks the truth.

Phædrus. *Fab.*, Book 1, 10, 1.

Quicumque, ubique sunt, qui fuere, quique futuri sunt posthac,

Stulti, stolidi, fatui, fungi, bardi, blenni, buccines,

Solus ego omnes longo anteeo stultitia et moribus indoctis.

—Whoever and wherever they are, have been, or ever shall be in time to come, fools, block-heads, duffers, idiots, dunderheads, dullards, blunderers, I alone far exceed them all in folly and want of sense.

Plautus. *Bacchides*, v. i.

Quicumque vult servari.—Whosoever desires to be safe.

Athanasian Creed.

Quid ad farinas ?—How will this bring you meal ? (*i.e.* What profit will it bring you ?).

Pr.

Quid admirer, quid rideam, ubi gaudeam, ubi exultem, spectans tot ac tantos reges, qui in cælum recepti nuntiabuntur, cum ipso Jove, et ipsis suis testibus, in imis tenebris congemiscentes !—How shall I admire, how laugh, how rejoice, how exult, on beholding so many and so great kings, who shall be reported of as received in heaven, groaning with Jove himself and his followers in the lowest depths of darkness !

Tertullian. *De Spectaculis*, 30.*

Quid afferre consilii potest, qui seipse eget consilio ?—What advice can he bring to others who needs advice himself ?

Cicero.

Quid arenæ semina mandas ?

Non profecturis litora bubus aras.

—Why do you plant seed in the sand ? You vainly plough the shores of the sea with your oxen.

Ovid. *Her.*, 5, 115.

Quid brevi fortes jaculamur ævo

Multa ? Quid terras alio calentes

Sole mutamus ?

—Why do we in our short term of life strive with might and main for so many things ? Why do we change for lands warmed by another sun ?

Horace. *Odes*, Book 2, 16, 17.

Quid cæco cum speculo ?—What has a blind man to do with a mirror ?

Pr.

Quid crastina volveret ætas

Scire nefas homini.

—It is not lawful for man to know what the morrow may bring round.

Statius. *Thebais*, 3, 562.

Quid datur a Divis felici optatius hora ?—What is there given by the gods more to be desired than a happy hour ?

Catullus. *Carm.*, 62, 29.

Quid de quoque viro, et cui dicas, sæpe videto.—Ever have an eye as to what and to whom you speak concerning any man.

Horace. *Ep.*, Book 1, 18, 68.

Quid deceat, quid non, obliti.—Persons forgetful of what is right and of what is not.

Horace. *Ep.*, Book 1, 6, 62.

* A parallel to this famous passage is supplied in Sir D. Lyndesay's *The Monarchie* (1556), Bk. 4, l. 6163 :
So thare Joyis salbe without missour (measure) :
They sall [shall] Rejoyis to se the gret dolour
Off dampnit folk in hell, and thare torment ;
Because of God it is the Juste Judgement.

Quid deceat, quid non; quo virtus, quo ferat error.—What is right, what is not; whither virtue leads us, and whither error.

Horace. *De Arte Poetica*, 308.

Quid deceat vos, non quantum liceat vobis, spectare debetis.—You ought to have regard to what is proper for you, not to how much is allowable.*

Cicero. *Pro R. Posthumo*, 5, 11.

Quid dem? quid non dem? renuis tu quod jubet alter;

Quod petis id sane est invisum acidumque duobus.

—What shall I give? What shall I not give? You refuse that which another commands. What you desire is certainly odious and unpalatable to two other persons.

Horace. *Ep.*, Book 2, 2, 63.

Quid dignum tanto feret hic promissor hiatu?—What will this boaster produce worthy of such inflated language?

Horace. *De Arte Poetica*, 138.

Quid domini facient, audent quum talia fures?—What will not the masters do, when their rascals dare to do such things?

Virgil. *Eclogues*, 3, 16.

Quid dulcius hominum generi a natura datum est, quam sui cuique liberi?—What is there sweeter given by nature to the race of mankind, than each man's own children?

Cicero. *Ad Quir. post Reditum*, 1.

Quid ego ex hac inopia nunc capiam?—What am I now to take out of all this scarcity?

Terence. *Phormio*, i. 3, 14.

Quid enim ratione timemus

Aut cupimus?

—What is there forsooth that we fear or desire with reason?

Juvenal. *Sat.* 10, 4.

Quid enim refert, quantum habebas? Multo illud plus est, quod non habes.—What does it matter how much you have? What you have not amounts to much more.

Seneca (as quoted by *Aulus Gellius*, Book 12, 2).

Quid enim salvis infamia nummis?—What indeed is infamy as long as our money is safe?

Juvenal. *Sat.* 11, 48.

Quid est autem turpius quam senex vivere incipiens?—What is more disgraceful than an old man just beginning to live?

Seneca. *Epist.*, 13.

Quid est dignitas indigno, nisi circulus aureus in naribus suis?—What is honour to the unworthy but a gold ring in a swine's snout?

Silvianus.

(Founded on *Vulgate*, *Prov.* 11, 22.)

Quid est enim fides, nisi credere quod non vides?—For what is faith unless it is to believe what you do not see?

St. Augustine. *In Joannis Evang. Tract.* 40, sec. 8.

Quid est enim novi hominem mori, cujus tota vita nihil aliud quam ad mortem iter est?—What new thing then is it for a man to die,

whose whole life is nothing else but a journey to death?

Seneca. *De Consol. ad Polyb.*, 30.

Quid est fides? Quod non vides.

Quid est spes? Magna res.

Quid est caritas? Magna raritas.*

—What is faith? What you do not see. What is hope? A great thing. What is charity? A great rarity.

Facetiæ Cantabrigienses.

Quid facies odio, sic ubi amore nocet?—What will you do in your hatred, when you are so cruel in your love?

Ovid. *Heroides*, 21, 56.

Quid facis, infelix? Perdis bona vota!—What are you doing, unhappy one? You are losing our good wishes.

Ovid. *Amorum*, 3, 2, 71.

Quid faciunt pauci contra tot millia fortes?—What can a few brave men do against so many thousands?

Ovid. *Fast.*, 2, 219.

Quid habet pulchri constructus acervus?—What is there of beauty in a piled-up heap (of money)?

Horace. *Sat.*, Book 1, 44.

Quid leges sine moribus

Vanæ proficiunt?—Of what use are empty laws without morals?

Horace. *Odes*, Book 3, 35.

Quid magis est durum saxo, quid mollius unda?

Dura tamen molli saxa cavantur aqua.

—What is more hard than rock, what is softer than the wave? Yet hard rocks are hollowed by the soft water.

Ovid. *Ars Amat.*, Book 1, 475.

Quid me alta silentia cogis

Rumpere?

—Why do you compel me to break the deep silence?

Virgil. *Æneid*, 10, 63.

Quid mentem traxisse polo, quid profuit altum Erexisse caput, pecudum si more pererrant?

—What avails it to have a soul derived from above, and to lift the head on high, if, after the manner of beasts, men go astray?

Claudian. *De Raptu Proserpinæ*, Book 3, 41.

Quid nisi victis dolor?—What is there but wretchedness for the vanquished?

Pr.

Quid non cogit amor?—What does not love compel us to do?

Martial. *Epig.*, Book 5, 49, 1.

Quid non ebrietas designat? Operta recudit;

Spes jubet esse ratas; in prælia trudit inertem;

Sollicitis animis onus eximit; addocet artes.

* Replies attributed to Isaac Barrow (1614–1680), who is alleged to have given them extemporaneously to the interrogatories of the Bishop's Chaplain, when Barrow was student of Trinity College, Cambridge, and a candidate for holy orders. In Bishop Sandford's *Memoirs* (c. 1830?) similar lines are attributed to Bentley, the second and third replies being given respectively as "Quod non habes" (What you have not), and "Maxima raritas" (The greatest rarity).

* See "Laus est facere," p. 564b.

637a

—What does not drunkenness contrive? It looses secrets; bids our hopes to be confirmed; urges the inactive into battles; removes the burden from anxious minds; teaches accomplishments. **Horace. Ep., Book 1, 5, 16.**

Quid non mortalia pectora cogis,
Auri sacra fames?
—To what dost thou not compel the minds of mortals, thou accursed hunger for gold?
Virgil. Æneid, 3, 56.

Quid non speremus amantes?—What may we not hope for when we are in love?
Virgil. Eclogues, 8, 26.

Quid nos dura refugimus
Ætas? Quid intactum nefasti
Liquidum?
—What have we, a hardened age, avoided? What have we left untouched, impious that we are?
Horace. Odes, Book 1, 35, 34.

Quid nunc?—What now? (A newsmonger or inquisitive person.)

Quid obseratis auribus fundis preces?—Why do you pour your prayers into ears stopped up?
Horace. Epod., 17, 53.

Quid oportet
Nos facere, a vulgo longe longeque remotos?
—What ought we to do, far, far removed in our views from the vulgar?
Horace. Sat., Book 1, 6, 18.

Quid opus est verbis?—What need is there for words?
Terence. Andria, i. 1, 138.

Quid pro quo.—Something for something. (An equivalent in return.)

Quid quæris, quamdiu vixit? Vixit ad posteros.—Why do you ask, how long has he lived? He has lived to posterity.
Seneca. Epist., 93.

Quid quisque amat laudando commendat sibi.
—A man commends himself in praising that which he loves.
Publilius Syrus.

Quid quisque vitet, nunquam homini satis
Cautum est, in horas.
—What a man should shun from hour to hour, he is never sufficiently on his guard against.
Horace. Odes, Book 2, 13, 13.

Quid Romæ faciam? mentiri nescio.—What can I do at Rome? I do not know how to lie.
Juvenal. Sat. 3, 41.

Quid si nunc coelum ruat?—What if the heavens should now fall?
Terence. Heautontimorumenos, iv. 3, 41.

Quid sit futurum cras fuge quærere; et
Quem sors dierum cunque dabit, lucro
Appone.
—Avoid inquiring what is to be to-morrow, and whatsoever day fortune shall give you, count it as a gain.
Horace. Odes, Book 1, 9, 13.

Quid sit pulchrum, quid turpe, quid utile, quid non.—(Homer tells) that which is excellent, that which is base, that which is useful, that which is not.
Horace. Ep., Book 1, 2, 3.

637b

Quid te exempta juvat spinis de pluribus una?—What does it avail you to have one thorn out of many plucked out?
Horace. Ep., Book 2, 2, 212.

Quid te igitur retulit
Beneficium esse oratione, si ad rem auxilium emortuum est?
—What then does it signify that you are generous in talk, if, when it comes to the point, your help has died out?
Plautus. Epidicus, i. 2, 14.

Quid tibi cum gladio? Dubiam rege, navita, pinum:
Non sunt hæc digitis arma tenenda tuis.
—What have you to do with the sword? Guide the uncertain vessel, mariner; these arms are not to be grasped by your fingers.
Ovid. Fast., 2, 100.

Quid tibi cum pelago? Terra contenta fuisses.—What have you to do with the sea? You should have been content with land.
Ovid. Amorum, 3, 8, 49.

Quid timeam ignoro: timeo tamen omnia demens.—Why I fear I know not; but yet as one deprived of sense I fear all things.
Ovid. Heroides, 1, 71.

Quid tristes querimoniae,
Si non supplicio culpa reciditur?
—What do sad laments avail, if the offence is not extirpated by the penalty?
Horace. Odes, Book 3, 24, 33.

Quid turpius quam illudi?—What is viler than to be laughed at?
Cicero. De Amicitia.

Quid velit et possit rerum concordia discors.—What the discordant concord of things wills and can bring about.
Horace. Ep., Book 1, 12, 19.

Quid verum atque decens curo et rogo, et omnis in hoc sum.—I care and pray for what is true and right, and for this I am all in all.
Horace. Ep., Book 1, 1, 11.

Quid vesper ferat incertum est.—What the evening may bring forth is uncertain.
Livy. Book 45, 8.

Quid victor, gaudes? Hæc te victoria perdet.—Why, victor, dost thou exult? This victory will be your ruin.
Ovid. Fast., 2, 111.

Quid violentius aure tyranni?—What is more furious than the ear of a tyrant?
Juvenal. Sat. 4, 86.

Quidam ex vultu conjecturam faciunt, quantum quisque animi habere videatur.—Some can form an opinion from the countenance as to how much ability a man possesses.
Cicero. (Adapted from Pro Murena, 21, 44.)

Quidnam beneficio provocati facere debemus? An imitari agros fertiles, qui multo plus afferunt, quam acceperunt?—What, then, ought we to do, when incited by some benefit conferred? Should we not imitate the

fruitful fields, which return far more than they have received?

Cicero. *De Officiis*, Book 1, 15.

Quidquid Amor jussit, non est contemnere tutum.—Whatsoever love has ordained, it is not safe to despise. **Ovid.** *Heroides*, 4, 11.

Quidquid dicunt, laudo; id rursum si negant, laudo id quoque.

Negat quis? Nego. Ait? Aio.

—Whatever they say I praise; if again they deny it I praise that also. Does anyone deny a thing? I deny it. Does anyone affirm a thing? I affirm it.

Terence. *Eunuchus*, ii, 2, 20.

Quidquid erit, superanda omnis fortuna ferendo est.—Whatsoever it be, every fortune is to be overcome by bearing it.

Virgil. *Æneid*, 5, 710.

Quidquid id est, timeo Danaos, et dona ferentes.—Whatever it be, I fear the Greeks even when bringing gifts.

Virgil. *Æneid*, 2, 49.

Quidquid præcipies, esto brevis; ut cito dicta Percipiant animi dociles, teneantque fideles; Omne supervacuum pleno de pectore manat.—Whatever you teach, be brief, for minds grasp with readiness what is said shortly, and retain it firmly; all that is unnecessary overflows from the charged mind.

Horace. *De Arte Poetica*, 335.

Quidquid principes faciunt præcipere videntur.—Whatsoever princes do they seem to command it.

Quintilian. *Declam.*, 3.

Quin dicant non est: merito ut ne dicant, id est.—That they speak (evil of me) is not the point; that they do not speak it justly, that is the point.

Plautus. *Trinummus*, i, 2.

Quin corpus, onustum
Hesternis vitiis, animum quoque prægravat una,
Atque adfligit humo divinæ particulam auræ.
—So that the body, laden with the vices of yesterday, weighs down also the soul at the same time, and fastens a particle of God's heaven into the earth.

Horace. *Sat.*, Book 2, 2, 77.

Quinque advocavi; sex enim convivium Cum rege justum: si super, convicium est.
—I have chosen five [for a dinner]; for six are a suitable feast with a king: if more, it is an assembly.

See "Septem convivium." (*Athenæus*, Book 1, quoting from *Archestratus*, a Sicilian poet, says that the number at table should be three or four, or at most five.)

Quique aliis cavit, non cavet ipse sibi.—And he who has safeguarded others, does not himself safeguard his own person.

Ovid. *Ars Amat.*, Book 1, 84.

Quis desiderio sit pudor aut modus Tam cari capitis?

—What shame or what measure can there be in our grief for the loss of one so dear?

Horace. *Odes*, Book 1, 24, 1.

Quis fallere possit amantem?—Who can deceive a lover? **Virgil.** *Æneid*, 4, 296.

Quis famulus amantior domini quam canis?—What servant is more attached to his master than his dog? **Columella.**

Quis fuit horrendos primus qui protulit enses? Quam ferus, et vere ferreus ille fuit!

—Who was the man who first produced the fear-inspiring sword? How cruel and truly steely-hearted was he!

Tibullus. *Book 1*, 11, 1.

Quis furor est census corpore ferre suo?—What sort of madness is it to carry one's fortune upon one's body?

Ovid. *Ars Amat.*, Book 3, 172.

Quis legem det amantibus?

Major lex amor est sibi.

—Who can give law to lovers? Love is a greater law to itself.

Boëthius. *De Consolatione Philosophiæ*, Book 3, *Met.* 12, 47.

Quis nescit, primam esse historiæ legem, ne quid falsi dicere audeat, deinde ne quid veri non audeat?—Who does not know that it is the first law of history that it shall not dare to state anything which is false, and consequently that it shall not shrink from stating anything that is true?

Cicero. *De Oratore*, Book 2, 15.

Quis non odit sordidos, varios, leves, futes?—Who does not hate the low-minded, fickle, light-minded, and trifling?

Cicero. *De Finibus*, Book 3, 11, 38.

Quis separabit?—Who shall separate?

Motto of Order of St. Patrick. (*See Vulgate: Rom.* 8, 35.)

Quis sit homo nescio,
Neque novi; neque nasci necne is fuerit, id solide scio.

—Who the man is I know not, nor have I known, nor do I know for a certainty whether he was ever born or not.

Plautus. *Trinummus*, iv, 2, 7.

Quis sum, qualis eram, quid ero tu mitte rogare:

Nil mea vita refert; ducere disce tuam.

—Who I am, what manner of person I was, what I shall be, refrain from asking; my life matters naught to you; study to lead your own.

Epitaph at Reading.

Quis talia fando

Temperet a lacrymis?

—Who in telling such things can refrain from tears? **Virgil.** *Æneid*, 2, 11, 6 and 8.

Quisnam hominum est, quem tu contentum videris uno

Flagitio?

—What man can you find anywhere who is contented with one crime only?

Juvenal. *Sat.* 13, 243.

Quisnam igitur liber? Sapiens, sibi qui imperiosus;

Quem neque pauperies, neque mors, neque vincula terrent;

Responsare cupidinibus, contemnere honores Fortis ; et in seipso totus teres atque rotundus. —Who then is free ? The wise man who is lord over himself ; whom neither poverty nor death, nor chains alarm ; strong to withstand his passions and to despise honours, and who is completely finished and rounded off in himself.

Horace. *Sat.*, Book 2, 7, 83.

Quisque suos patimur manes.—Each of us suffers his own punishment in the lower world.

Virgil. *Aeneid*, 6, 743.

Quisquis amores

Aut metuet dulces, aut experietur amaros.

—Whosoever shall either fear the sweets of love, or experience its bitters.

Virgil. *Eclogues*, 3, 109.

Quisquis ubique habitat, Maxime, nusquam habitat.—He who dwells everywhere, Maximus, never dwells anywhere.

Martial. *Epig.*, Book 7, 72, 6.

Quo bene cœpisti, sic pede semper eas.—In the path where you have begun well, may you always continue to tread.

Ovid. *Tristia*, Book 1, 9, 66.

Quo Deus, et quo dura vocat fortuna, sequamur.—Where God and hard fortune call us, let us follow.

Virgil. *Aeneid*, 12, 677.

Quo fata trahunt, retrahuntque, sequamur.—Let us go wheresoever the fates propel us or drive us back.

Virgil. *Aeneid*, 5, 709.

Quo jure ?—By what right ?

Law.

Quo jure, quaque injuria.—By any sort of right or wrong.

Terence. *Andria*, i. 3, 9.

Quo major gloria, eo propior invidiæ est.—The greater the glory the nearer it is to envy.

Livy.

Quo me, Bacche, rapis, tui Plenum ?

—Whither, O Bacchus, wilt thou lead me, full of thee ?

Horace. *Odes*, Book 3, 15, 1.

Quo mihi fortunam, si non conceditur uti ? —For what purpose is fortune given me, if it is not granted me to use it ?

Horace. *Ep.*, Book 1, 4, 12.

Quo moriture ruis ? majoraque viribus audes ?—Where are you rushing, O man about to perish ? And why do you attempt things beyond your power ?

Virgil. *Aeneid*, 10, 811.

Quo nihil majus meliusve terris Fata donavere bonique Divi, Nec dabunt, quamvis redeant in aurum Tempora priscum.

—Than which thing the fates and the good gods have given nothing better or greater to the earth, nor will give anything, even though the time should return to the ancient age of gold.

Horace. *Odes*, Book 4, 2, 37.

Quo non præstantior alter Ære ciere viros, Martemque accendere cantu. —Than whom no one else was more apt to

rouse men with the trumpet, and to kindle the battle with its sound.

Virgil. *Aeneid*, 6, 164.

Quo quisque stultior, eo magis inolesciscit.—The more foolish a man is, the more insolent does he grow.

Pr.

Quo res cunque cadent, unum et commune periculum, Una salus ambobus erit.

—However things may befall, there shall be to both of us one common danger, one source of safety.

Virgil. *Aeneid*, 2, 709.

Quo ruitis, generosa domus ? Male creditur hosti.

Simplex nobilitas, perfida tela cave ! —O high-born house, to what ruin are you impelled ? It is evil to trust the enemy. O simple nobility, beware of treacherous weapons !

Ovid. *Fast.*, 2, 225.

Quo semel est imbuta recens servabit odorem Testa diu.

—The vessel will long retain the odour (of the liquor) with which when new it was once saturated.

Horace. *Ep.*, Book 1, 2, 69.

Quo tamen adversis fluctibus ire paras ?—Where then are you trying to go against the adverse waves ?

Ovid. *Heroides*, Ep., 7, 40.

Quo tendis inertem

Rex periture, fugam ? Nescis heu, perditte ! nescis

Quem fugias ; hostes incurris, dum fugis hostem.

Incidis in Scyllam cupiens vitare Charybdim. —Where, O king, destined to perish, are you directing your unavailing flight ? Alas, lost one, you know not whom you flee ; you are running upon enemies, whilst you flee from your foe. You fall upon the rock Scylla desiring to avoid the whirlpool Charybdis.

Walter de Lille. *Alexandreis*, Book 5, 298.

Quo teneam vultus mutantem Protea modo ? —By what means can I hold this Proteus who changes his shapes ?

Horace. *Ep.*, Book 1, 1, 90.

Quo timoris minus est, eo minus ferme periculi est.—The less there is of fear, so much the less generally is there of danger.

Livy. 22, 5.

Quo tua non possunt offendi pectora facto, Forsitan hoc alio iudice crimen erit.

—The action which cannot injure your feelings will perhaps, in someone else's judgment, be deemed a crime.

Ovid. *Remedia Amoris*, 427.

Quocirca vivite fortes, Fortiaque adversis opponite pectora rebus. —On that account live as brave men, and oppose brave hearts to adverse fate.

Horace. *Sat.*, Book 2, 2, 135.

Quocunque aspicias, nihil est nisi pontus et aer ;

Nibus hic tumidus, fluctibus ille minax. —Wherever you look, there is nothing but sea

and air; this thick with clouds, that threaten-
ing with waves. **Ovid. Trist., 1, 2, 23.**

Quocunque aspicio, nihil est nisi mortis
imago.—Wheresoever I look there is nothing
but the shape of death.

Ovid. Trist., 1, 11, 23.

Quocunque domini præsens oculi frequen-
ter accessere, in ea parte majorem in modum
fructus exuberat.—Wherever the eyes of the
master, himself upon the spot, have been fre-
quently cast, in that part the fruit will ripen
in greater profusion. **Columella. Book 3.**

Quod ab initio non valet, tractu temporis
convalescere non potest.—What is not valid
from the beginning cannot become so by lapse
of time. **Law.**

Quod absurdum est.—Which thing is
absurd. **Euclid. (Tr.)**

Quod alibi diminutum, exsequatur alibi.—
What has been reduced in one way may be
made up in another. **Pr.**

Quod caret alterna requie durabile non est.
—What is without alternations of rest is not
lasting. **Ovid. Heroides, 4, 89.**

Quod certaminibus ortum, ultra metam
durat.—What is begun in strife lasts beyond
our measurement. **Valleius Paterculus.**

Quod cibus est aliis, aliis est atre venenum.
—What is food for some is black poison to
others. **Pr.**

Quod cito fit, cito perit.—What is quickly
accomplished quickly perishes. **Pr.**

Quod commune cum alio est, desinit esse
proprium.—That which is common property
with another, ceases to be one's own.

Quintilian.

Quod decet honestum est, et quod honestum
est decet.—What is fitting is honourable, and
what is honourable is fitting.

Cicero. De Off., 1, 27, 93.

Quod differtur non aufertur.—What is put
off is not removed. **Pr.**
Referred to by Seneca, "De Providentia," 4, 7.

Quod enim munus reipublicæ afferre majus,
meliusve possumus, quam si docemus, atque
erudimus juventutem?—What greater gift or
better can we offer to the state than if we
teach and train up youth?

Cicero. De Divinatione, 2, 2.

Quod eorum minimis, mihi.—What (you
have done) to the least of them (you have
done) to me. **Motto.**

Quod erat demonstrandum (or faciendum).
—Which was to be shown (or done).

Euclid. (Tr.)

Quod est absurdum.—Which is an absurd-
ity. **Euclid. (Tr.)**

Quod est ante pedes nemo spectat: coeli
Scrutantur plagas.

—What is before one's feet no one looks at;
they gaze at the regions of heaven.

**Ennius. (Quoted by Cicero, De Divinat.,
2, 13).**

Quod est inconveniens et contra rationem
non est permisum in lege.—What is incon-
sistent and contrary to reason is not allowed
by law. **Law.**

Quod est venturum, sapiens ut præsens
cavet.—The wise man is on his guard against
what is to come as if it were the present.

Pubilius Syrus.

Quod est violentum, non est durable.—
What is violent is not lasting. **Pr.**

Quod facere ausa mea est, non audet scri-
bere, dextra.—What my right hand has dared
to do, it does not dare to write.

Ovid. Heroides, 12, 115.

Quod fieri non debuit, factum valet.—What
ought not to have been done holds good when
it is done. **Coke.**

Quod in corde sobrii, id in lingua ebrii.—
What is kept in the heart of a man sober is
in the tongue of a man drunk. **Pr.**

Quod instat agamus.—Let us do what is
immediately upon us. **Pr.**

Quod latet ignotum est, ignoti nulla cupido.
—What lies hid is unknown, and there is no
desire for the unknown.

Ovid. Ars Amat., 3, 197.

Quod licet ingratum est, quod non licet
acrius urit.—What is allowed us is disagree-
able, what is denied us causes us intense desire.

Ovid. Amorum, Book 2, 19, 3.

Quod licet Jovi non licet bovi.—What is
lawful to Jupiter is not lawful to the ox. **Pr.**

Quod magnificum referente alio fuisset, ipso
qui gesserat recensente, vanescit.—What
would have been a great source of honour if
another had related it, becomes nothing when
the doer relates it himself.

Pliny the Younger. Book 1, Epist. 8.

Quod male fers, assuesce; feres bene. Multa
vetustas

Lenit.
—What you bear ill, get accustomed to; you
will bear it well. Length of time mollifies
many things. **Ovid. Ars Amat., 2, 647.**

Quod medicorum est
Promittunt medici; tractant fabrilis fabri;
Scribimus inducti doctique poemata passim.
—Physicians cultivate that which belongs to
the profession of physicians; smiths handle
their own tools; but learned and unlearned
we write our poems without distinction.

Horace. Ep., 2, 1, 115.

Quod naturalis ratio inter omnes homines
constituit, . . . vocatur jus gentium.—That

* Vulgate, St. Matt. 23, 40: "Quamdiu fecistis
uni ex his fratribus meis minimis, mihi fecistis."

* See "Hoc age," p. 554a note.

which natural reason has established amongst all men is called the law of nations.

Galus. *Inst. Jur. Civ.*, 1, 1.*

Quod nescias damnare est summa temeritas.—To condemn what you are ignorant of is the height of rashness. **Pr.**

Quod nimis miseri volunt, Hoc facile credunt.
—What the wretched wish for intensely, that they believe without difficulty.

Seneca. *Herc. Furens*, ii. 213.

Quod non opus est, asse carum est.—That which is not required is dear at a farthing.

Cato. *As quoted by Seneca, Ep.*, 94.

Quod non potest, vult posse, qui nimium potest.—He who is able to do too much wants to be able to do more than he is able.

Seneca. *Hippolytus*, i. 215.

Quod non vetat lex, hoc vetat fieri pudor.—Modesty forbids that to be done which the law does not forbid.

Seneca. *Troades*, ii. 234.

Quod nunc ratio est, impetus ante fuit.—What is now reason was formerly impulse.

Ovid. *Rem. Amor.*, 10.

Quod petis hic est ;
Est Ulubris, animus si te non deficit æquus.
—What you seek is here ; it is in deserted Ulubræ,† if you are not lacking in an evenly balanced mind.

Horace. *Ep.*, Book 1, 11, 30.

Quod potui perfeci.—I have accomplished what I was able to. **Pr.**

Quod præstare potes, ne bis promiseris ulli ;
Ne sis verbosus, dum vis urbanus haberi.

—What you are able to do to serve anyone, do not promise twice over ; and do not be wordy if you wish to be esteemed as a man of discernment.

Cato.

Quod pudet socium, prudens celare memento.—What causes shame to a friend, remember as a wise man to keep concealed. **Pr.**

Quod ratio nequit, sæpe sanavit mora.—What reason has been unable to manage, delay (*i.e.* lapse of time) has often cured.

Seneca. *Agamemnon*, ii. 130.

Quod satis est cui contingit, nihil amplius optet.—Let him desire nothing further, whom a sufficiency has befallen.

Horace. *Ep.*, Book 1, 2, 46.

Quod scimus loquimur, et quod vidimus testamur.—What we know we speak, and what we have seen we testify.

Vulgate. *St. John* 3, 11.

Quod scis, nihil prodest ; quod nescis, multum obest.—What you know avails nothing ; what you do not know hinders much.

Cicero.

* See "Omni autem in re," p. 610b.
† Ulubræ, mentioned as a typical desert by Roman writers, lay in the plain between Cisterna and Sernoneta, in Latium, about 35 miles from Rome.

Quod scripsi, scripsi.—What I have written, I have written. **Vulgate.** *St. John* 19, 22.

Quod semper, quod ubique, et quod ab omnibus.—What has always, everywhere, and by all (been believed). **Pr.**

Quod senior loquitur, omnes consilium putant.—What an elder speaks all imagine to be good advice.

Publilius Syrus.

Quod sequitur, fugio ; quod fugit, usque sequor.—What follows I flee ; what flees I ever pursue. **Ovid.** *Amorum*, 2, 19, 36.

Quod si deficient vires, audacia certe Laus erit ; in magnis et voluisse sat est.
—What if strength fails, boldness shall assuredly be a source of praise ; even to have wished to achieve is enough in great undertakings.

Propertius. *Book* 2, 10, 5.

Quod sis, esse velis, nihilque malis ;
Summum nec metuas diem, nec optes.
—Wish to be what you are, and prefer nothing thereto ; and neither fear your last day, nor wish for it to come.

Martial. *Epig.*, Book 10, 47.

Quod sors feret, feremus æquo animo.—What fortune offers let us accept with unmoved mind. **Terence.** *Phormio*, i. 2, 88.

Quod tacitum esse velis nemini dixeris.—What you wish to be kept quiet you should tell to no one.

Ascribed to Seneca ; also to St. Martin, Archbishop of Braga, c. A.D. 560.

Quod tibi fieri non vis, alteri ne facias.—What you do not wish done to yourself, do not to another.

Lampridius Alex. Seso., 51.*

Quod timeas citius quam quod speres evenit.—That which you fear happens sooner than that which you hope.

Publilius Syrus.

Quod tuum est, teneas tuum.—What is thine own hold as thine own.

Plautus. *Cistellaria*, iv. 2, 105.

Quod verum est, meum est.—That which is true is mine. **Seneca.**

Quod verum, simplex, sincerumque est, id esse naturæ hominis aptissimum.—What is true, simple and sincere is most congenial to man's nature.

Cicero. *De Officiis*, Book 1, 4.

Quod verum tutum.—What is true is safe. **Pr.**

Quod vide.—Which see (generally written *q.v.*).

Quod vile est carum, quod carum est vile, putato ;
Sic sibi nec parvus, nec avarus habebis ulli.
—Consider that which is of little value as dear, what is dear as of little value ; so you will not be reckoned sparing to yourself, nor stingy to anyone.

Cato.

* See "Ab alio," p. 482b.

Quod vocis pretium?—What is the price of your voice? (referring to a barrister's fee).
Juvenal. Sat. 7, 119.

Quod volunt homines, se bene velle putant.
—What men desire they consider that they rightly desire.
Pr.

Quod vos jus cogit, id voluntate impetret.
—What the law compels you to do, let him obtain as of free will.

Terence. Adelphi, iii. 4, 44.

Quodcunque ostendis mihi sic, incredulus odi.—Whatever you display before me in such a way, I, disbelieving, hate.

Horace. De Arte Poetica, 188.

Quomodo fabula, sic vita: non quam diu, sed quam bene acta sit, refert.—As is a tale, so is life: not how long it is, but how good it is, is what matters.
Seneca. Ep., 87, ad fin. (See "Non quam diu.")

Quomodo habeas, illud refert; jurene an injuria.—How you get it, that is the question; by right or by wrong.

Plautus. Rudens, iv. 4, 25.

Quomodo lucem diemque omnibus hominibus, ita omnes terras fortibus viris natura aperuit.—As light and the day are free to all men, so nature has left all lands open to brave men.

Tacitus. Hist., Book 4, 64.

Quondam etiam victis redit in præcordia virtus.—Sometimes valour returns even to the hearts of the conquered.

Virgil. Æneid, 2, 367.

Quoniam id fieri, quod vis, non potest, Velis id quod possit.
—Since that cannot be done which you wish, wish that which can be done.

Terence. Andria, ii. 1, 6.

Quoque magis tegitur, tanto magis æstuat ignis.—The more the fire is covered up, the more it burns.

Ovid. Metam., 4, 64.

Quot capitum vivunt, totidem studiorum Millia.
—There are as many thousands of tastes as there are of persons living.

Horace. Sat., Book 2, 1, 27.

Quot cælum stellas, tot habet tua Roma puellas.—Your Rome has as many girls as the sky has stars.

Ovid. Ars Amat., 1, 59.

Quot homines, tot sententiæ; suus cuique mos.—So many men, so many opinions; everyone has his own fancy.

Terence. Phormio, ii. 3, 14.

Quot linguas calles, tot homines vales.—You are worth as many men as you know languages.

Attributed to Charles V.

Quot servi, tot hostes.—So many servants, so many enemies.

Cato. Quoted as a proverb by Seneca.*

Quotidie aliquid addiscentem senescere.—

To grow old in learning something new every day.
Solon's Saying.

Valerius Maximus. Book 8, 7, 14.

Quotidie morimur.—We are dying daily (or day by day).
Seneca. Ep., 24.

Quotiescumque gradum facies, toties tibi tuarum virtutum veniat in mentem.—As often as you shall take a step, so often shall the memory of your valour come into your mind.

Cicero. De Oratore, Book 2, 61. (Said by his mother to Spurius Carvilius, badly lamed by a wound in battle.)

Quousque tandem abutere, Catilina, patientia nostra?—How far, Catiline, will you abuse our patience?
Cicero. In Catilinam, 1, 1.

Quum moriar, medium solvar et inter opus.
—When I die, may I be taken in the midst of work.
Ovid. Amorum, 2, 10, 36.

Quum res animum occupavere, verba ambiunt.—When things have taken thorough possession of the mind, words are plentiful.
Seneca. Controvers., 3, Prem.

Quum sunt partium jura obscura, reo potius favendum est quam auctori.—When the rights of parties are doubtful, the defendant is to be favoured rather than the plaintiff.

Law.

Radit usque ad cutem.—He shaves to the very skin.
Pr.

Rapiamus, amici, Occasionem de die.
—Let us seize, friends, our opportunity from the day as it passes.
Horace. Epodon, 13, 3.

Rapior, et quo nescio, Sed rapior.
—I am taken captive and I know not by whom, but I am taken.

Seneca. Thyestes, ii. 261.

Rara avis in terris, nigroque simillima cygno.—A rare bird upon the earth, and exceedingly like a black swan.

Juvenal. Sat. 6, 165.

Rara est adeo concordia formæ Atque pudicitia.
—So rare is the agreement between beauty and modesty.*
Juvenal. Sat. 10, 297.

Rara juvant; primis sic major gratia pomis; Hibernæ prætium sic meruere rosæ.
—Rare things please us; so there is greater relish for the earliest fruit of the season, and roses in winter command a high price.

Martial. Book 4, 29, 3.

Rara temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet.—The happiness of the times being extraordinary, when it was lawful to think what you wished, and to say what you thought.

Tacitus. Hist., Book 1, 1.

* See "Totidem esse," p. 671b.

* See "Lis est," p. 567a.

Rari quippe boni; numero vix sunt totidem quot

Thebarum portæ, vel divitis ostia Nili.

—Rare indeed are good men; in number they are scarcely as many as the gates of Thebes, or the mouths of the wealthy Nile.

Juvenal. *Sat.* 13, 26.

Raro admodum forma insignis honestasque uno sub lare habitant.—Rarely do great beauty and a virtuous disposition dwell under one roof.

Petrarch. *De Remediis Bk. 2, Dial. 1*
(*V. supra* "Rara est adeo.")

Raro antecedentem scelestum

Deseruit pede pœna claudo.

—Rarely does punishment, with lame foot, abandon the pursuit of the criminal in front of it.

Horace. *Odes, Book 3, 2, 31.*

Rarum est enim ut satis se quisque vereatur.
—For it is rare that anyone reverences himself enough.

Quintilian, 107.

Rarus enim ferme sensus communis in illa Fortuna.

—Generally common sense is rare in that (higher) rank.*

Juvenal. *Sat.* 8, 73.

Rarus sermo illis, et magna libido tacendi.—Rare is their speech and great their passion for silence.

Juvenal. *Sat.* 2, 14.

Ratio et auctoritas, duo clarissima mundi lumina.—Reason and authority, the two brightest lights of the world.

Coke.

Ratio et oratio, quæ conciliat inter se homines, conjungitque naturali quadam societate. Neque ulla re longius absumus a natura ferarum.—Reason and speech, which bring men together, and unite them in a sort of natural society. Nor in anything are we further removed from the nature of wild beasts.

Cicero. *De Finibus, Book 1, 16.*

Ratio justifica.—Reason acting justly (justifying).

Pr.

Ratio suasoria.—The persuasive reason.

Quintilian.

Ratione et consilio propriis ducis artibus.—By reason and calm judgment, the qualities specially appertaining to a leader.

Tacitus. *Hist., Book 3, 20.*

Ratione non vi vincenda adolescentia est.—Youth is to be brought into subjection by reasoning, not by force.

Publius Syrus.

Re infecta discedere.—To go away without having accomplished the business.

Cæsar.

Re ipsa repperi,
Facilite nihil esse homini melius, neque clementia.

—By personal experience I have discovered that nothing is more valuable to a man than courtesy and mildness.

Terence. *Adelphi, v. 4, 7.*

Re secunda fortis est, dubia fugax.—In prosperity he is brave, in doubtful fortune a runaway.

Phædrus. *Fab., Book 5, 2, 13.*

Rebus angustis animosus atque
Fortis appare; sapienter idem
Contrahe vento nimium secundo

Turgida vela.

—Resolutely and bravely make ready against misfortune; wisely, too, you will draw in your sails swollen with too much prosperity.

Horace. *Odes, Book 2, 10.*

Rebus cunctis inest quidam velut orbis.—In all things there is a kind of law of cycles.

Tacitus. *Annals, Book 3, 55.*

Rebus in angustis facile est contemnere vitam;
Fortiter ille facit, qui miser esse potest.
—In straitened circumstances it is easy to despise life; he bears himself bravely who although wretched can endure to live.

Martial. *Book 11, 57, 15.*

Rebus secundis etiam egregios duces inolescere.—Even the greatest generals are apt to behave extravagantly in prosperity.

Tacitus. *Hist., Book 2, 7.*

Rebus sic stantibus.—Such being the state of things.

Recenti mens trepidat metu.—My mind is agitated with recent fear.

Horace. *Odes, Book 2, 19, 5.*

Recepto

Dulce mihi furere est amico.

—It is delightful to me to go mad over a friend restored to me.

Horace. *Odes, Book 2, 7, 27.*

Recipiunt feminæ sustentacula a nobis.—Women receive supports from us.

Motto of the *Pattenmakers' Company.*

Recte facti fecisse merces est.—The reward of a thing rightly done is to have done it.

Seneca. *Epist., 81.*

Rectius vives, Licini, neque altum
Semper urgendo; neque, dum procellas
Cautus horrescis, nimium premendo
Littus iniquum.

—You will live the more uprightly, Licinius, by neither always keeping out in the open sea, nor, whilst on your guard, you dread the storms, by hugging too much the dangerous shore.

Horace. *Odes, Book 2, 10, 1.*

Recusatio judicis.—Objection taken to the judge.

Law.

Reddas amicis tempora, uxori vaces,
Animum relaxes, otium des corpori,
Ut adusuetam fortius præstes vicem.

—Give up time to your friends, be at leisure to your wife, relax your mind, give rest to your body, so that you may the better fulfil your accustomed occupation.

Phædrus. *Book 3, Prol. 12.*

Redde cationem, veteri pro vino, novam.—Give, in return for old wine, a new song.

Plautus. *Stichus, v. 6, 8.*

Reddere personæ scit convenientia cuique.—He knows how to assign to each character what is appropriate to each.

Horace. De Arte Poetica, 316.

Redeat miseris, abeat fortuna superbis!—May fortune be restored to the wretched and depart from the proud!

Horace. De Arte Poetica, 201.

Redire ad nuces.—To return to the nuts; to resume childish amusements. **Pr.**

Redit agricolis labor actus in orbem, Atque in se sua per vestigia volvitur annus.—Work returns to the husbandmen moving round in a circle, and the year rolls itself round in its former track.

Virgil. Georgics, 2, 401.

Redituraque nunquam Libertas.

—And Liberty, never again to return.

Lucanus. Pharsalia, Book 7, 444.

Reductio ad absurdum.—Reduction (of an argument) to an absurdity.

Referant proavorum sæpe figuras.—They often repeat the form (*i.e.* peculiarities) of their progenitors.

Lucretius. De Rer. Nat., Book 4, 1, 213.

Refricare cicatricem.—To tear open a wound.

Cicero. De Lege Agr., 3, 2, 4.

Rege incolumi, mens omnibus una est; Amissio, rupere fidem.

—The king being safe they are all of one mind; but when he is lost they break concord.

Virgil. Georgics, 4, 212.

Reges in ipsos imperium est Jovis.—The sovereignty of Jove is over kings themselves.

Horace. Odes, Book 3, 1, 6.

Regia, crede mihi, res est succurrere lapsis.—It is a kingly action, believe me, to come to the help of those who are fallen.

Ovid. Ep. ex Pont., 2, 9, 11.

Regibus boni quam mali suspectiores sunt; semperque his aliena virtus formidolosa est.—Good men are always more suspected by kings than bad; and virtue in other men is always to them a terrible thing.

Sallust. Catilina, 7.

Regis ad exemplar totus componitur orbis.—The whole community is ordered by the king's example. **Pr.**

Regius morbus.—The king's evil; the royal disease (in classical authors, jaundice).

Regnare nolo, liber ut non sim mihi.—I would not reign, to be no longer a free man to myself.

Phædrus. Fab., Book 3, 7, 27.

Regnat non regitur qui nihil nisi quod vult facit.—He reigns and is not ruled who does only what he chooses.

Publius Syrus.

Regnator omnium Deus.—God, the ruler of all.

Tacitus. Germania, 39.

Regula ex jure, non jus ex regula sumitur.—The practice is derived from the law, not the law from the practice. **Law.**

Regum æquabat opes animis; seraque revertens

Nocte domum, dapibus mensas onerabat inemptis.

—He (the husbandman) equalled the riches of kings in the happiness of his mind; and returning home late at night, loaded his board with feasts unbought.

Virgil. Georgics, 4, 132.

Regum felicitas multis miscetur malis.—The happiness of kings is mixed with many evils. **Pr.**

Regum rex regalior.—The more regal king of kings. **Plautus. Captivi, iv. 2, 45.**

Reipublicæ forma laudari facilius quam evenire; vel si evenit, haud diuturna esse potest.—It is easier for a form of government to be praised than to be brought about; or if it is brought about, it cannot be made lasting.

Tacitus. Annals, Book 4, 33.

Relata refero.—I record what has been told. **From Herodotus, 7, 152.**

Relegare bona religionibus.—To bequeath property for religious purposes. **Law.**

Relicta non bene parmula.—Having wrongly left my buckler behind.

Horace. Odes, Book 2, 7, 10.

Religenter esse oportet, religiosum nefas.—It is right to be strict in conduct, it is wrong to be superstitious.

Aulus Gellius. Book 4, 9, 1.

(Quoted as a verse from an ancient poem.)

Reliquas etiam virtutes frugalitas continet.—Frugality includes also the other virtues.

Cicero. Tusc. Quæst., 3, 8, 16.

Rem acu tetigisti. (See "Acu.")

Rem, facias; rem,

Si possis recte; si non, quocunque modo rem.—Make money; if you can, make money honestly; if not, by whatever means you can, make money.

Horace. Ep., Book 1, 1, 65.

Rem peragit nullam, Sertorius, inchoat omnes.—Sertorius does nothing thoroughly, but he begins everything.

Martial. Epig., Book 3, 79.

Rem tibi quam nosces aptam, dimittere noli; Fronte capillata, post est occasio calva.

—Do not lose that which you know to be opportune for you. Opportunity has locks before, but is bald behind.

Cato. Dist., 2, 25.

Rem tu strenuus auge.—Endeavour vigorously to increase your property.

Horace. Ep., Book 1, 7, 71.

Remedium frustra est contra fulmen querere.—It is in vain to seek for a remedy against the lightning.

Publius Syrus.

645a

Remedium tumultus fuit alius tumultus.—The remedy for the tumult was another tumult. **Tacitus. Hist., Book 2, 68.**

Remigiumque dedi, quo me fugiturus abires.

Heu patior telis vulnera facta meis!

—I gave you the vessel by which you, a fugitive, escaped me. Alas! I suffer wounds inflicted by my own weapons.

Ovid. Heroides, 2, 47.

Remis adice vela tuis.—Add sails to your oars. **Ovid. Rem. Amor., 790.**

Remis velisque.—With oars and sail (*i.e.* with every possible speed).

Pr. (Cicero, Tusc. Quæst., 3, 11, 25.)

Remis ventisque.—With oars and wind.

Removete bilingues

Insidias.

—Away with your double tongued treachery! **Claudian. De Bello Gildonico, 284.**

Renovate animos.—Rekindle your minds; renew your courage. **Pr.***

Repente dives nemo factus est bonus.—No good man suddenly becomes rich.

Publilius Syrus.

Requiem æternam dona eis, Domine.†—Give them eternal rest, O Lord.

Service of the Commemoration of the Dead.

Requies ea certa laborum.—That is a sure place of rest from labours.

Virgil. Æneid, 3, 393.

Requiescant in pace.—May they rest in peace.† **Order of the Mass.**

Rerum natura nullam nobis dedit cognitionem finium.—Nature has given us no knowledge of the end of things.

Cicero. Acad., 2, 29.

Res ad triarios rediit.—The matter has come to the third rank of soldiers (the oldest and most experienced), *i.e.* The matter has come to an extremity, or to a crisis.

Livy. Book 8, 8, 11.

Res adversæ discordiam peperere.—Adverse fortune brought forth discord.

Tacitus. Hist., Book 4, 37.

Res amicos invenit.—Money finds friends. **Plautus.**

Res ampla domi.—Wealth in the home; comfortable circumstances.

Juvenal. Sat. 12, 10.

Res angusta domi. (*See "Haud facile"; also Juvenal, Sat. 6, 357.*)

Res damni infecti celeritatem desiderat, et periculosa est dilatio.—A matter as to an injury not completed requires haste, and delay is dangerous. **Law.**

* See Livy, 21, 21.

† See "Dona eis," p. 518b.

† Ennius, quoted by Cicero (*Tusc., 1, 44*), has these words: "Corpus requiescat a malis." (May his body rest free from evil.)

645b

Res est blanda canor; discant cantare puellæ.—Singing is an alluring art; let girls learn to sing. **Ovid. Ars Amat., 3, 315.**

Res est imperiosa timor.—Fear is an imperious thing.

Martial. Epig., Book 11, 69, 8.

Res est ingeniosa dare. (*See "Crede mihi."*)

Res est sacra miser.—A wretched man is a sacred thing. **Seneca.**

Res est solliciti plena timoris amor.—Love is a thing of anxious fear.

Ovid. Heroides, 1, 12.

Res fallunt; illas discerne. **Pro bonis mala amplectimur.** **Optamus contra id quod optavimus; pugnant vota nostra cum votis, consilia cum consiliis.**—Things are deceitful; discriminate between them. We embrace evils for blessings. We long for the reverse of what we have desired; our prayers are at variance with our prayers, our opinions with our opinions. **Seneca. Ep., 45.**

Res in cardine est.—The affair is hanging upon the hinge (is in a critical condition). **Pr.**

Res nolunt diu male administrari.—Things refuse to be managed badly for any length of time. **Pr.**

Res non parta labore, sed relictæ.—Property acquired by inheritance, and not produced by labour. **Martial. Epig., Book 10, 47, 1.**

Res rustica sic est, si unam rem sero feceris, omnia opera sero facies.—Husbandry is such that if you do one thing late, you are late in all things. **Cato.**

Res rusticæ ejusmodi sunt, ut eas non ratio, neque labor, sed res incertissimæ, venti, tempestatesque moderentur.—Husbandry is of that kind that judgment and labour do not govern it, but the most uncertain of circumstances, winds, and tempests.

Cicero. In Verrem, Book 3, 98.

Res severa est verum gaudium.—True joy is a serious matter. **Seneca. Ep., 23, 4.**

Res sunt humanæ flebile ludibrium.—Human affairs are a lamentable laughing-stock. **Pr. (Pentameter verse.)**

Res ubi magna nitet.—Where great wealth is evident. **Horace. Sat., Book 2, 5, 12.**

Res unius ætatis.—An affair of only one age (one generation). **Law.**

Respicere exemplar vitæ morumque jubebo Doctum imitorem, et veras hinc ducere voces.

—I would bid the skilful imitator to study examples of life and of manners, and thence to evolve faithful descriptions.

Horace. De Arte Poetica, 317.

Respondet superior.—Let the principal make answer. **Law.**

Respondere non debet.—It is not obligatory to plead. **Law.**

Respondere nos decet natalibus nostris.—
It becomes us to act consonantly with our
noble birth (*lit.* "to correspond with our
birth"). **Cyprian. Pontii Vita, 9.**

Respondes, ut tuus est mos,
Pauca.

—You reply, as your custom is, in few words.
Horace. Sat., Book 1, 6, 60.

Respue quod non es.—Reject what you
are not. **Persius. Sat. 4, 51.**

Restat iter cœlo; cœlo tentabimus ire;

Da veniam cœpto, Jupiter alte, meo.

—The road to the heavens remains; we will
attempt to journey to the heavens. High
Jupiter, pardon my attempt.

Ovid. Ars Amat., Book 2, 37.

Restim tibi cape crassam ac suspende te.—
Take to yourself a thick rope and hang
yourself. **Plautus. Persa, v. 2, 34.**

Resurgam.—I shall rise again.

Retinens vestigia famæ.—Keeping to the
footsteps of fame. **Pr.**

Revocate animos, mœstumque timorem
Mittite.

—Recall your courage, and lay aside this
gloomy fearfulness. **Virgil. Æneid, 1, 202.**

Rex datur propter regnum, non regnum
propter regem. Potentia non est nisi ad
nobis.—The king exists for the sake of the
kingdom, not the kingdom for the sake of
the king. Power is only given for good
purposes. **Law.**

Rex est major singulis, minor universis.—
The king is greater than individuals, but less
than men collectively. **Bracton.**

Rex est qui metuit nihil;

Rex est qui cupiet nihil.

—He is a king who fears nothing; he is a
king who will desire nothing.

Seneca. Thyestes, ii., chor.

Rex idem, et regi Turno gratissimus augur;

Sed non augurio potuit depellere pestem.

—He too was a king, and the augur greatly
beloved by king Turnus; yet he could not,
by his divination, ward off death.

Virgil. Æneid, 9, 327.

Rex non potest fallere nec falli.—The king
cannot deceive or be deceived. **Pr.**

Rex non potest peccare.—The king can do
no wrong. **Pr.**

Rex nunquam moritur.—The king never
dies. **Law.**

Reix regnat, sed non gubernat.—The king
reigns, but does not govern. **Jan Zamoiski.**

Ride, si sapis.—Laugh, if you are wise

Martial.

Ridentem dicere verum

Quid vetat?

—What is there to prevent a laughter from
speaking the truth? **Horace. Sat., 1, 1, 24.**

"Rides," ait, "et nimis uncis

Naribus indulges."

—He says that you laugh, and indulge too
much in sneering (*lit.* in curved nostrils).

Persius. Sat. 1, 40.

Ridet argento domus.—The house laughs
with silver. **Horace. Odes, Book 4, 11, 6.**

Ridet demisso Nævïa vultu.—Nævïa laughs
with her cast-down eyes.

Martial. Epig., Book 1, 69, 7.

Ridetur chorda qui semper oberrat eadem.
—He is laughed at who always blunders with
the same string.

Horace. De Arte Poet., 356.

Ridiculus acri

Fortius ac melius magnas plerumque secat res.
—A joke often settles things more thoroughly
and better than acrimony.

Horace. Sat., Book 1, 10, 14.

Ridiculus æque nullus est, quam quando
esurit.—No one is so laughable as when he is
hungry. **Plautus. Stichus, ii. 1, 64.**

Risu inepto res ineptior nulla est.—Nothing
is more foolish than foolish laughter.

Catullus. Carmen, 39. In Egnatium.

Risum teneatis, amici?—Can you with-
hold your laughter, my friends?

Horace. De Arte Poetica, 5.

Risus abundat in ore stultorum.—Laughter
is frequent in the mouth of fools. **Pr.**

Rivalem patienter habe.—Endure a rival
with patience. **Ovid. Ars Amat., 2, 539.**

Rivalitatem non amat victoria.—Victory
does not like rivalry. **Publilius Syrus.**

Roma æterna.—Eternal Rome.

Tibullus. 2, 5, 23.

Roma locuta est; causa finita est.—Rome
has spoken; the case is ended.

Founded on St. Augustine, Sermo 131, 10.

Roma manus rodit, quas rodere non valet, odit.
Dantes custodit, non dantes spernit et odit.

—Rome devours the hands, but hates those
which are not worth devouring Those who
give she protects, those who do not give she
spurns and hates.

Alberic de Rosate. (14th Cent.)

Romæ rus optas; absentem rusticus urbem
Tollis ad astra levis.

—At Rome you long for the country; in the
country you praise the absent town to the
skies. **Horace. Sat., Book 2, 7, 28.**

Romæ, Lutetiæ, ac Venetiæ, nemo quicquid
miratur.—At Rome, Paris, and Venice, no one
wonders at anything. **Mediæval saying.**

Romæ Tibur amem, ventosus, Tibure
Romam.—At Rome I love my country home
at Tibur; and, fickle as the wind, I love Rome
at Tibur. **Horace. Ep., Book 1, 8, 12.**

Romanorum ultimus.—The last of the
Romans (Caius Cassius).

Tacitus. Annals, Book 4, 34. (See p. 675a, note.)

Romanos vicimus, ab Horatio victi sumus.—
We have vanquished the Romans; we are
vanquished by Horatius (Cocles).

Valerius Maximus. *Book 3, 2, 1.*

Rore vixit more cicadæ.—He lived upon
dew, after the manner of a grasshopper.

Sir T. Browne. *Relig. Med., p. 2, sec. 11.*

Ruat cœlum, fiat voluntas tua.—Let the
heavens fall, but let thy will be done. Pr.

Rudis indigestaque moles.—An unwrought,
confused mass (*i.e.* chaos).

Ovid. *Metam., 1, 7.*

Rumor est sermo quidam sine ullo certo
auctore dispersus, cui malignitas initium
dedit, incrementum credulitas.—Rumour is
a sort of talk spread about without any
author, to which ill-will has given a beginning,
and credulity growth. Quintilian.

Rumorem fuge, ne incipias novus auctor
haberi;

Nam nulli tacuisse nocet, nocet esse locutum.
—Avoid gossip, lest you come to be regarded
as its originator; for silence harms no one,
but speech is harmful.

Dionysius Cato. *Bk. 1, Distich 21.*

Rus in urbe.—Country in town.

Martial. *Epig., Book 12, 57, 12.*

Rus mihi dulce sub urbe est.—To me the
country on the outskirts of the city is sweet.

Martial. *Epig., Book 3, 98, 7.*

Rustica gens est optima flens et pessima
gaudens.—Country-folk are best when weeping
and worst when rejoicing.

Quoted by Gabriel Harvey, c. 1600.

Rusticus, abnormis sapiens, crassaque
Minerva.—A countryman, one of nature's
philosophers, with rough common sense.

Horace. *Sat., Book 2, 2, 3.*

Sæpe est etiam sub palliolo sordido sapi-
entia.—There is often wisdom under a shabby
cloak. Cæcilius. (c. B.C. 200.)

(Quoted by Cicero. *Tusc. Quæst., 3, 23, 56.*)

Sæpe homo de ipso vanæ gloriæ contemptu
vanius gloriatur.—Man often indulges too
much in vainglory about his own contempt of
vainglory.

St. Augustine. *Conf., Book 10, 38, 63.*

Sæpe illi dixerat Almo,

Nata, tene linguam; nec tamen illa tenet.
—Often had Almo said to her, "Daughter,
hold thy tongue": yet still she held it not.

Ovid. *Fast., 2, 601.*

Sæpe in conjugii fit noxia, si nimia est
dos.—Often in marriage the dowry, if over-
large, becomes a cause of offence.

Ausonius. *Monosyllab., Inconnexa, 1.*

Sæpe in magistrum scelera redierunt sua.—
His own misdeeds often return to the author
of them. Seneca. *Thyestes, ii. 311.*

Sæpe intereunt aliis meditantes necem.—
Men often perish when meditating death to
others. Pr.

Sæpe latet vitium proximitate boni.—Often
vice lies in proximity to whatever is good.*

Quoted in this form by Francis Bacon in
his "Table of the Colours," 7.

Sæpe nihil inimicus homini quam sibi ipse.—
Often nothing is a man's enemy but himself.
Cicero.

Sæpe premente Deo, fert Deus alter opem.—
Often when one God is pursuing us, another
God comes to the rescue. Pr.

Sæpe stilum veritas, iterum, quæ digna legi
sint

Scripturus; neque, te ut miretur turba,
labores,

Contentus paucis lectoribus.

—Rub out often with your pen, if you will
write things worth reading; nor labour that
the crowd may admire you, but be satisfied
with a few readers.

Horace. *Sat., Book 1, 10, 72.*

Sæpe sub attrita latitat sapientia veste.—
Wisdom often lies concealed beneath a thread-
bare garment. Pr. Founded on Cæcilius.†

Sæpe summa ingenia in occulto latent.—
Often the greatest intellects lie unseen.

Plautus. *Capiteveii, i. 2, 62.*

Sæpe tacens vocem verbaque vultus habet.
—Often a silent face has voice and words.

Ovid. *Ars Amat., Book 1, 574.*

Sæpe via obliqua præstet quam tendere
recta.—Often it is better to take the indirect
way rather than the direct. Pr.

Sæpe viri fallunt; teneræ non sæpe puellæ.
—Men often deceive; but gentle maidens not
often. Ovid. *Ars Amat., Book 3, 31.*

Sæpius olim

Religio peperit scelerosa atque impia facta.

—Too often in time past religion has brought
forth criminal and shameful actions.

Lucretius. *De Rer. Nat., Book 1, 84.*

Sæpius ventis agitur ingens

Pinus, et celsæ graviore casu

Decidunt turres; feriuntque summos

Fulgura montes.

—The huge pine is shaken by the winds more
often, and the high towers fall with a heavier
fall, and the lightning strikes the highest
peaks of the mountains.

Horace. *Odes, Book 2, 10, 9.*

Sæva paupertas, et avitus apto

Cum lare fundus.

—Cruel poverty, and an ancestral farm with
house just large enough.

Horace. *Odes, Book 1, 12, 43.*

Sævis tranquillus in undis.—Undisturbed
among the savage waves.

Motto of William I. of Orange.

Sævitur amor ferri, et scelerata insania belli.—
The love of the sword rages, and the guilty
madness of war. Virgil. *Æneid, 7, 461.*

* See "Et lateat," p. 525a.

† See "Sæpe est etiam," p. 647a.

Sævīt in absentes.—He rages against those who are absent. **Virgil.** *Æneid*, 9, 63.

Sævīt toto Mars impius orbe.—Mars, the unscrupulous, rages throughout the whole world. **Virgil.** *Georgics*, 1, 511.

Sævītque animis ignobile vulgus.—And the low-born crowd rage in their minds.

Virgil. *Æneid*, 1, 149.

Sal Atticum.—Attic wit.

Pr. (*Pliny* 31, 7, 41, sec. 87.)

Salarium non dat multis salem.—To many salary does not give salt.

Pr. (*See Facciolati Lexicon*, under "Sal.")*

Salus autem ubi multa consilia.—But there is safety where there are many counsels.

Vulgate. *Prov.* 11, 14.

Salus ex Judæis.—Salvation is from the Jews.

Vulgate. *St. John* 4, 22.

Salus populi suprema est lex.—The health (or safety) of the people is the highest law.

Cicero. *De Legibus*, Bk. 3, 3, 8. *Derived* (by tradition) from the 12 Law Tables at Rome. (Described by Bacon as the "conclusion of the Roman twelve tables." *Essay*, "Of Judicature.")

Salus ubi multi consilarii.—There is safety where there are many counsellors.

Coke. *Adapted from Prov.* 11, 14.

Saluta libenter.—Be free with your salutations.

Cato.

Salve, magna parens frugum, Saturnia tellus, Magna virum!

—Hail! land of Saturn (Italy), great parent of fruits, great parent of men!

Virgil. *Georgics*, 2, 173.

Salvum fac regem (or Salvam fac reginam).—Keep the king (or queen) in safety; save the king (or queen).

Salvus sum, jam philosophatur.—I am safe, he is now philosophising.

Plautus. *Pseudolus*, Act iv.

Sanctio justa, jubens honesta, et prohibens contraria.—A just clause, ordaining what is right, and forbidding the opposite. **Bracton.**

Sanctissimum est meminisse cui te debeas.—It is a very sacred duty to remember to whom you owe yourself.

Publilius Syrus.

Sanctius ac reverentius visum de actis deorum credere, quam scire.—As to the deeds of the gods, it seems holier and more reverent to believe than to know.

Tacitus. *Germania*, 34.

Sanctum sanctorum.—The holy of holies.

Sanctus haberi, Justitiæque tenax, factis dictisque mereris? Agnosco procerem.

—Do you deserve to be regarded a blameless

person, stalwart for the right in words and in deeds? In that case I acknowledge you as a nobleman. **Juvenal.** *Sat.* 8, 24.

Sapere aude;

Incipe: qui recte vivendi prorogat horam, Rusticus exspectat dum defluat annis; at ille Labitur et labetur in omne volubilis ævum.

—Dare to be wise; begin it at once; he who puts off the hour for living aright is like the country clown who waits for the stream to flow by; but it glides on, and will glide on, flowing past for all time.

Horace. *Ep.*, Book 1, 2, 40.

Sapere isthac ætate oportet, qui sunt capite candido.—Those who have white heads ought at that age to be wise. **Plautus.**

Sapias, vina liques, et spatio brevi Spem longam reseces. Dum loquimur, fugerit invida

Ætas: carpe diem, quam minimum credula postero.

—Be wise, clarify your wines, and put away remote hope from your brief span of life. Whilst we are speaking hateful time has passed; seize the present day, trusting as little as possible to the morrow.

Horace. *Odes*, Book 1, 11.

Sapiens dominabitur astris.—A wise man will overrule the stars. **Pr.**

Sapiens quidem pol ipse fingit fortunam sibi.—Most assuredly the wise man makes his own fortune for himself.

Plautus. *Trinummus*, ii., sc. 2.

Sapiens qui prospicit.—He is wise who looks ahead. **Pr.**

Sapientem pascere barbam.—To cultivate a beard of wisdom. **Horace.** *Sat.*, Bk. 2, 3, 35.

Sapienter vitam instituit.—He regulated his life wisely. **Terence.** *Andria*, i. 1, 40.

Sapienti sat.—Sufficient for a wise man.

Plautus. *Persa*, iv. 7, 19. (*See* "Dictum sapienti sat est.")

Sapientia, quæ sola libertas est.—Wisdom, which is the only liberty. **Seneca.** *Ep.*, 37.

Sapientia vino obumbratur.—Wisdom is obscured by wine. **Pliny the Elder.**

Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem.—They call him the wisest man to whose mind that which is required at once occurs.

Cicero. *Pro. A. Cluentio*, 31.

Sapientissimus in septem.—The wisest man of the seven (Thales).

Cicero. *De Legibus*, Book 2, 11.

Sapientum octavus.—The eighth of the wise men. **Horace.** *Sat.*, Book 2, 3, 296.

Sapiet dictio quæ feriet.—The expression which strikes will have wisdom in it.

Epitaph of Lucanus, cited by *Fabricius*, 2, 10.

Sartago loquendi.—A hotch-potch of talk. **Persius.** *Sat.* 1, 80.

* Hence the expression, "He is not worth his salt." the word "salarium" signifying originally the "salt-money" of the soldiers.

Sartor resartus.—The patched-up tailor.

Title of work by Carlyle, 1833.

Sat cito si sat bene.—Quickly enough if done well enough.

Quoted by Jerome as from Cato; also used by Erasmus.

Sat cito si sat tuto.—Quickly enough if safely enough.

One of Lord Eldon's favourite maxims.

Sat est disertus pro quo loquitur veritas.—He is eloquent enough for whom truth speaks.

Publilius Syrus.

Sat habet favitorum semper, qui recte facit.—He has ever enough of patrons who does what is right.

Plautus. Amphitruo, Prol., 75.

Sat pulchra si sat bona.—Beautiful enough if good enough.

Pr.

Satis diu vel naturæ vel gloriæ.—Long enough for the requirements of nature or of glory.

Pr.

Satis dives qui pane non indiget.—He is rich enough who does not want bread.

St. Jerome. Epist., 125.

Satis eloquentiæ,* sapientiæ parum.—Plenty of eloquence, but little wisdom.

Sallust. Catilina, 5.

Satis est in ipsa conscientia pulcherrimi facti fructus.—The consciousness of having done a splendid action is itself a sufficient outcome.

Cicero. Phil., 2.

Satis, inquit, vixi, invictus enim morior.—I have lived enough, said he (Epaminondas), for I die unconquered.

Cornelius Nepos. 15, Epaminondas.

Satis quod sufficit.—What suffices is enough.

Pr.

Satis superque est.—It is enough and over.

Pliny (and others).

Satis superque me benignitas tua Ditavit.

—Enough, and more than enough, has your kindness enriched me.

Horace. Epodon, 1, 31.

Satis verborum.—Enough of words.

Pr.

Satius est initiis mederi quam fini.—It is better to cure at the commencement than at the end.

Pr.

Satius est prodesse etiam malis propter bonos, quam bonis deesse propter malos.—It is better to be of service even to the bad for the sake of those who are good, than to fail the good on account of the bad.

Pr.

Satius est recurrere quam currere male.—It is better to run back than to run wrong.

Pr.

Saucius ejurat pugnam gladiator, et idem, Immemor antiqui vulneris, arma capit.

* Another reading is "Satis loquentiæ," etc. (i.e. Plenty of talk, but little wisdom)

—The wounded gladiator forswears fighting but forgetful of his old wound he betakes himself again to arms.

Ovid. Ep. ex Pont., 1, 5, 37.

Scabiem tantam et contagia lucri.—So great an itch and disease for gain.

Horace. Ep., 1, 14.

Scandalum magnatum.—Scandal of magnates; defamation of high personages.

Law.

Scandit æratas vitiosa naves Cura; nec turmas equitum relinquit, Ocio cervis, et agente nimbos

Ocio Euro.

—Vile care climbs the brass-bound ships; and swifter than deer, swifter than the wind driving the clouds, it does not leave even the troops of horsemen.

Horace. Odes, 2, 16, 21.

Scelere velandum est scelus.—One crime must be covered up by another crime.

Seneca. Hippolytus, ii. 721.

Sceleris in scelere supplicium est.—The punishment of crime is in the crime.

Seneca. Epist., 97.

Scelus est jugulare Falernum.—It is a crime to murder Falernian wine (by mixing it with Vatican).

Martial. Epig., 1, 19.

Scena sine arte fuit.—The theatre was devoid of art; the *mise-en-scène* was simple.

Ovid. Ars Amat., Book 1, 106.

Scientia non visæ, ut thesauri absconditi, nulla est utilitas.—In knowledge unseen, as in hidden treasure, there is no utility.

Pr.

Scientia nostra, scientiæ tuæ comparata, ignorantia est.—Our knowledge, compared with Thine, is ignorance.

St. Augustine. Conf., Book 11, 4, 6.

Scientia popinæ.—The science of the cook-shop.

Seneca.

Scientia, quæ est remota a justitia, calliditas potius quam scientia est appellanda.—Knowledge apart from justice is rather to be described as cunning than as knowledge.

Cicero. De Officiis, Book 1, 19, 62.

Scientia scientiarum.—The science of sciences (Philosophy).

V. S. T. Coleridge, Biog. Lit., ch. 12.

Scilicet a speculi sumuntur imagine fastus.—Pride grows, forsooth, by the reflection in the mirror.

Ovid. Amorum, 1, 17, 9.

Scilicet expectes, ut tradet mater honestos

Atque alios mores, quam quos habet?

—Do you expect, forsooth, that a mother will hand down to her children principles which are upright and different from those which she herself has?

Juvenal. Sat. 6, 239.

Scilicet ingeniis aliqua est concordia junctis, Et servat studii foedera quisque sui.

—Assuredly there is some bond of union between kindred dispositions, and each man observes the mutual bonds of his own particular pursuit.

Ovid. Ep. ex Pont., 2, 6, 60

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.

—Just as the yellow gold is tested in the fire, so is friendship to be proved in an evil time.

Ovid. *Tristia*, 1, 5, 25.

Scindentur vestes, gemmæ frangentur et aurum;

Carmina quam tribuent fama perennis erit.
—Garments will be torn, gems and gold will be destroyed; the fame which song brings will last for ever.

Ovid. *Amorum*, Book 1, 10, 61.

Scinditur incertum studia in contraria vulgus.—The unstable multitude is cleft into opposite courses.

Virgil. *Æneid*, 2, 39.

Scio cui credidi.—I know in whom I have believed.

Vulgate. 2 *Tim.* 1, 12.

Scio: tu coactus tua voluntate es.—I am aware that you are compelled by your own will.

Terence. *Andria*, iv. 1, 34.

Scire est nescire, nisi id me scire alius scierit.—To know is not to know, unless someone else has known that I know.

Lucilius. *Fragm.*

Scire facias.—Make it known. Law.

Scire potestates herbarum usumque medendi Maluit, et mutas agitare inglorius artes.

—He preferred to know the power of herbs and their value for curing purposes, and, heedless of glory, to exercise that quiet art.

Virgil. *Æneid*, 12, 396.

Scire tuum nihil est, nisi te scire hoc sciat alter.—Your knowing is nothing unless some other person knows that you know it.*

Persius. *Sat.* 1, 27.

Scire volunt secreta domus, et inde timeri.—They wish to know the family secrets, and to be feared accordingly.

Juvenal. *Sat.* 3, 113.

Scis etenim justum gemina suspendere lance Ancipitis libræ.

—You know indeed well how to weigh what is right in the twin balance of the doubtful scales.

Persius. *Sat.* 4, 10.

Scit Cæsar pœnamque peti, veniamque timeri.—Cæsar knew that punishment was sought and pardon feared.

Lucanus. *Pharsalia*, Book 2, 512.

Scit Genius, natale comes qui temperet astrum,
Naturæ deus humanæ.

—The Genius, our companion from birth, who regulates our planet, the divinity of our human nature, knows best.

Horace. *Ep.*, 2, 2, 187.

Scit uti foro.—He knows how to avail himself of the market.

Pr. Terence. *Phormio*, i. 2, 29.

Scitis omnes, quantam vim habet ad coniungendas amicitias, studiorum ac naturæ

* See "Scire est," etc., from which the passage was derived.

similitudo.—You all know how much power a similarity of studies and of disposition has to bind friendships.*

Cicero. *Pro A. Cluentio*, 16.

Scitum 'st, per tempus si obviam it, verbum vetus.—An old saying, if it comes into use with time, becomes like an ordinance.

Plautus. *Pœnulus*, i. 1.

Sciunt plerique omnes, sed non omnibus hoc venit in mentem.—Almost everyone knows this, but it has not occurred to everyone's mind.

Erasmus. *Epicureus*.

Scribe aliquid magnum.—Write something great.

Martial. *Epig.*, Book 1, 108, 2.

Scribendi recte, sapere est et principium et fons.—Wisdom is both the foundation and fount of good writing.

Horace. *De Arte Poetica*, 309.

Scribentem juvat ipse favor, minuitque laborem;

Cumque suo crescens pectore fervet opus.
—Approbation indeed helps a writer, and lessens his labour; and the work as it goes on glows with his mind.

Ovid. *Ep. ex Pont.*, 3, 9, 21.

Scribere jussit Amor.—Love has bidden me write.

Ovid. *Heroides*, 20, 230.

Scribimus, et scriptos absumimus igne libellos;

Exitus est studii parva favilla mei.
—I write, and destroy my books in the fire when written; the end of my application is a small quantity of ashes.

Ovid. *Trist.*, 5, 12, 61.

Scripta ferunt annos; scriptis Agamemnona nosti,

Et quisquis contra, vel simul arma tulit.
—Writings bear the years with them; by writings you know Agamemnon, and who it was who fought against or with him.

Ovid. *Ep. ex Pont.*, 4, 8, 5.

Scriptorum chorus omnis amat nemus et fugit urbes.—The whole band of writers loves the groves and flees from cities.

Horace. *Ep.*, 2, 2, 77.

Scrutamini Scripturas.—Search the Scriptures.

Vulgate. *St. John* 5, 39.

Se causam clamat, crimenque, caputque malorum.—She (Amata) proclaims herself the cause, and the offence, and the origin of these calamities.

Virgil. *Æneid*, 12, 600.

Se defendendo.—In self-defence. Law.

Se ipse amans sine rivali.—A lover of himself, without any rival.†

Cicero. *Ep. ad Quint. Fratrem*, Book 3, 8.

Secreta hæc murmuræ vulgi.—These secret murmurings of the crowd.

Juvenal. *Sat.* 10, 89.

* See "Ad connectendas," 484b; and "Scilicet ingenii."

† Said to be a proverbial phrase. See "Sine rivali," p. 658b.

Secrete amicos admone; lauda palam.—
Admonish your friends in private; praise
them in public. **Publilius Syrus.**

Secunda in paupertate fortuna est fides.—
In poverty confidence is as good as prosperity.
Publilius Syrus.

Secundas fortunas decent superbiam.—
Proud bearing is appropriate to prosperous
fortunes. **Plautus. Stichus, ii. 2.**

Secundo amni.—With a favouring stream.
Livy. Book 44, 31.

Secundum artem.—According to the rules
of art.

Secundum formam statuti.—According to
the form of the statute. **Law.**

Secundum genera.—According to classes.

Secundum naturam vivere.—To live accord-
ing to nature. **Cicero. De Finibus, 4, 10, 26.**

Secundum usum.—According to usage.

Secura quies, et nescia fallere vita.—Rest,
free from interruption, and a life without
knowledge of deceit. **Virgil. Georgics, 2, 467.**

Securitatem melius innocentia tueor, quam
eloquentia.—I preserve my safety better by
innocence than by eloquence.

Tacitus. Dialogus de Oratoribus, 11.

Sed de me ut sileam.—But to say nothing
of myself. **Ovid. Ep. ex Pont., Book 1, 2, 147.**

Sed exsequamur cœptum propositi ordinem.
—But let us follow the order which we laid
down for our undertaking.

Phædrus. Fab., Book 6, 20.

Sed fulgente trahit constrictos gloria currus
Non minus ignotos generosis.
—But glory drags, chained to her glittering
car, the humble no less than the highly born.
Horace. Sat., Book 1, 6, 23.

Sed fugit interea, fugit irreparabile tempus.
—But meanwhile time flies; it flies never
to be regained. **Virgil. Georgics, 3, 284.**

Sed justitiæ primum munus est, ut ne cui
quis noceat nisi lacessitus injuria.—But it is
the first function of the law to see that no
one shall injure another unless provoked by
some wrong. **Cicero. De Off., Book 1, 7, 20.**

Sed nil dulcius est, bene quam munita tenere
Edita doctrina sapientum templa serena;
Despicere unde queas alios, passimque videre
Errare, atque viam palanteis quarere vitæ.
—But nothing is sweeter than to occupy the
high and peaceful temples of the wise, well
fortified by learning, whence you can look
down upon others, and see them wandering
hither and thither, and seeking the path of
life, straying in all directions.

Lucretius. De Rer Nat., Book 2, 7.

Sed nisi peccassem, quid tu concedere posses?
Materiam veniæ sors tibi nostra dedit.
—But unless I had sinned, what had there

been for you to pardon? Our lot has given
you the occasion for forgiveness.

Ovid. Trist., 2, 32.

Sed piger ad pœnas Princeps, ad præmia
velox.—But let the ruler be slow in punishing,
swift in rewarding.

Ovid. Ep. ex Pont., Book 1, 2, 123.

Sed plures nimia congesta pecunia cura
Strangulat.

—But money amassed with excessive care
chokes many. **Juvenal. Sat. 10, 12.**

Sed præsta te eum, qui mihi, a teneris (ut
Græci dicunt) unguiculis es cognitus.—But
prove yourself to be the same person known
to me, as the Greeks say, "from your tender
little finger-nails" (i.e. from childhood).

Cicero. Ep., Book 1, 6.

Sed quæ præclara et prospera tanti,
Ut rebus lætis par sit mensura malorum?

—But what distinction or prosperity can be
of such value that the measure of your woes
shall be equal to your joyful circumstances?

Juvenal. Sat. 10, 97.

Sed quam continuis et quantis longa senectus
Plena malis!

—But with what incessant and excessive woes
old age abounds! **Juvenal. Sat. 10, 190.**

Sed quum lux altera venit.

Jam cras hesternum consumsimus. Ecce
aliud cras

Egerit hos annos.

—But when another day is come, lo! we
have already spent yesterday's to-morrow.
Behold another morrow comes, and so our
years are wasted. **Persius. Sat. 5, 67.**

Sed quum res hominum tanta caligine volvi
Adspicerem, lætosque diu florere nocentes,
Vexarique pios, rursus labefacta cadebat
Religio.

—But when I observed the affairs of men
plunged in such darkness, and the guilty
flourishing in continuous happiness, and the
righteous tormented, my religion, tottering,
began once more to fall.

Claudian. In Rufinum, Book 1, 12.

Sed satis est orare Jovem, quæ donat et aufert:
Det vitam, det opes: æquum mi animum ipsi
parabo.

—But it is enough to pray to Jove for those
things which he gives and takes away. Let
him give life, let him give means: I will
myself fit myself with an evenly-balanced
mind. **Horace. Ep., 1, 18, 111.**

Sed scelus hoc meriti pondus et instar habet.
—But this offence possesses the dignity and
the form of a good deed.

Ovid. Heroides, 2, 30.

Sed stultum est venti de levitate queri.—
But it is folly to complain of the fickleness of
the wind. **Ovid. Heroides, 21, 76.**

Sed summa sequar fastigia rerum.—But I
will trace the footsteps of the chief events.

Virgil. Æneid, 1, 342.

Sed taciti fecere tamen convicia vultus.—
But still her silent looks loudly reproached me.
Ovid. *Amorum*, 1, 7, 21.

Sed tamen amoto queramus seria ludo.—
But joking apart, let us give our attention to serious matters.
Horace. *Sat.*, Bk. 1, 1, 27.

Sed te decor iste, quod optas
Esse vetat, votoque tuo tua forma repugnat.
—But that very beauty forbids you to be
what you desire to be, and your form is
incompatible with your prayer.

Ovid. *Metam.*, 1, 489.

Sed tu

Ingenio verbis concipe plura meis.
—But conceive more things than are expressed
by my words.
Ovid. *Rem. Amor.*, 359.

Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum solet deducere, nec qui
Communi feriat carmen triviale moneta.
—But the poet excelling in merit, with no
inclination for mere popularity, who is not
in the habit of publishing anything hackneyed,
and who does not strike off a poem of some
commonplace stamp.

Juvenal. *Sat.* 7, 53.

Sed videt hunc omnis domus et vicinia tota
Intorsus turpem, speciosum pelle decora.
—But all the household and neighbourhood
see that he is inwardly base, though showy
with an outward appearance of virtue.

Horace. *Ep.*, Book 1, 16, 44.

Seditio civium hostium est occasio.—The
insurrection of the citizens is the opportunity
of the enemy.

Pubilius Syrus.

Sedulo curavi humanas actiones non ridere
non lugere, neque destestari, sed intelligere.—
I have sedulously endeavoured not to laugh
at human actions, not to lament them, nor
to detest them, but to understand them.

Spinoza. *Tractatus Politicus* (1677).
Cap 1, sec. 4.

Segnem ac desidem et circo et theatris
corruptum militem.—A soldiery dull and
slothful, and corrupted by the circus and
theatres.

Tacitus. *Hist.*, Book 2, 21.

Segnius homines bona quam mala sentiunt.
—Men are less sensitive to good fortune than
to evil.

Livy. 30, 21.

Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus, et
quæ

Ipsæ sibi tradit spectator.

—Things communicated by the ear impress
the mind less than things which have been
witnessed by the unmistakable eyes, and
which the spectator himself testifies to himself.

Horace. *De Arte Poetica*, 180.

Semel malus, semper presumitur esse malus.
—A man once bad is assumed to be always
bad.

Law.

Semen est sanguis Christianorum.—The
blood of Christians is as seed.

Tertullian.

Semper ad eventum festinat, et in medias res,
Non secus ac notas, auditorem rapit.—
He always hastens to the issue, and in the
midst of events, just as they are known, he
snatches his hearer away.

Horace. *De Arte Poetica*, 148.

Semper Augustus.—Always Augustus (al-
ways an enlarger of the empire).

Symmachus.

Semper aves quod abest, præsentia temnis.
—You ever desire what is absent, and despise
things which are at hand.

Lucretius. *De Rer. Nat.*, Book 3, 970.

Semper bonus homo tiro est.—A good man
is always a beginner.

Martial. *Epig.*, Book 12, 51.

Semper causæ eventorum magis movent
quam ipsa eventa.—The causes of events
are ever more interesting than the events
themselves.

Cicero. *Ep. ad Att.*, Book 9, 5.

Semper consilium tunc deest, cum opus
maxime.—Advice is always wanting when
most wanted.

Mediæval Prov. (Cited by Alberiano de
Brescia, *Liber Consolationis*.)

Semper eadem.—Ever the same.

Motto of Queen Elizabeth.

Semper enim quod postremum adjectum
sit, id rem totam, videtur traxisse.—Often
that which has come latest on the scene seems
to have accomplished the whole matter.

Livy. 27, 45.

Semper equos atque arma virum, pugnasque
canebat.—He ever sang of horses, the wars
of men, and their fights.

Virgil. *Æneid*, 9, 777.

Semper eris pauper, si pauper es, Æmiliane;

Dantur opes nulli nunc nisi divitibus.

—If once you are poor, you will always be
poor, Æmilianus; riches are given nowadays
to none except the wealthy.

Martial. *Epig.*, 5, 82.

Semper fidelis, mutare sperno.—Always
faithful, I scorn to change.

Motto of City of Worcester.

Semper habet lites alternaque jurgia lectus,
In quo nupta jacet; minimum dormitur in
illo.

—The bed in which a wife lies is ever a place
of strife and mutual disagreement; there is
very little chance there of sleep.

Juvenal. *Sat.* 6, 268.

Semper honos, nomenque tuum, laudesque
manebunt.—Thy honour, thy name, and thy
praises shall endure for ever.

Virgil. *Eclagues*, 5, 78; and *Æneid*, 1, 609.

Semper idem or idem (neuter).—Always the
same man (or thing).

Semper inops quicunque cupit.—The man
who covets is always poor.

Claudian. *In Rufinum*, Book 1, 200.

653a

Semper plus metuit animus ignotum malum.
The mind always fears an evil the more
when it is not known. **Publilius Syrus.**

Senatus Populusque Romanus.—The
Roman Senate and People. (Denoted on
standards, coins, etc., by the initials
S.P.Q.R.)*

Senectus ipsa est morbus.—Old age itself
is a disease. **Terence. Phormio, iv. 1, 9.**

Senectus non impedit quominus litterarum
studia teneamus, usque ad ultimum tempus
senectutis.—Old age does not prevent our
persisting in the pursuit of letters even to
the very latest period of old age.

Cicero (adapted).†

Senem juvenus pigra mendicum creat.—
Slothful youth produces an old age of beggary.
Pr.‡

Senilem juventam præmaturæ mortis esse
signum.—Precocious youth is a sign of pre-
mature death. **Pliny. Book 7, 51.**

Seniores priores.—Those who are older
first. **Pr.**

Sensus, non ætas, invenit sapientiam.—
Observation, not old age, brings wisdom.

Publilius Syrus.

Septem horas dormire sat est juvenique
senique.—To sleep seven hours is enough for
either a young man or an old one.

Health Precepts of University of Salerno.

Sequitur superbos ultor a tergo Deus.—
The avenging God follows behind the proud.
Seneca. Hercules Furens, ii. 385.

Sequitur ver hiemem.—Spring follows
winter. **Pr.**

Sequiturque patrem non passibus æquis.—
He follows his father with unequal steps.
Virgil. Æneid, 7, 724.

Sera nunquam est ad bonos mores via.—
The way to good manners is never too late.
Seneca. Agamemnon, ii. 242.

Sera parsimonia in fundo est.—Thrift is
too late at the bottom of the purse.

Seneca. Ep. 1, fin.

Seria cum possim, quod delectantia malim
Scribere, tu causa es lector.
—You, reader, are the cause that I prefer
to write things meant to please, when I am
able to write serious things. **Martial.**

Seris venit usus ab annis.—Experience
comes with ripe years. **Ovid. Met., 6, 29.**

* Rabelais (*Pantagruel*, Book 3, ch. 32) explains them as meaning, "Si Peu Que Rien" (so little as to be nothing at all).

† What Cicero wrote was: "Nec ætas impedit, quominus et ceterarum rerum, et imprimis agri colendi studia teneamus, usque ad ultimum tempus senectutis." (Nor does age prevent our persisting in the study of other matters, and especially agriculture, even to the latest period of old age.)—*De Senectute*, 17, 60.

‡ See "Intemperans adolescentia," p. 557b

653b

Serit arbores quæ in altera sæcula prosint.—
He plants trees which may be of service in
future ages.* **Statius (adapted):**

Sermone huic obsonas.—You interrupt him
with your talking.

Plautus. Pseudolus, i. 2, 74.

Sermones blandos blâsosque cavere mem-
ento.—Remember to beware of soft and
flattering sayings.

Dionysius Cato. Dist. 3, 6.

Sero clypeum post vulnera sumo.—Too late
I grasp my shield after my wounds.

Ovid. Trist., 1, 3, 35.

Sero domum est reversus titubanti pede.—
He has come home late with staggering foot.

Phædrus. Fab., Book 4, 14, 10.

Sero in periculis est consilium quærere.—
When you have got into danger it is too late
to seek advice. **Publilius Syrus.**

Sero recusat ferre, quod subiit, jugum.—
He is too late in refusing to bear the yoke to
which he has already submitted.

Seneca. Hippolytus, i., l. 135.

Sero respicitur tellus, ubi, fune soluto,
Currit in immensum panda carina salum.
—Too late he looks back to the land when,
the rope being loosed, the curved keel rushes
into the deep. **Ovid. Amorum, 2, 11, 23.**

Sero sapiunt Phryges.—The Phrygians
become wise too late.

Pr. Used in reference to after-wit.

Sero venientibus ossa.—Bones for those
who come late. **Pr.**

Serpens, ni edat serpentem, draco non fiet.—
Unless a serpent eats a serpent, it will not
become a dragon.† **Ancient Maxim.**

Serum est cavendi tempus in mediis malis.—
It is too late to be cautious when in the very
midst of dangers.

Seneca. Thyestes, iii. 427.

Serus in cœlum redeas, diuque
Lætus intersis populo.

—Late may you return to the skies, and long
may you be happily present to your people.
(To Cæsar Augustus.)

Horace. Odes, Book 1, 2, 45.

Servare cives major est [virtus] patriæ
patri.—To safeguard the citizens is the greater
[achievement] of a father of his country.

Seneca. Octavia, ii. 444.‡

Servare modum, finemque tenere,
Naturamque sequi.—To keep to moderation,
to hold to the end in view, to follow the rules
of nature. **Lucanus. Pharsalia, Book 2, 381.**

* Cicero quotes the passage, as being "in Synephebis," thus: "Serit arbores, quæ alteri sæculo prosint" (*Tusc. Quæst.*, 2, 14). See "Arbores serit," p. 497b.

† Also given: "Serpens nisi serpentem comederit non fit draco." Bacon, in illustration of the meaning, says: "No man prospers so suddenly as by others' errors."—*Essay, On Fortune*, 1612.

‡ The preceding line states that "the greatest achievement of a general is to crush out the enemy."

Servata semper lege et ratione loquendi.—
The rules and principles of speech being always
preserved. **Juvenal. Sat. 6, 453.**

Servientes servitute ego servos introduxi mihi,
Non qui mihi imperarent.
—I have brought servants into my household
to serve, not to command, me. **Plautus.**

Serviet æternum, quia parvo nesciet uti.—
He will be a slave for ever, because he does
not know how to use small means.

Horace. Ep., Book 1, 10, 41.

Sese omnes amant.—All men love them-
selves. **Plautus. Captivi, iii. 1.**

Seu me tranquilla senectus
Exspectat, seu mors atris circumvolat alis.
—Either a peaceful old age awaits me, or
death flies round me with black wings.

Horace. Sat., Book 2, 1, 57.

Sex horas somno, totidem des legibus æquis,
Quatuor orabis, des epulisque duas;
Quod superest ultra sacris largire Camœnis.
—Give six hours to sleep; as many to the
study of righteous laws; for four hours pray;
and give two to meals; what is over bestow
upon the sacred Muses. **Coke (1552-1633).**

Sexu femina, ingenio vir.—In sex a woman,
in epitaph a man.

**Epitaph of Maria Theresa of Austria
(died 1780).**

Si ad naturam vivas, nunquam eris pauper;
si ad opinionem, nunquam dives.—If you live
as nature bids you, you will never be poor;
if to obtain the good report of men, you will
never be rich. **Seneca. Ep., 16.**

Si animum vicisti potius quam animum te,
est quod gaudeas.—If you have subdued your
will rather than allow your will to subdue you,
you have cause to be glad.

Plautus. Trinummus, ii. 2, 24.

Si antiquitatem spectes, est vetustissima;
si dignitatem, est honoratissima; si juris-
dictionem, est capacissima.—If you regard
antiquity it is the most venerable; if you
look at dignity it is the most honourable; if
you consider jurisdiction it has the most
extended powers.

Coke on the English House of Commons.

Si cadere necesse est, occurrendum dis-
criminari.—If it is essential that we should fall,
let us face the hazard.

Tacitus. Hist., Book 1, 33.

Si calceum induisses, tum demum sentires
qua parte te urgeret.—If you had taken off
the shoe, then at length you would feel in
what part it pinched you.

*Quoted by Erasmus as founded on the
remarks of Paulus Æmilius when he
divorced his wife. But see Waifs and
Strays, p. 452b.*

Si caput dolet, omnia membra languent.—
If the head is afflicted all the limbs grow weak.

Pr. (See "Utique in corporibus.")

Si claudio cohabites, subclaudicare disces.—
If you live with a lame person you will learn
to limp.

Pr. Quoted by Plutarch, Morals, Bk. 1.

Si cui vis apte nubere, nube pari.—If you
wish to make a fitting marriage, marry your
equal. **Ovid. Heroides, 9, 32.**

Si cum hac exceptione detur sapientia, ut
illam inclusam teneam, nec enunciem, re-
jiciam.—If wisdom were offered me with
this restriction, that I should keep it close
and not communicate it, I would refuse the
gift. **Seneca.**

Si Deus pro nobis, qui contra nos?—If
God is for us, who shall be against us?

Vulgate. Rom. 8, 31.

Si diceris "Æstuo," sudat.—If you should
say "I am hot" he forthwith perspires.
Juvenal. Sat. 3, 103.

Si foret in terris rideret Democritus.—If
Democritus (the laughing philosopher) were
on the earth he would laugh. (Sometimes
the name of "Heraclitus," the "crying
philosopher," is substituted for that of
Democritus.) **Horace. Ep., Book 2, 1, 194.**

Si fortuna juvat, caveto tolli;
Si fortuna tonat, caveto mergi.
—If fortune favours, beware of being too
much lifted up; if fortune thunders, beware
of allowing yourself to be overwhelmed.

**Ausonius. Sept. Sap. Sent. Expl.,
Periander, 6.**

Si fuit errandum, causas habet error
honestas.—If it was an error, the error has
causes which are honourable.

Ovid. Heroides, 7, 109.

Si genus humanum, et mortalia temnitis arma;
At sperate Deos memores fandi atque nefandi.
—If you despise the human race, and the
arms of mortals, yet expect that the gods
are mindful of right and wrong.

Virgil. Æneid, 1, 542.

Si gravis brevis, si longus levis.—If severe,
short; if long, light.

**Cicero. De Fin., 2, 7, 22. (Quoted as a
saying of Epicurus, in reference to
medicine for healing pain.)**

Si hic esses, aliter sentires.—If you were
in my situation, you would think otherwise.
Pr.

Si in hoc erro, quod animos hominum
immortales esse credam, libenter erro; nec
mihi hunc errorem, quo delector, dum vivo
extorqueri volo.—If I err in this, that I
believe the souls of men to be immortal, I err
of my own free will; nor do I wish this error,
in which I find delight, to be wrested from me
as long as I live. **Cicero. De Senectute, 23, 86.**

Si incolæ bene sunt morati, pulchre munitum
arbitror.—If the inhabitants are of good
morals I consider the place handsomely
fortified. **Plautus. Persa, iv. 3.**

655a

Si incolumem servaveris, æternum exemplar clementiæ ero.—If you preserve me uninjured, I (Caractacus) shall be a lasting example of your clemency.

Tacitus. *Annals*, Book 12, 37.

Si ista vera sunt, ratio omnis tollitur, quasi quædam lux, lumenque vitæ.—If those things are true all reason is taken away, which is, as it were, the light and lamp of life.

Cicero. *Academicarum Quæst.*, Book 4, 8.

Si ita e republica videretur, age et feri.—If it so seems good to the republic, do it and strike.

Tacitus. *Hist.* 1, 41 (adapted). (*The last words of the Emperor Galba on his beheading.*)

Si judicas, cognosce; si regnas, jube.—If you are a judge, give (my cause a) hearing; if you are (merely) a ruler, command.

Seneca. *Medea*, ii. l. 194.

Si mereor in me.—Against me—if I deserve it.

Motto. *On coin struck at James I.'s Coronation, bearing the representation of a hand holding a sword.**

Si mihi difficilis formam natura negavit;

Ingenio formæ damna rependo meæ.

Sum brevis; ad nomen, quod terras impleat omnes,

Est mihi; mensuram nominis ipsa fero.

—If untoward nature has denied me beauty, I make up for want of beauty by my mental attainments; I am little; but I have a name which shall fill all lands; and I claim the measure of my name. **Ovid.** *Heroides*, 16, 31.

Si mihi pergit, quæ vult, dicere, ea quæ non vult, audiet.—If he persists in telling me what he wishes, he shall hear what he does not wish to hear. **Terence.** *Andria*, v. 4, 17.

Si mihi quæ quondam fuerat, quamque esse decebat,

Vis in amore foret, non hoc mihi namque negares.

—If the same influence in love was mine which formerly was, and which should be, you would not have denied me this thing.

Virgil. *Æneid*, 10, 613.

Si monumentum requiris, circumspecte.—If you seek his monument, look around you.

Sir C. Wren's Epitaph in St. Paul's Cathedral, London.

Si nihil velis timere, metuas omnia.—If you wish to be afraid of nothing, fear everything.

Publius Syrus.

Si non errasset, fecerat ille minus.—If he had not done wrong, he would have accomplished less.

Martial.

Si non esse domi, quos des, causabere numeros,

Littera poscetur.

* Milton (*Tenure of Kings*) wrote that this inscription "seemed also to prefigure the sentence of divine justice in this event upon his son" (Charles I.).

655b

—If you pretend that the money, which you are to give, is not in your house, a written bond will be requested.

Ovid. *Ars Amat.*, 1, 427.

Si numeres anno soles et nubila toto,

Invenies nitidum sapius isse diem.

—If you count up the sunny and cloudy days in a complete year, you will find that the fine day has come more often.

Ovid. *Trist.*, 5, 8, 31.

Si parva licet componere magnis.—If it is allowable to compare small things with great.

Virgil. *Georgics*, 4, 176.

Si possis suaviter: si non, quocunque modo.—If you can, by kind means; if not, by any other means. **Pr.**

Si post fata venit gloria, non propero.—I am in no haste, if glory will but come after my death. **Martial.** *Epig.*, Book 5, 10, 12.

Si poteris, vere; si minus, apta tamen.—If you can, truly; if not, at any rate readily.

Ovid. *Ars Amat.*, Book 1, 228.

Si pulchra est, nimis ornata est.—If she is beautiful, she is too much dressed up.

Plautus. *Mostellaria*, Act 1, 3, 134.

Si qua fidem tanto est operi latura vetustas.—If any far-distant age will give credit to so great a work.

Virgil. *Æneid*, 10, 792.

Si qua, metu dempto, casta est, ea denique casta est;

Quæ, quia non liceat, non facit, illa facit.

—If any woman, when there is no fear of detection, remains chaste, she is truly chaste; she who does not sin because it is not safe, does the sin. **Ovid.** *Amorum*, Book 3, 4, 3.

Si quid amicum erga benefeci, aut consului fideliter,
Non videor meruisse laudem; culpa caruisse arbitror.

—If I have in any way acted well towards a friend, or have faithfully advanced his interest, I do not regard myself as deserving praise, but I consider (only) that I am free from blame.

Plautus. *Trinummus*, Act iii. 8.

Si quid bene facias, levior pluma est gratia: Si quid peccatum 'st, plumbeas iras gerunt.

—If you do anything well, gratitude is lighter than a feather; if you give offence in anything, people's wrath is as heavy as lead.

Plautus. *Pænulus*, Act iii. 6, 17.

Si quod feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit, turpitude manet.—If you have done an honourable action accompanied by hard labour, the labour is over, the honour remains. If you have done anything disgraceful with pleasure, the pleasure is over, the disgrace remains. **Anon.**

Si quid ingenui sanguinis habes, non pluris eum facies quam lutum.—If you have any noble blood in you, you will esteem him as no more than dirt.

Petronius Arbitrator.

Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.
—If you have learned anything better than
these principles, be frank and impart them;
if not, use these with me.

Horace. *Ep.*, Book 1, 6, 67.

Si quid scis me fecisse in scite aut improbe,
Si id non accusas, tu ipse objurgandus es, scio.
—I know that if you know that I have done
anything unskillfully or badly, and have not
found fault with it, you are yourself to be
blamed.

Plautus. *Trinummus*, Act 1. 2.

Si quis clericus, aut monachus, verba
joculatoria risum moventia serat, anathemata
esto.—If any clerk or monk utters jocular
words causing laughter, let him be excom-
municated.

Ordinance of Second Council of Carthage.

Si quis non vult operari, nec manducet.—
If any one will not work, neither let him eat.

Vulgate. *2 Thess.* 3, 10.

Si quoties homines peccant, sua fulmina
mittat

Jupiter, exiguo tempore inermis erit.

—If Jupiter sends forth his thunderbolts as
often as men sin, he will soon be without arms.

Ovid. *Trist.*, 2, 33.

Si res labat

Itidem amici collabascunt: res amicos invenit.
—If property totters, friends begin to waver
simultaneously with it. Property finds
friends.

Plautus. *Stichus*, ii. 4.

Si sapias, sapias; habeas quod Di dabunt
boni.—Be wise if you are wise; possess what
amount of good the gods will give you.

Plautus.

Si sitis, nihil interest utrum aqua sit an
vinum: nec refert utrum sit aureum poculum
an vitreum.—If you are thirsty it matters
not whether it be water or wine; nor is it of
consequence whether the cup be of gold or
glass.

Seneca.

Si stimulos pugnis cædis, manibus plus
dolet.—If you beat goads with your fists,
your hands suffer most.

Plautus. *Truculentus*, iv. 2, 55.

Si te nulla movet tantæ pietatis imago.—
If no idea of so much devotion moves you.

Virgil. *Æneid*, 6, 405.

Si te nulla movet tantarum gloria rerum.—
If no glory appertaining to such illustrious
deeds moves you.

Virgil. *Æneid*, 4, 272.

Si te proverbia tangunt,
Mense malas Maio nubere vulgus ait.
—If proverbs weigh with you, people say
that May is the month to marry bad wives.

Ovid. *Fast.*, 5, 489.

Si tibi cura mei, sit tibi cura tui.—If you
have any care for me, take care of yourself.

Ovid. *Heroides*, 13, 166.

Si tibi deficient medici, medici tibi fiant
Hæc tria, mens hilaris, requies, moderata
diæta.*

—If doctors fail you, let these three be your
doctors: a cheerful mind, rest, and moderate
diet.

Maxims of School of Salerno.

Si tibi vis omnia subicere, te subice
rationi.—If you wish to subject all things to
yourself, subject yourself to reason.

Seneca. *Ep.* 37.

Si turpia sunt quæ facis, quid refert
neminem scire, cum tu scias?—If what you
do is disgraceful, what matters it that no one
knows, when you yourself know?

Seneca.

Si vis amari, ama.—Love, if you wish to
be loved.

Seneca. *Epist.*, 9.

Si vis me flere, dolendum est

Primum ipse tibi.

—If you wish me to weep, you must first feel
grief yourself.

Horace. *De Arte Poetica*, 102.

Si vis pacem, para bellum.—If you wish
for peace, prepare for war.

Founded on "Qui desiderat," etc. (q.v.).

Si vis ut loquar, ipse tace.—If you want me
to speak, be silent yourself.

Martial. *Epig.*, Book 5, 54, 7.

Sibi benefacit qui benefacit amico.—He
does good to himself who does good to his
friend.

Erasmus. *Fam. Col.*

Sibi non cavere, et aliis consilium dare,
Stultum esse.

—It is the part of a fool to give counsel to
others but himself not to be on his guard.

Phædrus. *Fab.*, Book 1, 9, 1.

Sibi parat malum qui alteri parat.—He
prepares evil for himself who prepares it for
another.

Pr.

Sibi quisque peccat.—It is against himself
that everybody sins.

Pr.

Sibi quivis

Speret idem; sudet multum, frustra que
laboret

Ausid idem.

—Anyone may hope the same thing possible
to himself, and may sweat much and labour
hopelessly when he attempts the same.

Horace. *De Arte Poetica*, 240.

Sibi uni fortunam debet.—He owes his
fortune to himself alone.

Pr.

Sic agitur censura, et sic exempla parantur;

Cum vindex, alios quod monet, ipse facit.
—In this way is the censor's function fulfilled,
and thus are examples set, when the vindicator
(of morality) himself does that which he
advises others to do.

Ovid. *Fast.*, Book 6, 647.

* In a version given by Gabriel Harvey the second
line is: "Hæc tria, mens hilaris, labor, et moderata
diæta" (These three, a cheerful mind, labour, and
moderate diet).

657a

Sic ait, et dicto citius tumida æquora placat.—Thus he speaks, and by his word he quickly pacifies the raging waters.

Virgil. *Æneid*, 1, 142.

Sic animum tempusque traho; meque ipse reduco

A contemplatu, summoveoque, mali.
—Thus I distract my mind and pass the time; and lead and force myself from the contemplation of woe.

Ovid. *Trist.*, 5, 7, 65.

Sic animum per se non quit sine corpore, et ipso

Esse homine illius quasi quod vas esse videtur.
—So the soul cannot exist separate from the body, and the man himself, whose body seems as it were the urn of the soul.

Lucretius. *De Rer. Nat.*, 3, 553.

Sic cogitandum est tanquam aliquis in pectus intimum inspicere possit.—A man should so think that anyone might be allowed to look into his innermost heart.

Seneca.

Sic cum inferiore vivas, quemadmodum tecum superiorem velles vivere.—So live with an inferior as you would wish a superior to live with you.

Seneca. *Ep.* 47.

Sic ego nec sine te nec tecum vivere possum; Et videor voti nescius esse mei.

—Thus I am not able to exist either with you or without you; and I seem not to know my own wishes.

Ovid. *Amorum*, Bk. 3, 10, 39.

Sic erat in fati.—It was so in the decrees of fate.

Ovid. *Fast.*, 1, 481.

Sic fac omnia . . . tanquam spectet aliquis.—Do all things as though someone were watching.

Seneca.

Sic itur ad astra.—Thus is the journey to the stars accomplished.

Virgil. *Æneid*, 9, 641.

Sic leve, sic parvum est, animum quod laudis avarum

Subruit ac reficit.
—So light and so small a thing it is which pulls down or restores a mind greedy of praise.

Horace. *Ep.*, Book 2, 1, 179.

Sic me servavit Apollo.—Thus did Apollo serve me.

Horace. *Sat.*, Book 1, 9, 78.

Sic natura jubet; velocius et citius nos Corruptum vitiorum exempla domestica, magnis

Quum subeunt animos auctoribus.
—So nature ordains. Evil examples in the household corrupt us more readily and promptly, since they insinuate themselves into our minds with extreme force of authority.

Juvenal. *Sat.* 14, 31.

Sic ne perdiderit non cessat perdere lusor.—So the gambler, lest he should lose, does not stop losing.

Ovid. *Ars Amat.*, 1, 451.

Sic noctem patera, sic ducam carmine, donec Injiciat radios in mea vina dies.

—So I will pass the night with the winecup and with song, until at length the light of day sheds its rays into my wine.

Propertius. *Book* 4, 6, 85.

657b

Sic omnes amor unus habet decernere ferro.—So the same love of deciding by warlike means possessed them all.

Virgil. *Æneid*, 12, 282.

Sic omnia fati
In pejus ruere, et retro sublapsa referri.

—So by fate all things deteriorate rapidly, and have a tendency to retrograde.

Virgil. *Georgics*, 1, 199.

Sic passim.—So in various places.

Sic præsentibus utaris voluptatibus ut futuris non noceas.—So use the pleasures of the present time that you may not mar those that are to be.

Seneca.

Sic quibus intumuit suffusa venter ab undas; Quo plus sunt potæ plus sitiuntur aquæ.

—So with those who are swollen with dropsy, the more water they drink the more they thirst.

Ovid. *Fast.*, 1, 215.

Sic quisque pavendo
Dat vires famæ, nulloque auctore malorum,
Quæ finxere timent.

—So every person by his dread gives strength to rumour, and with no foundation for the existence of evils, they fear the things which they have imagined.

Lucanus. *Pharsalia*, Book 1, 480.

Sic transit gloria mundi.—So passes away the glory of the world.*

Sic utere tuo ut alieno ne lædas.—So employ your own property as not to injure that of another.

Coke.

Sic visum Veneri; cui placet impares Formas, atque animos sub juga ahenæ

Sævo mittere cum joco.
—So it seems fit to Venus; to whom it is a delight to place, with cruel humour, incongruous forms and minds under her brazen yoke.

Horace. *Odes*, Book 1, 33, 10.

Sic vita erat; facile omnes perferre ac pati.
—Such was his life, gently to bear with and endure all men.

Terence. *Andria*, i, 1, 35.

Sic vive cum hominibus tanquam Deus videat, et videt.—So live with men as if God saw you, and He does see you.

Seneca.

Sic vos non vobis mellificatis apes.—So do you bees make your honey, not for yourselves.

Virgil. *Lines on Bathyllus claiming the authorship of certain verses by Virgil.*

Sicut dies juventutis tuæ, ita et senectutis.—As is the day of thy youth, so shall be that of thine old age.†

Vulgate. *Deut.* 33, 25.

Sicut in stagno generantur vermes, sic in otioso malæ cogitationes. As worms are bred in a stagnant pool, so are evil thoughts in idleness.

Pr.

* The sentence is used in the Service of the Pope's enthronement after the burning of flax. According to *Zonara Annales* (Basle, 1553), a similar rite was used in the triumphal processions of the Roman republic. See also "O quam cito."

† In Revised Version of Bible: "As thy days, so shall thy strength be."

Silent enim leges inter arma.—For the laws are dumb in the midst of arms.*
Cicero. *Pro Milone*, 4.

Silentio et tenebris animus alitur.—The mind is nourished by silence and darkness.
Pliny the Younger. *Ep.*, Book 9, 36.

Silvis aspera, blanda domi.—Fierce in the woods, gentle in the home. (Written of a dog.)
Martial. *Epig.*, Book 11, 70, 2.

Simia, quam similis, turpissima bestia, nobis!—The ape, vilest of beasts, how like to us!
Ennius.
(Quoted by Cicero, *De Nat. Deorum*, 1, 35.)

Simplex munditiis.—Simple in her elegance.
Horace. *Odes*, Book 1, 5, 5.

Simplex sigillum veri.—The seal of truth is simple.
Matthew of Boerhave.

Simul flare sorbereque haud facile
Est: ego hic esse et illic simul, haud potui.
—To blow and to swallow at the same time is not easy; I cannot at the same time be here and also there.

Plautus. *Mostellaria*, iii. 2, 105.

Simul consilium cum re amisti?—Have you lost your judgment at the same time as your property? Terence. *Eunuchus*, ii. 2, 9.

Sincerum est nisi vas, quodcumque infundis acescit.—Unless the vessel is clean, whatever you pour into it turns sour.

Horace. *Ep.*, Book 1, 2, 54.

Sine amicitia vitam esse nullam.—There is no life without friendship.†
Cicero (adapted from Ennius).

Sine amore jocisque
Nil est iucundum.
—Without love and laughter nothing is pleasant.
Horace.
Ep., Book 1, 6, 65 (quoting Mimmermus).

Sine arte mensa.—A table without subtle refinements (simple fare).
Martial. *Epig.*, Book 10, 47, 8.

Sine Cerere et Libero friget Venus.—Without Ceres and Bacchus (food and wine), Venus (love) grows cold.
Terence. *Eunuchus*, iv. 5, 6.

Sine die.—Without any fixed date.

Sine ira et studio.—Without anger and without partiality. Tacitus. *Annals*, 1, 1.

Sine me vocari pessimum, ut dives vocer.—Let me be called the worst of mankind, so long as I am called rich.
Pr.

* According to Plutarch this was a saying of Caius Marius, about B.C. 92. When complaint was made of his granting the freedom of Rome to a thousand Camerians, who had been distinguished in the wars, he replied, "The law speaks too softly to be heard amidst the din of arms."—Plutarch: *Life of Caius Marius*. The saying was apparently a Roman proverb, for in his *Life of Julius Caesar* Plutarch attributes to him the remark, "Arms and laws do not flourish together."
† See *De Amicitia*, 6, 22.

Sine pennis volare haud facile est.—To fly without wings is by no means easy.
Plautus. *Pænulus*, Act iv. 2, 47.

Sine periculo friget lusus.—Without danger the game grows cold.*
Quoted in Chapman's "All Fools" (1605), Act iii.

Sine prole.—Without offspring. (Frequently denoted by the initials S.P.)

Sine qua non.—Without which, nothing (i.e. an indispensable condition).

Sine querela mortalitatis jura pendamus.—Let us weigh the laws of this life without complaining.
Seneca.

Sine rivali te et tua solus amares.—That you should love yourself and your own affairs without any rival.†
Horace. *De Arte Poetica*, 444.

Singillatim mortales; cunctim perpetui.—Singly they are mortal, collectively they are immortal.
Apuleius. *De Deo Socratis*.

Singula de nobis anni prædantur euntes.—The passing years take something each from each of us.
Horace. *Ep.*, Book 2, 2, 55.

Singula quæque locum teneant sortita decenter.—Let each keep to the place properly allotted to it. Horace. *De Arte Poetica*, 92.

Singuli enim decipere et decipi possunt nemo omnes, neminem omnes fefellunt.—Individuals indeed may deceive and be deceived; but no one has ever deceived all men, nor have all men ever deceived any one.
Pliny the Younger. *Panegy. Traj.*, 62.

Sint Mæcenates, non derunt, Flacce, Marones.—Let there be Mæcenases, Flaccus, and there will not be wanting Virgils.
Martial. *Epig.*, Book 8, 56.

Sint sales sine vilitate.—Let the jests be without anything vile about them. Pr.

Sint ut sint aut non sint.—Let them be as they are, or not be at all. Pr.

Siste, viator!—Stay, traveller!

Sisyphus in vita quoque nobis ante oculos est, Qui petere a populo fasces, sævasque securas imbibit; et semper victus, tristisque recedit.—In life also we have Sisyphus before our eyes, who resolves to seek from the people the fasces and cruel axes (the supreme power); and ever retires beaten and sad.
Lucretius. *De Rer. Nat.*, Book 3, 1008.

Sit brevis aut nullus tibi somnus meridianus.—Let your midday sleep be short or none at all.
Maxims of School of Salerno.‡

* See Gordon, A. L., p. 151a.

† See "Se ipse amans," p. 650b.

‡ For moche slepe is not medcynable in myddis of the day.—John Russell: *Boke of Nature*, l. 952 (c. 1450).

659a

Sit cæca futuri

Mens hominum fati: liceat sperare timent.
—Let the mind of man be blind as to future destiny; let the fearful be allowed to hope.

Lucanus. *Pharsalia*, Book 2, 14.

Sit mihi fas audita loqui.—Let it be allowed me to speak what I have heard.

Virgil. *Æneid*, Book 6, 266.

Sit mihi quod nunc est, etiam minus; et mihi vivam

Quod superest ævi, si quid superesse volunt Di;

Sit bona librorum et provisæ frugis in annum Copia.

—Let me have what I now have, or even less; and I will live in my own way for what remains to me of life, if the gods will that any should remain; let there be a good supply of books and a yearly store of provisions.

Horace. *Ep.*, Book 1, 18, 107.

Sit modus lasso maris et viarum,
Militiæque.

—Let there be an end to my fatigues by sea and by land, and in soldiering.

Horace. *Odes*, Book 2, 6, 7.

Sit non doctissima conjux;

Sit nox cum somno; sit sine lite dies.

—May my wife not be over-learned; may my nights have peaceful rest; may my days be without quarrelling.

Martial. *Epig.*, Book 2, 90, 9.

Sit procul omne nefas; ut ameris amabilis esto.—Let all villainy be dismissed! That you may be loved, be lovable.

Ovid.

Ars Amat., Book 2, 107. (See p. 676b, note.)

Sit sine labe decus.—Let honour be spotless.

Pr.

Sit tibi credibilis sermo, consuetaque verba.
—Let your talk be such as is worthy of belief, and your words such as are commonly used.

Ovid. *Ars Amat.*, Book 1, 467.

Sit tibi terra gravis!—May the earth be heavy upon thee!

Pr.

Sit tibi terra levis!—Let the earth lie light upon you. (Denoted sometimes by the initials S.T.T.L.)

Monumental Inscription.*

Sit tua cura sequi; me duce tutus eris.—Be it your care to follow; you shall be safe with me as your leader.

Ovid. *Ars Amat.*, 2, 58.

Sit venia verbis.—Let my words be forgiven.

Pr.

Sitis felices, et tu simul et tua vita,
Et domus ipsa, in qua lusimus, et domina.
—May you be happy, you and your life and your own home, where we have played together, and its mistress also.

Cato. *Carm.*, 69, 151.

Sitque omne judicium, non quam locuples,

* See *Martial*, *Epig.* 5, 35; and 9, 30, 11. **Seneca**, *Ep.* 2, *Ad Corsicam*, has "Sit tua terra levis" (May thy earth be light).

659b

sed qualis quisque sit.—Let your judgment of a person be not according to how rich he is, but according to what manner of man he is.

Cicero. *De Officiis*, Book 2, 20.

Sive pium vis hoc, sive hoc muliebres vocari,

Confiteor misero molle cor esse mihi.

—Whether you choose to call it natural affection or effeminacy, I confess that it is a soft heart which I, poor wretch, possess.

Ovid. *Ep. ex Pont.*, 1, 3, 31.

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,

Hæ septem certant de stirpe insignis Homeri.*

—Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athens—these seven cities contend as to being the birthplace of the illustrious Homer. The second line sometimes runs, "Orbis de patria certat, Homere, tua."

Anon. *Tr. from Greek* (see p. 471b).

Sociale animal est.—[Man] is a social animal.

Seneca. *De Benef.*, Book 7, 1.

Societatis vinculum est ratio et oratio.—The bond of society consists of reason and speech.

Cicero. *De Officiis*, 1, 16, 50 (adapted).

Socius atque comes, tam honoris, tam etiam calamitatis.—Sharer and companion, as of my honours, so also of my calamity. **Cicero.**

Socrates, quidem, cum rogaretur eujatem se esse diceret, "Mundanum," inquit; totius enim mundi se incolam et civem arbitrabatur.—Socrates, indeed, when he was asked of what country he called himself, said "Of the world"; for he considered himself an inhabitant and a citizen of the whole world.

Cicero. *Tusc. Quæst.*, Book 5, 37, 108.

Sol crescentes decedens duplicat umbras.—The sun when setting makes the increasing shadows twice as large.

Virgil. *Eclogues*, 3, 66.

Sol etiam cæcat, contra si tendere pergas.—The sun, too, will blind you if you persist in gazing at it.

Lucretius. *De Rer. Nat.*, Book 4, 326.

Sol occubuit; nox nulla secuta est.—The sun has set; no night has followed (applied to the death and succession of a king).

Ascribed to **Giraldus Cambrensis** (*Gerald de Barri*) (1146 ?-1220).

Sola fides sufficit.—Faith alone is sufficient.

Ancient Hymn. (*Sung on Corpus Christi.*)

Solamen miseris socios habuisse doloris.—It is a comfort to the unfortunate to have had companions in woe.†

Authorship unknown. Quoted by various authors, including **Dominicus de Gravina** (c. 1350).

* The first line is quoted by **Montaigne**, *Essais* (pub. 1580), Book 2, ch. 36.

† According to **Aloysius Novarinus**, the saying is used by **Thomas Kempis**, *De Valle Liliorum*, cap. 16. The idea is found in **Seneca** (*De Consol.*, 12, 2). See also **Chaucer**, *Troilus*, 1, 708.

Solebamur consumere longa loquendo

Tempora, sermonem deficiente die.

—We were wont to spend long hours in talking, the day not sufficing for our discourse.

Ovid. *Trist.*, 5, 13, 28.

Solem e mundo tollunt qui amicitiam e vita tollunt.—They take the sunshine from the world who take friendship from life.* **Anon.**

Solem quis dicere falsum

Audeat?

—Who would dare to call the sun false?

Virgil. *Georgics* 1, 463.

Soles occidere et redire possunt:

Nobis, cum semel occidit brevis lux,

Nox est perpetua una dormienda

—Suns can set and return again; with us, when once our short day has set, there is one everlasting night of sleep.

Catullus. *Carm.*, 5, 4.

Solet a despectis par referri gratia.—Those who are despised are wont to return the favour in kind. **Phædrus.** *Fab.*, Bk. 3, 2, 1.

Solet esse in dubiis pro consilio temeritas.—Rashness is apt to be thought judgment in doubtful (or difficult) circumstances.

Publilius Syrus.

Solet sequi laus cum viam fecit labor.—Praise is wont to follow where labour has made the way.

Publilius Syrus.

Soli lumen mutuari; cœlo stellas; ranæ aquam.—To lend light to the sun; stars to the heavens; water to frogs. **Pr.**

Solitudinem faciunt; pacem appellant.—They make a solitude (or desert); they call it peace. **Tacitus.** *Agricola*, 30.

Sollicitæ mentes speque metuque pavent.—Minds which are disturbed are terrified both by hope and by fear. **Ovid.** *Fast.*, 3, 361.

Solo cedit, quicquid solo plantatur.—That which is sown in the soil becomes the property of the soil. **Law.**

Solo Deo salus.—Salvation (or safety) is from God alone. **Motto.**

Solum certum nihil esse certi, et homine nihil miserius, aut superbius.—The only thing certain is that nothing is certain, and nothing more wretched or more proud than man.

Pliny the Elder. *Nat. Hist.*, 2, 7.

Solum imperantium Vespasianus mutatus in melius.—Vespasian alone of the emperors changed for the better.

Tacitus (adapted). *Hist.*, 1, 50.†

Solum patriæ omnibus est carum, dulce, atque jucundum.—Dear, sweet and pleasing to us all is the soil of our native land.

Cicero. (*Adapted from In Catilinam*, 4, 8, 26.)

* See "Sublata enim," p. 664b.

† The passage in Tacitus is: "Et ambigua de Vespasiano fama: solusque omnium ante se Principum in melius mutatus est." Ausonius (*Teatras*, 10) uses almost identical words as to Vespasian.

Solum unum hoc vitium adfert senectus hominibus,

Attentiores sumus ad rem omnes, quum sat est.

—Old age brings this one vice to mankind, that we are all more eager after acquiring property than we should be.

Terence. *Adelphi*, v. 3, 47.

Solus sapiens scit amare; solus sapiens amicus est.—Only a wise man knows how to love; only a wise man is a friend.

Seneca. *Epist.*, 81.

Solve senescentem mature sanus equum, ne Peccet ad extremum ridendus, et illa ducat.

With timely wisdom release the aged horse, lest at length, a mere laughing-stock, he stumbles and becomes broken-winded.

Horace. *Ep.*, Book 1, 1, 8.

Solventur risu tabulæ.—The case will be dismissed with laughter.

Horace. *Sat.*, Book 2, 1, 86.

Solvit ad diem.—He paid to the day. **Law.**

Solvite tantis animum monstis,

Solvite Superi!

—Release, ye gods, release the mind from such portents.

Seneca. *Herc. Furens*, iv. 1063.

Solvitque animis miracula rerum; Eripuit Jovi fulmen, viresque tonanti.—He has dismissed from our minds the fear of wonders; he has wrested from thundering Jove his thunderbolt and strength.

Manilius. 1, 103.

Solvitur acris hiems.—Sharp winter is now loosened.

Horace. *Odes*, Book 1, 4.

Solvitur ambulando.—It is settled by walking. **Pr.**

Somme, quies rerum, placidissime, somme Deorum,

Pax animi, quem cura fugit, qui corda diurnis Fessa ministeriis mulces, reparasque labori!

—Sleep, rest of nature, O sleep, most gentle of the divinities, peace of the soul, thou at whose presence care disappears, who soothest hearts wearied with daily employments, and makest them strong again for labour!

Ovid. *Metam.*, 11, 624.

Somnia me terrent veros imitantia casus;

Et vigilant sensus in mea damna mei.

—Dreams terrify me, depicting real misfortunes, and my senses are awake to my losses.

Ovid. *Ep. ex Pont.*, 1, 2, 45.

Somnus agrestium

Lenis virorum non humiles domos

Fastidit.

—Light sleep does not disdain their humble dwellings of rustics.

Horace. *Odes*, Book 3, 1, 21.

Somnus qui faciat breves tenebras.—That sort of sleep which makes the hours of night short.

Martial. *Epig.*, Book 10, 47, 11.

Sonat hic de nare canina
Litera.

—Here from the nostril sounds the "canine letter" (the letter R, the sound resembling the snarling of a dog). **Persius. Sat. 1, 109.**

Sorex suo perit indicio.—The mouse perishes by his own token. **Pr.**

Sors tua mortalis; non est mortale quod optas.—Your lot is mortal; you wish for what is not mortal. **Ovid. Metam., 2, 56.**

Sortes sanctorum.—Drawing lots with holy writings.*

Sortes Virgilianæ, or Sortes Homericae.—Virgilian chances or Homeric chances.†

Spargere voces

In vulgum ambiguas.

—To scatter doubtful reports amongst the crowd. **Virgil. Æneid, 2, 98.**

Spectare lacunar.—To gaze at the ceiling (as if unconscious of anything taking place). **Juvenal. Sat. 1, 56.**

Spectas et tu spectaberis.—See, and you will be seen. **Pr.**

Spectatum veniunt; veniunt spectentur ut ipse.—These women come to see; and they come that they may themselves be seen. **Ovid. Ars Amat., Book 1, 99.**

Spectavi ego pridem comicos ad istum modum Sapienter dicta dicere, atque iis plaudier, Cum illos sapientis mores monstrabant populo: Sed cum inde suam quisque ibant divorsi domum,
Nullus erat illo pacto, ut illi jusserant.

—I have in time past witnessed comic actors speaking their words wisely, and being applauded for them when they showed the ways of wisdom to the people; but when each had gone on his own way home, not one kept to his word to do what those had preached. **Plautus. Rudens, iv. 7.**

Spem bonam certamque domum reporto.—I bring back a good and sure hope. **Pr.**

Spem mentita seges.—The crop has belied our hope of it. **Horace. Ep., Book 1, 7, 87.**

Spem pretio non emo.—I do not buy hope at a price. **Terence. Adelphi, ii. 2, 12.**

Spem vultu simulat.—He counterfeits hope in his features. **Virgil. Æneid, 1, 209.**

Sperat infestis, metuist secundis
Alteram sortem, bene præparatum
Pectus.

—The well-prepared heart hopes in the worst fortune, and in prosperity fears, a change of the chances. **Horace. Odes, Book 2, 10, 13.**

Sperate, et vosmet rebus servate secundis.—Hope, and reserve yourself for better times. **Virgil. Æneid, 1, 207.**

* Practised by early Christians after the manner of "Sortes Virgilianæ."

† Verses of Virgil or Homer drawn by lot, or touched by chance on opening the book or unfolding the roll.

Sperate miseri, cavete felices.—Hope, ye wretched, beware, ye happy.*

Speravi melius, quia me meruisse putavi.—I hoped for better things because I thought that I deserved them. **Ovid. Heroides, 2, 61.**

Speravimus ista
Dum fortuna fuit.

—We hoped for those things whilst fortune lasted. **Virgil. Æneid, 10, 42.**

Speremus quæ volumus, sed quæ acciderint feramus.—Let us hope for what we will, but let us bear what befalls us. **Cicero.**

Sperne voluptates: nocet emta dolore voluptas.

Semper avarus eget: certum voto pete finem.—Scorn delights: pleasure bought with pain is hurtful. The covetous man always wants; set some fixed limit to your prayers. **Horace. Ep., Book 1, 2, 55.**

Spernitur orator bonus, horridus miles amatur.—The good orator is despised, the fear-inspiring soldier is loved. **Ennius.**

Quoted by Aulus Gellius, Book 20, 10.

Spero meliora.—I hope for better things.

Spes addita suscitât iras.—Increase of hope kindled their passion. **Virgil. Æneid, 10, 263.**

Spes alit agricolas.—Hope sustains the husbandmen.

Spes bene cœnandi vos decipit.—The hope of dining well deceives you. **Juvenal. Sat. 5, 166.**

Spes bona dat vires; animum quoque spes bona firmat;

Vivere spe vidi qui moriturus erat.†
—Good hope gives strength; good hope also strengthens the resolution; I have seen one about to die live by hope. **Anon.**

Spes cenatica.—A hope of getting a dinner. **Plautus. Capteivi, iii. 1, 36.**

Spes est salutis ubi hominem objurgat pudor.—There is hope of salvation where shame reproaches a man. **Publilius Syrus.**

Spes est vigilantis somnium.—Hope is the dream of a man awake. **Coke.**

Spes † facit ut videat cum terras undique nullas,

Naufragus in mediis brachia jactet aquis.
—Hope it is which makes the shipwrecked sailor strike out with his arms in the midst of the sea, even though on all sides he can see no land. **Ovid. Ep. ex Pont., Book 1, 6, 33.**

Spes gregis.—The hope of the flock.

Virgil. Eclogues, 1, 15.

* This appears at the end of Burton's *Anatomy of Melancholy*.

† Partly founded on Ovid: *Heroides*, xi, 61.

‡ "Hæc" (this, i.e. hope) is the first word in the line 33, referring to "spes" in l. 27.

Spes in virtute, salus ex victoria.—In valour there is hope; in victory springs safety.

Tacitus. *Annals*, Book 2, 20.

Spes incerta futuri.—Hope doubtful of what is to be.

Virgil. *Æneid*, 8, 589.

Spes pascis inanes.—You feed hopes which are vain.

Virgil. *Æneid*, 10, 627.

Spes sibi quisque.—Let every man's hope be in himself.

Virgil. *Æneid*, 11, 339.

Spes tenet in tempus, semel est si credita longum;

Illa quidem fallax, sed tamen apta Dea est.—Hope, if once believed, lasts for a long time; she is indeed deceitful, but she is nevertheless a convenient deity.

Ovid. *Ars Amat.*, 1, 445.

Spes vitæ cum sole redit.—The hope of life returns with the sun.

Juvenal. *Sat.* 12, 70.

**Spirat adhuc amor,
Vivuntque commissi calores
Æoliæ fidibus puellæ.**

—Even now does his love breathe, and still lives the heat imparted to the lyre by the Æolian fair (Sappho).

Horace. *Odes*, Book 4, 9, 10.

Spiritus quidem promptus est, caro autem infirma.—The spirit indeed is ready, but the flesh is weak.

Vulgate.

St. Matthew 26, 41; **St. Mark** 14, 38.

Splen ridere facit, cogit amare jecur.—The spleen makes one laugh; the liver compels one to love.

Eberhard of Béthune (c. 1210).

Splendide mendax.—Magnificently false.*

Horace. *Odes*, Book 3, 11, 35.

Spolia opima.—The splendid spoils, the personal spoils of the enemy's general when slain by the opposing commander.

Livy, etc.

Sponde, noxa præsto est.—Be surety, and danger is at hand.

Pr. (*The saying of Thales, see p. 447a.*)

Sta, viator, heroem calcas.—Pause, traveller, your foot is upon a hero.

Condé's Epitaph on his antagonist, Mercy (1645).

Stabat Mater dolorosa.—There was standing the weeping mother.

Mass for Dead.

Stabit quocunque jeceris.—Whatever way you cast it, it will stand.

Legend on the three-legged armorial bearings of the Isle of Man.

Standum est contra res adversas.—We must make a stand against adverse circumstances.

Pr.

Stant belli causæ.—The causes of war still remain.

Virgil. *Æneid*, 7, 553.

* Spoken by Hypermnestra, who deceived her father in not killing her husband as commanded by him.

Stant littore puppes.—The ships touch the shore.

Virgil. *Æneid*, 6, 901.

Stare decisis, et non movere quieti.—To stand by decisions, and not disturb things which are settled.

Law.

Stare putes, adeo procedunt tempora tarde.—The time passes so slowly you might think that it was standing still.

Ovid. *Trist.*, 5, 10, 5.

Stare super vias antiquas.*—To stand in the old-established ways.

Stat magni nominis umbra.—There stands the shadow of a mighty name.

Lucanus. *Pharsalia*, Book 1, 135.

Stat nominis umbra.—He stands, the shadow of a name.

Motto affixed to published Letters of Junius (*adapted from the foregoing*).†

Stat pro ratione voluntas.—Will stands for reason.

Adapted from Juvenal. (*See "Hoc volo."*)

Stat sua cuique dies; breve et irreparabile tempus

**Omnibus est vitæ; sed famam extendere facis,
Hoc virtutis opus.**

—Every one has his allotted day; short and irrecoverable is the lifetime of all; but to extend our fame by deeds, this is the task of greatness.

Virgil. *Æneid*, 10, 467.

Statim daret, ne differendo videretur negare.—He would give at once, lest by postponing he should seem to refuse.

Cornelius Nepos.

Status quo ante bellum.—The condition in which things were before the war.

Pr.

Stemma non inspicit. Omnes, si ad primam originem revocentur, a Diis sunt.—It (Philosophy) does not pay attention to pedigree. All, if their first origin be in question, are from the Gods.

Seneca. *Epist.*, 44.

Stemmata quid faciunt? Quid prodest Pontice, longo

Sanguine censeri, pictosque ostendere vultus Majorum.

—What do pedigrees avail? What is the profit, Ponticus, in possessing ancient blood, and in showing the painted features of ancestors?

Juvenal. *Sat.* 8, 1.

Sternitur, exanimisque tremens procumbit humi bos.—The ox is stricken down, and quivering falls lifeless on the ground.

Virgil. *Æneid*, 5, 481.

Stet fortuna domus!—May the fortune of the house endure.

Pr.

Stet processus.—Let process be stayed.

Law.

* Founded upon Jeremiah 6, 16: "State super vias, et videte, et interrogate de semitis antiquis, quæ sit via bona, et ambulate in ea."—*Vulgate*.

† See also Claudian, Ep. 42, "Nominis umbra manet veteris"; also "Magni nominis umbra" (*Thomas Kemps: De Imit. Christi*, 3, 24).

Stillicidi casus lapidem cavat.—The fall of dropping water wears away the stone.

Lucretius. *De Rerum Nat.*, 1, 314.

Stilo inverso.—With reversed pen.

Pr. *Indicating the erasure of a passage.*

Stilus virum arguit.—The pen (or style) proclaims the man.

Pr.

Stimulos dedit æmula virtus.—Valour full of rivalry spurred him on.

Lucanus.

Stolidam præbet tibi vellere barbam?—Does he offer you his foolish beard to pluck at?

Persius. *Sat.* 2, 28.

Strata jacent passim sua quæque sub arbore roma.—The apples lie scattered about here and there, each under its own tree.

Virgil. *Eclogues*, 7, 54.

Strenua nos exercet inertia.—Strenuous sloth urges us on.

Horace. *Ep.*, Book 1, 11, 28.

Studiis et rebus honestis.—By honourable pursuits and surroundings.

Pr.

Studiis florentem ignobilis ott.—Priding himself in the pursuits of an inglorious ease.

Virgil. *Georgics*, 4, 564.

Studio culinæ tenetur.—He is possessed with thoughts of the kitchen.

Cicero.

(See **Horace** (*Juventus studiosa culinæ*—A youth devoted to kitchen-studies). *Sat.*, Bk. 2, 5, 80.

Studiosus audiendi.—Zealous in hearing.

Cornelius Nepos. *Epaminondas*.

Studium famæ mihi crescit amore.—My application is increased by my love of fame.

Ovid. *Rem. Amor.*, 393.

Stulta maritali jam porrigit ora capistro.—At length he stretches out his foolish head to the conjugal halter.

Juvenal. *Sat.* 6, 43.

Stulte, quid est somnus, gelidæ nisi mortis imago?

—Fool, what is sleep but the likeness of icy death?

The fates shall give us a long period of rest.

Ovid. *Amorum*, Book 2, 10, 40.

Stulte, quid o frustra votis puerilibus optas, Quæ non ulla tulit, fertque, feretque dies?

—Fool! why do you in vain desire with infantile prayers things which no day ever did bring, will bring, or could bring?

Ovid. *Tristia*, Book 3, 8, 11.

Stulti omnes servi.—All fools are slaves.

Stoic Maxim.

Stulti sunt innumerabiles.—Fools are not to be numbered.

Erasmus.*

Stultitia est facinus magnum timido

Cordi credere, nam omnes

Res perinde sunt ut agas.

—It is folly to entrust a great deed to a faint heart, for all things are just as you make them.

Plautus. *Pseudolus*, ii. 1, 3.

Stultitia est venatum ducere invitos canes.—It is folly to take unwilling dogs out to hunt.

Plautus. *Stichus*, i. 2, 83.

Stultitiam dissimulare non potes nisi taciturnitate.—You cannot conceal folly except by silence.

Pr.

Stultitiam patiuntur opes.—Wealth sanctions (or excuses) folly.

Horace. *Ep.*, Book 1, 18, 29.

Stultitiam simulare loco sapientia summa est.—To pretend folly on occasion is the highest of wisdom.

Pr.

Stultorum calami carbones, mœnia chartæ.—The pens of fools are coals, and walls are their paper.

Pr.

Stultorum incurata malus pudor ulcera celat.—It is the false shame of fools which tries to cover unhealed sores.

Horace. *Ep.*, 1, 16, 24.

Stultorum infinitus est numerus.—Of fools the number is endless.

Vulgate. *Ecclesiastes* 1, 15.

Stultum consilium non modo effectui caret, Sed ad perniciem quoque mortales devocat.

—A foolish course of action is not only lacking in good result, but it summons mortals to their destruction as well.

Phædrus. *Fab.*, Book 1, 20, 1.

Stultum est in luctu capillum sibi evellere, quasi calvitio mœror levetur.—It is foolish to tear one's hair in grief, as though sorrow would be made less by baldness.

Cicero.

Stultum est timere quod vitari non potest.—It is foolish to fear what cannot be avoided.

Publilius Syrus.

Stultum est vicinum velle ulcisci incendio.—It is foolish to wish to be avenged on your neighbour by setting his house on fire.

Publilius Syrus.

Stultum facit Fortuna quem vult perdere.—When Fortune wishes to ruin a man she makes him a fool.

Publilius Syrus.

Stultus es qui facta infecta verbis postulas.—You are a fool to try by words to undo things which have been done.

Plautus.

Stultus es; rem actam agis.—You are a fool; you are doing a thing already done.

Plautus. *Pseudolus*, i. 3, 27.

Stultus labor est ineptiarum.—Labour about trifles is foolish.

Martial.

Stultus nisi quod ipse facit nil rectum putat.—The fool thinks nothing done right unless he has done it himself.

Pr.

Stultus qui patre occiso liberos relinquat.—He is a fool who, when the father is killed, lets the children survive.

Pr.

Stultus semper incipit vivere.—The fool is always beginning to live.

Pr.

Stupor mundi clerus Britannicus.—The British clergy are the astonishment of the world.

Anon.

* See "Stultorum infinitus."

Stupor mundi Fridericus et immutator mirabilis.—Frederick [the Emperor Frederick II] was the astonishment of the world and marvellously obstinate. **Matthew Paris.**

Sua comparare commoda ex incommodis alterius.—To arrange for his own advantage by the disadvantage of another.

Terence (adapted). *Andria*, iv. 1, 3.

Sua confessione hunc jugulo.—I destroy this man with his own confession.

Cicero. *In Verrem*, 2, 5, 64.

Sua cuique Deus fit dira cupido?—Does his own fatal passion become to each man his God? **Virgil.** *Aeneid*, 9, 185.

Sua cuique quum sit animi cogitatio, Colorque proprius.

—When each man has his own peculiar cast of mind and turn of expression.

Phædrus. *Fab.*, Book 5, Prologue, 7.

Sua cuique utilitas.—To everything its use.

Tacitus. *Hist.*, Book 1, 15.

Sua cuique vita obscura est.—To everyone his own life is dark. **Pr.**

Sua cuique voluptas.—To everyone his own form of pleasure.* **Pr.**

Sua munera mittit cum hamo.—He sends his presents with a hook concealed in them. **Pr.**

Sua quisque exempla debet æquo animo pati.—Each one should endure with equanimity what he has brought upon himself by his own example.

Phædrus. *Fab.*, Book 1, 26, 12.

Sua regina regi placet, Juno, Jovi.—His own queen pleases a king, Juno pleases Jupiter.

Plautus.

Suam quisque homo rem meminit.—Every man remembers his own interests. **Pr.**

Suave est ex magno tollere acervo.—It is pleasant to take what you want from a great heap. **Horace.** *Sat.*, Book 1, 51.

Suave, mari magno, turbantibus æquora ventis,

E terra magnum alterius spectare laborem.

—It is pleasant, when the sea is high, and the winds are dashing the waves about, to watch, from the land, the great straits of another (at sea).

Lucretius. *De Rerum Nat.*, 2, 1.

Suavis autem est, et vehementer sæpe utilis jocus et facetiæ.—Joking and humour are pleasant, and often of extreme utility.

Cicero. *De Oratore*, 2, 54.

Suavis cibus a venatu.—Food is sweet from the fact of being hunted for.† **Pr.**

Suavis laborum est præteritorum memoria.—The remembrance of past labours is agreeable.‡

Cicero. *De Finibus*, 2, 32.

* See "Trahit sua," p. 672a.

† Translated by Bacon as, "Venison is sweet to him that kills it."

‡ Translated from Euripides. (See "Jucunda acti.")

Suavitas sermonum atque morum.—Gentleness of speech and of manners. **Cicero.**

Suaviter in modo, fortiter in re.—Gentle in method, resolute in action.*

Claudio Aquaviva (1542–1615). *Industrie ad curandos animæ morbos*, 2, 1, (Adapted.)

Sub cœnam paulisper inambula; cœnatus idem facito.—Before supper walk a little; after supper do the same.

Erasmus. *De Ratione Studii.*

Sub Jove frigidus.—Under the cold heaven.

Horace. *Odes*, Book 1, 1, 25.

Sub iudice lis est.—The action is under the consideration of the judge (*i.e.* is before the court).

Horace. (See "Grammatici.")

Sub marmore atque auro servitus habitat.—Even under roofs of marble and of gold slavery dwells. **Seneca.** *Ep.*, 90.

Sub omni lapide scorpion dormit.—Beneath every stone a scorpion sleeps. **Pr.**

Sub reservatione Jacobæo.—With St. James's reservation.† **Pr.**

Sub rosa.—Under the rose (*i.e.* secretly, the rose being emblematic of secrecy with the ancients. There was a legend that Cupid bribed Harpocrates, god of silence, with a rose, not to divulge the amours of Venus. Hence the host hung a rose over his tables in order that his guests might know that under it words spoken were to remain secret).‡

Sub specie æternitatis.—In the form of eternity. **Spinoza.** *Ethics*, 5, 29.

Subita amicitia raro sine pœnitentia colitur.—Sudden friendship is rarely formed without subsequent repentance. **Pr.**

Subito crevit, fungi instar, in divitias maximas.—He suddenly grew, like a mushroom, into the greatest wealth. **Pr.**

Subitus tremor occupat artus.—A sudden trembling seizes his limbs.

Virgil. *Aeneid*, 7, 446.

Sublata causa tollitur effectus.—The cause being taken away the effect is removed.§

Law.

Sublata enim benevolentia, amicitia nomen tollitur.—For when good will is taken away the name of friendship is gone.

Cicero. *De Amic.*, 5, 19.

Sublimi feriam sidera vertice.—I strike the stars with my sublime head.

Horace. *Odes*, Book 1, 1.

* Aquaviva wrote: "Fortes in fine consequendo, et suaves in modo et ratione assequendi simus."

† "For that ye ought to say, If the Lord will."—St. James 4, 15.

‡ See "Est rosa flos Veneris" (p. 524a). The lines appear in Burmann's *Anthologia* (1773), Book 5, 217, the first line being there given: "Est rosa flos Veneris, cuius quo furta laterent."

§ But cesse cause, ay cesseth maladye.—Chaucer: *Troilus*, 2, 483.

Substantia prior et dignior est accidente.—The actual substance (of a judgment, deposition, etc.) is prior to, and of more consequence than, some accidental triviality (or formal defect). **Law.**

Subtilis veterum iudex et callidus.—An acute and experienced judge of things which are old. **Horace. Sat., Book 2, 7, 101.**

Successus ad perniciem multos devocat.—Success has brought many to destruction. **Phædrus. Fables, Book 3, 5, 1.**

Successus improborum plures adlicit (or allicit).—The success of knaves entices too many (to crime).

Phædrus. Fables, Book 2, 3, 7.

Succurrendum parti maxime laboranti.—We should help the part which is most in difficulties. **Celsus.**

Sudor Anglicus.—The English sweating sickness.

Sufficit huic tumultus, cui non suffecerit orbis.—A tomb now suffices him for whom the whole world was not sufficient.

An Epitaph on Alexander the Great, apparently suggested by Juvenal, Sat. 10, 168-173.

Sufficit tibi gratia mea.—My grace is sufficient for thee. **Vulgate. 2 Cor. 12, 9.**

Sui cuique mores fingunt fortunam.—Every man's manners fashion his fortune.

Cornelius Nepos. Atticus, 11, 16. (Cited as a saying.)

Sum, fateor, semperque fui, Callistrate, pauper;

Sed non obscurus, nec male notus eques.
Sed toto legor orbe frequens, et dicitur, hic est.
—I am, I confess, Callistratus, poor, and I always have been; but I am not an unknown gentleman, nor one of ill-repute, for I am constantly read throughout the whole world, and it is said of me, "This is he."

Martial. Epig., Book 5, 13.

Sum quod eris, fui quod es.—I am what thou wilt be, what thou art I have been.

Epitaph.

Sume calamus, tempera, et scribe velociter.—Take your pen, put it in order, and write quickly.

Words ascribed to Bede on his deathbed.

Sume superbiam Quæsitam meritis.
—Assume the honourable pride acquired by merit. **Horace. Odes, Book 3, 10, 14.**

Sumite in exemplum pecudes ratione carentes.—Take, for example, the beasts of the field wanting in reason.

Ovid. Amorum, Book 1, 10, 25.

Sumite materiam vestris, qui scribitis, æquam Viribus, et versate diu quid ferre recusent, Quid valeant humeri.

—You who write, select a subject suited to your powers, and consider long what your

shoulders are unable to bear and what they are capable of. **Horace. De Arte Poetica, 38.**

Summa perfectio attingi non potest.—The highest perfection cannot be attained.

Cicero.

Summa petit livor.—Envy seeks the highest things (*i.e.* Envy strikes high").

Ovid. Rem. Amor., 369.

Summa sedes non capit duos.—The highest seat will not hold two. **Pr.**

Summæ opes inopia cupiditatum.—The greatest wealth is a poverty of desires.

Seneca.

Summarum summa est æternum.—The sum total of all sums total (*i.e.* the Universe—everything) is eternal. **Lucretius.**

De Rerum Nat., 3, 817; also Book 5, 362.

Summa summarum.—The sum total of all totals. **Plautus. Truculentus, i. 1, 4.**

Summum crede nefas animam præferre pudori,

Et propter vitam vivendi perdere causas.
—Consider it the highest impiety to prefer life to honour, and to lose the great motive of our life merely for the sake of living.

Juvenal. Sat. 8, 83.

Summum jus, summum crux.—Highest law, highest cross.

Later Variant of "Summum jus, summa injuria."

Summum jus, summa injuria.—Extreme law is extreme injustice.

Cicero. De Off., 1, 10, 33. (Quoted by him as a "trite proverb"; referred to by Terence, *Heaut., v. 48.*)

Summum nec metuas diem, nec optas.—Neither fear your last day nor desire it.

Martial. Book 4, 47.

Sumptus census ne superet.—Let not your expenditure exceed your income.

Plautus (adapted). (*See Pænulus, i. 2, 74.*)

Sunt bona mixta malis, sunt mala mixta bonis.—Good things are mixed with evil, evil things with good. **Pr.**

Sunt bona, sunt quædam mediocritas, sunt mala plura Quæ legis hic.

—There are some good things to read here, and some middling, but more are bad.

Martial. Epig., Book 1, 17, 1.

Sunt delicta tamen, quibus ignovisse velimus.—There are faults, nevertheless, which we desire to overlook.

Horace. De Arte Poetica, 347.

Sunt enim ingeniis nostris semina innata virtutum.—For in our dispositions the seeds of the virtues are implanted by nature.

Cicero. Tusc. Quæst., 3, 1.

Sunt et mihi carmina: me quoque dicunt Vatem pastores, sed non ego credulus illis.

Nam neque adhuc Varo videor, nec dicere Cinna

Digna, sed argutos inter strepere anser olores.—I too have my songs: me also the shepherds call a poet, but I do not give credence to them. For thus far I do not seem to say anything worthy of Varus or of Cinna, but I appear to cackle, a goose among the melodious swans.

Virgil. *Eclagues*, 9, 33.

Sunt in Fortunæ qui casibus omnia ponant Et nullo credant mundum rectore moveri.

—There are those who attribute all things to the chances of Fortune, and fancy that the world is directed by no supreme ruler.

Juvenal. *Sat.* 13, 86.

Sunt lacrymæ rerum, et mentem mortalia tangunt.—There are tears in the affairs of this life, and human sufferings touch the heart.

Virgil. *Æneid*, 1, 462.

Sunt pueri pueri, pueri puerilia tractant.—Boys are boys, and boys employ themselves with boyish matters.

Pr.

Sunt quædam vitiorum elementa.—There are certain rudimentary beginnings of vice.

Juvenal. *Sat.* 14, 123.

Sunt superis sua jura.—The gods above have their own laws.

Ovid. *Metam.*, 9, 499.

Sunt tamen inter se communia sacra poetis; Diversum quamvis quisque sequamur iter.

—There are nevertheless sacred matters held in common by poets, however much each of us follows his own different road.

Ovid. *Ep. ex Pont.*, 2, 10, 18.

Sunt verba et voces, quibus hunc lenire dolorem

Possis, et magnam morbi deponere partem.—There are words and maxims whereby you may alleviate this affliction, and banish a great portion of this disease.

Horace. *Ep.*, Book 1, 1, 34.

Suo Marte.—By his own prowess.

Cicero. *Philipp.*, 2, 37, 95, etc.

Suo sibi gladio hunc jugulo.—With his own sword I slay him.

Terence. *Adelphi*, 5, 8, 35.

Super subjectam materiem.—Upon the matter submitted.

Law.

Super vires.—Beyond one's strength.

Tacitus. *Germania*, 43.

Superbi homines in conviviis stulti sunt.—Proud men in their feasts become fools.

Pr.

Superbum

Convivam caveo, qui me sibi comparat, et res Despicit exiguas.

—I beware of a stuck-up comrade, who compares me with himself and despises modest means.

Juvenal. *Sat.* 11, 129.

Superflua non nocent.—Superfluities do not hurt.

St. Augustine. *De Civit. Dei*. (Quoted by him as a saying of those skilled in the law.)

Superos quid prodest poscere finem?—What advantage is there in asking of the gods the issue?

Lucanus. *Pharsalia*, 1, 665.

Superstitio, in qua inest timor inanis Deorum; religio, quæ Deorum cultu pio continetur.—Superstition, wherein is a senseless fear of the gods; religion, which consists in the pious worship of the gods.

Cicero. *De Nat., Deorum*, 1, 42, 117.

Superstitione nominis.—Through superstition of a name.

Tacitus. *Hist.*, Book 3, 58.

Supervacuus . . . inter sanos medicus.—The physician is superfluous amongst the healthy.

Tacitus. *Dialogus de Oratoribus*, 41.

Suppressio veri; suggestio falsi.—Suppression of what is true; suggestion of what is false.

Pr.

Supra vires.—Beyond one's powers.

Horace. *Ep.*, Book 1, 18, 22.

Supremumque vale.—The last farewell.

Ovid. *Metam.*, 6, 509; and 10, 62.

Surdo narras fabulam.—You tell your story to a deaf ear.

Terence. *Heautontimorumenos*, 2, 1, 9.

Surgunt inducti et cœlum rapiunt.—The unlearned arise and seize heaven itself.

St. Augustine. *Conf.*, Book 8, 8, 19.

Sursum caudas.—Keep your tails up.

Title of lines published in "The Wipers Times" (army war periodical) (1917).

Sursum corda.—Lift up your hearts.

Vulgate. *Lam.* 3, 41.

Sus Minervam.—A pig (teaching) Minerva.

Pr.

Suspectum semper invisumque dominantibus, qui proximus destinaretur.—He who is fixed upon as the next heir is always suspected and hated by those in power.

Tacitus. *Hist.*, Book 1, 21.

Suspendatur per collum.—Let him be hanged by the neck.

Law.

Suspendit picta vultum mentemque tabella.—He displays in a painting the countenance and also the mind.

Horace. *Ep.*, Book 2, 1, 97.

Sustine et abstine.—Bear and forbear.

Tr. of Epictetus. (See p. 468a.)

Sustineas ut onus, nitendum vertice pleno est.—To sustain a burden, you must strive with a stout (i.e. erect) head.

Ovid. *Ep. ex Pont.*, 2, 7, 77.

Suum cuique.—To every one his own.

Pr.

Suum cuique decus posteritas rependit.—Posterity gives to each man his due.

Tacitus. *Annals*, Book 4, 35.

Suum cuique incommodum ferendum est, potius quam de alterius commodis detrahendum.—Each man should bear his own discom-

forts rather than abridge the comforts of another man.

Cicero (*adapted*). See *De Amic.*, 16, 57.

Suum cuique pulchrum.—To every man his own is beautiful. **Pr.**

Suum cuique tribuere, ea demum summa iustitia est.—To give every man that to which he is entitled, this is indeed supreme justice. **Cicero.**

Suum quemque scelus agitat.—His own crime besets each man.

Cicero. *Pro Rosc. Amerino*, 24, 67.

Suus cuique mos. See "Quot homines."

Sybaritica mensa.—A luxurious table. **Pr.**

Syllaba longa brevi subjecta vocatur Iambus.—A long syllable following a short is called an Iambus. **Horace.** *De Arte Poetica*, 251.

Sylosontis chlamys.—The vesture of Syloson (who obtained favour from Darius through sending him a garment as a present). **Pr.**

Tabesne cadavera solvat,
An rogos, haud refert.

—Whether corruption resolves the dead bodies, or whether a funeral pile, matters not.

Lucanus. *Pharsalia*, Book 7, 809.

Tabula in naufragio.—A plank in shipwreck (*i.e.* a last resource).*

Tabula rasa.—A smooth tablet (a tablet which has not been written upon, equivalent to the "clean slate" which Lord Rosebery made a household word in Great Britain, 1902).

Tacita bona 'st mulier semper, quam loquens.—A good woman is always quiet rather than talkative. **Plautus.** *Rudens*, iv. 4, 10.

Tacitæ magis et occultæ inimiciæ timendæ sunt quam indictæ et opertæ.—Enmities which are unspoken and hidden are more to be feared than those which are proclaimed and open. **Cicero.**

Tacitum silvas inter reptare salubres,
Curantem quicquid dignum sapiente bonoque est.

—To linger silent among the healthful woods, meditating such things as are worthy of a wise and good man.

Horace. *Ep.*, Book 1, 4, 4.

Tacitum vivit sub pectore vulnus.—The silent wound lives in the breast.

Virgil. *Æneid*, 4, 67.

Taciturnitas stulto homini pro sapientia est.—In a foolish man silence stands for wisdom.

Publilius Syrus.

Taciturnus amnis.—The silent stream.

Horace. *Odes*, Book 1, 31, 8.

Tacitus pasci si corvus posset, haberet Plus dapis, et rixæ multo minus invidiæque.

*Bacon speaks of "Antiquities, or remnants of history, which are, as was said, *tanquam tabula naufragii*"—as it were, a board from a shipwreck.

—If the crow could have fed in silence, it would have had more of a feast, and much less strife and envy.

Horace. *Ep.*, Book 1, 50.

Tædet cœli convexa tueri.—It becomes wearisome constantly to watch the arch of heaven.

Virgil. *Æneid*, 4, 451.

Tædet jam audire eadem millies.—It is sickening to hear the same things a thousand times over.

Terence. *Phormio*, iii. 2, 3.

Tædium vitæ.—Weariness of life.

Gellius. 7, 18, 11.

Tale tuum carmen nobis, divine poeta,
Quale sopor fessis.

—Your song is to me, divine poet, such as sleep is to the weary. **Virgil.** *Eclogues*, 5, 45.

Tales de circumstantibus.—Filling up an incomplete jury with bystanders. **Law.**

Tam deest avaro quod habet, quam quod non habet.—The miser is as much in want of what he has as of what he has not.

Publilius Syrus.

Tam diu discendum est, quam diu nescias,
et, si proverbio credimus, quam diu vivas.
—Learning should continue as long as there is anything you do not know, and if we may believe the proverb, as long as you live.

Seneca. *Ep.* 76, *ad imit.*

Tam facile et pronum est superos contemnere testes,

Si mortalis idem nemo sciât!

—It is so natural and easy to despise the gods, who are witnesses of our guilt, if only no mortal knows of it! **Juvenal.** *Sat.* 13, 75.

Tam felix utinam quam pectore candidus, essem.—O that I were as happy as my conscience is clear.

Ovid. *Ep. ex Pont.*, 4, 14, 43.

Tam Marte quam Minerva.—As much by Mars (*i.e.* by bravery or by fighting) as by Minerva (*i.e.* wisdom). **Pr.**

Tam Marti quam Mercurio.—As well qualified for fighting as for success in the ordinary business of life. **Pr.**

Tam nescire quædam milites, quam scire oportet.—It is just as desirable for soldiers not to know some things, as to know them.

Tacitus. *Hist.*, Book 1, 83.

Tam timidus quanta sit ira feris?—Can such great rage exist in such timid creatures?

Martial. *Epig.*, Book 4, 74.

Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia.

—Yet nature, fixed and unchanging, reverts to evil courses. **Juvenal.** *Sat.* 13, 239.

Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris, soli cantare periti.

—Yet you, O Arcadians, will sing of these things upon your mountains, you who alone are skilled in song. **Virgil.** *Eclogues*, 10, 31.

Tamen hoc tolerabile, si non
Et furere incipias.
—Yet this might be endurable if you did not
begin to rave. **Juvenal.** *Sat.* 6, 614.

Tamen illic vivere vellem
Oblitusque meorum, obliviscendus et illis.
—Yet there I would live, forgetful of my
people and forgotten by them.
Horace. *Ep.*, Book 1, 11, 8.

Tamen me
Cum magnis vixisse invita fatebitur usque
Invidia.
—Nevertheless envy will admit this much,
however unwillingly, that I have lived with
great persons. **Horace.** *Sat.*, Book 2, 1, 76.

Tamen poetis mentiri licet.—Nevertheless
it is allowed to poets to lie, *i.e.* there is poetical
licence to lie.

Pliny the Younger. *Ep.*, Book 6, 21.

Tandem desine matrem.—At length abandon
your mother.

Horace. *Odes*, Book 1, 23, 11.

Tandem fit surculus arbor.—The sprout at
length becomes a tree. **Pr.**

Tandem poculum mœoris exhaust.—At
length he has emptied the cup of grief.

Founded on Cicero, Pro Cluentio, 11, 31.

Tandem triumphans.—Triumphing at last.

*Motto inscribed on the standard of the
Young Pretender, Charles Edward
Stuart, on his landing in Scotland, 1745.*

Tangere ulcus.—To touch a sore.

Terence. *Phormio*, iv. 4, 9.

Tanquam ungues digitosque suos.—As well
as (he knows) his own nails and fingers (*i.e.* he
has the matter "at his fingers' ends"). **Pr.**

Tanta est discordia fratrum.—So great is
the strife between brothers.

Ovid. *Metam.*, 1, 60.

Tanta est quærendi cura decoris.—So great
is their desire for personal adornment.

Juvenal. *Sat.* 6, 501.

Tanta malorum impendet Ilias.—So great
an Iliad of woes threatens us.

Cicero. *Epist. ad Atticum*, Book 8, 11.

Tantæ molis erat Romanam condere gentem.—So great a labour was it to found the
Roman race. **Virgil.** *Æneid*, 1, 33.

Tantæne animis cœlestibus iræ?—Is there
such wrath in heavenly minds?

Virgil. *Æneid*, 1, 11.

Tantalus a labris sitiens fugientia captat
Flumina.

—Tantalus athirst clutches at the streams of
water which flee from his lips.

Horace. *Sat.*, Book 1, 1, 68.

Tanti eris aliis, quanti tibi fueris.—You will
be of as much worth to others as you are to
yourself. **Cicero.**

Tanti quantum habeas sis.—According to
what you have such is your value. **Pr.**

Tanto brevius omne tempus, quanto felicius.
—All time is short in proportion as it is happy.
Pliny.

Tanto fortior tanto felicior.—The braver the
man so much the more fortunate will he be.
Pr.

Tanto major famæ sitis est, quam
Virtutis. Quis enim virtutem amplectitur
ipsam,
Præmia si tollas?

—So much the greater is the thirst for fame
than for virtue. For who indeed would embrace
virtue if you removed its rewards?

Juvenal. *Sat.* 10, 140.

Tantum bona valent, quantum vendi pos-
sunt.—Goods are worth just as much as they
can be sold for. **Coke.**

Tantum cibi et potionis adhibendum est, ut
reficiantur vires, non opprimantur.—Just so
much food and drink should be taken as will
restore our powers, not so much as will oppress
them. **Cicero.** *De Senectute*, 11, 36.

Tantum religio potuit suadere malorum.—
To such a pitch of evil could religion prompt.
(Spoken of the sacrifice of Iphigenia.)

Lucretius. *De Rerum Nat.*, 1, 102.

Tantum se fortunæ permittunt, etiam et
naturam dediscant.—They give themselves up
so much to the pursuit of fortune, that they
even discard nature. **Quint. Curtius.**

Tantum series juncturaque pollet;
Tantum de medio sumptis accedit honoris.
—So great is the power of order and con-
junction (in words), so much of honour is im-
parted to matters taken from common life.

Horace. *De Arte Poetica*, 242.

Tantumne ab re tua est otii tibi,
Aliena ut cures, eaque nihil quæ ad te attinent?
—Have you so much leisure from your own
business that you care for other people's
affairs, and nothing about those which affect
yourself?

Terence. *Heautontimorumenos*, i. 1, 18.

Tantus amor florum, et generandi gloria
mellis.—So great is their love of flowers and
pride in producing honey.

Virgil. *Georgics*, 4, 205.

Tantus amor laudum, tantæ est victoria
curæ.—So great is their love of glory, so great
an object of desire is victory.

Virgil. *Georgics*, 3, 113.

Tarda sit illa dies, et nostro prior ævo.—
Slow be the approach of that day, and may it
come later than the age we live in.

Ovid. *Metam.*, 15, 687.

Tarda solet magnis rebus inesse fides.—Con-
fidence in matters of great magnitude is apt
to come slowly. **Ovid.** *Heroides*, 17, 130.

Tarda venit dictis difficilisque fides.—Slowly
and with difficulty comes belief in his words.
Ovid. *Fast.*, 3, 350.

Tarde beneficere nolle est; vel tarde velle nolentis est.—To be slow in granting a favour is to show unwillingness; even to be slow in desiring to grant it is evidence of unwillingness. **Seneca.**

Tarde quæ credita lædunt, Credimus.—We believe tardily things which, when believed, are grievous to us. **Ovid. Heroides, 2, 9.**

Tarde sed tute.—Slowly but safely. **Pr.**
Tarde venientibus ossa.—The bones to those who arrive late. **Pr.***

Tardiora sunt remedia quam mala.—Remedies are slower than illnesses.

Tacitus. Agricola, 3.
Tardo amico nihil est quicquam iniquius, Præsertim homini amanti.

—Nothing in the world is more galling than a tardy friend, especially to a man in love. **Plautus. Pænulus, iii. 1, 1.**

Taurum tollet qui vitulum sustulerit.—He will carry the bull who has carried the calf. **Pr.**

Tecum habita.—Dwell with yourself; "study to be quiet." **Persius. Sat. 4, 52.**

Tecum vivere amen, tecum obeam libens.—With thee I would love to live, with thee I would willingly die.

Horace. Odes, Book 3, 9, 24.

Te Deum laudamus.—We praise thee, O God. **Hymn attrib. to St. Ambrose, Bishop of Milan (c. 340–397).**

Te, Fortuna, sequor; procul hinc jam fœdera sunt:
Credidimus fatis; utendum est iudice bello.
—Thee, Fortune, I follow. Away, far hence all treaties! We have trusted ourselves to fate; war be now the judge.

Lucanus. Pharsalia, Book 1, 226.

Te hominem esse memento.—Remember that you are a man. **Cicero (adapted). Epist., Book 5, 16 and 17.**

Teipsum non alens, canes alis.—Unable to feed yourself, you feed dogs. **Pr.**

Telephus et Peleus, cum pauper et exul uterque,
Proficit ampullas et sesquipedalia verba.
—Telephus and Peleus, when both poor and in exile, throw aside their bombast and their words a foot-and-a-half long.

Horace. De Arte Poetica, 96.

Telum ira facit.—Wrath turns it into a weapon. **Virgil. Æneid, 7, 503.**

Telumque imbelles sine ictu Conjecit.—And he threw a feeble and ineffective dart. **Virgil. Æneid, 2, 544.**

Temeritas est florentis ætatis, prudentia senescentis.—Rashness is a quality of youth (*lit.*, of the flowering age), prudence of old age. **Cicero. De Senectute, 6, 20.**

Temperantia est rationis in libidinem atque in alios non rectos impetus animi firma et moderata dominatio.—Temperance is the firm and moderate dominion of reason over passion and other unrighteous impulses of the mind.

Cicero. De Inv., Book 2, 54, 164.

Temperatæ suaves sunt argutiæ: Immodicæ offendunt.
—Wit when temperate is pleasing, when unbridled it offends.

Phædrus. Fab., Book 5, 5, 41.

Tempestas minatur antequam surgat; crepant ædificia antequam corruant.—The tempest threatens before it rises upon us; buildings creak before they fall to pieces. **Seneca.**

Templa quam dilecta.—How amiable are thy temples. **Vulgate. Ps. 84, 1.**
Motto of the Temples, Earls of Buckingham.

Tempora labuntur, tacitisque senescimus annis;

Et fugiunt fræno non remorante dies.
—Time glides by, and we grow old with the silent years; and the days flee away with no restraining curb. **Ovid. Fast., 6, 771.**

Tempora mutantur et homines deteriorantur.—Times change and men deteriorate.

Gesta Romanorum (c. 1300). Morality. to 10th Tale (Harl. MS. 7833).

Tempora mutantur, nos et mutamur in illis.*
—Times change and we change with them. **Adapted from the compilation of Borbonius (c. 1540).**

Tempora sic fugiunt pariter, pariterque sequuntur,
Et nova sunt semper. Nam quod fuit ante, relictum est;
Fitque quod haud fuerat; momentaque cuncta novantur.

—Thus the days flee away in like manner, and in like manner follow each other, and are always new. For that which was previously is left behind, and that takes place which never was; and every moment is replaced by another. **Ovid. Metam., 15, 183.**

Tempore crevit amor, qui nunc est summus habendi.

—That love of possessing, now at its height, has grown with time.

Ovid. Fast., Book 1, 195.

* A second line is sometimes added: "Astra regunt homines, sed regit astra Deus."—The stars rule men but God rules the stars. The two lines are printed as "common and very true words of wisdom" (*dicteria*) in the preface of Cellarius' *Harmonia Macrocosmica*, published at Amsterdam in 1661. The saying has been ascribed to the Emperor Lothair. Lyly, in *Euphues* (1716), ascribes the first line to Ovid, confusing it with "Omnia mutantur, nihil interit" (*q.v.*). The line appears in the form, "Tempora mutantur, et nos mutamur in illis," in Holinshead's *Description of Great Britain*, folio 99 b (1577). This form involves a false quantity.—See also "Omnia mutantur nos et mutamur in illis," p. 611a.

Tempore difficiles veniunt ad aratra iuveni;
Tempore lenta pati frena docentur equi.
—In time the unmanageable young oxen come to the plough; in time the horses are taught to endure the restraining bit.

Ovid. *Arts Amat.*, Book 1, 471.

Tempore ducetur longo fortasse cicatrix;
Horrent admotas vulnera cruda manus.
—A wound will perhaps become tolerable with length of time; but wounds which are raw shudder at the touch of the hands.

Ovid. *Epist. ex Pont.* Book 1, 3, 15.

Tempore felici multi numerantur amici;
Si fortuna perit, nullus amicus erit.
—When times are prosperous, many friends are counted; if fortune disappears, no friend will be left.

Ovid.

An adaptation of "*Tristia*," Book 1, 9, 5.*

Tempori parendum.—One should be compliant with the times.

Maxim of Theodosius II.

Temporis ars medicina fere est.—The art of medicine is generally a question of time.

Ovid. *Rem. Amor.*, 131.

Temporis illius colui foveique poetas.—I have honoured and cherished the poets of that time.

Ovid. *Trist.*, 4, 10, 41.

Tempus anima rei.—Time is the soul of the business (*i.e.* the essence of the contract).

Law.

Tempus edax rerum.—Time, the devourer of things.

Ovid. *Metam.*, Book 15, 234.

Tempus erit, quo vos speculum vidisse pigebit.—The time will come when it will vex you to look in your mirror.

Ovid. *Medicamina Faciei*, 47.

Tempus est quædam pars æternitatis.—Time is a certain part of eternity.

Cicero.

Tempus in agrorum cultu consumere dulce est.—It is sweet to spend time in the cultivation of the fields.

Ovid. *Ep. ex Pont.*, 2, 7, 69.

Tendimus huc omnes; metam properamus ad unam.

Omnia sub leges mors vocat atra suas.

—We are all bound hither; we are hastening to the same common goal. Black death calls all things under the sway of its laws.

Ovid. *Ad Liviam*, 359.

Teneros animos aliena opprobria sæpe Absterrent vitiis.

—The disgrace of others often frightens tender minds away from vice.

Horace. *Sat.*, Book 1, 4, 128.

Tenet insanabile multos

Scribendi cacoethes.

—The incurable itch of writing possesses many.

Juvenal. *Sat.* 7, 52.

Tentanda via est qua me quoque possim Tollere humo, victorque virum volitare per ora.

—A method must be tried by which I may also raise myself from the ground, and hover triumphantly about the lips of men.

Virgil. *Georgics*, 3, 8.

Terminus a quo.—The point from which anything commences; applied in law to a natural son, as being the beginning of his family, having no father in the eyes of the law.

Law.

Terra antiqua, potens armis atque ubere glebæ.—An ancient land, powerful in arms and in the richness of its soil.

Virgil. *Æneid*, 1, 531.

Terra incognita.—An unknown land.

Terra malos homines nunc educat, atque pusillos.—The earth now maintains evil men and cowards.

Juvenal. *Sat.* 15, 70.

Terra salutiferas herbas, eademque nocentes

Nutrit, et urtica proxima sæpe rosa est.
—The same earth nourishes health-giving and injurious plants, and the rose is often close to the nettle.

Ovid. *Rem. Amor.*, 46.

Terræ

Pingue solum primis extemplo e mensibus anni Fortes invertant tauri.

—Let your strong oxen plough up the rich soil of the land forthwith from the earliest months of the year.

Virgil. *Georgics*, 1, 63.

Terrore nominis Romani.—By the terror of the Roman name.

Tacitus. *Annals*, Book 4, 24.

Tertium quid.—Some third thing (spoken of the result of two other matters or causes).

Tertius e cælo cecidit Cato.—A third Cato has dropped from heaven.

Juvenal. *Sat.* 2, 40.

Tetigisti me et exarsi in pacem tuam.—Thou hast touched me and I have been translated into thy peace.

St. Augustine. *Conf.*, Book 10, ch. 27, sec. 38.

Theatra stuprandis moribus orientia.—Theatres springing from debauched manners.

Tertullian. *Apolog.*, 6.

Thesea pectora juncta fide.—Hearts joined in a friendship like that of Theseus (with Perithous).

Ovid. *Trist.*, 1, 3, 66.

Thus aulicum.—The incense of the court.

Pr.

Tibi erunt parata verba, huic homini verbera.—You will have words for your punishment, but for this man (*i.e.* for me) there will be blows.

Terence. *Heauton.*, ii. 3, 115.

Tibi, qui turpi secernis honestum.—To you, who distinguish between a knave and an honest man.

Horace. *Sat.*, Book 1, 6, 63.

Tibi quid superest, mihi quod deficit, dolet.—You complain of your superfluity and I of my want.

Terence. *Phormio*, i. 3, l. 9.

Tibi Tantale, nullæ
penduntur aquæ, quæque imminet effugit
arbos.

No water is obtainable to thee, Tantalus,
and every tree which overhangs thee starts
away.

Ovid. *Melam.*, 4, 458.

Tibi tanto sumptui esse, mihi molestum 'st.
—It is to me grievous to put you to so great
charge.

Plautus. *Miles Gloriosus*, iii. 1, 78.

Tigridis evita sodalitatem.—Shun the com-
panionship of the tiger.

Pr.

Time Deum, et recede a malo.—Fear God,
and withdraw from evil.

Vulgate. *Prov.* 3, 7.

Timidi est optare necem.—It is the part of
fearful mind to wish for death.

Pr.

Timidi mater non flet.—A timid man's
mother does not weep (having no fear for
her son's safety).

Pr.

Timidi nunquam statuerunt trophæum.—
The timid never set up a trophy.

Erasmus. *Adagia*.

Timidus Plutus.—Plutus (wealth) is full of
fear.

Old Proverb.

Timidus se vocat cautum, parcum sordidus.
—The timid man calls himself cautious, the
sordid man thrifty.

Publilius Syrus.

Timor mortis morte pejor.—The fear of
death is worse than death.

Quoted by Burton, *Anat. Melan.*, 1621,
as "a true saying."

Timor unus erat; facies non una timoris.—
There was one fear; but not one and the
same expression of fear.

Ovid. *Ars Amat.*, 1, 121.

Tolle moras; semper nocuit differre
paratis.—Away with delays; it is ever
injurious to put off things ready to be under-
taken.

Lucanus. *Pharsalia*, Book 1, 276.

Tolle periculum,
nam vaga proslit frenis natura remotis.
—Take away danger, and roving nature
straightway leaps forth, all restraint being
removed.

Horace. *Sat.*, Book 2, 7, 73.

Tollenti onus auxiliare, deponenti nequa-
quam.—Assist him who is carrying his burden,
but by no means him who is laying it aside.

Pr.

Tollere nodosam nescit medicina podagram.
—Medicine does not know how to remove the
nodous (knotty) gout.

Ovid. *Ep. ex Pont.*, 1, 3, 23.

Tollimur in cælum curvato gurgite, et idem
Subducta ad manes imos descendimus unda.
—We are carried up to the heaven by the
circling wave, and immediately the wave
subsiding, we descend to the lowest depths.

Virgil. *Æneid*, 3, 564.

Torqueat hunc æris mutua summa sui.—
May the borrowed sum of money torment
him.

Ovid. *Rem. Amor.*, 562.

Torrens dicendi copia multis
Et sua mortifera est facundia.
—The rushing flow of speech and their own
eloquence is fatal to many.

Juvenal. *Sat.* 10, 9.

Tota hujus mundi concordia ex discordibus
constat.—The whole concord of this world
consists in discords.

Seneca. *Nat. Quæst.*, Book 7, 27.

Tota in minimis existit natura.—All nature
exists in the very smallest things.

Pr.

Tota jacet Babylon; destruxit lecta Lutherus,
Calvinus muros, sed fundamenta Socinus.
—All Babylon lies low; Luther destroyed
the roof, Calvin the walls, but Socinus the
foundations.

Anon.

Tota philosophorum vita commentatio
mortis est.—The whole of the life of philo-
sophers is a preparation for death.

Cicero. *Tusc. Quæst.*, 1, 30, 74. (Given
as a saying of Cato.)*

Tota vita nihil aliud quam ad mortem iter
est.—The whole of life is nothing but a journey
to death.

Seneca. *Consol. ad Polybium*, 29.

Totidem esse hostes, quot servos.—So
many servants, so many enemies.

Seneca. *Epist.*, 47 (quoted as a proverb
and said to be from Cato).

Totius autem injustitiæ nulla capitalior est,
quam eorum qui tum, cum maxime fallunt,
id agunt ut viri boni esse videantur.—But of
all wrong there is none more heinous than that
of those who when they deceive us most
grossly, so do it as to seem good men.

Cicero. *De Officiis*, Book 1, 13, 41.

Totum mundum agit histrio.—The actor
acts the whole world (assumes every kind of
character).†

Pr.

Totum mundum Deorum esse immortalium
templum.—The whole world is the temple of
the immortal gods.

Seneca. *De Beneficiis*, Book 7, 7.

Totum nutu tremefecit Olympum.—He
caused all Olympus to tremble with his nod.

Virgil. *Æneid*, 9, 106.

Totus in toto, et totus in qualibet parte.—
Complete as a whole, and complete in every
part.

Pr.

Totus mundus exercet histrionem.—The
whole world practises acting.‡

Inscription on Globe Theatre, Southwark
(17th Century).

Traditus non victus.—Betrayed, not con-
quered.

Pr.

Trahit homines suis illecebris ad verum
decus virtus.—Virtue draws men to true
honour by its own charms.

Cicero.

* See Greek: "ὅδεν ἄλλο" (p. 476b).

† See "Mundus universus"; and "Totus mundus."

‡ See "Totum mundum," 671b

Trahit ipse furoris

Impetus; et visum est lenti quæsisse nocentem.—The very violence of their rage drags them on; and it would seem a loss of time to inquire who was guilty.

Lucanus. *Pharsalia*, Book 2, 109.

Trahit sua quemque voluptas.—His own desire leads every man.

Virgil. *Eclogues*, 2, 65.

Transeat in exemplum.—Let it stand as an example.

Pr.

Trepide concursans, occupata in otio.—A nation rushing hastily to and fro, busily employed in idleness.

Phædrus. *Fab.*, Book 5, 2.

Tria juncta in uno.—Three things joined in one.

Motto of the Order of the Bath.

Tria sunt quæ præstare debet orator, ut doceat, moveat, delectet.—There are three qualities which an orator ought to display, namely, that he should instruct, he should move, and he should delight.

Quintilian.

Triste ministerium.—The sad office (of carrying a dead comrade to the grave).

Virgil. *Æneid*, 6, 223.

Tristior idcirco nox est, quam tempora Phœbi.—Night is sadder on that account (i.e. of loneliness) than the hours of daylight.

Ovid. *Rem. Amor.*, 585.

Tristis eris si solus eris.—You will be sad if you are alone.

Ovid. *Rem. Amor.*, 583.

Tristius est leto, leti genus.—The mode of death is sadder than death itself.

Martial. *Epig.*, Book 11, 92, 5.

Troja fuit.—Troy was.

Lucanus.

Tros, Tyriusve, mihi nullo discrimine agetur.—Trojan or Tyrian, it will be to me a matter of no consideration.

Virgil. *Æneid*, 1, 574.

Truditur dies die,

Novæque pergunt interire lunæ.

—Day is pushed out by day, and each new moon hastens to its death.

Horace. *Odes*, Book 2, 18, 15.

Tu autem.—“But thou” (a hint to be off).

From the words used by preachers at the end of their discourse, “Tu autem, Domine, miserere nostri.”

Tu forti sis animo, ut tua moderatio et gravitas aliorum infamet injuriam.—Be thou of resolute mind, that your moderation and dignity may confute their attack.

Cicero. *Ep.*, Book 9, 12.

Tu mihi magnus Apollo.—Thou art my great Apollo (my oracle).

Virgil (*adapted*). *Eclogues*, 3, 104.

Tu mihi sola places.—You are the only woman who pleases me.

Ovid. *Ars Amat.*, Book 1, 42.

Tu mihi solus eras.—Thou wast my only one.

Ovid. *Rem. Amor.*, 464.

Tu ne cede malis, sed contra audentior ito,

Quam tua te fortuna sinet.

—Do not thou yield to evils, but oppose them with all the more daring, as your fortune will allow you.

Virgil. *Æneid*, 6, 95.

Tu ne quæsieris (scire nefas) quem mihi, quem tibi

Finem Di dederint, Leuconoe.

—Seek not thou, Leuconoe, to discover that which it is unlawful for us to know, what end the gods have assigned to me or to thee.

Horace. *Odes*, Book 1, 11, 1.

Tu nihil invita dices faciesve Minerva.—You shall speak or do nothing if Minerva is unfavourable.

Horace. *De Arte Poetica*, 385.

Tu pol, si sapis, quod scis nescis.—You, in truth, if you are wise, will not know what you do know.

Terence. *Eunuchus*, iv. 4, 54.

Tu pueros somno fraudas, tradisque magistris;

Ut subeant teneræ verbera sæva manus.

—You (the morning) cheat boys of their sleep, and deliver them to their masters, that their tender hands may undergo harsh strokes.

Ovid. *Amorum*, Book 1, 13, 17.

Tu, quamcumque Deus tibi fortunaverit horam,

Grata sume manu; neu dulcia differ in annum;

Ut, quocumque loco fueris, vixisse libenter Te dicas.

—Receive with grateful hand whatever hour God has blessed you with, nor postpone your comforts to some other year; so that in whatever place you have been, you may say that you have lived pleasurably.

Horace. *Ep.*, 1, 11, 22.

Tu quid ego, et populus mecum desideret, audi.—Hear what I desire, and the people with me.

Horace. *De Arte Poetica*, 153.

Tu quidem ex ore orationem mihi eripis.—You actually snatch my words from my mouth.

Plautus. *Mercator*, i. 1, 64.

Tu quoque.—You also (i.e. “You’re another”).

Tu quoque, Brute!—You also, Brutus!

Tu, si animum vicisti, potius quam animus te, est quod gaudeas.—If you have vanquished your inclination, rather than your inclination you, you have that over which you may rejoice.

Plautus. *Trinummus*, ii. 2, 29.

Tu, si hic sis, aliter sentias.—You, if you were here, would think otherwise.

Terence. *Andria*, ii. 1, 10.

Tum denique hominibus nostra intelligimus bona,

Cum quæ in potestate habuimus, ea amisimus.

—Then at length we men know what is our good, when we have lost the things which we had in our possession.

Plautus. *Capteivæ*, Act i. 2, 39.

* See p. 526a, note.

673a

Tum demum sciam

Recte monuisse, si tu recte caveris.

—Then indeed I shall know that I have
rightly advised you, if you rightly beware.

Plautus. *Menæchmi*.

Tum excidit omnis constantia.—Then all
our endurance failed.

Petronius *Arbiter*.

Tum meæ (si quid loquar audiendum)

Vocis accedet bona pars.

Then, if I can say anything worth hearing,
a fair addition to the general praise shall come
from my voice.

Horace. *Odes*, 4, 2, 45.

Tunc quoque mille ferenda

Tædia, mille moræ.

—Then too (in law) there are a thousand
causes of disgust, a thousand delays to be
endured.

Juvenal. *Sat.* 16, 43.

Tunica propior pallio est.—My tunic is
nearer to me than my mantle.

Plautus. *Trinummus*, v. 2, 30.

Tuo tibi iudicio est utendum.—You must
use your own judgment.

Cicero.

Turba gravis paci, placidæque inimica
quieti.—A crowd dangerous to peace, and
hostile to restful quiet.

Martial.

Turba Remi sequitur Fortunam, ut semper,
et odit
Dannatos.

—The Roman mob follows after Fortune, as
it always did, and hates those who have been
condemned.

Juvenal. *Sat.* 10, 74.

Turpe est aliud loqui, aliud sentire; quanto
turpius aliud scribere, aliud sentire.—It is
vile to say one thing, and to think another;
how much more base to write one thing, and
to think another.

Seneca. *Ep.*, 24.*

Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum.
—It is disgraceful to make difficulties of
trifles, and labour about nonsense is folly.

Martial. *Epig.*, Book 2, 86, 9.

Turpe est laudari ab illaudatis.—It is dis-
creditably to be praised by the undeserving.

Pr.†

Turpe est viro id in quo quotidie versatur
ignorare.—It is discreditably to a man to be
ignorant of that in which he is employed
daily.

Pr.

Turpe quidem dictu, sed si modo vera fatemur,
Vulgus amicitias utilitate probat.

—It is a shameful thing truly to state, but
indeed if we confess the truth the crowd
values friendships according to their useful-
ness.

Ovid. *Ep. ex Pont.*, Book 2, 3, 7.

Turpe senex miles, turpe senilis amor.—An
old man as a soldier is disgraceful, and
disgraceful is love in an old man.

Ovid. *Amorum*, Book 1, 9, 4.

* Cicero (*Ep.*, Book 8, 1) wrote of Pompey, "Solet
enim aliud sentire et loqui."—For he was wont to think
one thing and say another.

† See "Lætus sum," p. 563b.

673b

Turpes amores conciliare.—To engage in
disgraceful attachments.

Pr.

Turpis et ridicula res est elementarius
senex.—A disgraceful and ridiculous thing is
an old man engaged in elementary learning.

Seneca. *Ep.* 36.

Turpis in reum omnis exprobratio.—All
invective against a man on his trial is dis-
graceful.

Pr.

Turpissima est jactura quæ fit per negli-
gentiam.—That loss is most discreditable
which is caused by negligence.

Seneca.

Turpius ejicitur quam non admittitur
hospes.—It is more disgraceful to turn out a
stranger than not to admit him.

Ovid. *Trist.*, 5, 6, 13.

Turris fortissima, nomen Domini.—The
name of the Lord is a very strong tower.

Vulgate. *Prov.* 18, 10.

Turture loquacior.—More talkative than a
turtle-dove.

Pr.

Tuta est hominum tenuitas;

Magnæ periclo sunt opes obnoxia.

—The poverty of men is safe; great riches
are exposed to danger.

Phædrus. *Fab.*, Book 2, 7, 13.

Tuta frequensque via est per amicum fallere
nomen;

Tuta frequens licet sit via, crimen habet.
—Safe and frequented is the path of deceit
under the name of friendship; but safe and
frequented though it be, it has guilt in it.

Ovid. *Ars Amat.*, Book 1, 585.

Tuta petant alii. Fortuna miserrima tuta est;
Nam timor eventus deterioris abest.

—Let others seek what is safe. Safe is this
worst of fortune; for the fear of any worse
event is taken away.

Ovid. *Trist.*, 2, 2, 31.

Tuta scelera esse possunt: securâ non
possunt.—Crimes may be safe (from dis-
covery), but cannot be secure (from anxiety.)

Seneca. *Ep.* 97.

Tuta timens.—Fearing even things which
are safe.

Virgil. *Æneid*, 4, 298.

Tute hoc intristi; tibi omne est exedendum.
—You yourself have hashed up this mess;
it is for you to swallow it all.

Terence. *Phormio*, ii. 1, 4. (Given as a
Prov.)

Tutior est locus in terra quam turribus altis;
Qui jacet in terra non habet unde cadat.

—A place on the ground is safer than upon
lofty towers; he who rests on the ground has
no chance of falling out.

Alain de Lille.

Tutius erratur ex parte mitiori.—It is safer
to err on the more merciful side.

Law.

Tutos pete, navita, portus.—Seek, sailor,
the safe harbours.

Ovid. *Fast.*, 4, 625.

Tutum silentii præmium.—Sure is the
reward of silence.

Pr.

Tutus ille non est quem omnes oderunt.—
He is not safe whom all hate. **Pr.**

Tuum tibi narro somnium.—I am telling
you your dream. **Pr.**

Uberibus semper lacrymis, semperque paratis
In statione sua, atque expectantibus illam

Quo jubeat manare modo.
—With tears ever plentiful, and ever ready
in their place, and awaiting her command to
flow as she directs. **Juvenal. Sat. 6, 273.***

Uberrima fides.—The most implicit con-
fidence. **Pr.**

Ubi amor condimentum inerat, cuius
placitum credo.—Where love has entered as
the seasoning of food, I believe that it will
please any one. **Plautus. Casina, ii. 3, 5.**

Ubi bene, ibi patria.—Where it is well with
me, there is my country. **Pr.**

Ubi bene, nemo melius; ubi male, nemo
pejus.—Where it is well done, no one better;
where ill, no one worse.

*Said of Origen's style; quoted in "Nan-
dania et Patiniana," Amsterdam (1703).*

Ubi cœpit ditem pauper imitari, perit.—
When a poor man begins to imitate a rich
man, he perishes. **Pubilius Syrus.**

Ubi dolor, ibi digitus.—Where there is
pain, there will the finger be. **Pr.**

Ubi fata vocant.—Where the fates call.
Ovid. Heroides, 7, 1.

Ubi homines sunt, modi sunt.—Where
there are men, there are manners. **Pr.**

Ubi idem et maximus et honestissimus
amor est, aliquanto præstat morte jungi, quam
vita distrahi.—Where indeed the greatest
and most honourable love exists, it is much
better to be joined by death than separated
by life. **Valerius Maximus. Book 4, 6, 3.**

Ubi jus, ibi remedium.—Where there is
right, there is remedy. **Law.**

Ubi jus incertum, ibi jus nullum.—Where
the law (or right) is uncertain there is no law
(or right). **Law.**

Ubi major pars est, ibi est totum.—Where
the greater part is, there is the whole. **Law.**

Ubi mel, ibi apes.—Where the honey is,
there are bees. **Plautus.**

Ubi mens plurima ibi minima fortuna.—
Where there is most mind, there is least
fortune. **Pr.**

Ubi non est pudor,
Nec cura juris, sanctitas, pietas, fides,
Instabile regnum est.
—Where there is not modesty, nor regard
for law, nor religion, reverence, good faith,
the kingdom is insecure.

Seneca. Thyestes, ii. 215.

* Tr. by Gifford:

With tears, that marshalled at their station stand,
And flow impassioned as she gives command.

Ubi peccat ætas major, male discit minor.—
Where the older age sins, the younger learns
amiss. **Pubilius Syrus.**

Ubi sæva indignatio cor ulterius lacerare
nequit.—Where fierce indignation can no
longer tear my heart.

Dean Swift's epitaph.

Ubi summus imperator non adest ad exer-
citum,
Citius quod non factum est usus, fit, quam
quod factum est opus.

—Where the chief commander is not present
with the army, that is sooner done which is
useless than that which is needful.

Plautus. Amphitruo, i. 3, 6.

Ubi timor adest, sapientia adesse nequit.—
Where fear is present, wisdom cannot be.

Lactantius.

Ubi tres medici, duo athei.—Where there
are three doctors there are two atheists.

Mediæval saying.

Ubi uber, ibi tuber.—Where plenty is,
there is swelling (i.e. unwieldiness). **Pr.**

Ubi velis, nolunt: ubi nolis, volunt ultro.—
Where you wish them to do a thing they will
not: where you wish them not to, they are
the more set upon doing it.

Terence. Eunuchus, iv. 8, 43.

Ubi cunque ars ostentatur, veritas abesse
videtur.—Wherever art is too conspicuous,
truth seems to be wanting. **Pr.**

Ubique patriam reminisci.—I have every-
where remembered my country. **Pr.**

Uterius ne tende odiis.—Do not go further
with your hatred. **Virgil. Æneid, 12, 938.**

Uterius tentare veto.—I forbid you to
attempt further. **Virgil. Æneid, 12, 806.**

Ultima ratio regum.—The last argument of
kings.

**Pr. (Inscription on a French Cannon,
temp. Louis XIV.)**

Ultima semper

Expectanda dies homini; dicique beatus
Ante obitum nemo supremaque funera debet.
—His latest day must always be awaited by
man; no one should be called happy before
his death and his final obsequies.

Ovid. Metam., 3, 136.

Ultima Thule.—Remotest Thule.*

Virgil. Georgics, 1, 30.

Ultimum malorum est ex vivorum numero
exire antequam moriaris.—It is an extreme
evil to depart from the company of the living
before you die.†

Seneca. De Tranquil. Animi, 2.

* Thule, the most remote land known to the Greeks
and Romans; supposed by some to be part of Norway
now known as Tilemark; by others alleged to be
Iceland. According to Camden it was one of the
Shetland Islands, called by sailors Thylensel.

† Seneca states, in the same chapter, that Curius
Dentatus declared that "he would rather be dead
than live dead" (malle esse se quam vivere mortuum).

675a

Ultimus Romanorum.—The last of the Romans.* **Pr.**

Ultio doloris confessio.—Revenge is a confession of pain. **Seneca. De Ira, Book 3, 5.**

Ultra posse nemo obligatur.—No one is obliged to do more than he can. **Law.**

Ultra vires.—Beyond one's power. **Law.**

Ultra vires habitus nitor.—The splendour of their appearance is beyond their means.

Juvenal. Sat. 3, 180.

Umbrarum hic locus est, somni, noctisque soporæ.—This is the place of shadows, of sleep, and of drowsy night.

Virgil. Æneid, 6, 390.

Una dies aperit, conficit una dies.—One day causes it to open, one day ends its life (of the rose). **Ausonius.**

Una domus non alit duos canes.—One house does not keep two dogs. **Pr.**

Una eademque manus vulnus opemque ferat.—Let one and the same hand bring the wound and the remedy.

Ovid. Tristia, Book 20. (Adapted.)

Una falsa lacrumula,
Quam, oculos terendo misere, vix vi expres-
serit.

—One small pretended tear, which, with wretched rubbing of the eyes, she could scarcely squeeze out by force.

Terence. Eunuchus, i, 1, 22.

Una salus victis nullam sperare salutem.—The one safety to the conquered is to hope for no safety.

Virgil. Æneid, 2, 354.

Unam in audacia spem salutis.—The one hope of deliverance was in daring.

Tacitus. Hist., Book 4, 49.

Undæ curarum.—Waves of cares.

Catullus. 64, 62.

Unde fames homini vitiorum tanta ciborum est?—Whence has man so great a hunger for food which is forbidden?

Ovid. Metam., 15, 138.

Unde habeas quærit nemo; sed oportet habere.—Whence you obtain your property no one asks, but it is necessary that you should have it.

Juvenal. Sat. 14, 206. A quotation from Ennius.†

Unde tibi frontem libertatemque parentis,
Cum facias pejora senex?

—Whence can you derive authority or liberty as a parent, when you, an old man, do worse things?

Juvenal. Sat. 14, 56.

Unidique ad inferos tantundem viæ est.—From all sides there is equally a way to the lower world.

Cicero. Tusc. Quæst., Book 1, 43, 104. (Quoted as a saying of Anaxagoras.)

675b

Ungentem pungit, pungentem rusticus ungit.—A country clown insults the man who pays deference to him, and pays deference to the man who insults him. **Pr.**

Unguibus et rostro.—With claws and beak. **Pr.**

Unguis in ulcere.—A nail in the wound.

Cicero (adapted). Or. de Domo sua, 5, 12.

Uni æquus virtuti, atque ejus amicis.—Friendly to virtue alone and to its friends.

Horace. Sat., Book 2, 1, 70.

Uni navi ne committas omnia.—Do not entrust your all to one vessel. **Pr.***

Uni odiisque viro telisque frequentibus instant. Ille velut rupes vastum quæ prodit in æquor, Obvia ventorum furiis, expostaque ponto, Vim cunctam atque minas perfert cœlique marisque,
Ipsa immota manens.

—They attack this one man with their hate and their shower of weapons. But he is like some rock which stretches into the vast sea, and which, exposed to the fury of the winds and beaten against by the waves, endures all the violence and threats of heaven and sea, himself standing unmoved.

Virgil. Æneid, 10, 692.

Unica virtus necessaria.—Virtue only is necessary. **Pr.**

Unius dementia dementes efficit multos.—The madness of one man makes many mad. **Pr.**

Universus hic mundus una civitas hominum recte existimatur.—This universe is rightly regarded as one commonwealth of men.

Cicero (adapted). De Legibus, 1, 7, 23.

Uno avulso, non deficit alter.—One being torn away, another is not wanting to take his place.

Virgil (adapted). See "Primo avulso," p. 624a.

Uno ictu (or Uno impetu).—At one blow (or onset), i.e. at once. **Pr.**

Uno ore omnes omnia
Bona dicere, et laudare fortunas meas,
Qui natum haberem tali ingenio præditum.

—With one voice all began to say all manner of good things, and to extol my good fortune, who have a son of such cleverness.

Terence. Andria, i, 1, 69.

Unum cognoris, omnes noris.—If you have known one, you have known them all.

Terence. Phormio, i, 5, 35.

Unum præ cunctis fama loquatur opus.—Report commemorates one work before all that he has done. **Martial. De Spectaculis, 1, 8.**

Unum pro multis dabitur caput.—One head will be given for many.

Virgil. Æneid, 5, 815.

* See "The Last of the Greeks," p. 452b; also "The Last of all the Romans," p. 287a (Shakespeare); also "Romanorum ultimus," p. 646b.

† See "Rem facias," p. 644b.

* "My ventures are not in one bottom trusted."—*Merchant of Venice*, i. x.

Unus dies poenam affert quam multi irrogant.—One day brings the punishment which many days demand. **Publilius Syrus.**

Unus in hoc populo nemo est, qui forte Latine Quolibet e medio reddere verba queat.—There is not one among all this people who by chance is able to translate into Latin some few words that are in common use. **Ovid. Trist., 5, 8, 53.**

Unus Pellæo juveni non sufficit orbis; Æstuat infelix angusto limite mundi.—To the youth of Pella (Alexander the Great) one world is not sufficient; he fumes unhappy in the narrow bounds of this earth. **Juvenal. Sat. 10, 168.**

Unus qui nobis cunctando restituit rem; Non ponebat enim rumores ante salutem.—One who by delay restored our affairs to us; for he did not esteem public rumour above public safety. **Ennius. (Of Quintus Maximus, as cited by Cicero, De Senectute, 4, 10.)**

Unus vir nullus vir.—One man is no man. **Pr.***

Unusquisque sua noverit ire via.—Everyone shall know how to go his own way. **Propertius. Book 2, 25, 33.**

Uratur vestis amore tuæ.—Let him be inflamed by the love of your dress. **Ovid. Ars Amat., 3, 448.**

Urbe silent tota.—There is silence throughout the city. **Ovid. Am., Book 1, 6, 55.**

Urbem lateritiam accepit, marmoream reliquit.—He (Cæsar Augustus) found a city built of brick; he left it built of marble. **Suetonius (adapted). Cæs. Aug., 28.**

Urbem quam dicunt Roman, Melibœe, putavi Stultus ego, huic nostræ similem.—The city, Melibœus, which they call Rome, I, fool that I am, imagined to be like this town of ours. **Virgil. Eclogues, 1, 20.**

Urbem venalem et mature perituram, si emptorem invenerit.—A city (Rome) for sale, and destined soon to disappear, if it can find a buyer. **Sallust. Jugurtha, 35 fin.**

Urbes constituit ætas: hora dissolvit. momento fit cinis: diu sylva.—An age builds up cities: an hour destroys them. In a moment the ashes are made, but a forest is a long time growing. **Seneca. Natural. Quæst., Book 3, 27.**

Urbi pater est, urbique maritus.—He is a father to the town, and a husband to the town. (Spoken of a man of intrigue.) **Pr.**

Urbis speciem vidi, hominum mores perpexi parum.—I have seen the outward appearance of the city, but I have observed the manners of men too little. **Plautus. Persa, iv. 3.**

Urbs antiqua ruit, multos dominata per annos.—The ancient city falls, having had dominion throughout many years. **Virgil. Æneid, 2, 363.**

Urit enim fulgore suo, qui prægravat artes Infra se positas: extinctus amabitur idem.—For he consumes in his brilliancy who overpowers the achievements of those inferior to him: and when his light is extinguished he will still be beloved. **Horace. Ep., Book 2, 1, 13.**

Urit mature urtica vera.—The true nettle stings when it is young. **Pr.**

Usque ad aras.—Even to the altars. (A friend "usque ad aram," or "ad aras," means a friend as far as religion will permit.)

Usque ad nauseam.—Even to sickening excess.

Usque adeo miserum est civili vincere bello.—To such an extent is it wretched to conquer in civil warfare. **Lucanus. Pharsalia, 1, 361.**

Usque adeone mori miserum est?—Is it then so terribly wretched a thing to die? **Virgil. Æneid, 12, 646.**

Usus efficacissimus rerum omnium magister.—Custom is the very powerful master of all things. **Pliny. Nat. Hist., 26, 2.**

Usus et tyrannus.—Custom is a tyrant. **Pr.**

Usus promptos facit.—Use (or practice) makes men ready.

The concluding words of Francis Bacon's "Short Notes for Civil Conversation."

Ut absolvaris, ignosce.—Forgive that you may be forgiven. **Seneca. De Beneficiis, Book 7, 28.**

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.—As a field, however fertile, cannot be fruitful without cultivation, so it is with a mind without learning. **Cicero. Tusc. Quæst., Book 2, 5, 13.**

Ut ameris, ama.—In order that you may be loved, love. **Martial. Epig., Book 6, 11, 10.***

Ut canis e Nilo.—Like a dog by the Nile (lapping hastily and running away for fear of being seized by crocodiles infesting the river). **Pr.**

Ut corpus, teneris ita mens infirma puellis.—As the weak girls are feeble in body, so also are they in mind. **Ovid. Heroides, 19, 7.**

Ut cuique homini res parata est, firmi amici sunt; si res lassa labat, Itdem amici collabascunt.

—Friends are constant in proportion as each man's wealth stands: if wealth totters drooping, friends begin to totter also. **Plautus. Stichus, iv. 1, 16.**

* Also Ausonius, *Epig.*, 91, 6; attributed by Burton, *Anat. Melan.*, to Plato. See "Sit procul," p. 659a; and "Si vis amari," p. 656a.

* Translation of Greek. (See p. 471a.)

677a

Ut desint vires, tamen est laudanda voluntas.—Though the power be lacking, the will is nevertheless praiseworthy.

Ovid. *Ep. ex Pont.*, 3, 4, 79.

Ut homines sunt, ita morem geras;
Vita quam sit brevis, simul cogita.

—According to your man suit your manner; reflect, at the same time, how short life is.

Plautus. *Mostellaria*, iii. 2, 37.

Ut homo est, ita morem geras.—Suit your manner to the man.

Terence. *Adelphi*, iii. 3, 78.

Ut in comœdis

Omnia ubi omnes resciscunt.

—As in the dénouement of comedies, where all the characters find out all that has been happening.

Terence. *Hecyra*, v. 4, 26.

Ut in vita, sic in studiis, pulcherrimum et humanissimum existimo severitatem comitatemque miscere, ne illa in tristitiam, hæc in petulantiam procedat.—As in life so in our pursuits, I consider it most becoming and most civilised to mingle severity and good fellowship, so that the former may not grow into melancholy, nor the latter into frivolity.

Pliny the Younger. *Ep.*, Book 8, 21.

Ut jugulent hominem, surgunt de nocte latrones.—Robbers spring from the night that they may cut a man's throat.

Horace. *Ep.*, Book 1, 2, 32.

Ut ludas creditores, mille sunt artes.—There are a thousand methods of cheating your creditors.

Erasmus. *Hippeus Anippos*.

Ut lupus ovem amat.—As the wolf loves the sheep.

Pr.

Ut metus ad omnes, poena ad paucos perveniret.—That fear may reach all, the punishment should reach the few.

Law.

Ut miremur te, non tua.—That we may admire you and not merely your belongings.

Juvenal. *Sat.* 8, 68.

Ut miser est homo qui amat!—How wretched is the man who loves!

Plautus. *Asinaria*, iii. 3, 26.

Ut mos est.—As the custom is.

Juvenal. *Sat.* 6, 392.

Ut nemo in sese tentat descendere, nemo! Sed præcedenti spectatur mantica tergo.

—That no one, no one at all, should try to search into himself! But the wallet of the person in front is carefully kept in view. (In allusion to the fable that Jupiter gave to man two wallets—one, containing his faults, to wear behind his back; the other, with other people's faults, to wear in front.)

Persius. *Sat.* 4, 24. (See "*Peras*," p. 618b.)

Ut non ex vita, sed ex domo in domum videretur migrare.—So that he seemed to depart not from life, but from one home to another.

Cornelius Nepos. *Atticus*.

Ut pictura poesis.—As is a picture so is a poem.

Horace. *De Arte Poetica*, 361.

677b

Ut placeas, debes immemor esse tui.—In order that you may please you ought to be forgetful of yourself.

Ovid. *Amorum*, 1, 14, 38.

Ut plerique solent, naso suspendis adunco Ignotos.

—As many are wont to do, you turn up your nose at men who are unknown.

Horace. *Sat.*, Book 1, 6, 5.

Ut possumus quando ut volumus non licet.—We are not allowed to be able to do as much as we wish.

Quoted by Erasmus as a Proverb (*Fam. Coll.*)

Ut prosim.—That I may benefit others.

Ut putentur sapere, cœlum vituperant.—That they may be considered wise they rail at heaven.

Phædrus. *Fab.*, Book 4, 6, 26.

Ut quis ex longinquo revererat, miracula narrabant, vim turbinum, et inauditas volucres, monstra maris, ambiguas hominum et beluarum formas; visa, sive ex metu credita.—They told of prodigies, as one who has returned from far countries, the force of whirlwinds, and unheard-of birds, monsters of the deep, uncertain combinations of men and beasts—things seen, or believed through fear.

Tacitus. *Annals*, Book 2, 24.

Ut quisque contemptissimus et ludibrio est, ita solutæ linguæ est.—In proportion as anyone is exceedingly despicable and ridiculous, so is he of ready tongue.

Seneca.

Ut quod segnitia erat, sapientia vocaretur.—So that what was indolence was called wisdom.

Tacitus. *Hist.*, Book 1, 49.

Ut ridentibus arident, ita flentibus adsunt* Humani vultus.

—Human countenances, as they smile on those who smile, are also in sympathy with those who weep.

Horace. *De Arte Poetica*, 101.

Ut sæpe summa ingenia in occulto latent!—How often the greatest geniuses lie hidden in obscurity!

Plautus. *Capiteivi*, 1, 2, 62.

Ut sementem feceris, ita et metes.—As you have sown, so also shall you reap!

Quoted by Cicero as a saying of Pinarius Rufus (*De Oratore*, Book 2, 65, 261).

Ut servi volunt esse herum, ita solet esse; Bonis boni sunt; improbi, qui malus fuit.

—As servants wish their master to be, so he is wont to be; the good servants have good masters; but masters are bad to a servant who has done evil.

Plautus. *Mostellaria*, iv. 1, 16.

Ut sit fidelis, ut sit deformis, ut sit ferox.—Then he should be faithful, ugly, and fierce (the three qualifications of a good servant).†

Erasmus. *Convivium Poeticum*.

* In some editions "adflent."

† Compare the lines by Christopher Johnson, Headmaster of Winchester College (c. 1560), descriptive of the "Trusty Servant," represented with the face of a pig, the ears of an ass, the feet of a stag, a padlock fastening his mouth, and a sword girded to his side

Ut solent poetæ.—As is usual with poets (*i.e.* poverty). **Pliny the Younger.**

Ut solet accipiter trepidas agitare columbas.—As the hawk is wont to pursue the trembling doves. **Ovid. Metam., 5, 606.**

Ut stulte et misere omnes sumus Religiosæ!
—How foolishly and miserably superstitious all we women are!

Terence. Heauton., iv. 1, 36.

Ut tu fortunam, sic nos te, Celse, feremus.—As you bear your good fortune, Celsus, so shall we have you in estimation.

Horace. Ep., Book 1, 8, 17.

Utatur motu animi, qui uti ratione non potest.—Let him make use of instinct who cannot make use of reason. **Pr.**

Utendum est ætate; cito pede labitur ætas.—We should make use of time; for time slips quickly by. **Ovid. Ars Amat., 3, 65.**

Utere sorte tua.—Enjoy your own lot.

Virgil. Æneid, 12, 932.

Ut possidetis.—As you now have in your possession. (Used in the termination of war or dispute, as the opposite phrase to "In statu quo.")

Utile, quod non vis, do tibi consilium.—I give you serviceable advice, which you do not desire. **Martial. Epig., Book 5, 20, 8.**

Utilius homini nihil est, quam recte loqui; Probanda cunctis est quidem sententia, Sed ad perniciem solet agi sinceritas.
—Nothing is more useful to man than to speak clearly; the meaning indeed commends itself to all, yet outspokenness is apt to be wrested to its own destruction.

Phædrus. Fab., Book 4, 12, 1.

Utinam lex esset eadem uxori, quæ est viro.—Would that the law were the same for a wife as for the husband.

Plautus. Mercator, iv. 6, 7. (Said by Syra, an old female slave.)

Utinam tam facile vera invenire possim, quam falsa convincere.—I would that I could as easily discover the true as I can expose what is false.

Cicero. De Nat. Deorum, Book 1, 32, 91.

Utitur, in re non dubia, testibus non necessariis.—He employs in a matter which is not doubtful, witnesses who are not necessary. **Cicero.**

Utque alios industria, ita hunc ignavia ad famam protulerat.—As industry has brought others to fame, so knavery has brought this man.

Tacitus. Annals, Book 16, 13.

Utque in corporibus, sic in imperio, gravissimus est morbus qui a capite diffunditur.—And as in men's bodies, so in government, that disease is most serious which proceeds from the head.*

Pliny the Younger. Ep., Book 4, 22.

* See "Si caput dolet." Seneca (*De Clementia*, Book 2, 2), gives a kindred saying: "A capite bona valetudo." (Good health is from the head.)

Utrumne

Divitiis homines, an sint virtute beati?
—Whether are men made happy, by riches, or by virtue? **Horace. Sat., Book 3, 6, 73.**

Utrumque casum aspicere decet qui imperat.—He who governs ought to examine both sides. **Publius Syrus.**

Utrumque enim vitium est, et omnibus credere et nulli.—It is equally an error to believe all men or no man. **Seneca. Ep. 3.**

Uva uvam videndo varia fit.—The grape changes its hue (ripens) by looking at another grape. (It is a saying in Persia that "One plum gets colour by looking at another.")* **Pr.**

Uxor pessima, pessimus maritus, Miror, non bene convenire vobis.

—The worst of wives, the worst of husbands, I wonder that you do not agree together well (considering the similarity of your characters).

Martial. Epig., Book 8, 35.

Uxorem accepi, dote imperium vendidi.—I have taken a wife, I have sold my sovereignty for a dowry. **Plautus. Asin., i. 1.**

Uxorem malam obolo non emerem.—I would not give a farthing for a bad wife. **Pr.**

Uxorem, Posthume, ducis?
Dic qua Tisiphone, quibus exagitare colubris.
—Are you taking a wife, Posthumus? Say by what Fury, by what snakes, are you tormented? **Juvenal. Sat. 6, 28.**

Uxori nubere nolo meæ.—I will not be given away in marriage to my wife (*i.e.* the wife should be married to the husband, not the husband to the wife).

Martial. Epig., Book 8, 12.

Vacare culpa magnum est solatium.—It is a great comfort to be free from guilt.

Cicero. Ep., Book 6, 3.

Vade ad formicam.—Go to the ant.

Vulgate. Prov. 6, 6.

Vade in pace.—Go in peace.

Vulgate. Exodus 4, 18, etc.

Vade mecum.—Go with me; be my companion. **Pr.**

Vade retro.—Go behind me!

Vulgate. St. Mark 8, 33.

Vade Satana.—Depart, Satan.

Vulgate. St. Matt. 4, 10.

Vade, vale, cave ne titubes, mandataque frangas.—Go, farewell, beware lest you fall and break my commands.

Horace. Ep., Book 1, 13, 19.

Væ misero mihi! quanta de spe decidi.—Woe to my wretched self! from what a height of hope have I fallen!

Terence. Heautontimorumenos, ii. 3, 9.

Væ soli.—Woe to him that is alone.

Vulgate. Ecclesiastes 4, 10.

* See Juvenal, *Sat. 2, 81*: "Uvaeque conspecta livorem ducit ab uva." (And the grape gains its purple tinge by looking at another grape.)

679a

Væ victis!—Woe to the vanquished!
Plautus. *Pseudolus*, Act v; also *Livy*, etc. (Said to have been converted into a proverbial saying when Rome was taken by the Gauls under Brennus.)

Valeant mendacia vatum.—Good-bye to the fictions of the poets. **Ovid.** *Fast.*, 6, 253.

Valeant
 Qui inter nos dissidium volunt; hanc, nisi mors, mi adimet nemo.

—Farewell to those who wish dissension between us; nothing but death shall take her from me. **Terence.** *Andria*, iv. 2, 13.

Valeas, anus optima, dixi:
 Quod superest ævi molle sit omne tui.

—Farewell, I said, most excellent and aged lady, and may that space of time which remains to you be altogether propitious. **Ovid.** *Fast.*, 6, 415.

Valeat quantum valere potest.—Let it have such value as it is able to possess. **Pr.**

Valet ancora virtus.—Virtue serves as an anchor. **Pr.**

Valet ima summis
 Mutare, et insignem attenuat Deus,
 Obscura promens.

—The Deity can change the lowest things to the highest, and abases him who is exalted, bringing to light things which are in obscure condition. **Horace.** *Odes*, Book 1, 34, 12.

Validus est naturæ testimonium quam doctrinæ argumentum.—The evidence of nature is worth more than the arguments of learning. **St. Ambrose.**

Valor ecclesiasticus.—Ecclesiastical value.

Vana quoque ad veros accessit fama timores.
 —Baseless rumours also added to well-founded fears. **Lucanus.** *Pharsalia*, 1, 465.

Vana salus hominis.—Vain is the help of man. **Vulgate.** *Ps.* 60, 11.

Vanitas vanitatum, et omnia vanitas.—Vanity of vanities, and all is vanity.

Vulgate. *Ecclesiastes* 1, 2.

Vare, legiones redde!—Varus, give me back my legions! **Suetonius.** *Augustus*, 22.

Varia sors rerum.—The changeful chance of circumstances. **Tacitus.** *Hist.*, Book 2, 70.

Varium et mutabile semper
 Fœmina.

—Woman is ever a varying and changeable thing. **Virgil.** *Æneid*, 4, 569.

Vectatio, iterque, et mutata regio vigorem dant.—Voyage, travel, and change of place impart vigour.

Seneca. *De Tranquil. Animi*, 15, ad fin.

Vectigalia nervi sunt reipublicæ.—Taxes are the sinews of the commonwealth.

Cicero (adapted). *Oratio de Imp. Pomp.*, 7, 17.

Vehemens in utramque partem, Menedeme, es nimis,
 Aut largitate nimia, aut parsimonia.

679b

—You go too much to excess, Menedemus, on either side, either in too great prodigality, or else in too much niggardliness.

Terence. *Heautontimorumenos*, iii. 1, 32.

Veiosque habitante Camillo,
 Illic Roma fuit.—Camillus dwelling at Veii, Rome was there (a testimony to the high esteem in which Camillus was held).

Lucanus. *Pharsalia*, 5, 28.

Vel cæco appareat.—It would be apparent even to a blind man. **Pr.**

Vel capillus habet umbram suam.—Even a hair has its own shadow.

Publilius Syrus. (From the Greek.)

Velim ut velles.—I would wish as you wish. **Plautus.**

Velis et remis.—With sails and oars (with all speed). **Pr.**

Velle licet, potiri non licet.—You may wish, but you cannot possess. **Pr.**

Vellem nescire literas!—I wish I knew not how to write

Suetonius. *Nero*, 9; also *Seneca.* *De Clementia*, Book 2, 1. (Saying ascribed to Nero on signing a death-warrant).

Velocem tardus assequitur.—The slow catches up the swift. **Pr.**

Velocius quam asparagi coquantur.—More quickly than asparagus is cooked.

Suetonius. *Augustus*, 87. (A saying often used by Augustus Cæsar.)

Velox consilium sequitur pœnitentia.—Repentance follows hasty counsel.

Publilius Syrus.

Venale pecus.—The venal herd. **Juvenal.** *Sat.* 8, 62.

Venator sequitur fugientia; capta relinquit;
 Semper et inventis ulteriora petit.

—The hunter follows things which flee from him; he leaves them when they are taken; and ever seeks for that which is beyond what he has found. **Ovid.** *Amorum*, Book 2, 9, 9.

Venditione exponas.—Expose for sale (a writ directing the sale of goods). **Law.**

Venenum in auro bibitur.—Poison is drunk out of gold. **Seneca.** *Thyestes*, iii. 453.

Veni, Creator Spiritus.—Come, Holy Spirit, Creator. **Mediæval Hymn.**

Veni Gotham, ubi multos,
 Si non omnes, vidi stultos.

—I came to Gotham, where I saw many who were fools, if not all.

Drunken Barnaby's Journal.

Veni, vidi, vici.—I came, I saw, I conquered. **Marcus Annæus Seneca.** *Suasoria*, Bk. 2, 19; also *Suetonius* (*fl.* A.D. 90).

Julius Cæsar, 37.*

* The earliest occurrence of the saying in literature is in Marcus Annæus Seneca's *Suasoria* (Discourses) as above cited. The passage is:
 "Sed, si vultis, historicum quoque vobis fatuam

Venia necessitati datur.—Pardon is given to necessity. **Cicero.**

Venienti occurrere morbo.—Go out to meet the approaching disease.

Persius. Sat. 3, 64.

Venire facias.—Cause to come.

Law. (Writ for summoning a jury.)

Venit summa dies et ineluctabile tempus.—The supreme day has come and the inevitable hour.

Virgil. Æneid, 2, 324.*

Venite apotemus.—Come, let us drink.

Rabelais. Gargantua, Book 1, ch. 42. (The monk's invocation.)

Venite, exultemus Domino.—Oh come, let us sing unto the Lord.

Vulgate. Ps. 95.

Veniunt a dote sagittæ.—The darts come from her dowry (*i.e.* the inducement is not love, but money).

Juvenal. Sat. 6, 139.

Ventis secundis.—With propitious winds.

Ventis verba fundis.—You pour out words to winds.

Pr.

Ventum seminabant et turbinem metent.—They sowed the wind and shall reap the whirlwind.

Vulgate. Hosea, 8, 7.

dabo. Thuscus ille, qui Scaurum Mamercum, in quo Scaurorum familia extincta est, majestatis reum fecerat, homo quam improbi animi tam infelicis ingenii, cum hanc suasoriam declamaret, dixit: Expectemus, si nihil aliud hoc effecturi, ne insolens barbarus dicat 'Veni, vidi, vici,'—cum hoc post multos Divus Julius, victo Pharnace, dixarit."

(But if you wish I will also give you an example of a blundering historian Thuscus, the same who charged Scaurus Mamercus [in whom the family of the Scauri became extinct] with treason; [this Thuscus] a man as vile in disposition as mean in intellect, when he declaimed this discourse [*i.e.* respecting an event in the reign of Xerxes] said: "Let us expect that this, if nothing else, would be done, lest the haughty barbarian should say, Veni, vidi, vici"—whereas the divine Julius [Cæsar] said this many years after, when Pharnaces was conquered).

Seneca the Elder appears to have written this passage shortly before his death, about A.D. 32.

According to Suetonius, at the public triumph after Julius Cæsar's victories in Pontus, the three words were displayed before Cæsar's title, "non acta belli significantem, sicut ceteri, sed celeriter confecti notam"—(not as being a record of the events of the war, as in other cases, but as an indication of the rapidity with which it was concluded).

Suetonius does not ascribe the words to Cæsar, but Plutarch, writing a few years later, in his *Life of Julius Cæsar*, says that after Cæsar had defeated Pharnaces at Zela, in Pontus, a kingdom of Asia Minor (B.C. 47), "in the account he gave to Amintus, one of his friends in Rome, of the rapidity and despatch with which he had gained his victory, he made use of three words only, 'I came, I saw, I conquered.' " Plutarch adds to this that "their having all the same form and termination, in the Roman language, adds grace to their conciseness."

There is no authority for the frequent misstatement that the words were applied by Cæsar to his expedition to Britain (B.C. 55), which was only partially successful.

* See also Lucanus, Book 7, 197.

Ver erat æternum.—It was then perpetual spring.

Ovid. Metam., 1, 107.

Ver non semper viret.—Spring does not always flourish. **Pr. (Motto, Vernon family.)**

Vera bona, quæ in virtutibus sita sunt.—True good, which consists in virtue.

Tacitus. Agricola, 44.

Vera gloria radices agit, atque etiam propagatur; ficta omnia celeriter tanquam flosculi, decidunt; nec simulatum potest quidquam esse diuturnum.—True glory strikes roots, and also spreads itself; all things false fade quickly like flowers; nor can any pretence indeed be enduring.

Cicero. De Officiis, Book 2, 12, 43.

Vera redivit facies, dissimulata perit.—The true face returns, that which is assumed passes away.

Petronius Arbitr.

Vera amicitia difficillime inveniuntur in iis qui in honoribus reque publica versantur.—True friendships are very rarely found in those who are occupied in the pursuit of honours and public affairs.

Cicero. De Amicitia, 17, 64.

Verba dat omnis amans.—Every lover gives words.

Ovid. Rem. Am., 95.

Verba de præsentibus.—Words promised on the instant as a pledge for the future.

Law.

Verba facit mortuo.—He speaks to a dead man (*i.e.* wastes words).

Plautus. Pænulus, iv. 2, 18.

Verba fiunt mortuo.—The words are spoken to a dead man (*i.e.* are thrown away).

Terence. Phormio, v, 8, 26.

Verba intelligenda sunt secundum subjectam materiam.—Words are to be understood in reference to the context.

Law.

Verba placent et vox; et quod corrumpere non est;

Quoque minor spes est, hoc magis ille cupit.—Her words delight him, and her voice, and the fact that she is not to be corrupted; and he desires all the more that the hope of obtaining is less.

Ovid. Fast., 2, 765.

Verba togæ sequeris.—You follow the words of the toga (*i.e.* you employ the language of the cultivated class).

Persius. Sat. 5, 14.

Verbera sed audi.—Strike, but hear. (See p. 447b.)

Verbisque decoris

Obvolvas vitium?

—Can you wrap up vice with virtuous words?

Horace. Sat., Book 2, 7, 41.

Verborum tanta cadit vis,
Tot pariter pelves, tot tintinnabula dicas
Pulsari.

—Such an overwhelming force of words falls upon you that you would suppose that so many brazen dishes or so many bells were set going.

Juvenal. Sat. 6, 440.

Verbosa et grandis epistola.—A wordy and grandiloquent letter.

Juvenal. Sat. 10, 71.

Verbum autem Domini manet in æternum.
—But the word of the Lord endureth for ever.
Vulgate. *1 St. Peter 1, 25.* This, with the omission of "autem," is the motto of the Stationers' Company.

Verbum sap. See "*Sapienti*," p. 648b; and "*Dictum sapienti*," p. 515a, note.

Vere calor redit ossibus.—In spring heat returns to the bones.

Virgil. *Georgics, 3, 272.*

Vere magnum, habere fragilitatem hominis, securitatem Dei.—It is a great matter to have the frailness of a man, the sureness of a god.
Seneca. (*Frequently quoted by Bacon.*)

Verecundari neminem apud mensam decet.
—At table it becomes no one to be bashful.

Plautus. *Trinummus, iii. 4.*

Verecundia inutilis viro egenti.—Modesty is useless to a man who is in want. **Pr.**

Verior fama e domesticis emanat.—Truer report comes from [a man's] servants (*or* family circle).

Maxim frequently quoted by Bacon. Derived from Cicero. See "*Omnis fama*."

Veritas, a quocunque dicitur, a Deo est.—Truth, by whomsoever spoken, is from God. **Pr. (?)**

Veritas nihil veretur nisi abscondi.—Truth fears nothing except being hidden. **Pr.**

Veritas odium parit.—Truth brings forth hatred. **Ausonius.** *Sept. Sap., Bias, 3.*

Veritas vel mendacio corrumpitur, vel silentio.—Truth is violated either by falsehood or by silence. **Ammianus.**

Veritas visu et mora, falsa festinatione et incertis valescunt.—Truth thrives with inspection and delay; things which are false thrive upon haste and uncertainty.

Tacitus. *Annals, 2, 39.*

Veritatis simplex oratio est.—Simple is the language of truth.

Seneca. *Ep. 49.* (*Quoted from Euripides.*)

Verius cogitatur Deus quam dicitur, et verius est quam cogitatur.—God is more truly imagined than expressed, and he exists more truly than is imagined.

St. Augustine. *De Trinitate, 7, 6.*

Vero distinguere falsum.—To distinguish the false from the true.

Horace. *Ep., Book 1, 10, 29.*

Vero nihil verius.—Nothing is truer than the truth. **Motto of the De Veres.**

Veros amicos reparare difficile est.—It is a difficult thing to replace true friends. **Seneca.**

Versibus exponi tragicis res comica non vult.—A comic matter cannot be expressed in a tragic style of verse.

Horace. *De Arte Poetica, 89.*

Verso pollice.—With thumb turned.*

Juvenal. *Sat. 3, 36*

Versus inopes rerum, nugæque canoræ.—Lines with nothing in them, musical trifles.
Horace. *De Arte Poetica, 322.*

Verum hæc tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi.
—This city raises its head amongst other cities in like manner as the cypresses are wont to tower above the sligher trees.

Virgil. *Eclouges, 1, 25.*

Verum opere in longo fas est obrepere somnum.—Truly in a long work it is allowable to snatch a little sleep.

Horace. *De Arte Poetica, 360.*

Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis.

—Truly where so many things in the poem shine, I will not take offence at a few spots.

Horace. *De Arte Poetica, 351.*

Verus amicus nunquam reperietur: est enim is quidem tanquam alter idem.—A true friend will never be found: for he is, as it were, another self. **Cicero.**

Vesantum tetigisse timent fugiuntque poetam, Qui sapiunt.

—Those who are wise dread and avoid coming into contact with a raging poet.

Horace. *De Arte Poetica, 455.*

Vestibulum domus ornamentum est.—The entrance-hall is the ornament of the house (*i.e.* first impressions are most important). **Pr.**

Vestigia terrent
Omnia te adversum spectantia, nulla retrorsum.

—The footsteps are terrifying, all coming towards you and none going back again. (Hence "*Vestigia nulla retrorsum*,"—*Motto of Hampden family and others.*)

Horace. *Ep., Book 1, 1, 74.*

Vetera extollimus, recentium incuriosi.—We laud things which are ancient, careless of those which are modern.

Tacitus. *Annals, Book 2, 88.*

Vetera semper in laude, præsentia in fastidio.—Old things are always in good repute, present things in disfavour.

Tacitus. *Dialogus de Oratoribus, 18.*

Veterem injuriam ferendo, invitas novam.—By bearing with an ancient injury you invite a new one. **Pr.**

Vetus melius est.—The old is better.

Vulgate. *St. Luke 5, 39.*

Vetustas pro lege semper habetur.—Antiquity (of custom) is always regarded as law. **Law.**

Vexata quæstio.—A vexed question.

Vi et armis.—By force and arms.

* See "*Converso pollice*," p. 506a.

Vi verum vincitur.—Truth is overcome by might. **Plautus. Amphitruo, Act ii.**

Via crucis via lucis.—The way of the cross is the way of light. **Mediæval.**

Via media.—A middle way.

Viam qui nescit, qua deveniat ad mare, Eum oportet annem quærere comitem sibi.
—He who knows not the way leading to the sea, should make the river his companion. **Plautus. Pænulus, iii. 3.**

Viamque insiste domandi, Dum faciles animi juvenum, dum mobilis ætas.
—Enter on the path of training whilst the minds of young men are pliant and whilst their age is ductile. **Virgil. Georgics, 3, 163.**

Vicini vicinorum facta præsumuntur scire.
—Neighbours are presumed to have cognisance of each other's acts. **Law.**

Vicistis cochleam tarditudine.—You have beaten the snail in slowness. **Plautus. Pænulus, iii. 1.**

Vicit iter durum pietas.—Devotion has mastered the hard way. **Virgil. Æneid, 6, 688.**

Victi vincimus.—Conquered, we conquer. **Plautus. Casina, i. 1.**

Victima haud ulla amplior Potest, magisque opima mactari Jovi, Quam rex iniquus.—No worthier victim, and none more acceptable, can be sacrificed to Jove, than an unjust king. **Seneca. Hercules Furens, iv. 922.**
(Quoted by Milton, in "The Tenure of Kings, etc.," 1649.)

Victor uterque fuit.—Each of the two combatants was victor. **Martial. De Spectaculis, 29, 12.**

Victor victorum cluet.—He is hailed a conqueror of conquerors. **Plautus. Trinummus, ii. 2.**

Victor volentes per populos dat jura.—A conqueror gives laws to a willing people. **Pr.**

Victorem captiva sequar, non nupta maritum.—As a captive I shall follow a vanquisher, and not as a bride a husband. **Ovid. Heroides, 3, 69.**

Victores victosque numquam solida fide coalescere.—Victor and vanquished never unite in substantial agreement. **Tacitus. Hist., Book 2, 7.**

Victoria concordia crescit.—Victory increases by concord. **Pr.**

Victoria, et pro victoria vita.—Victory, and for victory, life. **Pr.**

Victoria pax, non pactione, parienda est.—Peace is to be produced by victory, not by negotiation. **Cicero.**

Victoriam malle quam pacem.—To prefer victory to peace. **Tacitus. Hist., Book 3, 60.**

Victoriam vicisse videris.—You [Cæsar] seem to have conquered victory itself [in granting privileges to the conquered]. **Cicero. Pro Marcello, 4, 12.**

Victrix causa Diis placuit, sed victa Catoni.—The conquering cause was pleasing to the gods, but the conquered to Cato. **Lucanus. Pharsalia, 1, 118.**

Victrix Fortunæ Sapientia.—Wisdom is the vanquisher of fortune. **Juvenal. Sat. 13, 20.**

Victurosque Dei celant, ut vivere durent, Felix esse mori.
—And the gods conceal from those who are to live how happy a thing it is to die, so that they may continue to live. **Lucanus. Pharsalia, 4, 519.**

Video meliora, proboque : Deteriora sequor.
—I see and approve the better course ; I follow the worse. **Ovid. Metam., Book 7, 20.**

Videte, quæso, quid potest pecunia.—See, I pray you, what money can do. **Plautus. Stichus, ii. 2.**

Vidi ego naufragiumque viros et in æquore mergi ; Et, Nunquam (dixi) justior unda fuit.
—I myself saw the shipwreck, and men sunk in the sea ; and I said, Never was the wave more just. **Ovid. Trist., 5, 8, 11.**

Vidit et erubuit lympha pudica Deum.—"The conscious water saw its God and blushed" (Dryden's translation). **R. Crashaw.**

Vigilantibus, non dormientibus, subveniunt jura.—The laws assist the watchful, not the sleepers. **Law.**

Vigilate et orate.—Watch and pray. **Vulgate. St. Matt. 24, 61 ; St. Mark 13, 33.**

Vigor ætatis fluit ut flos veris.—The vigour of our days passes like a flower of the spring. **Pr.**

Vile donum, vilis gratia.—A poor gift, poor thanks. **Pr.**

Vilia miretur vulgus ; mihi flavus Apollo Pocula Castalia plena ministret aqua.*
—Let the crowd delight in things of no value ; to me let the golden-haired Apollo minister full cups from the Castalian spring (the fountain of Parnassus). **Ovid. Amorum, Book 1, 15, 35.**

Vilis sæpe cadus nobile nectar habet.—A common jar often holds generous nectar. **Pr.**

Vilius argentum est auro, virtutibus aurum.—Silver is less valuable than gold, and gold than virtue. **Horace. Ep., Book 1, 1, 52.**

* Motto on the title-page of Shakespeare's *Venus and Adonis*. Another reading: "Castaliæ" and "aquæ," i.e. of (instead of "from") the Castalian spring.

Vim vi repellere omnia jura clamant.—All laws declare that we may repel force with force.

Law.

Vina parant animos, faciuntque coloribus aptos:

Cura fugit multo diluiturque mero.

—Wine stimulates the mind and makes it quick with heat; care flees and is dissolved in much drink.

Ovid. *Ars Amat.*, Book 1, 237.

Vincant divitiæ.—Let wealth prevail.

Juvenal. *Sat.* 1, 110.

Vincant quos vincere mavis.—May they prevail whom you wish to prevail.

Virgil. *Æneid*, 10, 43.

Vince animos, iramque tuam, qui cetera vincis.—Vanquish your feelings and your wrath, you who conquer other things.

Ovid. *Heroides*, 3, 85.

Vincenda est omnis fortuna ferendo.—All fortune is to be conquered by bearing it.

Maxim quoted by Francis Bacon, "*Adv. of Learning*," et passim.

Vincere erant omnes dignæ.—They (the goddesses) were all worthy to prevail.

Ovid. *Heroides*, 16, 75.

Vincere est honestum, opprimere acerbum, pulchrum ignoscere.—To conquer is honourable, to oppress is harsh, to forgive is beautiful.

Publilius Syrus.

Vincere scis, Hannibal; victoria uti nescis.—You know how to conquer, Hannibal, but you know not how to utilise victory.

Livy. *Book* 22, 51.

Vincet amor patriæ laudumque immensa cupido.—The love of country will be victorious, and the unbounded desire for glory.

Virgil. *Æneid*, 6, 823.

Vincit malos pertinax bonitas.—Persistent kindness conquers those who are evilly disposed.

Seneca. *De Beneficiis*, Book 7, 31.

Vincit omnia veritas.—Truth conquers all things.

Pr.

Vincit qui se vincit.—He conquers who conquers himself.

Pr.*

Vincite

Virtute vera.

—Conquer by means of true virtue.

Plautus. *Casina*, *Prolog.*, 87; and *Cistellaria*, *Act* 1, 3, 49.

Vincor veris.—I am conquered by truths.

Erasmus. *Diluculum*.

Vincula da linguæ, vel tibi vincla dabit.—Put chains on your tongue, or it will put chains on you.

Pr.

Vindicta

Nemo magis gaudet quam fœmina.

—No one rejoices more in revenge than woman.†

Juvenal. *Sat.* 13, 191.

* See "Bis vincit," p. 497b.

† "Women do most delight in revenge," writes Sir Thos. Browne (*Christian Morals*, Part 3, sec. 12),

Vindictam mandasse sat est; plus nominis horror

Quam tuus ensis aget; minuit præsentia famam.

—It is enough to have commanded vengeance; the terror of your name will do more than your sword; your presence lessens the fame (or report).

Lucanus.

Vino diffugiunt mordaces curæ.—By wine eating cares are put to flight.

Adapted from Horace. *Odes*, Book 1, 18, 4; and 7, 31.

Vino tortus et ira.—Racked by wine and anger (and thus induced to reveal secrets).

Horace. *Ep.*, Book 1, 18, 38.

Vinum bonum lætificet cor hominis.—Good wine will make glad the heart of man.

Vulgate. *Ps.* 104, 15.

Vinum incendit iram.—Wine kindles wrath.

Seneca. *De Ira*, Book 2, 19.

Violenta nemo imperia continuit diu;

Moderata durant.

—No one has long maintained violent government; temperate rule endures.

Seneca. *Troades*, ii. 259.

Vir bonus dicendi peritus.—A good man skilled in speaking.

Pr.

Vir bonus est quis?

Qui consulta patrum, qui leges juraque servat.—Who is a good man? He who keeps the decrees of the Fathers, and the laws and ordinances.

Horace. *Ep.*, Book 1, 16, 40.

Vir bonus es, doctus, prudens, ast haud tibi spiro.—You are a good man, learned, prudent, but I do not breathe for you (i.e. I do not endeavour to please you; or, I am not attracted by you).

Given in Coleridge's *Biographia Literaria*, ch. 12. Source unknown. (See "Non tibi spiro.")

Vir bonus et sapiens dignis ait esse paratum, Nec tamen ignorat quid distent æra lupinis.

—A good and wise man confesses himself ready to assist the worthy; but nevertheless he is not unaware of the difference between coins and counters.

Horace. *Ep.*, Book 1, 7, 22.

Vir movendarum lacrymarum peritissimum.

—A man very skilled in moving to tears.

Pliny the Younger. *Ep.*, Book 2, 11.

Vir pietate gravis.—A man full of piety.

Virgil. *Æneid*, 1, 151.

Virescit vulnere virtus.—Virtue (or valour) flourishes by a wound.

Motto of Earls of Galloway.

Virginibus pueris canto.—I sing to maids and to boys.*

Horace. *Odes*, Book 3, 1, 4.

and he therefore calls revenge "feminine manhood." Byron (*Don Juan*, l. 224, 7) has: "Sweet is revenge—especially to women."

* See Martial, *Epig.*, 3, 69, 7: "Venerandaque sanctaque verba A pueris debent, virginibusque legi." (Solemn and holy words ought to be read by boys and maids.)

Virgo intacta.—A maiden untouched.

Catullus. *Odes*, 63, 47.

Viri boni est nescire facere injuriam.—It is the mark of a good man not to know how to do an injury.

Publilius Syrus.

Viri infelicitis procul amici.—The friends of an unfortunate man are far off.

Æneca.

Viribus unitis.—With united strength.

Motto of Joseph I. of Germany.

Viris fortibus non opus est mœnibus.—To brave men walls are unnecessary.

Pr.

Virtus agrestiores ad se animos allicit.—Virtue allures to herself the more rustic minds.

Cicero.

Virtus ariete fortior.—Virtue (or valour) is stronger than a battering ram.

Pr.

Virtus enim servire non potest, quæ sola libera est.—For virtue, which alone is free, cannot be brought into subjection.

Hieronymus Osorus. *De Gloria*, Book 1, ch. 7. (1st ed., 1552.)

Virtus est medium vitiorum, et utrinque reductum.—Virtue is the mean between (opposing) vices, and is equally removed from either.

Horace. *Ep.*, Book 1, 18, 9.

Virtus est vitium fugere, et sapientia prima Stultitia caruisse.

—Virtue consists in fleeing from vice; and it is the first wisdom to eschew folly.

Horace. *Ep.*, Book 1, 1, 41.

Virtus hominem jungit Deo.—Virtue joins man to God.

Cicero.

Virtus in arduis.—Virtue (or valour) in the midst of adverse circumstances.

Pr.

Virtus mille scuta.—Virtue is a thousand shields.

Pr.

Virtus non advenit a natura, neque a doctrina, sed a numine divino.—Virtue comes not from nature, nor from teaching, but from the will of God.

Seneca.

Virtus post funera vivit. (See "Vivit post funera," p. 686b.)

Virtus præmium est optimum.

Virtus omnibus rebus anteit profecto.

Libertas, salus, vita, res, parentes,

Patria et prognati tutantur, servantur;

Virtus omnia in se habet; omnia assunt bona, quem penes est virtus.

—Virtue is the highest reward. Virtue truly goes before all things. Liberty, safety, life, property, parents, country and children are protected and preserved. Virtue has all things in herself; he who has virtue has all things that are good attending him.

Plautus. *Amphitruo*, ii. 2, 17.

Virtus, recludens immeritis mori

Cœlum, negata tentat iter via.

—Virtue, opening heaven to those who do not deserve to die, makes her course by paths untrod.

Horace. *Odes*, Book 3, 2, 21.

Virtus repulsæ nescia sordidæ,

Intaminatis fulget honoribus;

Nec sumit aut ponit secures

Arbitrio popularis auræ.

—Virtue, knowing no base repulse, shines with untarnished honour; nor does she assume or resign her emblems of honour at the bidding of some popular breeze.

Horace. *Odes*, Book 3, 2, 17.

Virtus secundum naturam est; vitia inimica et infesta sunt.—Virtue is according to nature; vices are hostile and dangerous.

Seneca. *Ep.*, 50.

Virtus sine ratione constare non potest.—Virtue cannot exist without reason.

Pliny the Younger.

Virtus sola nobilitat.—Virtue alone ennobles. (See "Nobilitas sola.")

Motto adapted from Juvenal, Sat. 8, 20.

Virtus vincit invidiam.—Virtue conquers envy.

Pr.

Virtute ambire oportet, non favioribus; Sat habet faviorum semper, qui recte facit.—We ought to seek support from virtue, not from patrons; he has ever sufficient patrons who does rightly.

Plautus. *Amphitruo*, Prologue, 78.

Virtute quies.—In virtue there is rest.

Motto.

Virtute quod non possis, blanditia auferas.—What you cannot achieve by virtue, you may obtain by flattery.

Publilius Syrus.

Virtutem doctrina paret, naturane donet?—Does learning impart virtue, or is it not nature which bestows it?

Horace. *Ep.*, Book 1, 18, 100.

Virtutem incolumem odimus,

Sublatam ex oculis quærimus invidi.

—Envious that we are, we hate virtue when it is with us and realisable, but when it is removed from our eyes we seek for it.

Horace. *Odes*, Book 3, 24, 31.

Virtutem verba putes?—Can you suppose that virtue consists of words merely?

Horace. *Ep.*, Book 1, 6, 31.

Virtutes discere; vitia dediscere.—Learn virtues; unlearn vices.

Seneca. *Ep.*, 50.

Virtutes ipsas invertimus, atque

Sincerum cupimus vas incrustare.

—We turn upside down the very virtues of our friends, and desire to bedaub the pure vessel (i.e. to calumniate those who are innocent).

Horace. *Satires*, Book 1, 3, 55.

Virtutis expers, verbis jactans gloriam,

Ignotos fallit, notis est derisui.

—A man destitute of courage, but bragging of his glorious achievements, imposes on strangers, but is the derision of those who know him.

Phædrus. *Book* 1, 11, 1.

Virtutis fortuna comes.—Good fortune is the companion of valour.

Motto of Duke of Wellington and others.

685a

Virtutis laus omnis in actione consistit.—The whole praise of virtue lies in action.

Cicero. *De Officiis*, Book 1, 6.

Virtutis omnis impedimentum est timor.—Fear is a hindrance to all virtue.

Publilius Syrus.

Virtutisque viam deserit ardua.—And he forsakes the path of exacting virtue.

Horace. *Odes*, Book 3, 24, 44.

Virtutum omnium fundamentum pietas.—Piety is the foundation of all virtues.

Pr.

Virtutum primam esse puta compescere linguam;

Proximus ille Deo est qui scit ratione tacere.—Regard it as the first of virtues to restrain the tongue; he is nearest to a God who knows how to be silent when occasion requires.

Dion. Cato. *Dist.*, 1, 3.

Vis comica.—The talent for comedy; the comic genius.

Lines by Caius Caesar (Caligula) (A.D. 12-41) referring to Terence; quoted by Suetonius.

Vis incipit expers mole ruit sua:

Vim temperatam Di quoque provehant

In majus; idem odere vires

Omne nefas animo moventes.

—Strength destitute of reasoning falls by its own weight; and indeed the gods add power to strength properly regulated; but they detect force which incites to all kinds of crime.

Horace. *Odes*, Book 3, 4, 65.

Vis inertiae.—The power of inertness.

Pr.

Vis nunquam tristis esse? Recte vive!—Do you wish never to be sad? Live rightly!

Isidorus. *S.* 13, 223.

Vis recte vivere? Quis non?

Si virtus hoc una potest dare, fortis ommissis Hoc age deliciis.

—Do you wish to live well? Who does not? If virtue alone can give this, act up to it bravely, scorning delights.

Horace. *Ep.*, Book 1, 6, 29.

Vis unita fortior.—Strength united is the more powerful.

Motto of Earls of Mountcashell. (Quoted by Francis Bacon in his "Table of the Colours," 5.)

Viscus merus vestra est blanditia.—Your flattery is so much birdlime.

Plautus. *Bacchides*, i. 1, 16.

Visum visu.—To see and to be seen.

Vita brevis, ars longa.—Life is short, art is long. (*See "Ars longa."*)

Vita data est utenda.—The life given us is for use. (*See "Vitaque mancipio."*)

Ovid. *Ad Liviam*, 369.

Vita enim mortuorum in memoria vivorum posita est.—The life of the dead retains a place in the memory of the living.

Cicero.

685b

Vita hominis sine literis mors est.—The life of man without letters is death.

Vita si scias uti, longa est.—Life is long, if you know how to use it.

Seneca. *De Brev. Vitæ.*

Vitæ est avidus, Quisquis non vult, mundo secum Pereunte, mori.

—He is greedy of life who does not wish to die with the world around him perishing.

Seneca. *Thyestes*, iv. 883.

Vitæ philosophia dux, virtutis indagatrix, expultrixque vitiorum!—Oh philosophy, guide of life, explorer of virtue, expeller of vice.

Cicero. *Tusc. Quæst.*, 5, 2, 5.

Vitæ postscenia celant.—They hide what goes on in their lives behind the scenes.

Lucretius. *De Rer. Nat.*, Book 4, 1180.

Vitæ precepta beatæ.—Directions for leading a happy life.

Horace. *Sat.*, Book 2, 4, 95.

Vitæ summa brevis spem nos vetat inchoare longam.

Jam te premet nox, fabulæque Manes, Et domus exilis Plutonia.

—The short span of life forbids us to spin out hope to any length. Soon will night be upon you, and the fabled Shades, and the shadowy Plutonian home.

Horace. *Odes*, Book 1, 4, 15.

Vitam esse vigiliam.—Life is a vigil.

Pliny.

Vitam regit fortuna, non sapientia.—Fortune, not wisdom, rules life. (Latinised by Cicero as a sentence praised by Theophrastus, the centenarian, b. B.C. 394, d. B.C. 288.)

Cicero. *Tusc.*, 5, 9, 25.

Vitanda est improba Siren

Desidia.

—Sloth, that shameful Siren, is to be avoided.

Horace. *Sat.*, Book 2, 3, 14.

Vitanda tamen est suspicio avaritiæ.—But the very suspicion of avarice is to be avoided.

Cicero. *De Officiis*, Book 2, 17, 57.

Vitaque mancipio nulli datur, omnibus usu.—And life is given to none as a disposable property, but to all for use.

Lucretius. *De Rer. Nat.*, Book 3, 984.

Vitaret cælum Phaëton, si viverat.—Phaëton, if he were alive, would shun the skies.

Ovid. *Trist.*, 1, 1, 79.

Vitavi denique culpam;

Non laudem merui.

—Lastly, I have avoided blame; I have not deserved praise.

Horace. *De Arte Poetica*, 267.

Vitia nobis sub virtutum nomine obrepunt.—Vices creep upon us under the name of virtues.

Seneca. *Ep.*, 45.

Vitia temporis ; vitia hominis.—Vices of the time ; vices of an individual. (" There are *vitia temporis* as well as *vitia hominis*.")

Francis Bacon's "Humble Submission and Supplication to the Lords of Parliament, 1621."*

Vitium capiunt, ni moveantur, aquæ.—Water becomes corrupted unless it is kept in motion. **Pr.**

Vitium exemplo principis inolescitur.—Vice grows to be a custom through the example of a prince. **Pr.**

Vitium fuit, nunc mos est, assentatio.—Flattery was once a vice, but is now a custom. **Pr.**

Viva vox afficit.—The living voice moves (*i.e.* affects men more than what they read).

Pliny the Younger. Ep., Book 2, 3.
(Given as a common saying.)

Vivamus, mea Lesbia, atque amemus.—Let us live, my Lesbia, and love. **Petronius.**

Vivat, fifat, pipat, bibat !—May he live, fife, pipe, drink. (Called by Epistemon, "O secret apocalypticque." The rhyme of Old King Cole seems to have been suggested by this or some similar saying.)

Rabelais. Pantagruel, Book 4, ch. 53.

Vivat Rex (or Regina).—May the King (or Queen) live. **Vulgate. 1 Samuel 10, 24.**

Vive memor leti ; fugit hora.—Live mindful of death ; the hour is passing by us.

Persius. Sat. 5, 153.

Vive memor nostri.—Live remembering us. **Ovid. Heroides, 11, 125.**

Vive pius ; moriere pius. Cole sacra.—Live righteously ; you shall die righteously. Cherish religion. **Ovid. Amorum, Book 3, 9, 37.**

Vive, valeque.—Live and fare well ; long life and good health to you.

Horace. Sat., Book 2, 5, 10.

Viventi decus, atque sententiæ,
Rari post cineres habent poetæ.

—To one living and having the power of appreciation is honour given ; few poets enjoy it after their death.

Martial. Epig., Book 1, 2, 5.

Vivere est cogitare.—To live is to think.

Cicero. Tusc. Quæst., 5, 30.

Vivere luce volo.—I desire to live in the light of day (*i.e.* in the country rather than in the town). **Martial. Epig., Book 12, 60, 6.**

Vivere, mi Lucili, militare est.—To live, my dear Lucilius, is to do battle.

Seneca. Epist., 96.

Vivere nolunt, et mori nesciunt.—They will not live, and do not know how to die.

Seneca. Ep., 4.

Vivere si recte nescis, decede peritis.—If you do not know how to live aright, make way for those who do.

Horace. Ep., Book 2, 2, 213.

Vivida vis animi pervicit, et extra
Processit longe flammantia mœnia Mundi ;
Atque Omne immensum peragravit mente
animoque.

—The lively force of the mind has broken down all barriers, and has made its way far beyond the glittering walls of this Universe, and he (Epicurus) has searched out the infinite All by his mind and genius.

Lucretius. De Rerum Nat., 1, 73.

Vivimus aliena fiducia.—We live by trust in others. **Pliny the Elder.**

Vivit enim, vivetque semper.—He lives, and he will always live. (Referring to Virginius Rufus, who had just received a public funeral.)

Pliny the Younger. Ep., Book 2, 1.

Vivit post funera virtus.—Virtue lives beyond the grave.

*According to Borbonius, this is "a saying of Tiberius Cæsar." It is the motto of the Boyles, Malones, and other families.**

Vivit post prælia Magnus,
Sed fortuna perit.

—Cæsar lives after his battles, but his fortune has perished.

Lucanus. Pharsalia, Book 8, 84.

Vivite, ait, fugio.—Live ye, he says, I flee.

Motto on Bishop Atterbury's Sundial.

Vivitur exiguo melius : natura beatiss
Omnibus esse dedit, si quis cognoverit uti.

—Men live better on little : nature has given it to all men to be happy, if each but knew how to use his opportunity.

Claudian. In Rufinum, Book 1, 215.†

Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum ;
Nec leves somnos timor aut cupidio
Sordidus aufert.

—He lives well upon little, whose family salt-cellar shines upon his frugal table ; nor does fear or base desire rob him of his easy slumber.

Horace. Odes, Book 2, 16, 13.

Vivo et regno, simul ista reliqui,
Quæ vos ad cælum fertis rumore secundo.

—I live and I reign, as soon as I have left those things which you extol to the skies with one accord.

Horace. Ep., Book 1, 10, 9.

Vivunt in Venerem frondes, omnisque vicissim
Felix arbor amat.

—The leaves live for love, and every happy tree loves in his season.

Claudian. De Nuptiis Honorii et Mariz, 65.

Vix a te videor posse tenere manus.—I scarcely seem able to keep my hands off you.

Ovid. Metam., 13, 203.

* Both expressions are from Seneca, Ep., 97 : "Hominum sunt ista [vitia], non temporum." (Those vices—luxury and neglect of decent manners—are vices of men, not of the times.)

* Quoted on title-page of Sir D. Lydensay's Works (ed. 1578) : "Vivet etiam post funera virtus." (Virtue shall live even beyond the grave.)

† See "Exiguum natura cœderat." Nature requires little. (Ep., 16.)

Vix duo tresve mihi de tot superestis amici.
—Out of all my many friends scarcely two or three of you are left to me.

Ovid. *Trist.*, 1, 5, 33.

Vix mihi credetis, sed credite, Troja maneret,
Præceptis Priami si foret usa sui.

—Scarce will you believe me, but believe nevertheless, Troy would have remained standing had it availed itself of the advice of its Priam.

Ovid. *Ars Amat.*, 3, 440.

Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles

Urgentur ignotique longa

Nocte, carent quia vate sacro.

—Many brave men lived before Agamemnon; but, all unwept and unknown, are lost in the distant night, since they are without a divine poet (to chronicle their deeds).

Horace. *Odes*, Book 4, 9, 25.

Vixi dubius, anxius morior, nescio quo vado.
—I have lived in doubt, I die in anxiety, I know not whither I go.

Attributed to a Pope of Rome.

Vixi, et quem dederat cursum fortuna, peregi:
Et nunc magna mei sub terras currit imago.
—I have lived, and I have run the course which fortune allotted me; and now my shade shall descend illustrious to the grave.

Virgil. *Æneid*, 4, 653.

Vocat in certamina Divos.—He calls the gods to arms.

Virgil. *Æneid*, 6, 172.

Volat ambiguus

Mobilis alis hora; nec ulli

Præstat velox Fortuna fidem.

—The shifting hour flies with doubtful wings; nor does swift Fortune keep faith with anyone.

Seneca. *Hippolytus*, iv. 1141.

Volente Deo.—God so willing.

Virgil. *Æneid*, 1, 303.

Volenti non fit injuria.—An injury is not done to a person who consents.

Law.

Volito vivu' per ora virum.—I fly hither and thither, living in the mouths of men.

Attributed to Ennius. (Quoted by Cicero, *Tusc. Quæst.*, 16, 34. Also said to be part of the epitaph of Ennius.)*

Volo: Mundare.—I will. Be thou clean.

Vulgate. *St. Luke* 5, 13.

Volo non valeo.—I will, but I have, not the power.

Motto of Greystock family.

Voluntas donatoris observetur.—Let the wish of the donor be observed.

Law. *Statute "De Donis."*

Voluntas habetur pro facto.—The will is taken for the deed.

Law.

Voluptas est illecebra turpitudinis.—Pleasure is an inciter to vileness.

Cicero. *De Legibus*, Book 1, 11, 31.

* The preceding portion is as follows:

"Nemo me lacrymis decoret, nec funera fletu

Faxit. Cur? Volito," etc.

(Let no one honour me with tears, or bury me with lamentation. Why? Because I fly, etc.)

Voluptas est malorum esca; quo ea non minus homines

Quam hamo capiuntur pisces.

—Pleasure is the bait of evil; for by it men are caught not less than fish with a hook.*

Plautus.

Voluptas non est voluptas quæ cum mala fama, malaque conscientia conjuncta est.—Pleasure is not pleasure which is joined to evil report and an evil conscience.

Erasmus. *Fam. Coll.*

Voluptates commendat rarior usus.—Rarity enhances pleasures.

Juvenal. *Sat.* 11, 208.

Voluptati mœror sequitur.—Sorrow follows pleasure.

Pr.

Vos, Quirites, imperio nati, æquo animo servitutem toleratis?—Romans, born to empire, will you endure slavery with equanimity?

Sallust. *Jugurtha*, 31.

Vos valete et plaudite.—Fare ye well, and give us your applause.

Terence. (*Last words of several comedies.*)†

Vox audita perit, litera scripta manet.—The spoken voice perishes, the written word remains.

Quoted by W. Caxton, 1431.‡

Vox clamantis in deserto.—The voice of one crying in the wilderness.

Vulgate. *St. Matt.* 3, 3; *St. Mark* 1, 3;

St. Luke 3, 4; *St. John* 1, 23.

Vox diversa sonat: populorum est vox tamen una,

Cum verus PATRIÆ diceris esse PATER.

—There are many different voices and languages; but there is but one voice of the peoples when you are declared to be the true "Father of your country."

Martial. *De Spectaculis*, 3, 11. (To "Cæsar.")

Vox et præterea nihil.—A voice, and beyond that nothing. (Sometimes quoted, "Vox es, præterea nihil," and said to be from Seneca. Stated by Plutarch to be a Spartan saying in reference to the nightingale, on seeing one plucked of its feathers.)§

Vox omnibus una.—One cry was common to them all.

Virgil. *Æneid*, 5, 616.

Vox populi vox Dei.—The voice of the people is the voice of a god.||

Quoted as a saying by Alcuin (*Admonitio ad Carolum Magnum*) c. A.D. 800.

* "Divine Plato escam malorum appellat voluptatem, quod ea videlicet homines capiantur, ut pisces hamo." (Plato divinely calls pleasure the bait of evil, inasmuch as men are caught by it as fish by a hook.)—Cicero: *De Senectute*, 13, 44.

† See Eunuchus, v. 9, 64.

‡ See "Litera scripta," p. 567a.

§ Seneca has a kindred passage: "Vox nihil aliud quam ictus aer." (The voice is nothing but beaten air.)—*Nat. Quæst.* Book 2, 29.

|| "Vox populi habet aliquid divinum."—Bacon: *Instauratio Magna*, Pt. 1, Bk. 6, 9. See also "Sacra populi lingua est" (Sacred is the speech of the people), Seneca, *Rhetor. Controv.*, 1, 1, 10; so quoted by Büchmann in *Geflügelte Worte*, but the correct reading appears to be "Sacra populi digna est."

Vox stellarum.—The voice of the stars.

Vulgare amici nomen, sed rara est fides.—The name of friend is common, but faith in friendship is rare.

Phædrus. *Fab., Book 3, 9, 1.*

Vulgus ex veritate pauca, ex opinione multa aestimat.—The crowd values few things according to truth, but many according to report. **Cicero.** *Pro. Q. Roscio Com., 10, 29.*

Vulgus ignavum et nihil ultra verba ausurum.—A cowardly populace which will dare nothing beyond talk.

Tacitus. *Hist., Book 3, 58.*

Vulnera, nisi sint tacta tractataque, sanari non possunt.—Wounds cannot be cured unless handled and dressed. **Livy.** *Book 28, 27.*

Vulnus alit venis, et cæco carpitur igni.—

She cherishes the wound in her veins, and is consumed by an unseen fire.

Virgil. *Æneid, 4, 2.*

Vulnus non penetrat animum.—A wound does not pierce the soul. **Macrobius.**

Vultus ac frons animi janua.—The face and brow are the entrance of the mind.

Quintus Cicero (c. B.C. 102—B.C. 43.)*
De Pet. Consulatus, 11.

Vultus est index animi.—The countenance is the index of the mind.†

Founded on Cicero, Orator., 18.

Zonam perdidit.—He has lost his purse (*i.e.* his money). **Horace.** *Ep., Book 2, 2, 40.*

* Brother of Cicero, the orator.

† See "Imago animi," p. 549b.

MODERN LANGUAGES.

FRENCH QUOTATIONS.

Pr. = Proverbial phrases and expressions.

Proverbs and Proverbial Phrases having English equivalents, or parallels, are included amongst the Proverbs, pages 717a-880b.

689a

À force de mal aller tout ira bien.—By dint of going badly all will go well.

Pr. *Stated in French Dict. of Proverbs (1758) to mean that disorder will produce order.*

À l'amour satisfait tout son charme est ôté.—When love is satisfied all its charm is removed.

Cornelle. *Don Juan, i. 2.*

À mon avis, c'est "le vivre heureusement," non, comme disoit Antisthenes, "le mourir heureusement," qui faict l'humaine félicité.—In my opinion, "to live happily," and not as Antisthenes declared, "to die happily," is that which makes human felicity.

Montaigne. *Essais, Book 3, ch. 2.*

À propos de bottes.*—Talking of boots.

Regnard. *Le Distrain. (Pr.)*

Abbé de St. Espérance.—Abbot of St. Hope.

Pr. *(An Abbé without title; a would-be incumbent.)*

Adieux canaux, canards, canaille!—Farewell canals, ducks, and scoundrels!

Ascribed to Voltaire (on quitting the Netherlands).

Adieu paniers! vendanges sont faites.—Farewell baskets! the vintage is over.

Pr.

Ah! il n'y a plus d'enfants.—Ah! there are no more children now.

Molière. *Le Malade Imaginaire (1673), ii. 2.*

Ajustez vos flûtes.—Make your flutes agree; adjust your differences.†

Pr.

Âme damnée.—A lost soul; a hopeless individual; a mere drudge or parasite.

Âme de boue.—A soul of mud.

* This phrase is applied in France to sayings or doings which are without motive. The expression is alleged to have arisen in the time of Francis I. when a suitor who had been "debouté" (from the Low Latin "debotare," to decide adversely) told the King by mistake that he had been "debotté." This led to the abolition of pleading in Latin, much to the displeasure of the barristers, who accordingly used this phrase to imply insufficient motive or reason.

† "Mettez, pour me jouer, vos flûtes mieux d'accord," (If you want to play a trick on me, put your flutes more in accord.)—*Molière: L'Étourdi, i. 4 (1653).*

689b

Après nous le déluge.—After us the deluge.*

Pr.

Au bout de son Latin.—At the end of his Latin (i.e. at the end of his knowledge).

Pr.

Aucun chemin de fleurs ne conduit à la gloire.—No path of flowers leads to glory.

La Fontaine. *Fables, 10, 14.*

Baiser de Lamourette.—Kiss of Lamourette (or "de l'amourette," i.e. of a sweetheart).

Pr.†

Ballon d'essai.—A trial balloon; something sent up to see which way the wind is blowing.

Bien souvent, quoi qu'on dise, un fripon n'est qu'un sot.—Very often, say what you will, a rogue is only a fool.

Voltaire. *Le Dépositaire, ii. 6.*

Bon gré, mal gré.—Whether inclined or not.

Bouche va toujours.—The mouth is always going.

Pr.

Boutez en avant.—Push forward.

Ça ira.—That shall go on; that shall speed.

French Revolution Song, 1789.

Calomniez, calomniez; il en reste toujours quelque chose.—Calumniate, calumniate; there will always be something which sticks.‡

Beaumarchais. *Barbier de Séville, Act iii. 13.*

Cause célèbre.—A famous case.

(" Causes célèbres et intéressantes " is the title of a work in 20 vols. by François de Petaval, Paris. (1734.)

C'est double plaisir de tromper le trompeur.—It is a double pleasure to cheat the cheater.

La Fontaine. *Fables, 2, 15.*

* "Après moi le déluge," an old French proverb, applied to spendthrifts; is in *Dictionnaire des Proverbes*, Paris, 1758. There is an old Greek proverb to the same effect, denounced by Cicero (*De Finibus*, 3, 19) as an inhuman and disgraceful saying. See "Εμοὶ θανάτῳ," p. 571a.

† In the French National Assembly, July 7, 1792, in response to an appeal from the Abbé Lamourette for unity, the Senators embraced each other, forgetting former grudges and disputes.

‡ See Latin: "Audacter calumniare," p. 493b.

C'est la grande formule moderne : Du travail, toujours travail, et encore du travail.—It is the great modern maxim : Work, always work, and yet more work. **Gambetta.**

C'est la règle des règles, et générale loi des loix, que chacun observe celle du lieu où il est.—It is the rule of rules and the general law of laws that everyone should observe that of the place where he is.

Montaigne. *Book 1, ch. 22.*

C'est le chemin des passions qui m'a conduit à la philosophie.—It is the path of the passions which has led me to philosophy. **Rousseau.**

C'est le commencement de la fin.—It is the beginning of the end.

Attr. to Talleyrand (on the Hundred Days).

C'est le crime qui fait la honte, et non pas l'échafaud.—It is crime which brings shame, and not the scaffold.

Cornelle. *Comte d'Essex, iv. 3.*

C'est le roolde de la couardise, non de la vertu, de s'aller tapir dans un creux, sous une tombe massive, pour éviter les coups de la fortune.—It is the rôle of cowardice, not of courage, to go and crouch down in a hole, under a massive tomb, to avoid the blows of fortune.

Montaigne. *Essais, Book 2, ch. 3.*

C'est magnifique mais ce n'est pas la guerre.—It is magnificent, but it is not war.

Attributed to Marshal Canrobert, on viewing the charge of the Light Brigade at Balaclava.

C'est plus qu'un crime ; c'est une faute.—It is worse than a crime ; it is a blunder.

Attributed to Fouché. Boulay de la Meurthe is, however, reputed to have originated the expression.

C'est sans doute une belle harmonie, quand le faire et le dire vont ensemble.—Without doubt it is a delightful harmony when doing and saying go together.

Montaigne. *Essais, Book 2, ch. 31.*

C'est son cheval de bataille.—It is his war-horse ; his stronghold, or forte. **Pr.**

C'est une grande habilité que de savoir cacher son habilité.—It is a very clever thing to know how to hide one's cleverness.

La Rochefoucauld. 245.

C'est une violente maîtresse d'eschole que la nécessité.—Necessity is a violent school-mistress. **Montaigne.** *Essais, Book 1, 47.*

Ce n'est pas un événement, c'est une nouvelle.—It is not an event, it is a piece of news.

Talleyrand (on hearing of Napoleon's death).

Ce n'est pas une révolte, c'est une révolution.—It is not a revolt, it is a revolution.

Duc de Liancourt's remark to Louis XVI., July 14, 1789. (Carlyle's French Revolution, Part 1, Book 5, ch. 7.)

Ce qu'il nous faut pour vaincre, c'est de l'audace, encore de l'audace, toujours de

l'audace!—What we require in order to conquer is audacity, and yet more audacity, and always audacity! **Danton.** *Sept., 1792.*

Ce que le gantelet gagne, le gorgerin le ménage.—What the gauntlet gains the gorget takes. *Attributed to Bayard.*

Ce qui manque aux orateurs en profondeur ils vous le donnent en longueur.—What is wanting in orators in depth, they make up to you in length. **Montesquieu.**

Cela doit être beau, car je n'y comprends rien.—That must be fine, for I can understand nothing of it.

Pr. (*Founded perhaps on:* "Où ça est si beau que je n'y entends goutte." (Yes, that is so fine that I don't understand a particle of it.) **Molière; Le Médecin malgré lui, ii. 5.**

Cela est bien dit, répondit Candide, mais il faut cultiver notre jardin.—That is well said, replied Candide, but we must cultivate our garden.

Voltaire. *Candide, ch. 30 (Conclusion).**

Ce qu'on diffère est à demi rompu.—What one puts off is half abandoned. **Cornelle.**

Ce qui ne vaut pas la peine d'être dit, on le chante.—That which is not worth while saying is sung. **Beaumarchais.**

Barbier de Séville, Act i. 1.

Ce sont les passions qui font et qui défont tout.—It is the passions which make and unmake everything. **Fontenelle.**

Ce sont toujours les aventuriers qui font de grandes choses, et non pas les souverains des grandes empires.—It is always the adventurers who accomplish great things, and not the monarchs of great empires.

Montesquieu.

Cela va sans dire.—That goes without saying.

Pr. *Sometimes:* "Cela est comme le bréviaire de Messire John, il va sans dire." (That is like the breviary of Master John, it goes without saying.)

Celui aime peu qui aime à la mesure.—He loves little who loves by rule.

Montaigne. *Book 1, ch. 28. Sonnets, 11.*

Ces discours sont fort beaux dans un livre.—These sayings are all very fine in a book.

Boileau.

Ces malheureux rois, Dont on dit tant de mal, ont du bon quelquefois.

—These unfortunate kings, of whom so much evil is spoken, have their good points now and then. **Andrieux.**

Cet animal est très méchant :

Quand on l'attaque il se défend.

—That animal is very vicious: when you attack it, it defends itself. **Anon.**

* Il faut cultiver les lettres ou son jardin.—(One should cultivate letters or his garden.) **Voltaire:** *Letter to the D'Alembert, July, 1773.*

Ceux qui s'appliquent trop aux petites choses deviennent ordinairement incapables des grandes.—Those who apply themselves too much to little things usually become incapable of great things.

La Rochefoucauld. *Maxim* 41.

Changez de voluptés, ne changez point d'amis.—Change your pleasures, but never change your friends.

Voltaire. *Le Dépositaire*.

Changez tout, hors vos amours.—Change everything, except your loves.

Voltaire. *Sur l'Usage de la Vie*.

Cherchons la femme.—Let us look for the woman.*

A. Dumas.

Mohicans de Paris (1864), Vol. 2, ch. 16.

Ci-gît qui ne fut rien.—Here lies one who was nothing.

Piron's Epitaph. Cited by Voltaire, in "La Vanité," as happy and worthy of Piron's tomb.

Combien de choses nous servoient hier d'articles de foy, qui nous sont fables aujourd'hui!—How many things served us yesterday for articles of faith, which to-day are fables to us!

Montaigne. *Essais*, Book 1, ch. 26

Combien de querelles, et combien importantes, a produit au monde le doute du sens de cette syllabe, "Hoc"?—How many quarrels, and how important, has the doubt as to the meaning of this syllable "Hoc" produced for the world?

Montaigne. *Essais*, Book 2, ch. 12. (Referring to the controversies on transubstantiation—"Hoc est corpus meum.")

Comme quelqu'un pourroit dire de moy, que j'ay seulement fait icy un amas de fleurs étrangères, n'y ayant fourni du mien que le filet à les lier.—As one might say of me that I have only made here a collection of other people's flowers, having provided nothing of my own but the cord to bind them together.

Montaigne. *Essais*, Book 3, ch. 12.

Comprendre c'est pardonner.—To understand is to forgive.

Ascribed to Madame de Staël.†

Courage, Père Joseph, Brisach est à nous.—Courage, Father Joseph, Brisach is ours.

Cardinal Richelieu's remark to his dying colleague, the Capuchin, Joseph du Tremblay, 1638.

Croyez que chose divine est prester; devoir est vertu heroïque.—Believe me that it is a godlike thing to lend; to owe is a heroic virtue.

Rabelais. *Pantagruel*, Book 3, ch. 4.

* See Proverbs, "There is no mischief," p. 855b.

† Or "Tout comprendre c'est tout pardonner" (To understand everything is to forgive everything). The exact expression by Madame de Staël (in *Corinne*, ou *l'Italie* (1807), l. 18, ch. 5) is: "Tout comprendre rend très-indulgent." (To understand all makes one very tolerant).

Dans l'adversité de nos meilleurs amis nous trouvons toujours quelque chose qui ne nous déplaît pas.—In the adversity of our best friends we always find something which is not displeasing to us.

La Rochefoucauld. *Maxims*, 1665 ed., No. 99.

Dans les premières passions, les femmes aiment l'amant; dans les autres, elles aiment l'amour.—In their first passions women love the lover; in the others they love love.

La Rochefoucauld. *Maxim* 471.

D'autant plus éloquent que j'étais moins sincère.—So much the more eloquent as I was less sincere.

Edmond Rostand.

Cyrano de Bergerac (Dec., 1897), iii. 1.

De jeune médecin cimetière bossu.—A young physician makes a lumpy churchyard. Gascon saying.

De Paris au Pérou, du Japon jusqu'à Rome.—From Paris to Peru, from Japan as far as to Rome.

Boileau. *Sat.* 8, 3.

De quante epaisseur sont les ais de ceste nauf?—Elles sont, respondit le pilot, de deux bons doigts epaisses, n'ayez peur.—Vertus Dieu, dist Panurge, nous sommes donc continuellement à deux doigts près de la mort. Est-ce cy une des neuf joies de mariage?—Of what thickness are the boards of this ship?—Have no fear, replied the pilot, they are fully two inches thick.—Merciful God, said Panurge, we are then continually within two inches of death. Is this one of the nine joys of marriage?

Rabelais. *Pantagruel*, Book 4, ch. 23.

Déplaie est mon plaisir; j'aime qu'on me haisse.—To displease is my pleasure; I love to be hated.

Edmond Rostand. *Cyrano de Bergerac*, ii. 8.

Dans ce pays-ci [Angleterre] il est bon de tuer de temps en temps un amiral pour encourager les autres.—In this country [England] it is considered a good thing to kill an admiral from time to time, to encourage the others.

Voltaire. *Candide* (1767), ch. 23. (Referring to Admiral Byng's execution, 1757.)

Debtes et mensonges sont ordinairement ensemble ralliés.—Debts and lies are generally mixed together.*

Rabelais. *Pantagruel*, Book 3, ch. 5.

Demandez à cet homme ce que c'est que la patrie et la liberté, il vous répondra qu'il veut de l'argent et ne rien faire.—Ask this man [Goulard] what country and liberty mean, and he will reply that he wants money, and nothing to do.

Paul de Koch (1793-1871).

Homme aux trois Culottes, ch. 4.

* See under Proverbs, "Debtors are liars," p. 751a.

Dieu est d'ordinaire pour les gros escadrons contre les petits.—God is generally for the big squadrons against the little ones.

Letter by Bussy-Rabutin, Oct. 18, 1677.

On dit que Dieu est toujours pour les gros bataillons.—They say that God is always for the big battalions.

Voltaire : Letter, Feb. 6, 1770.

Dieu et mon droit.—God and my right.

Parole of Richard I., 1198.

Dieu t'a fait pour l'aimer, et non pour le comprendre.—God has made thee to love Him and not to understand Him.

Voltaire. Henriade (c. 1729).

Dis-moi ce que tu manges, je te dirai ce que tu es.—Tell me what you eat, and I will tell you what you are.

Brillat-Savarin. Physiologie du goût, 1825.

Divisés d'intérêts, et par les crimes unis.—Divided by interests and united by crimes.

Voltaire. Artémire i. (1720); also in Mérope (1743).

Don terrible de la familiarité.—The terrible gift of familiarity.

Mirabeau.

Droit de guerre, *qui potest capere capiat*.—The right of war—let him take who take can.

Rabelais. Pantagruel, ch. 26.

Du moment qu'on aime, on devient si doux. From the instant one loves one becomes so sweet.

Marmontel.

Du sublime au ridicule il n'y a qu'un pas.—From the sublime to the ridiculous there is only one step.

Saying of Napoleon I.

(See under Thos. Paine, p. 241a.)

Écrasez l'infâme.—Crush out the infamous thing.

Voltaire. Letters, etc.

Elle ne me profitera de rien, car je n'y adjoute point de foy.—It will profit me nothing, for I have no faith in it (the monk's remark when he says that he knows a prayer which guarantees immunity from all firearms).

Rabelais. Gargantua, Book 1, ch. 42.

Elle s'endormit du sommeil des justes.—She slept the sleep of the just.

*Racine. Abrégé de l'histoire de Port Royal. Vol. 4, 517. (Mesnard's ed.)**

Embarras de richesse.—An embarrassment of riches.

Title of comedy by D'Allainval (1726). (Often quoted, "Embarras des richesses.")

Enfant terrible.—A terrifying child.

Origin unknown. (Goethe used the expression, 1809.)

Et l'avare Achéron ne lache pas sa proie.—And greedy Acheron does not relinquish its prey.

Racine.

Et le combat cessa, faute de combattants.—And the combat ceased for want of combatants.

Cornille. Cid (1635), iv. 3.

Et voilà justement comme on écrit l'histoire.—And this is exactly how history is written.

Voltaire. Charlot, i. 7; and elsewhere.

Fais ce que voudras.—Do what you like. (The rule of life of the Thelemites.)

Rabelais. Gargantua, Book 1, ch. 57.

Faites comme si je ne le savais pas. Do as if I did not know it (explain the Latin as if I did not know it).

Molière.

Le Bourgeois Gentilhomme, ii. 6.

Faut un homme alerte pour semer l'orge, et un homme lent pour semer l'avoine.—A quick man is wanted to sow barley, and a slow man to sow oats.

Gascon saying.

Faute d'argent, c'est douleur sans pareille.—Lack of money is trouble without equal.

Quoted by Rabelais, "Pantagruel" (1533), Book 2, ch. 16.

Fay ton faict, et te cognoy.—Do your deed, and know yourself.

Montaigne. Essais, Book 1, ch. 3. (Tr. of Plato.)

Fils de Saint Louis, montez au ciel.—Son of St. Louis, ascend to heaven.

Attr. to the Abbé Edgeworth, at the execution of Louis XVI.

Fin de siècle.—End of the century.

Title of comedy by F. de Jouvenot and H. Micard (1888).

Fraternité ou la mort.—Fraternity or death.

Revolution Watchword, 1789.

Guenille, si l'on veut: ma guenille m'est chère.—A rag, if you will; but my rag is dear to me.

Molière.

Guerre aux châteaux, paix aux chaumières! —War to the castles, peace to the cottages!

Pr.

Hé, mon ami, tire-moi de danger;

Tu feras après ta harangue.

—Ha, my friend, get me out of danger; you can deliver your speech afterwards.

La Fontaine. Fables, Book 1, 19.

Il a plus que personne l'esprit que tout le monde a.—He has more than anyone the mind which everyone has.

Montesquieu.

Il aspire à descendre.—It (ambition) aspires to descend.

Cornille. Cinna, i. 2.

Il en advient ce qui se veoid aux cages; les oyseaux qui en sont dehors desesperent d'y entrer; et d'un pareil soing en sortir, ceulx qui sont au dedans.—It happens as one sees in cages: the birds which are outside despair of ever getting in, and those within are equally desirous of getting out.

Montaigne. Essais, Book 3, ch. 5.

Il en existe un [livre] qui fournit, à mon gré, le plus heureux traité d'éducation naturelle . . . Quel est donc ce merveilleux livre? Est-ce Aristote? est-ce Pline, est-ce Buffon? Non; c'est *Robinson Crusoe*.—There exists one book, which, to my taste, furnishes the

* See p. 453b.

happiest treatise of natural education. What then is this marvellous book? Is it Aristotle? Is it Pliny, is it Buffon? No,—it is *Robinson Crusoe*. Rousseau. *Emile*, Book 3.

Il est bon d'être ferme par tempérament et flexible par réflexion.—It is good to be firm by temperament and flexible by consideration. Vauvenargues.

Il est difficile d'aimer ceux que nous n'estimons point; mais il n'est pas moins d'aimer ceux que nous estimons beaucoup plus que nous.—It is difficult to love those whom we do not esteem at all; and it is not less difficult to love those whom we esteem much more than ourselves.

La Rochefoucauld. 296.

Il est ordinaire de veoir les bonnes intentions, si elles sont conduites sans moderation, poulser les hommes à des effects très-vicieux.—It is common to see good intentions, if they are carried out without moderation, push men into very vicious results.

Montaigne. *Essais*, Book 2, ch. 19.

Il est plus aisé d'être sage pour les autres que pour soi-même.—It is easier to be wise for others than for one's self.

La Rochefoucauld. *Maxim* 132.

Il est plus honteux de se défier de ses amis que d'en être trompé.—It is more shameful to mistrust your friends than to be deceived by them.

La Rochefoucauld. 84.

Il est trop difficile de penser noblement quand on ne pense que pour vivre.—It is too difficult to think nobly when one only thinks to get a living. Rousseau. *Confessions*, 2, 9.

Il fallut succomber aux superstitions, qui sont, bien plus que nous, les rois des nations.—It was necessary to succumb to superstitions, which are, more than ourselves, the kings of nations. Voltaire. *Eryphile* (1732), iii. 2.

Il faut avoir pitié des morts.—We must have pity on the dead. Victor Hugo.

Il faut avoir une âme.—One must have a soul. Tolstoy.

Il faut être profond en termes clairs et non pas en termes obscurs.—It is necessary to be profound in clear language and not in obscure language. Joubert.

Il faut reculer pour mieux sauter.—One must draw back in order to leap better.

Pr. (Montaigne, Book 1, ch. 38.)

Il faut savoir s'ennuyer.—One must know how to be bored. Pr.

Il faut toujours songer à être intéressant plutôt qu'exact; car le spectateur pardonne tout, hors la langueur.—It is necessary always to aim at being interesting rather than exact; for the spectator forgives everything except dreariness. Voltaire. *Edipe*, Lettre 4.

Il me semble que la mere nourrice des plus faulx opinions, et publiques et particulieres, c'est la trop bonne opinion que l'homme a

de soy.—It seems to me that the nursing mother of most false opinions, both public and private, is the too high opinion which man has of himself.

Montaigne. *Essais*, Book 2, ch. 17.

Il meurt connu de tous, et ne se connaît pas.—He died known of all, and did not know himself. Vauquelin des Yvetaux.

Il n'appartient qu'aux grands hommes d'avoir de grands défauts.—It is only the right of great men to have great faults.

La Rochefoucauld. 190.

Il n'est homme si decrepite, tant qu'il veoid Mathusalem devant, qui ne pense avoir encores vingt ans dans le corps.—There is no man so decrepid, whilst he has Methuselah before him, who does not think he has still twenty years of life in his body.

Montaigne. *Essais*, Book 1, ch. 19.*

Il n'est si riche qui quelquefois ne doibve. Il n'est si pauvre de qui quelquefois on ne puisse emprunter.—There is none so rich but he sometimes owes. There is none so poor but one may sometimes borrow of him.

Rabelais. *Pantagruel*, Book 3, ch. 5.

Il n'est vice veritablement vice qui n'offense. —The vice which offends no one is not really vice. Montaigne. *Essais*, Book 3, ch. 2.

Il n'y a point de sots si incommodes que ceux qui ont de l'esprit.—There are no fools so troublesome as those who have wit.

La Rochefoucauld. *Maxim* 451.

Il n'y a plus de Pyrénées.—There are no longer any Pyrenees.

Louis XIV. on the departure of the Duc d'Anjou to assume the kingship of Spain.

Il n'y a point de plus cruelle tyrannie que celle qu'on exerce à l'ombre des lois, et avec les couleurs de la justice.—There is no more cruel tyranny than that which is exercised under cover of the law, and with the colour of justice. Montesquieu.

Il n'y a que les morts qui ne reviennent pas.—It is only the dead who do not return.

Barrière.

Il plaît à tout le monde et ne saurait se plaire.—He pleases all the world, and cannot please himself. Boileau.

Il y a assez de lumière pour ceux qui ne désirent que de voir, et assez d'obscurité pour ceux qui ont une disposition contraire.—There is light enough for those who wish to see, and darkness enough for those of the opposite disposition. Pascal. *Pensées*, Part 2.

Il y a bien de la différence entre voyager pour voir du pays ou pour voir des peuples.—There is a good deal of difference between travelling to see countries or to see peoples.

Rousseau. *Emile*, Book 5. *Des Voyages*.

* See "Nemo enim est tam senex," p. 589a.

Il y a dans la jalousie plus d'amour-propre que d'amour.—There is more self-love than love in jealousy.

La Rochefoucauld. *Maxim* 324.

Il y a des reproches qui louent, et des louanges qui médisent.—There are some censures which praise and some praises which condemn.

La Rochefoucauld. 148.

Il y a plus de vieux ivrognes qu'il y a de vieux médecins.—There are more old drunkards than old physicians.

Rabelais. *Gargantua*, Book 1, ch. 41.

Ils se sont passés, ces jours de fête.—They are past those days of pleasure.

Anseume. *Le Tableau Parlant*.

Ils veulent être libres et ne savent pas être justes.—They wish to be free, and do not know how to be just.

Abbé Sieyès. *Aug. 10, 1789*.

Impossible est un mot que je ne dis jamais.—Impossible is a word which I never say.

Collin d'Harleville. *Malice pour Malice* (1793).*

Jamais la nature ne nous trompe; c'est toujours nous qui nous trompons.—Nature never deceives us; it is always we who deceive ourselves.

Rousseau. *Emile*, Book 3.

J'ai connu tous les maux, la vertu les surmonte;

Mais quel cœur généreux peut supporter la honte.

—I have known all evils; virtue can surmount them, but what generous heart can endure shame?

Voltaire. *Zulime*, i. 5.

J'aime la vérité. Je crois que l'humanité en a besoin; mais, certes, elle a bien plus grand besoin encore du mensonge qui la flatte, la console, lui donne des espérances infinies.—I love truth. I believe humanity has need of it. But assuredly it has much greater need still of the untruth which flatters it, consoles it, gives it infinite hopes.

Anatole France. *La Vie en Fleur*.

J'ai toujours cru que le bon n'était que le beau mis en action.—I have always believed that good is only beauty put into practice.

Rousseau. *Julie*, Pt. 1, Letter 12.

J'ai toujours vu que pour réussir dans le monde il fallait avoir l'air fou, et être sage.—I have always observed that to succeed in the world one must have the appearance of a fool, and be wise.

Montesquieu.

J'appelle un chat un chat, et Rolet un fripon.—I call a cat a cat, and Rolet a rogue.

Boileau. *Séat. 1*, 52.

Jay tout perdu mon temps et mon labour.—I have altogether lost my time and my labour.

Quoted by Chaucer (Persones Tale, sec. 11) as [the title of] "thilke (that same) newe Frenshe song."

Jeune j'étais trop sage,

Et voulais trop savoir:

Je n'ai plus en partage

Que badinage,

Et touche au dernier âge

Sans rien prévoir.

—Young, I was too wise, and wished to know everything; now I have no portion left but fooling, and I touch on the last stage of life without having foreseen anything.

Fénelon, Archbishop of Cambrai. *Quoted by Voltaire as a parody upon an "Air by Lulli."*

J'ay, dis je, trouvé en Escripture sacrée que Cayn fut le premier batisseur de villes.—I have, I said, found in Holy Scripture that Cain was the first builder of towns.

Rabelais. *Pantagruel*, Book 5, ch. 35. (See Cowley, p. 94a.)

J'étais poète, historien;

Et maintenant je ne suis rien.

—I was poet and historian, and now I am nothing.

Boudier. *Epitaph on himself*.

J'y suis, et j'y reste.—Here I am, and here I stay.

*Ascribed to Macmahon, before Malakoff (1855).**

Je boy comme un templier.—I drink like a templar (i.e. to excess).†

Rabelais. *Gargantua*, Book 1, ch. 5.

Je crois de la religion tout ce que j'en puis comprendre, et respecte le reste sans le rejeter.—I believe all that I can understand of religion, and I respect the rest without rejecting it.

Rousseau. *Julie*, Pt. 5, Letter 3.

Je cultivais l'espérance, et la vois flétrir tous les jours. Que sert, hélas! d'arroser le feuillage quand l'arbre est coupé par le pied?—I cultivated hope, and see it wither day by day. What serves it, alas! to water the leaves when the tree is severed at the root?

Rousseau. *Julie*. Pt. 1, Letter 25.

Je fais toujours bien le premier vers; mais j'ai peine à faire les autres.—I always make the first verse well, but I have a trouble in making the others.

Molière. *Les Précieuses ridicules*. Sc. 12.

Je m'en vais chercher un grand peut-être; tirez le rideau, la farce est jouée.—I am going to seek a great perhaps; draw the curtain, the farce is played.

Attributed to Rabelais.†

* Napoleon I. in a letter (July 9, 1813), to the Commander of Magdeburg, wrote: "Cen'est pas possible, m'écrivez-vous? Cela n'est pas français." ("It is not possible," you write to me? That is not French.) According to Carlyle (*Fr. Rev.*, Pt. 2, Bk. 3, ch. 7), Mirabeau's phrase was: "Impossible—ne me dites jamais ce bête de mot" (Impossible—never say that foolish word to me.)

* Marshal Macmahon (1808–1893) is said to have affirmed that this phrase was not used by him before Malakoff, but was invented by himself and his wife whilst preparing a speech for the National Assembly, Nov. 18, 1873. (See *Notes and Queries*, July 15, 1911.)

† See also "Pantagruel," ch. 16.

† Tradition alleges that these were his last words, but the story is probably apocryphal.

695a

Je m'en vais voir le soleil pour la dernière fois.—I go to see the sun for the last time.

Rousseau's last words.

Je me hâte de me moquer de tous, de peur d'être obligé d'en pleurer.—I hasten to laugh at everything, for fear of being obliged to weep.* *Beaumarchais. Barbier de Séville, i. 2.*

Je n'ai fait celle-ci plus longue que parce que je n'ai pas eu le loisir de la faire plus courte.—I have only made this letter rather long because I have not had time to make it shorter.

Pascal. Lettres provinciales, 16, Dec. 14, 1656.

Je n'ay pas plus fait mon livre, que mon livre m'a fait.—I have not made my book more than my book has made me.

Montaigne. Essais, Book 2, ch. 18.

Je n'écris pas pour excuser mes fautes, mais pour empêcher mes lecteurs de leur imiter.—I do not write to excuse my faults, but to prevent my readers from imitating them.

Rousseau. Emile, Bk. 3. (Footnote.)

Je n'enseigne point, je raconte.—I do not teach, I only tell.

Montaigne. Essais, 3, 2.

Je ne boy en plus qu'une éponge.—I do not drink more than a sponge.

Rabelais. Gargantua, Book 1, ch. 5.

Je ne sçais qui, anciennement, desiroit le gosier allongé comme le col d'une grue, pour savourer plus longtemps ce qu'il avaloit.—I do not know who it was, in ancient days, who wished for a gullet lengthened out like a goose's neck, so that he might taste for a longer space of time what he devoured.†

Montaigne. Essais, Book 3, ch. 5.

Je ne trouve aucune qualité si aysee à contrefaire que la devotion, si on n'y conforme les mœurs et la vie.—I find no quality so easy to counterfeit as religious devotion, if one does not conform one's manners and life to it.

Montaigne. Essais, Book 3, ch. 2.

Je te tordrai le cou de mes propres mains plutôt que de souffrir qu'on attente à ton honneur; car, vois-tu, je t'aime assez pour cela. (*Le Baron de la Canardière to his daughter.*)—I would rather wring your neck with my own hands than permit an attempt on your honour; for, look you, I love you well enough for that.

Voltaire. La Echange (1734), ii. 7.

Je pense, donc je suis.—I think, therefore I am.

Descartes.

Principes de la Philosophie, 1, sec. 7.

* See "Aut ridenda," etc.—*Seneca, p. 495a. Also "And if I laugh at any mortal thing."—Byron, p. 63b.*

† Eftward hi wesseth that hi heden nykken of crane and wombe of cou, for that the mosseles blefte lengar in the throte and more migten uorzelve. (Afterward he wisheth that he had neck of crane and belly of cow that the morsels might remain longer in the throat and might be devoured more.)

Dan Michel. Avenbite of Inwyrt (1340), tr. from Frère Lorens' Le Somme des Vices et des Vertus (1279).

695b

Jeunesse dorée.—Gilded youth.

Fréron. Description of French Dandies of 1714.

Jeunesse qui veille, vieillesse qui dort, presages de mort.—Youth which is wakeful, old age which is drowsy are presages of death.

Pr.

Jusqu'où les hommes ne se portent-ils point par l'intérêt de la religion, dont ils sont si peu persuadés, et qu'ils pratiquent si mal?—To what extent will not men let themselves be carried away in the cause of religion, of which they are so little convinced, and which they practise so badly?

La Bruyère.

L'absence est à l'amour ce qu'est au feu le vent;

Il éteint le petit, il allume le grand.

—Absence is to love what wind is to fire; it puts out the little, it kindles the great.

Bussy.

L'âge d'or était l'âge où l'or ne régnait pas.—The age of gold was the age when gold did not rule.

Lézay de Marnézia.

L'ami du genre humain n'est point du tout mon fait.—To be the friend of the human race is not at all in my line.

Molière. Le Misanthrope, i. 1.

L'amitié est prodigue, mais l'amour est avare.—Friendship is a prodigal, but love is a miser.

Rousseau. Julie, Pt. 6, Letter 14.

L'amour de la justice n'est, en la plupart des hommes, que la crainte de souffrir l'injustice.—The love of justice, in most men, is nothing but the fear of suffering injustice.

La Rochefoucauld. Maxim 78.

L'amour est l'histoire de la vie des femmes; c'est un épisode dans celle des hommes.—Love is the history of woman's life; it is an episode in man's.

Madame de Staël (1766-1817). De l'influence des passions, etc. (1820 ed.).

L'amour est une passion qui vient souvent sans savoir comment, et qui s'en va aussi de même.—Love is a passion which comes often one knows not how, and departs in the same way.

Anon.

L'amour fait passer le temps.—Love makes time pass.*

Pr.

L'amour-propre est le plus grand de tous les flatteurs.—Self-love is the greatest of all flatterers.

La Rochefoucauld. Maxim 2.

L'amour-propre fait plus de libertins que l'amour.—Self-love makes more libertines than love.

Rousseau. Emile, Book 4.

L'amour-propre ne meurt jamais.—Self-love never dies.

Voltaire. Stanzas in place of those of Pibrac.

L'amour rend inventif.—Love makes people inventive.

Molière. L'Ecole des Maris, Act 4. 6.

* Transposed also into "Le temps fait passer l'amour." (Time makes love pass.)

L'arbre de la liberté ne croît qu'arrosé par le sang des tyrans.—The tree of liberty does not grow unless watered by the blood of tyrants.
Barrère (1792).

L'art de louer commença l'art de plaire.—The art of praising began the art of pleasing.
[Of the Serpent and Eve.]

Voltaire. *La Pucelle.* Chant 20.

L'art pour l'art.—Art for art's sake.

Victor Cousin (1792-1867). *Lecture* 22, Sorbonne (1818).

L'atrocité des lois en empêche l'exécution.—The atrocity of the laws prevents their execution.
Montesquieu.

L'empire, c'est la paix.—The empire, that is peace.
Napoleon III. *Speech*, 1852.

L'enfer des femmes, c'est la vieillesse.—Women's hell is old age.

La Rochefoucauld. *Maximes posthumes* (1693 ed.). No. 641. Said to have been addressed by *La Rochefoucauld* to *Ninon de Lenclos*, his former mistress. She died in 1705, aged 90.

L'ennui du beau amène le goût du singulier.—Satiety of what is beautiful induces a taste for the singular.
Pr.

L'envie est plus irréconciliable que la haine.—Envy is more irreconcilable than hatred.

La Rochefoucauld. 328.

L'esprit d'escalier.—Wit on the staircase; after-wit (sometimes "pensée d'escalier").

Pr.

L'esprit de la conversation consiste bien moins à en montrer beaucoup, qu'à en faire trouver aux autres.—The genius of conversation consists much less in showing a great deal of it, than in causing it to be discovered in others.

La Bruyère.

L'esprit est toujours la dupe du cœur.—The mind is always the dupe of the heart.

La Rochefoucauld. *Maxim* 102.

L'esprit n'est point ému de ce qu'il ne croit pas.—The mind is not moved by that which it does not believe.
Boileau.

L'exemple est le plus grand de tous les séducteurs.—Example is the greatest of all the seducers.

Collin d'Harleville. *Mœurs du Jour*, ii. 5.

L'homme est de glace aux vérités; Il est de feu pour les mensonges.

—Man is like ice for truths; for falsehoods he is all on fire.
La Fontaine.

L'état, c'est moi.—The State! That is myself.
Remark ascribed to Louis XIV.

L'exactitude est la politesse des rois.—Punctuality is the politeness of kings.

Maxim of Louis XVIII.

L'histoire des grands événements de ce monde n'est guère que l'histoire des crimes.—The history of the great events of this world is scarcely more than the history of crimes.

Voltaire. *Essai sur les Mœurs*, 23.

L'histoire n'est que le tableau des crimes et des malheurs.—History is but a picture of crimes and misfortunes.

Voltaire. *Ingénu*, ch. 10.

L'homme absurde est celui qui ne change jamais.—The absurd man is he who never changes.
Barthélemy.

L'humilité est l'autel sur lequel Dieu veut qu'on lui offre des sacrifices.—Humility is the altar on which God wishes us to offer Him sacrifices.
De Rochefoucauld. 616.

L'hypocrisie est un hommage que le vice rend à la vertu.—Hypocrisy is the homage which vice pays to virtue.

La Rochefoucauld. *Maxim* 218.

L'impromptu est justement la pierre de touche de l'esprit.—Impromptu is truly the touchstone of wit.

Molière. *Les précieuses ridicules*, sc. 10.

L'incrédulité est un croyance, une religion très exigeante.—Unbelief is a belief, a very exacting religion.
Alphonse Karr.

L'ironie est le fond du caractère de la Providence.—Irony is the foundation of the character of Providence.

Balzac. *Eugénie Grandet.*

L'obstination et ardeur d'opinion est la plus sure preuve de bestise : est-il rien certain, résolu, desdaigneux, contemplatif, grave, sérieux, comme l'âne ?—Obstinacy and heat of opinion are the surest proof of stupidity. Is there anything so assured, resolved, disdainful, contemplative, solemn, and serious, as the ass?

Montaigne. *Essais*, Book 3, ch. 8.

L'oreille est le chemin du cœur.—The ear is the road to the heart.

Voltaire. *Réponse au Roi de Prusse.*

L'une des marques de la médiocrité d'esprit est de toujours conter.—One of the signs of mediocrity of mind is the habit of always telling stories.
La Bruyère.

La beauté, madame, Ne plaît qu'aux yeux; la douceur charme l'âme.

—Beauty, madam, pleases the eyes only; sweetness of disposition charms the soul.

Voltaire. *Nanine*, Act i. 1.

La bonne fortune et la mauvaise sont nécessaires à l'homme pour le rendre habile.—Good fortune and bad are necessary to man to make him capable.
Pr.

La comédie humaine.—The human comedy.
Honoré de Balzac. *Title of his works*, adopted 1842.

La confiance fournit plus à la conversation que l'esprit.—Confidence does more to make conversation than wit.

La Rochefoucauld. *Maxim* 421.

La conscience est la voix de l'âme, les passions sont la voix du corps.—Conscience is the voice of the soul; the passions are the voice of the body.
Rousseau.

La constance n'est point la vertu d'un mortel,
Et pour être constant il faut être immortel.
—Constancy is not the virtue of a mortal, and
to be constant one must be immortal.
Collin d'Harleville. *L'Inconstant*, Act 1,
sc. 10.

La cour ne rend pas content ; elle empêche
qu'on ne le soit ailleurs.—The court does not
make us happy ; it prevents our being so
anywhere else. La Bruyère.

La critique est aisée, et l'art est difficile.—
Criticism is easy, and art is difficult.
Destouches. *Glorieux*, ii. 5.

La curiosité naît de la jalousie.—Curiosity
is born of jealousy.
Molière. *Don Garcie de Navarre*, ii. 5.

La docte antiquité est toujours vénérable ;
Je ne la trouve pas cependant adorable.
—Learned antiquity is always venerable ; I
do not, however, find it worthy of adoration.
Boileau.

La flatterie est comme la fausse monnaie,
elle apauvrit celui qui la reçoit.—Flattery is
like bad coin, it impoverishes those who receive
it. Mme. Woillez (1785-1859).

La fortune, pour me combler de maux, me
l'a enlevé.—Fortune in order to overwhelm
me with woes has taken him away.
Fénelon. *Téléme.*, 4, 32.

La France est une monarchie absolue,
tempérée par des chansons.—France is an
absolute monarchy, tempered by ballads.
Quoted by Chamfort.

La garde meurt et ne se rend pas.—The
guard dies but does not surrender.

Rougmont. *L'Indépendant*, June 20,
1815. Attributed to Murat when called
on to surrender ; also to Cambronne at
Waterloo.

La gloire ne saurait être pour une femme
qu'un deuil éclatant du bonheur.—For a
woman glory can only be a splendid mourning
for (lost) happiness.

Mme. de Staël. "*Pensées détachées*"
(as recorded by F. Staaf).

La goutte de rosée à l'herbe suspendue,
Y réfléchit un ciel aussi vaste, aussi pur,
Que l'immense océan dans ses plaines d'azur.
—The drop of dew which hangs from the
blade of grass reflects a sky as vast and as
pure as the immense ocean in its azure plains.
Lamartine.

La grammaire qui sait régenter jusqu'aux
rois.—Grammar, which knows how to
domineer even over kings.

Molière. *Les Femmes savantes*, i. 3.*

La grande ambition des femmes est,
croyez-moi, d'inspirer de l'amour.—The great
ambition of women, believe me, is to inspire
love.

Molière. *Le Sicilien*, sc. 7.

La grande nation.—The great nation
(France). Napoleon.
Proclam., 1797 (but used previously).

La jeunesse devrait être une caisse
d'épargne.—Youth ought to be a savings
bank. Madame Swetchine.

La liberté, convive aimable,
Met les deux coudes sur la table.
—Liberty, delightful guest, plants both its
elbows on the table. Voltaire.

La liberté est ancienne ; c'est le despotisme
qui est nouveau.—Liberty is ancient ; it is
despotism which is new. Pr.

La littérature des peuples commence par
les fables et finit par les romans.—National
literature begins with fables and ends with
novels. Joubert.

La loi ne saurait égaliser les hommes
malgré la nature.—Law has no power to
equalise men in defiance of nature.

Vauvenargues.

La maladie sans maladie.—Illness without
illness ; hypochondria. Pr.

La Médiance est la fille immortelle
De l'Amour-propre et de l'Oisiveté.
—Evil-speaking, the immortal daughter of
self-love and idleness.

Voltaire. *A Madame la Marquise du
Chatelet, Sur la Calomnie.*

La modération des foibles est médiocrité.—
The moderation of the weak is mediocrity.
Vauvenargues.

La montagne est passée ; nous irons mieux.
—The mountain is passed ; now we shall get
on better. Last words of Frederick the Great.

La moquerie est souvent l'indigence d'esprit.
—Mockery is often poverty of wit.

La Bruyère. *Les Caractères*, ch. 5.

La mort sans phrase.—Death without any
phrase. Abbé Sieyès (on voting for the death
of Louis XVI., Jan., 1793).

La nation ne fait pas corps en France ; elle
réside tout entière dans la personne du roi.—
The nation does not form a corporate body in
France ; it exists all complete in the person
of the king. Louis XIV.

La nature aime les croisements.—Nature
delights in cross-breedings. Fourier.

La nature est inépuisable,
Et le travail infatigable
Est un dieu qui la rajeunit.
—Nature is inexhaustible and untiring labour
is a god which rejuvenates her.

Voltaire. *Sur l'Ingratitude.*

La nature s'imité.—Nature imitates (or
repeats) itself. Pascal.

La passion déprave, mais elle élève aussi.—
Passion debases, but it also raises. Lamartine.

La patience est amère, mais le fruit en est
doux.—Patience is bitter, but its fruit is
sweet. Rousseau.

* See "Ego sum rex Romanus," p. 521b.

La patience est l'art d'espérer.—Patience is the art of hoping. **Vauvenargues.**

La perfection marche lentement; il lui faut la main du temps.—Perfection walks slowly; she requires the hand of time. **Voltaire.**

La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable.—The majority of men employ the first portion of their life in making the other portion wretched.

La Bruyère. Les Caractères, 102.

La plus part des occasions des troubles du monde sont grammairiennes.—The greater part of this world's troubles are due to questions of grammar.

Montaigne. Essais, Book 2, ch. 12.

La police féminine a un train mystérieux; il faut le leur quitter.—Feminine policy has a mysterious method; it is better to leave it to them. **Montaigne. Essais, Book 3, ch. 5.**

La pompe des enterrements regarde plus la vanité des vivants que l'honneur des morts.—The pomp of funerals is more on account of the vanity of the living than for the honour of the dead.

La Rochefoucauld. No. 213 in 1655 ed. of "Maximes." (Suppressed in later editions.)

La popularité c'est la gloire en gros sous.—Popularity is glory in copper pieces.

Victor Hugo.

La prière est un cri d'espérance.—Prayer is a cry of hope. **A. de Musset.**

La propriété, c'est le vol.—Property, it is theft. **Froudhon. Principle of Right, ch. 1.***

La prospérité fait peu d'amis.—Prosperity makes few friends. **Vauvenargues.**

La prudence est toujours de saison.—Prudence is always in season.

Molière. Le Dépit amoureux, v. 9.

La raison seule peut faire les lois obligatoires et durables.—Reason alone can make the laws obligatory and lasting. **Mirabeau.**

La recherche de la paternité est interdite.—Research into paternity is forbidden.

Code Napoléon.

La reconnaissance est un fardeau, et tout fardeau est fait pour être secoué.—Gratitude is a burden, and every burden is made to be shaken off. **Diderot.**

La république des lettres.—The republic of letters.

Molière. Le Mariage forcé, sc. 6 (1664).

La roche Tarpéienne est près du Capitole.—The Tarpeian rock (the place of execution) is near the Capitol (the place of official distinction). **Jouy-Spontini.**

* "La propriété exclusive est un vol dans la nature." (Exclusive property is a theft in its nature.)—*Brissot, 1780.*

La seule chose que nous ne savons point, est d'ignorer ce que nous ne pouvons savoir.—The only thing that we never know is to be ignorant of what we cannot know.

Rousseau. Emile, Book 4.

La sottise chose qu'un vieillard abecedaire!—What a stupid thing is an old man learning an alphabet! **Montaigne. Book 2, ch. 28.***

La tempérance et le travail sont les deux vrais médecins de l'homme.—Temperance and labour are the two true physicians of man.

Rousseau. Emile, Book 1.

La tulipe est une fleur sans âme; mais il semble que la rose et le lis en aient une.—The tulip is a flower without a soul; but it seems as though the rose and the lily had one.

Joubert.

La vaillance a ses limites, comme les autres vertus.—Valour has its limits, like the other virtues. **Montaigne. Book 1, ch. 14.**

La vertu fut toujours en minorité sur la terre.—Virtue was always in a minority on the earth. **Robespierre.**

La vertu ne veut estre suivie que pour elle mesme.—Virtue will not be followed except for her own sake.

Montaigne. Essais, Book 2, ch. 1.

La vertu n'irait pas si loin, si la vanité ne lui tenait compagnie.—Virtue would not go so far if vanity did not keep her company.

La Rochefoucauld. Maxim 200.

La vertu s'avilit à se justifier.—Virtue debases itself in justifying itself.

Voltaire. Œdipe, i. 4.

La vieillesse nous attache plus des rides en l'esprit qu'en visage.—Old age plants more wrinkles in the mind than in the face.

Montaigne.

La violence est juste où la douceur est vaine.—Violence is just where mildness is in vain.

Cornéille. Héraclius, i. 2.

Laissez dire les sots, le savoir a son prix.—Let the fools talk, knowledge has its value.

La Fontaine. Fables, 8, 19.

Laissez faire, laissez passer!—Let it alone, let it pass! **Quessnay.**

Le bonheur des méchants comme un torrent s'écoule.—The happiness of the wicked disperses like a stream.

Racine. Athalie, 2, 7.

Le bonheur ou le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre.—Happiness or misery generally go to those who have most of either the one or the other.

La Rochefoucauld. Maxims, Suppl., 3, 18.

Le bonheur semble fait pour être partagé.—Happiness seems made to be shared.

Racine.

* From Seneca; see "Turpe senex," p. 673b.

Le bon sens vulgaire est un mauvais juge quand il s'agit des grandes choses.—Common sense is a bad judge when it deals with great matters. **Renan.**

Le bruit est pour le fat, la plainte est pour le sot, L'honnête homme trompé s'éloigne et ne dit mot.

—The coxcomb makes a disturbance; the fool makes lamentation; the honest man, when deceived, retires and says not a word.

La Noue. *Coquette corrigée, t. 3.*

Le chemin est long du projet à la close.—It is a long road from the initiation of a thing to its finish.

Molière. *Le Tartuffe, iii. 1.*

Le ciel me prive d'une épouse qui ne m'a jamais donné d'autre chagrin que celui de sa mort.—Heaven bereaves me of a wife who has never caused me any unhappiness save that of her death. **Louis XIV.** (*of his wife*).*

Le citoyen peut périr et l'homme rester.—The citizen may perish and the man remain. **Montesquieu.**

Le cléricalisme, voilà l'ennemi!—Clericalism, that is the enemy!

Alphonse Peyrat (*d. 1871*). *Speech, 1859.*

Le cœur a ses raisons que la raison ne connoit pas.—The heart has reasons of which reason has no knowledge.

Pascal. *Pensées, 2, 17, 5.*

Le cœur d'une femme est un vrai miroir, qui reçoit toutes sortes d'objets sans s'attacher à aucun.—A woman's heart is a true mirror, which receives the impression of all sorts of objects without attaching itself to any.† **Pr.**

Le corps politique, aussi bien que le corps de l'homme, commence à mourir dès sa naissance, et porte en lui-même les causes de sa destruction.—The body politic, like the human body, begins to die from its birth, and bears in itself the causes of its destruction.

Rousseau. *Contrat Social, Book 3, ch. 11.*

Le crime a ses héros; l'erreur a ses martyrs; Du vrai zèle et du faux vains juges que nous sommes!

—Crime has its heroes, error has its martyrs; of the true zeal and the false what vain judges we are! **Voltaire.** *Henriade, 5.*

Le déjeuner fait bonne mémoire.—Breakfast makes good memory.

Rabelais. *Gargantua, Book 1, ch. 21.*

Le dépit amoureux.—Loving spite.

Molière. *Title of Comedy, 1654.*

Le désespoir comble non seulement notre misère, mais notre faiblesse.—Despair not only aggravates our misery, but our weakness.

Vauvenargues.

Le despotisme tempéré par l'assassinat, c'est notre magna charta.—Despotism tem-

pered by assassination, that is our Magna Charta.*

Words of a Russian noble to Count Münster on the assassination of Paul I., Emperor of Russia, 1800.

Le divorce est le sacrement de l'adultère.—Divorce is the sacrament of adultery. **Pr.**

Le droit est au plus fort en amour comme en guerre, Et la femme qu'on aime aura toujours raison. —Right is with the strongest in love as well as in war, and the woman we love will always be in the right. **A. de Musset.** *Idylle.*

Le feu qui semble éteint souvent dort sous la cendre.—The fire which seems extinguished often slumbers beneath the ashes.

Cornille. *Rodogune, iii. 4.*

Le génie n'est autre chose qu'une grande aptitude à la patience.—Genius is nothing else but a great aptitude for patience.† **Buffon.**

Le grand monarque.—The great monarch. (**Louis XIV.**)

Le hasard est un sobriquet de la Providence.—Chance is a nickname for Providence.

Chamfort.

Le lit est une bonne chose;

Si l'on n'y dort, on y repose.

—Bed is a good thing; if one does not sleep, one rests on it. **Anon.**

Le malade n'est pas à plaindre, qui a la guairon en sa manche.—The sick man is not to be pitied who has a remedy in his sleeve (*i.e.* his arm, capable of work).

Montaigne. *Essays, Book 3, ch. 3.*

Le masque tombe, l'homme reste, et le héros s'évanouit.—The mask falls, the man remains, and the hero disappears.

J. B. Rousseau (1671–1741).

Le mauvais métier que celui de censeur.—A bad calling, that of censor. **Guy Patin.**

Le méchant n'est jamais comique.—The wicked person is never amusing. **De Maistre.**

Le médecin Tant-pis et le médecin Tant-mieux.—Doctor So-much-the-Worse and Doctor All-the-Better.

La Fontaine. *Fables, Book 5, 12.*

Le meilleur moyen de conserver vos amis est de rien leur devoir et de ne jamais leur prêter.—The best way to keep your friends is to never owe them anything and never lend them anything.

Paul de Kock. *Homme aux trois culottes, ch. 3.*

Le moindre grain de mil

Seroit bien mieux mon affaire.

—The smallest grain of meal would suit my necessity better (than this pearl).

La Fontaine. *Fables, Book 1, 20.*

* France was long a despotism tempered by Epigrams.—*Carlyle: French Rev., Pt. 1, Bk. 2, 4.*

† See Proverb, "Genius is patience"; *also Carlyle: "Genius, which means transcendent capacity for taking trouble."*

* See "Nihil unquam peccavit," etc., p. 593a.

† See Proverb, "The heart of the wise," p. 846a.

700a

Le monde n'est qu'une bransloire perenne.
—The world is but a perpetual see-saw.

Montaigne. *Essais*, Book 3, ch. 2.

Le monde où l'on s'ennuie.—The world where one bores oneself.

Edouard Pailleron (1834-1899). *Titte of Play*, 1881.

Le nom mesme de la Liberalité sonne Liberté.—The very name of Liberality sounds Liberty.

Montaigne. *Essais*, Book 3, ch. 6.

Le nombre des élus au Parnasse est complet.
—The number of the elect of Parnassus has been made up.

Anon.

Le parjure est une vertu,
Lorsque le serment fut un crime.

—Perjury is a virtue when the oath was a crime.

Voltaire.

Le pauvre n'est point libre ; il sert en tout pays.—The poor man is never free ; he serves in every country.

Voltaire. *Les Guèbres*, iii. 1.

Le pauvre homme !—Poor man !

Molière. (*Catchword in*) *Le Bourgeois Gentilhomme*.

Le peuple anglais pense être libre, il se trompe fort ; il ne l'est que durant l'élection des membres du parlement. Sitôt qu'ils sont élus, il est esclave, il n'est rien. Dans les courts moments de sa liberté, l'usage qu'il en fait mérite bien qu'il en perde.—The English people fancy they are free ; it is only during the election of Members of Parliament that they are so. As soon as these are elected the people are slaves, they are nothing. In the brief moments of their liberty the use made of it fully deserves that it should be lost.

Rousseau. *Contrat Social*, Book 3, ch. 15.

Le plaisir le plus délicat est de faire celui d'autrui.—The most delicious pleasure is to cause that of other people.

La Bruyère.

Le plus lent à promettre est toujours le plus fidèle à tenir.—The slowest in promising is always the most faithful in fulfilling.

Rousseau.

Le plus sage est celui qui ne pense point l'être.—The wisest man is he who does not fancy that he is so at all.

Boileau. *Sat.* 4, 46.

Le plus semblable aux morts meurt le plus à regret.—He who is most like the dead dies with most regret.

Boileau.

Le plus véritable marque d'être né avec de grandes qualités, c'est d'être né sans envie.—The truest sign of being born with great qualities is to be born without envy.

La Rochefoucauld. 433.

Le premier et le plus respectable de tous les arts est l'agriculture.—The first and most respectable of all the arts is agriculture.

Rousseau. *Emile*, Book 3.

Le premier soupir de l'amour
Est le dernier de la sagesse.

700b

—The first sigh of love is the last of wisdom.

Antoine Bret. *Ecole amoureuse*, sc. 7.

Le présent est aride et trouble, l'avenir est caché. Toute la richesse, toute la splendeur, toute la grâce du monde est dans le passé.—The present is dry and dreary ; the future is hidden. All the richness, all the splendour, all the grace of the world is in the past.

Anatole France. *La Vie en Fleur*, ch. 3.

Le présent est gros de l'avenir.—The present is big with the future.

Leibnitz.

Le public ! Combien faut-il de sots pour faire un public ?—The public ! How many fools does it take to make a public.

Chamfort. *Maxims*.

Le réel est étroit, le possible est immense.—The actual is limited, the possible is immense.

Lamartine.

Le refus des louanges est un désir d'être loué deux fois.—The refusal of praise is a wish to be praised twice.

La Rochefoucauld. *Maxim* 149.

Le repos est une bonne chose, mais l'ennui est son frère.—Repose is a good thing, but boredom is its brother.

Voltaire.

Le roi est mort ; vive le roi !—The king is dead. Long live the king.

Pr.

Le roi le veut.—The king wills it.*

Formula of royal assent as signified by the King to Parliament.

Le roi règne et ne gouverne pas.—The king reigns and does not govern.

Thiers (*on the accession of Louis Philippe*).

Le roi s'avisera.—The king will consider of it.

Old Formula of Veto.

Le sens commun n'est pas si commun.—Common sense is not so common.

Voltaire.

Le silence est l'esprit des sots,

Et une des vertus du sage.

—Silence is the wit of fools and one of the virtues of the wise.

Bonnard.

Le silence et la modestie sont qualitez tres commodes à la conversation.—Silence and modesty are very valuable qualities in the art of conversation.

Montaigne. *Essais*, Book 1, ch. 25.

Le soleil ni la mort ne se peuvent regarder fixement.—Neither the sun nor death can be looked on without flinching.

La Rochefoucauld. *Maxim* 26.

Le sombre Anglais, même dans ses amours, Veut raisonner toujours.

On est plus raisonnable en France.

—The gloomy Englishman, even in his loves, always wants to reason. We are more reasonable in France.

Voltaire. *Les Originaux* (1732), *Entrée des Diverses Nations* (*ad fin.*).

* See "What the King Wishes," p. 868b.

Le sort fait les parents ; le choix fait les amis.—Chance makes relations ; choice makes friends.
Deffle.

Le style est l'homme même.—The style is the man himself.
Buffon. Academy Discourse, 1753.*

Le temps n'épargne pas ce qu'on fait sans lui.—Time spares nothing that has been done without him (*i.e.* that has been done without taking time).
Favolle.

Le travail est souvent le père du plaisir.—Labour is often the father of pleasure.
Voltaire. Discours, No. 4.

Le trident de Neptune est le sceptre du monde.—The trident of Neptune is the sceptre of the world.
Lemierre. Commerce.

Le vivre et le couvert, que faut-il davantage ?—Life and good living—what do we want besides ?
La Fontaine.

Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.—The surest way to be cheated is to think oneself cleverer than other people.
La Rochefoucauld. Maxim 127.

Le vrai peut quelquefois n'être pas vraisemblable.—The true may be sometimes not quite like the truth.
Boileau.

Les abeilles pillotent deçà delà les fleurs ; mais elles en font aprez le miel, qui est tout leur ; ce n'est plus thym, ny marjolaine : ainsi les pieces empruntées d'aultruy, il les transformera et confondra pour en faire un ouvrage tout sien.—The bees pillage the flowers here and there, but they make honey of them which is all their own ; it is no longer thyme or marjolaine : so the pieces borrowed from others he will transform and mix up into a work all his own.
Montaigne. Essais, Book 1, ch. 25.

Les affaires ? C'est bien simple : c'est l'argent des autres.—Business ? it is a simple matter ; it is other people's money.
Dumas the Younger.

Les amis de mes amis sont mes amis.—The friends of my friends are my friends.
Pr.

Les Anglais, nation trop fière,
S'arrogent l'empire des mers ;
Les Français, nation légère,
S'emparent de celui des airs.
—The English, a nation too proud, arrogate to themselves the empire of the sea ; the French, a flighty nation, assume that of the air.
Epigram attrib. to Louis XVIII. (when Comte de Provence) ; said to have been written in 1783 (apropos of ballooning.)

Les belles morts fournissent de beaux discours aux vivants, et peu de consolations à ceux qui meurent.—Fine deaths furnish fine discourses to the living, and little consolation to those who die.
Saint-Evremond.

Les choses ne valent que ce qu'on les fait valoir.—Things are only worth what one makes them worth.
Molière. Les Précieuses ridicules, sc. 10.

Les choses nous sont plus chères, qui nous ont plus coûté.—The things are most dear to us which have cost us most.
Montaigne. Essais, 2, 8.

Les choses valent toujours mieux dans leur source.—Things are always at their best in their beginning.
Pascal. Lettres provinciales, 2.

Les délicats sont malheureux : Rien ne sauroit les satisfaire.
—The dainty are unfortunate ; nothing is able to satisfy them.
La Fontaine. Fables, 2, 1.

Les enfants deviennent ceux qui les aiment ; c'est un don de la nature que l'on perd en grandissant.—Children divine those who love them ; it is a gift of nature which we lose as we grow up.
Paul de Kock. Homme aux trois Culottes, ch. 12.

Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.—Mediocrities generally condemn everything which passes their understanding.
La Rochefoucauld. 375.

Les femmes ne sont gueres propres à traicter les matieres de la theologie.—Women are hardly fit to treat on matters of theology.
Montaigne. Book 1, ch. 56.

Les femmes n'ont pas de rang.—Women have no rank.
Saying of Napoleon I.

Les femmes ont toujours quelque arrièrepensée.—Women always have some idea kept in the background.
Destouches. Dissipateur, v. 9.

Les femmes ont un instinct céleste pour le malheur.—Women have a heavenly instinct for (sympathising with) misfortune.
Pr.

Les gens Anglais sont gens qui se défendent.—The English people are people who defend themselves.
Voltaire. La Pucelle, 10.

Les gens qui ne veulent rien faire de rien n'avancent rien, et ne sont bons à rien.—People who wish to make nothing of anything advance nothing and are good for nothing.
Beaumarchais. Barbier de Séville.

Les gens qui ont peu d'affaires sont de très grands parleurs.—Folks who have little business are very great talkers.
Pr.

Les grands mangeurs de viande sont en général cruels et féroces plus que les autres hommes. . . La barbarie anglaise est connue.—Great eaters of meat are in general more cruel and ferocious than other men. The cruelty of the English is known.
Rousseau. Emile, Book 2.

Les grands ne sont grands que parceque nous sommes à genoux. Relevons-nous !—Great people are only great because we are on our knees. Let us rise !
Quoted by Prudhomme.

Les grands seigneurs ont des plaisirs, le peuple a de la joie.—Great lords have pleasures, the people have joy. **Montesquieu.**

Les gueux, les gueux,
Sont les gens heureux ;
Ils s'aiment entre eux.
Vivent les gueux !

—The beggars, the beggars, are the happy folk ; they love one another. Long live the beggars ! **Béranger. Les Gueux (1812).**

Les heures sont faites pour l'homme, et non l'homme pour les heures.—The hours are made for man, and not man for the hours. (An argument used by the monk against method and punctuality.)

Rabelais. Gargantua, 1, 42.

Les hommes font les lois, les femmes font les mœurs.—Men make laws, women make manners. **Gulbert.**

Les hommes fripons en détail, sont en gros de très honnêtes gens.—Men who are rascals severally, are highly worthy people in the mass. **Montesquieu.**

Les hommes sont la cause que les femmes ne s'aiment point.—Men are the cause of women not loving each other

La Bruyère. Caractères, 55.

Les idées générales et abstraites sont la source des plus grandes erreurs des hommes.—General and abstract ideas are the source of the greatest errors of mankind.

Rousseau. Emile, Book 4.

Les lois sont toujours utiles à ceux qui possèdent, et nuisibles à ceux qui n'ont rien.—Laws are always useful to those who possess and vexatious to those who have nothing.

Rousseau. Contrat Social, Book 1, ch. 9. (footnote).

Les lois de la conscience, que nous disons naître de nature, naissent de la coutume.—The laws of conscience, which we say are born of nature, are born of custom.

Montaigne. Essais, Book 1, ch. 22.

Les maîtres, sans mentir, sont étrangement faits !

Ils sont pleins de défauts, et nous veulent parfaits.

—Masters, to tell the truth, are queerly fashioned. They are full of faults and they wish us to be perfect.

Collin d'Harleville. L'Inconstant, ii. 2.

Les maximes des hommes décèlent leur cœur.—Men's maxims reveal their hearts.

Vauvenargues.

Les mots s'illuminent quand le doigt du poète y fait passer son phosphore.—Words become luminous when the poet's finger has passed over them its phosphorescence.

J. Joubert.

Les passions sont les seuls orateurs qui persuadent toujours.—The passions are the only orators which always persuade.

La Rochefoucauld. Maxim 8.

Les petits chagrins rendent tendre ; les grands dur et farouche.—Little griefs make us tender ; great ones make us hard and unfeeling. **André Chénier.**

Les plus courtes erreurs sont toujours les meilleures.—The shortest mistakes are always the best. **Molière. Etourdi, iv. 4.**

Les querelles ne durerait pas longtemps si le tort n'était que d'un côté.—Quarrels would not last long if the wrong were only on one side. **La Rochefoucauld. Maxim 496.**

Les républiques finissent par le luxe ; les monarchies par la pauvreté.—Republics come to an end through luxury ; monarchies through poverty. **Montesquieu.**

Les rivières sont des chemins qui marchent.—Rivers are roads which move. **Pascal.**

Les talents sont distribués par la nature, sans égard aux généalogies.—Talents are distributed by nature without regard to pedigrees. **Frederick the Great.**

Les traductions augmentent les fautes d'un ouvrage et en gâtent les beautés.—Translations increase the faults of a work and spoil its beauties.

Voltaire. Essai sur la Poésie épique, ch. 2.

Les utopies ne sont souvent que des vérités prématurées.—Utopias are often only premature truths. **Lamartine.**

Les vérités sont des fruits qui ne doivent être cueillis que bien mûrs.—Truths are fruits which ought not to be plucked except when quite ripe. **Pr.**

Les vers sont enfants de la lyre ; Il faut les chanter, non les lire.—Verses are children of the lyre ; they should be sung and not read. **Anon.**

Les vertus se perdent dans l'intérêt, comme les fleuves se perdent dans la mer.—Virtues lose themselves in self-interest, as streams lose themselves in the sea.

La Rochefoucauld. 171.

Les villes sont le gouffre de l'espèce humaine.—Towns are the sink of the human race. **Rousseau. Emile, Book 1.**

Lever à cinq, diner à neuf ; Souper à cinq, coucher à neuf.—Rise at five, dine at nine ; sup at five, to bed at nine. (Rabelais, himself a doctor, says that these are the canonical hours, "according to the doctors.")

Rabelais. Pantagruel, Book 4, ch. 64.

Liberté, égalité, fraternité.—Liberty, equality, fraternity.

Watchword of French Revolution.

Ma vie est un combat.—My life is a strife.

Voltaire. Le Fanatisme, ii, 3.†

* "Les plus courtes folies sont les meilleures."—Charron (1541-1603) : *La Sagesse*, Book 1, 38.

† See "Vivere, mi Lucili," p. 686a.

Mais à ses ennemis pardonner les vertus,
C'est un plus grand miracle, et qui ne se fait plus.

—But to forgive our enemies their virtues—that is a greater miracle, and one which no longer happens.

Voltaire. *Discours sur la vraie Vertu.*

Mais malheur à l'auteur qui veut toujours instruire!

Le secret d'ennuyer est celui de tout dire.
—But woe to the author who is always wanting to instruct; the secret of boring is that of saying everything.

Voltaire. *Discours. No. 6.*

Mais on revient toujours

A ses premiers amours.

—But one always returns to one's first love.

*Introduced in this form in Etienne's comic opera "Joconde," iii. 1 (1814).**

Mari qui veut surprendre est souvent fort surpris.—The husband who desires to surprise is often very much surprised himself.

Voltaire. *La Femme qui a Raison, ii. 2.*

Mariage de convenance.—A marriage of convenience—a marriage for monetary considerations.

Matière de breviaire.—Matter of the breviary (*i.e.* elementary theology).

Rabelais. *Pantagruel.*

Me demandez vous d'où vient cette coutume de benir ceux qui esternuent?—Do you ask me whence comes that custom of blessing those who sneeze?†

Montaigne. *Essais, Book 5, ch. 6.*

Médiocre et rampant, et l'on arrive à tout.
—Mediocre and cringing, and one gets everything.

Beaumarchais.

Barbier de Séville, iii. 7.

Médiocrité est en tous cas louée.—Mediocrity is praised in all cases.

Rabelais. *Pantagruel, Book 3, ch. 13.*

Même le grand Napoléon ne pouvait pas dîner deux fois.—Even the great Napoleon could not dine twice.‡

Alphonse Karr. *Le Chemin le Plus Court.*

Mieux est de ris que de larmes écrire,
Pour ce que rire est le propre de l'homme.
—Better is it to write of laughter than of tears,
since laughter is the natural function of man.

Rabelais. *Gargantua, Prologue.*

* The original version seems to have been:

On pense, on pense encore
À celle qu'on adore,
Et l'on revient toujours
À ses premiers amours.

The strictly grammatical form is "premières amours," *amour* being held to be feminine in the plural.

† Montaigne explains that the reason is that the breath thus discharged from the head is blameless, and so meets with this favourable reception. "Do not scoff at this subtlety," he adds; "it comes, so they say, from Aristotle." In Dr. Fuller's *Gnomologia* (1733) is the proverb: "He's a friend at a sneeze; the most you can get of him is a 'God bless you!'"

‡ There is a Spanish proverb which occurs in *Don Quixote*, "No stomach is bigger than another by a span."

Moi, moi dis-je, et c'est assez.—I, I say it, and that is enough.

Corneille.

Mon mestier et mon art, c'est vivre.—To live is my business and my art.

Montaigne. *Essais, Book 2, ch. 6.*

Ne sont que trois matières à nul homme entendant,

De France, de Bretagne, et de Rome la grand.
—There are only three matters of concern to any man: Of France, of Britain, and of Rome the great.

13th Century lines. (M. de la Villemarque, in his remarks on the *Romances of the Round Table*, says that these lines exhibit the triple motive from which the poets of the Middle Age delighted to draw their infinite varieties.)

N'est on jamais tyran qu'avec un diadème?
—Is a man never a tyrant except with a crown?

Chénier.

Nature n'a créé l'homme que pour prêter et emprunter.—Nature has only created man to lend and to borrow.

Rabelais. *Pantagruel, Bk. 3, ch. 4.*

Non comme de la conscience d'un ange ou d'un cheval, mais comme de la conscience d'un homme.—Not as of the conscience of an angel or a horse, but as of the conscience of a man.

Montaigne. *Essais, Book 3, ch. 2.*

Notre meilleur ami, c'est encor le travail.—Our best friend is ever work.

Collin d'Harleville. *Mœurs du Jour, i. 4.*

Nous avons changé tout cela.—We have changed all that.

Molière. *Le Médecin malgré lui, ii. 6.**

Nous avons tous assez de force pour supporter les maux d'autrui.—We have all sufficient strength to bear other people's troubles.

La Rochefoucauld. *Maxim 19.*

Nous dansons sur un volcan.—We are dancing upon a volcano.

M. de Sulvandy.

(*Before the revolution of 1830.*)

Nous ne sommes pas si misérables, comme nous sommes vils.—We are not so miserable as we are vile.

Montaigne. *Essais, Book 1, ch. 50.*

Nous ne trouvons guère de gens de bons sens que ceux qui sont de notre avis.—We scarcely ever find any people of good sense, excepting those who are of our own opinion.

La Rochefoucauld, 347.

Nous ne vivons jamais, mais nous espérons de vivre.—We never live, but we hope to live.

Pascal.

O cuido! combien tu nous empêches.—O belief! how much you block our way!

Montaigne. *Essais, Book 2, ch. 12.*

O l'amour d'une mère! amour que nul n'oublie!—Oh, the love of a mother, love which none can forget!

Victor Hugo.

* Said by the sham physician to justify his mistake as to the relative positions of the heart and liver.

704a

O liberté ! que de crimes on commet dans ton nom !—O Liberty ! how many crimes are committed in thy name ! *

Ascribed to Madame Roland on the scaffold.

On a souvent besoin d'un plus petit que soi.—One often has need of someone less than oneself. **La Fontaine. Fables, 2, 11.**

On affaiblit tout ce qu'on exagère.—One weakens everything which one exaggerates.

La Harpe.

On aime bien à deviner les autres, mais l'on aime pas à être deviné.—We are very fond of estimating others, but we do not like to be estimated ourselves.

La Rochefoucauld, 574.

On aime mieux dire du mal de soi-même que de n'en point parler.—We would rather speak ill of ourselves than not speak of ourselves at all.

La Rochefoucauld, 138.

On aime sans raison, et sans raison l'on hait.—People love without reason, and without reason they hate.

Regnard. Les Folies amoureuses.

On commence par être dupe,
On finit par être fripon.

—One begins by being a dupe, one ends by being a rascal.

Madame Deshoulières (on gambling).

On croit quelquefois haïr la flatterie, mais on ne hait que la manière de flatter.—We believe sometimes that we hate flattery, but we really hate only the manner of flattering.

La Rochefoucauld, 329.

On doit des égards aux vivants ; on ne doit aux morts que la vérité.—One owes regard to the living ; one only owes truth to the dead.

Mothe (adapted).†

On entre, on crie,

Et c'est la vie !

On bâille, on sort,

Et c'est la mort !

—We come and we cry, and that is life ; we yawn and we depart, and that is death !

Ausons de Chancel. Lines in an Album, 136.

On est aisément dupé par ce qu'on aime.—We are easily duped by what we love.

Molière. Le Tartuffe, iv. 3.

On est d'ordinaire plus médisant par vanité que par malice.—We are usually more inclined to evil-speaking through vanity, than through malice.

La Rochefoucauld, 483.

On n'est jamais si heureux ni si malheureux qu'on s'imagine.—People are never so happy or so unhappy as they fancy themselves.

La Rochefoucauld. Maxim 49.

On ne donne rien si libéralement que ses conseils.—One gives nothing so liberally as advice.

La Rochefoucauld.

On ne gouverne les hommes qu'en les ser-

* The actual expression used is said to have been "O liberté, comme on t'a jouée !"—"O Liberty, how thou hast been played with !"

† Motto of the *Biographie universelle*.

704b

vant. Le règle est sans exception.—You can only govern men by serving them. The rule is without exception. **V. Cousin (1792-1867).**

On ne loue d'ordinaire que pour être loué.—We usually praise only that we may be praised.

La Rochefoucauld, 146.

On ne peut contenter tout le monde et son père.—A person cannot satisfy all the world and his father.

La Fontaine. (Adapted.) Fables, 3, 1.

On pardonne aisément un tort que l'on partage.—We pardon easily a wrong in which we participate.

Jouy.

On peult couvrir les actions secrettes ; mais de taire ce que tout le monde sçait, et les choses qui ont tiré des effects publics et de telle consequence, c'est un default inexcusable.—One may cover over secret actions, but to be silent on what all the world knows, and things which have had effects which are public and of so much consequence, is an inexcusable defect.

Montaigne. Essais, Book 2, ch. 10. (Of the duty of historians.)

On peut dire que son esprit brille aux dépens de sa mémoire.—One may say that his wit sparkles at the expense of his memory.

Le Sage. Gil Blas, ch. 11.

On peut être plus fin qu'un autre, mais non pas plus fin que tous les autres.—A man may outwit another, but not all the others.

La Rochefoucauld. Maxim 394.

On sait assez qu'il ne faut guère parler de sa femme, mais on ne sait pas assez qu'on devoit encore moins parler de soi.—We know well enough that we should scarcely ever speak of our wives, but we do not well enough know that we should speak still less of ourselves.

La Rochefoucauld, 364.

On spéculé sur tout, même sur la famine.—People speculate over everything, even over famine.

Armand Charlemagne.

Ôtez à nos savants le plaisir de se faire écouter, le savoir ne sera rien pour eux.—Take away from our learned men the pleasure of making themselves heard, learning would then be nothing to them.

Rousseau. Julie, Pt. 1. Letter 12.

Ôtez de nos cœurs cet amour du beau, vous ôtez tout le charme de la vie.—Take away from our hearts that love of the beautiful, and you take away all the charm of life.

Rousseau. Emile, Book 4.

Ôtez l'amour de la vie vous en ôtez les plaisirs.—Take love away from life and you take away its pleasures.

Molière. Le Bourgeois Gentilhomme.

Dialogue between Acts i. and ii.

Où sont les neiges d'antan ?—Where are last year's snows ?

F. Villon.

Paige . . . tiens ici mon bonnet . . . et va en la basse court jurer une petite demie heure pour moy. Je jureray pour toy quand tu voudras.—Page, . . . take my hat . . . and go down into the courtyard and swear for me for just a short half-hour. I will swear for you when you wish it.

Rabelais. *Pantagruel*, Book 3, ch. 36.

Par don on a pardon.—By gift one gets pardon.

Old Proverb.

Parfait Anglais, voyageant sans dessin, Achetant cher de modernes antiques, Regardant tout avec un air hautain, Et méprisant les saints et leurs reliques. —A perfect Englishman, travelling without motive, buying modern antiques at great cost, looking at everything in a superior manner, and despising the saints and their relics.

Voltaire. *La Pucelle* (1755), *Chant 8*.

Paris est bon pour voir ;

Lyon pour avoir ;

Toulouse pour apprendre ;

Et Bordeaux pour dispendre.

—Paris is good for seeing ; Lyons for having ; Toulouse for learning ; and Bordeaux for spending.

Old Rhyme.

Passez moi la rhubarbe, et je vous passerai le séné.—Pass me the rhubarb, and I will pass you the senna. (Say nothing of my faults and I will say nothing of yours.)

Molière.

Patenostre du singe.—The monkey's paternoster.

Rabelais. *Gargantua*, Book 1, ch. 11. (Proverbial expression for muttering between the teeth.)

Patience passe science.—Patience passes science.

Motto of Boscauen family.

Peche qui de luy mal pense.—He sins who thinks evil of him.

Rabelais. *Pantagruel*, Book 3, ch. 46.

Pendant que combaterez, je prieray Dieu pour vostre victoire, à l'exemple du chevalereux capitaine Moses, conducteur du peuple israelique.—Whilst you are fighting (said Panurge) I will pray God for your victory, after the example of the chivalrous Captain Moses, leader of the people of Israel.

Rabelais. *Pantagruel*, Book 4, ch. 37.

Pense ce que tu veux, dis ce que tu dois.—Think what you like, say what you ought.

Pr.

Personne n'est exempt de dire des fadaïses ; le malheur est de les dire curieusement.—No one is exempt from talking nonsense ; the misfortune is to do it solemnly (i.e. carefully ; with premeditation).

Montaigne. *Essais*, Book 3, ch. 1.

Petite ville, grand renom.—Small town, great renown.

Rabelais. *Pantagruel*, Book 5, ch. 35. (Of Chinon, Rabelais's native town.)

Peu d'hommes ont esté admirez par leurs domestiques.—Few men have been admired by their servants.

Montaigne. *Essais*, Book 3, 2.

B.Q.

Peu de gens savent être vieux.—Few people know how to be old.

La Rochefoucauld, 423.

Philosopher c'est douter.—Philosophy is doubt.

Quoted as a saying by Montaigne.

Essais, Book 2, ch. 3.

Plus je vis l'étranger, plus j'aimai ma patrie.—The more I saw of foreign countries, the more I loved my country.

Dormont de Belloy. *Siège de Calais* (1765).

Plus je vois les hommes, plus j'admire les chiens.—The more I see of men, the more I admire dogs.

Anon. *Attrib. to Madame Roland.**

Plus on approche les grands hommes, plus on trouve qu'ils sont hommes.—The more one approaches great men the more one finds that they are men.

La Bruyère.

Pour avoir du goût il faut avoir de l'âme.—To have taste one must have soul.

Vauvenargues.

Pour encourager les autres.—To encourage the others.

Pr. *See ante*, "Dans ce pays."

Pour faire plutôt mal que bien,

Frère Lubin le fera bien.

Mais si c'est quelque bonne affaire,

Frère Lubin ne le peut faire.

—In rather doing ill than well,

Brother Lubin did excel.

But as for doing something good,

Brother Lubin never could.

Marot.

Pour paraître honnête homme, en un mot il faut être.—To appear an honest man, in one word you must be one.

Boileau.

Puisque nous ne la pouvons aveindre, ven-geons nous à en mesdire.—Since we cannot attain to it, let us avenge ourselves by abusing it.

Montaigne. *Essais*, Book 3, ch. 7 ("On the Inconvenience of Greatness.")

Qu'est-ce qu'un noble ? Un homme qui s'est donné la peine de naître.—What is a noble ? A man who has given himself the trouble of being born.

Beaumarchais.

Qu'il faut à chaque mois,

Du moins s'enivrer une fois.—Every month one should get drunk at least once.†

Pr.

Qu'on me donne six lignes écrites de la main de plus honnête homme, j'y trouverai de quoi le faire pendre.—Give me six lines written by the hand of a most honourable man, and I will find in them something to cause him to be hanged.

Richelieu.

* In a letter to John Forster (1780) Count Alfred d'Orsay wrote : "Lamartine me disait hier, 'Plus je vois des représentants du peuple, plus j'admire mes chiens.'" (Lamartine said to me yesterday, The more I see of the representatives of the people, the more I admire my dogs.)

† In *The Times Whistle* (c. 1614) reference is made (l. 2113, et. seq.) to "a great phisitian" who had prescribed some days when it was necessary for the body's better health "to drink drunk." He may be a "good phisitian," says the writer, but he is certainly "a bad Christian."

A A

Quand celui à qui l'on parle ne comprend pas, et celui qui parle ne se comprend pas, c'est de la métaphysique.—When he to whom one speaks does not understand, and when he who speaks does not understand himself, that is metaphysics.* **Voltaire.**

Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons.—When our vices leave us, we flatter ourselves that it is we who leave them.

La Rochefoucauld. Maxim 192.

Quand on a bonne table on a toujours raison.—When one has a good table, one is always in the right.

Collin d'Harleville. M. de Crac, sc. 4.

Quand on connoît le défaut d'un homme à qui l'on veut plaire, il faut être bien maladroit pour n'y pas réussir.—When you know the failing of a man whom you want to please, you must be very clumsy if you do not succeed.

Le Sage. Gil Blas, Book 8, ch. 2.

Quand on est mort c'est pour longtemps.—When one is dead, it is for a long time. **Pr.**

Quand tout le monde a tort, tout le monde a raison.—When everyone is wrong, everyone is right.

La Chaussée. La Gouvernante, i. 3.

Quand une lecture vous élève l'esprit, et qu'elle vous inspire des sentiments nobles et courageux, il est bon, et fait de main d'ouvrier.—When a work raises your soul and inspires you with noble and brave sentiments, it is good, and done by the hand of a workman.

La Bruyère.

Que diable alloit-il faire dans cette galère ?—What the devil was he doing in this galley ? **Molière. Fourberies de Scapin, ii. 1. (Borrowed from Cyrano's "Pedant joué.")**

Que j'aime la hardiesse anglaise ! que j'aime les gens qui disent ce qu'ils pensent.—How I love English boldness ! how I love the people who say what they think ! **Voltaire.**

Que la Suisse soit libre, et que nos noms périssent !—Let Switzerland be free, and let our names perish ! **Lemierre.**

Que le feu soit le grand maître des ars, comme escrit Cicero.—That fire is the great master of arts, as Cicero writes.

Rabelais. Pantagruel, Book 4, ch. 57.

Que les gens de l'esprit sont bêtes !—What silly people wits are ! **Beaumarchais.**

Barbier de Séville, Act i. 1.

Que mon nom soit flétri ; que la France soit libre !—Let my name wither, so long as France be free !

Attrib. to Danton, March, 1793 (see Carlyle's "French Rev.," Part 3, Book 3, 4).

* In a letter to Frederick, King of Prussia, 1737, Voltaire says that metaphysics consist of two parts, the first "all that men of good sense know," the second "that which they can never know."

Quel est-il en effet ? C'est un verre qui luit, Qu'un souffle peut détruire, et qu'un souffle a produit.

—What is it (the world), in fact ? A glass which shines, which a breath can destroy, and which a breath has produced.*

De Caux. L'Horloge de Sable (1745).

Querelle d'Allemand.—A German quarrel.

Prov. expression, explained (1758) as meaning an unjust quarrel.

Qui a vu le cour a vu du monde.—Who has seen the court has seen something of the world. **La Bruyère.**

Qui bien aime à tard oublie.—Who loves well is slow to forget.

Old saying (probably title or refrain of a song). Quoted by Chaucer ("Parlement of Foules," l. 677), and of frequent occurrence.

Qui brille au second rang s'éclipse au premier.—Who shines in the second rank will be eclipsed in the first.

Pr. See Voltaire : Henriade (1728), 1, 31.

Qui ne sait se borner, ne sut jamais écrire.—Who does not know how to limit himself, can never have known how to write.

Boileau.

Qui que tu sois, voici ton maître,

Il est, le fut, ou le doit être.

Voltaire. Inscription for a Statue of Cupid. See translation by Lord Lansdowne, p. 153a.

Qui sert bien son pays n'a pas besoin d'aïeux.—Who serves his country well has no need of ancestors.

Voltaire.

Qui veid jamais vieillesse qui ne louast le temps passé, et ne blamast le present ?—Whoever saw old age which did not praise the past time, and blame the present ?

Montaigne. Essais, Book 2, ch. 13.

Qui veut voyager loin ménage sa monture.—Who wishes to travel far spares his steed.

Racine. Plaideurs, i. 1.

Quiconque rougit est déjà coupable ; la vraie innocence n'a honte de rien.—Whoso blushes is guilty already ; true innocence is ashamed of nothing.

Rousseau. Emile, Book 4.

Quoique leurs chapeaux soient bien laids, Goddam ! moi j'aime les Anglais.

—In spite of their hats being very ugly, Goddam ! I love the English.

Béranger. Les Boxeurs (1814).

Racine passera comme le café.—Racine will pass (out of fashion) like coffee.

Madame de Sevigné.

Raisonner sur l'amour c'est perdre la raison.—To reason about love is to lose one's reason.

Boufflers (1737-1815).

Reine d'un jour.—Queen for one day.

* See "A breath can make them as a breath has made" (Goldsmith, p. 148a).

Retournons à nos moutons.—Let us get back to our sheep (*i.e.* going back to our subject).

Rabelais. *Pantagruel* (1545), Book 3, 34.*

Revenons à nos moutons.—Let us get back to our sheep; let us return to our subject.

Later form of the foregoing.

Rien n'empêche tant d'être naturel que l'envie de la paroître.—Nothing so much hinders being natural as the longing to appear so.

La Rochefoucauld, 431.

Rien ne persuade tant les gens qui ont peu de sens que ce qu'ils n'entendent pas.—Nothing persuades people of small understanding so much as that which they cannot understand.

Cardinal Retz (1614-1679).

Rien n'est si dangereux qu'un ignorant ami; Mieux vaudrait un sage ennemi.—Nothing is so dangerous as an ignorant friend. Better is it to have a wise enemy.

La Fontaine. *Fables*, 8, 10.

Rien ne chatouille qui ne pince.—Nothing gives pleasure but that which gives pain.

Montaigne. *Essais*, Book 3, ch. 12.

Rien ne pèse tant qu'un secret.—Nothing weighs so heavily as a secret.

La Fontaine. *Fables*, 8, 6.

Rien ne sert de courir; il faut partir à point.—Running is of no use; the thing is to start in time.

La Fontaine. *Fables*, 6, 10.

Riez donc, beau rieur.—Laugh away, you fine laughers.

Molière. *L'école des Maris*, i. 3.

Sans aucune affaire est toujours affairé.—And without any sort of business is for ever busy.

Molière. *Le Misanthrope*, ii. 5.

Sans le goût, le génie n'est qu'une sublime folie.—Without taste genius is but sublime folly.

Chateaubriand.

Sans les femmes le commencement de notre vie seroit privé de secours, le milieu de plaisirs, et le fin de consolation.—Without women the beginning of our life would be deprived of assistance, the middle portion of pleasure, and the end of consolation.

Victor J. E. Jouy (1764-1846).

Sans peur et sans reproche.—Without fear and without reproach.

Description of the Chevalier Bayard (d. 1524).

Savoir dissimuler est le savoir des rois.—To know how to dissimulate is the knowledge of kings.

Richelieu. *Mirame*. (See "Qui nescit.")

Science sans expérience

N'apporte pas grande assurance.

—Science without experience does not bring much confidence.

Stated to be one of "Paré's canons."†

* Said to be derived from *La Farce de Maître Pierre Patelin* (15th Cent.), Scene 19, l. 1291.

† Ambroise Paré, French surgeon and author (1510-1590).

Se moquer de la philosophie, c'est vraiment philosopher.—To ridicule philosophy is truly to be a philosopher.

Pascal.

Sers, ton mary comme ton maistre,

Et t'en garde comme d'un traistre.

—Serve your husband as your master, and beware of him as of a traitor.

Rhyme quoted by Montaigne, Book 3, ch. 5.

Shakespeare est un sauvage avec des étincelles de génie qui brillent dans une nuit horrible.—Shakespeare is a savage with sparks of genius which shine in a dreadful darkness of night.

Voltaire. *Irène* (1778). *Preliminary Letter*.

S'il est vrai, il peut être.—It may be, if it is true.

Pr.

Si ce n'est toi, c'est donc ton frère.—If it is not you, it is your brother then.

La Fontaine. *Fables*, Book 1, 10.

Si Dieu n'est pas dans nous, il n'exista jamais.—If God is not in us, He never existed.

Voltaire. *La Loi Naturelle*. *Exordium*.

Si Dieu n'existait pas, il faudrait l'inventer.—If God did not exist, it would be necessary to invent Him.

Voltaire. (*Poem to the Author of "Les trois imposteurs," 1771.*)

Simple en était la noble architecture;

Chaque ornement, à sa place arrêté,

Y semblait mis par la nécessité.

—Simple was its noble architecture. Each ornament arrested, as it were, in its position, seemed to have been placed there of necessity.

Voltaire. *Le Temple du Goût*.

Si nous n'avions point de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres.—If we had no faults, we should not take so much pleasure in noticing them in others.

La Rochefoucauld. 31.

Sire, je n'avais besoin de cet hypothèse.—Sire, I had no need for that hypothesis.

Reply of La Place to Napoleon, who asked why he had not mentioned God in his "Mécanique céleste."

Sou comme un Anglois.—Drunk as an Englishman.

Rabelais. *Gargantua*, Book 1, ch. 15.

Soubdain qu'elles sont à nous, nous ne sommes plus à elles.—As soon as ever women belong to us, we no longer belong to them.

Montaigne. *Essais*, Book 3, ch. 5.

Souhaitez donc médiocrité.—Wish then for mediocrity.

Rabelais. *Pantagruel*, Book 4, Prologue.

Souvent femme varie;

Bien fol est qui s'y fie.

—Woman often changes; he is a big fool who trusts her.

Said to have been written by Francis I (1494-1547) on a window in the Château de Chambord.

Soyons frères—ou je t'assomme !—Let us be brothers—or I will cut your throat !

E. Lebrun (1729–1807). *Sur la Fraternité ou la Mort.*

Sur le tapis.—On the cloth (meaning on the baize cloth of a table, e.g. of a council chamber or committee room. Erroneously supposed to mean "on the carpet").

Tel est le triste sort de tout livre prêt, Souvent il est perdu, toujours il est gâté.

—Such is the sad fate of each lent book—often it is lost, always it is spoilt.

Nodier. *Lines written for Pixérécourt.*

Tel estoit son esprit entre les livres, comme est le feu parmi les brandes.—Such was his mind amongst the books, like the fire in the heather.

Rabelais. *Pantagruel, ch. 8.*

Tel vous semble applaudir, qui vous raille et vous joue ;

Aimez qu'on vous conseille, et non pas qu'on vous loue.

—He who seems to applaud is really mocking and making game of you ; love to be advised, and not to be praised.

Boileau.

Toujours en vedette.—Always on the watch.

Motto of Frederick the Great.

Toujours perdrix.—Always partridge (i.e. a satiating repetition).

Pr.*

Tous les genres sont bons hors le genre ennuyeux.—Every species of mankind is good except the bore species.

Voltaire. *L'Enfant prodigue. Preface.*

Tous les hommes aiment à s'approprier le bien d'autrui ; c'est un sentiment général ; la manière seule de le faire en est différente.—All men love to appropriate to themselves the belongings of others ; it is a universal desire ; only the manner of doing it differs with them.

Le Sage. *Gil Blas. Book 1, ch. 5.*

Tous les hommes sont fous, et malgré tous leurs soins,

Ne diffèrent entr'eux que du plus ou du moins.

—All men are fools, and spite of all their pother,

They scarcely differ, each from one another.

Boileau.

Tous les méchants sont buveurs d'eau ;

C'est bien prouvé par le déluge.

—All wicked persons are water-drinkers ; this is clearly proved by the deluge.

Anon.

Tout abrégé sur un bon livre est un sot abrégé.—Every abridgment of a good book is a stupid abridgment.

Montaigne. *Essais, Book 3, ch. 8.*

Tout éloge imposteur blesse une âme sincère.—All false praise wounds an honest mind.

Boileau.

Tout est pour le mieux dans le meilleur des

mondes possibles.—All is for the best in the best of all possible worlds.

Voltaire. *Candide, ch. 1.*

Tout finit par des chansons.—Everything ends in song.

Beaumarchais.

Tout flatteur vit au dépens de celui qui l'écoute.—Every flatterer lives at the expense of the person who listens to him.

La Fontaine. *Fables, Book 1, 2.*

Tout le monde me reconnoît en mon livre et mon livre en moy.—All the world recognises me in my book and my book in me.

Montaigne. *Essais, Book 3, ch. 5.*

Tout notre mal vient de ne pouvoir être seul.—All our misfortunes come from not being able to be alone.

La Bruyère.

Tout obéit au succès, même la grammaire.—Everything is subservient to success, even grammar.

Victor Hugo. *Les Misérables.*

Tout par raison.—Everything in accordance with reason.

Richelieu.

Tout Paris.—All Paris.

Molière.

L'In-promptu de Versailles, sc. 3.

Tout passe, tout casse, tout lasse.—All passes, all breaks, all wearies.

Pr.

Tout réussit aux gens qui sont doux et joyeux.—All succeeds with people who are of sweet and cheerful disposition.

Voltaire. *Le Dépositaire.*

Tout va bien ici ; le pain manque.—All goes well here ; bread is not to be had.

"*Stupid Pierre Baille's*" message during the French Revolution, 1793. (See Carlyle's "*Fr. Rev.*" Part 2, Book 5, 8.)

Toute fausse religion combat la nature.—All false religion is in conflict with nature.

Rousseau. *Julie, Part 4, Letter 10.*

Toute Française, à ce que j'imagine, Sait, bien ou mal, faire un peu de cuisine.

—Every Frenchwoman, as I suppose, knows, well or ill, how to do a little cookery.

Voltaire. *La Bégueule.*

Toute méchanceté vient de faiblesse.—All wickedness comes of weakness.

Rousseau. *Emile, Book 1.*

Toute nation a le gouvernement qu'elle mérite.—Every country has the government it deserves.

Joseph de Maistre. *Letter, Aug., 1811.*

Toutes grandes mutations esbranlent l'état.—All great changes make the State totter.

Montaigne. *Essais, Book 3, ch. 9.*

Toutes les fois que je donne une place vacante, je fais cent mécontents et un ingrat.

—Every time I bestow a vacant office I make a hundred discontented persons and one ungrateful.

Louis XIV.

* Said to originate in a story of Henri IV having ordered nothing but partridge to be served to his confessor, who had rebuked the king for his liaisons.

* Given in this order in Cahier's 6,000 Proverbs and Aphorisms, 1856.

Toutes les histoires anciennes, comme le disait un de nos beaux esprits, ne sont que des fables convenues.—All ancient histories, as one of our fine wits said, are but fables that have been accepted.

Voltaire. *Jeannot et Colin* (1764).*

Toutes les passions s'éteignent avec l'âge ;

L'amour propre ne meurt jamais.

—All the passions are extinguished with old age ; self-love dies never.

Voltaire. *Stances ou Quatrains.* In place of those of Pibrac.

Touts jugemens en gros sont lasches et imparfaits.—All wholesale judgments are loose and imperfect.

Montaigne. *Essais*, Book 3, ch. 8.

Tremblez, tyrans ! vous êtes immortels.—Tremble, tyrants ! you are immortal.

Delille.

Un bienfait reproché tint toujours lieu d'offense.—A benefit cited by way of reproach becomes always equivalent to an offence.

Racine. *Iphigénie*, iv. 6.

Un bon mariage se dressoit d'une femme aveugle, avecques un mary sourd.—A good marriage would be between a blind wife and a deaf husband. (Given as a saying.)

Montaigne. *Essais*, Book 3, ch. 5.

Un corps débile affaiblit l'âme.—A feeble body makes a mind weak.

Rousseau.

Un des plus grands malheurs des honnêtes gens c'est qu'ils sont de lâches.—One of the greatest misfortunes of honest folk is that they are cowards.

Voltaire.

Un dîner réchauffé ne valut jamais rien.—A dinner warmed up again was never worth anything.

Boileau. *Lutrin*, t. 104.

Un flatteur peut tout risquer avec les grands.—A flatterer can risk everything with great personages.

Le Sage. *Gil Blas*, Book 4, ch. 7.

Un gentilhomme qui vit mal est un monstre dans la nature.—A gentleman who lives ill is a monster in nature.

Molière. *Festin de Pierre*, iv. 6.

Un frère est un ami donné par la nature.—A brother is a friend given by nature.

Legouvé père.

Un homme d'esprit seroit souvent bien embarrassé sans la compagnie des sots.—A man of wit would often be very much at a loss without the company of fools.

La Rochefoucauld. 140.

Un livre est un ami qui ne trompe jamais.—A book is a friend that never deceives us.

Guilbert de Pixérécourt.

Un menteur est toujours prodigue de serments.—A liar is always prodigal of oaths.

Cornellie. *Le Menteur*, iii. 5.

* Il n'y a point d'autres histoires anciennes que les fables.—There are no other ancient histories, except fables.—**Voltaire** : *Letter*.

Un personnage sçavant n'est pas sçavant par tout.—A wise man is not wise in everything.

Montaigne. *Essais*, Book 3, ch. 2.

Un père est un banquier donné par la nature.—A father is a banker given by nature.

Pr.

Un peu de chaque chose, et rien du tout, à la françoise.—A little of everything, and nothing at all, after the manner of France.

Montaigne. *Essais*, Book 1, ch. 25.

("Of the Education of Children.")

Un peu d'encens brûlé rajuste-bien des choses.—A little incense burnt puts a lot of things right.

Pr.

Un sot trouve toujours un plus sot qui l'admire.—A fool always finds a greater fool to admire him.

Boileau. *L'art poétique*, 1, 232.

Une louange en grec est d'une merveilleuse efficace à la tête d'un livre.—A laudation in Greek is of marvellous efficacy on the title-page of a book.

Molière.

Preface to Les Précieuses ridicules (1659).

Une mouche t'a piqué.—A fly has stung you.

Pr.

Une nation boutiquière.—A shopkeeping nation (said of England).*

Pr. (Used by Barrère, June, 1794.)

Vive la bagatelle.—Long live trifling.

Pr.

Vivez joyeux.—Live merrily.

Rabelais. *Title-page of Gargantua* (1534).

Vivre n'est pas respirer ; c'est agir.—Life is not to breathe ; it is to act.

Rousseau.

Vivre sans aimer n'est pas proprement vivre.—To live without loving is not really living.†

Molière. *La Princesse d'Elide*, ii. 1.

Voilà le monde ! chacun s'imagine être au-dessus de son voisin.—This is the world ! Everyone imagines himself to be above his neighbour.

Le Sage. *Gil Blas*, Book 5, ch. 1.

Vogue la galère.‡—Come what may (lit., On with the galley).

* The expression is found in *Four Tracts on Political and Commercial Subjects* (1766), by Josiah Tucker, D.D., Dean of Gloucester (1711–1799) : "A shopkeeper will never get the more custom by beating his customers, and what is true of a shopkeeper is true of a shopkeeping nation." (The words are said to have been used by Dr. Tucker, in a sermon, some years before they appeared in print.) In Adam Smith's *Wealth of Nations*, Bk. 4, ch. 7, Pt. 3 (1776), the phrase appears thus : "To found a great empire for the sole purpose of raising up a nation of shopkeepers, may at first sight appear a project fit only for a nation of shopkeepers. It is, however, a project altogether unfit for a nation of shopkeepers, but extremely fit for a nation whose government is influenced by shopkeepers."

† Founded upon an older saying, thus alluded to by Gower : *Confessio Amantis*, Bk. 4 :

Among the holy bookes wise,

I finde write in suchie wise,

Who loveth nought is here as dede.

‡ "My fearful trust, 'En vogant la galère."—*Sir Thos. Wyatt : The Lover prayeth Venus* (c. 1525). "Vogue la galée !" —*Rabelais : Gargantua*, Book 1, 40.

GERMAN

710a

Vous êtes un sot, en trois lettres.—You are a fool, in three letters.*

Molière. *La Tartuffe*, i. 1.

Vous n'avez pas été sans doute la première. Et vous ne serez pas, que je crois, la dernière.
—Doubtless you have not been the first, and you will not be, I can well believe, the last.

Molière. *Le Dépit amoureux*, Act iii. 9.

Vous parlez tout comme un livre.—You speak just like a book.

Molière. *Le Festin de Pierre*, Act i. 2.

Vous l'avez voulu, vous l'avez voulu, George Dandin, vous l'avez voulu.—You have wished it so, you have wished it so, George Dandin, you have wished it so.

Molière. *George Dandin*, i. 9.†

Vous ne jouez donc pas le whist, monsieur ? Hélas ! quelle triste vieillesse vous vous pré-

* See Latin : "Homo trium litterarum," p. 546a.

† George Dandin in the older editions ; "Georges" Dandin in later versions.

710b

parez !—You do not play then at whist, sir. Alas, what a sad old age you are preparing for yourself !

Talleyrand.

Vous possédez aussi l'art de vous taire ! Ah ! vous avez tous les talents de plaire.

—You possess also the art of holding your tongue ! Ah, you have all the talents for pleasing !

Voltaire. *La Prude*, 3, 2.

Vous savez railler sans médire, Et vous possédez l'art charmant De ne jamais fâcher, de toujours contredire.
—You know how to rally without evil-speaking, and you possess the charming art of never annoying, and of always contradicting.

Voltaire. *Fête de Bellérat*.

Vous vous êtes donné la peine de naître.—You have given yourself the trouble to be born.

Pierre de Beaumarchais. *Mariage de Figaro* (1784).

GERMAN.

Ach ! es geschehen keine Wunder mehr.—Alas ! there are no longer any more miracles.*

Schiller. *Jungfrau von Orleans*.

Alle Schuld rächt sich auf Erden.—Every wrong is avenged on earth.

Goethe. *Wilhelm Meisters Lehrjahre*.

Aller Anfang ist heiter.—Every beginning is cheerful.

Goethe.

Alles Gescheide ist schon gedacht worden ; man muss nur versuchen, es noch einmal zu denken.—Everything that is wise has been thought already ; we can only try to think it once more.

Goethe.

Allmächtig ist doch das Gold.—Gold is almighty.

Schiller.

Am Golde hängt doch alles.—On gold after all hangs everything.

Goethe. *Faust* (Margaret).

Auf den Bergen ist Freiheit.—Freedom is on the mountains.

Schiller.

Betogene Betrüger.—The betrayer betrayed.

Lessing.

Betrügen und betrogen werden, Nichts ist gewöhnlicher auf Erden.—Nothing is commoner on earth than to deceive and to be deceived.

Seume.

Bezwingt des Herzens Bitterkeit. Es bringt Nicht gute Frucht, wenn Hass dem Hass begegnet.

—Subduethe bitterness of the heart. There is no good result when hatred is returned for hatred.

Schiller.

* "The age of miracles is past ! The age of miracles is for ever here."—Thomas Carlyle

Bleib nicht allein, denn in der Wüste trat Der Satansengel selbst zum Herrn des Himmels.

—Abide not alone, for it was in the desert that Satan came to the Lord of Heaven Himself.

Schiller.

Blinder Eifer schadet nur.—Blind zeal only does harm.

M. G. Lichtwer. *Fab.* 4, 24.

Da die Götter menschlicher noch waren, Waren Menschen göttlicher.

—When the gods were more human, men were more godlike.

Schiller.

Das Alte stürzt, es ändert sich die Zeit, Und neues Leben blüht aus den Ruinen.

—The old falls, time changes, and new life blossoms out of the ruins.

Schiller. *Tell* (1804), iii. 3.

Das Alter der göttlichen Fantasie Es ist verschwunden, es kehret nie.

—The age of godlike fancy is departed ; it will never return.

Schiller.

Das Alter wägt, die Jugend wagt.—Old age considers, youth ventures.

Raupach.

Das Erste und Letzte, was vom Genie gefordert wird, ist Wahrheitsliebe.—The first and last thing required of genius is love of truth.

Goethe.

Das Gesetz nur kann uns Freiheit geben.—Law alone can give us freedom.

Goethe.

Das Herz und nicht die Meinung ehrt den Mann.—It is heart and not the opinion which is an honour to a man.

Schiller.

Das Hohngelächter der Hölle.—The mocking laughter of Hell.

Lessing. *Emilia Gallotti*, v. 2.

711a

Das Siegel der Wahrheit ist Einfachheit.—
The seal of truth is simplicity. **Boerhave.**

Dem Menschen ist
Ein Mensch noch immer lieber als ein Engel.—
—Man is ever dearer to man than an angel.
Lessing.

Der Aberglaube ist die Poesie des Lebens.—
Superstition is the poetry of life. **Goethe.**

Der Ausgang giebt den Thaten ihre Titel.—
The outcome gives to deeds their title.
Goethe.

Der civilisierte Wilde ist der schlimmste
aller Wilden.—The civilised savage is the
worst of all savages. **C. J. Weber.**

Der den Augenblick ergreift,
Das ist der rechte Mann.
—He who seizes on the moment, he is the
right man. **Goethe. Faust.**

Der Erde Paradies und Hölle
Liegt in dem Worte "Weib."
—The earthly Paradise and Hell lie in the
word "Woman." **Seume.**

Der Friede ist immer die letzte Absicht des
Krieges.—Peace is always the final aim of
war. (See "Peace with a cudgel," etc.,
English Proverbs.) **Wieland.**

Der Fürst ist der erste Diener seines
Staats.—The prince is the first servant of his
State.

**Frederick the Great. Memoirs of Brande-
bourg.**

Der Geist, der stets verneint.—The spirit
which ever says "No." **Goethe. Faust.**

Der Genie erfindet, der Witz findet bloss.—
Genius invents, wit merely discovers.
Weber.

Der Hauptfehler des Menschen bleibt, dass
er so viele kleine hat.—The chief fault of
man is that he has so many small ones.
Jean Paul.

Der Historiker ist ein rückwärts gekehrter
Prophet.—The historian is a prophet with his
face turned backwards.

F. von Schlegel (1772-1829).

Der kleine Gott der Welt bleibt stets von
gleichem Schlag,
Und ist so wunderlich, als wie am ersten
Tag.

—The little god of the world (man) remains
ever of the same stamp, and is as extraordinary
as on the first day. **Goethe.**

Der Mann, der das Wenn und das Aber dacht,
Hat sicher aus Häckerling Gold schon
gemacht.

—The man who invented "if" and "but"
must surely have transformed chopped straw
into gold.

G. A. Bürger. Der Kaiser und der Abt.

Der Mensch ist, was er isst.—Man is what
he eats. **Ludwig Feuerbach (1850).**

Der Muth der Wahrheit ist die erste

711b

Bedingung des philosophischen Studiums.—
The courage of truth is the first qualification
for philosophic studies. **Hegel.**

Des Menschen Engel ist die Zeit.—Time is
man's angel.

Schiller. Theklas Monolog, 5, 11.

Des Menschen Leben ist
Ein kurzes Blühen und ein langes Welken.—
The life of man is a short blossoming and a
long withering. **Uhland.**

Deutschland, Deutschland über alles.—
Germany, Germany over all.

Song by A. H. Hoffmann von Fallersleben
(1798-1874), said to have been written
on Aug. 26, 1841. In 1817 appeared
a song "Preussen über alles" (Prussia
over all). An anonymous pamphlet,
"Oesterreich über alles wann es nur
will" (Austria over all, whenever it will),
appeared in 1684.

Die Alten sind die einzigen Alten, die nie
alt werden.—The ancients (of Greece and
Rome) are the only ancients who never grow
old. **C. J. Weber.**

Die Anmut macht unwiderstehlich.—
Grace makes a man irresistible. **Goethe.**

Die Bewunderung preist, die Liebe ist
stumm.—Admiration praises, love is dumb.
Borne.

Die Botschaft hör' ich wohl, allein mir
fehlt der Glaube.—I hear the message, but
I want the faith. **Goethe. Faust.**

Die Dornen, die Disteln, sie stechen gar sehr,
Doch stechen die Altjungfernzungen noch
mehr.

—Thorns and thistles sting very sore, but
old maids' tongues sting more. **C. Geibel.**

Die Freudigkeit ist die Mutter aller Tugen-
den.—Joyfulness is the mother of all virtues.
Goethe.

Die höchste Weisheit ist, nicht weise stets
zu sein.—The highest wisdom is not to be
always wise. **M. Opitz.**

Die Hölle selbst hat ihre Rechte?—Has
Hell itself its rights? **Goethe.**

Die kranke Seele muss sich selber helfen.—
The sick soul must cure itself. **Gutzkow.**

Die Lieb' umfasst des Weibes volles Leben.
—Love embraces the whole of woman's life.
Adelbert von Chamisso.

Die Liebe ist der Liebe Preis.—Love is the
price of love.

Schiller. Dreißig Jahre.

Die Liebe macht zum Goldpalast die
Hütte.—Love makes the cottage a palace of
gold. **Holtz.**

Die Mode ist weiblichen Geschlechts, hat
folglich ihre Launen.—Fashion is of the female
sex, and has consequently its whims.

C. J. Weber.

Die monarchische Regierungsform ist die dem Menschen natürliche.—Monarchy is the form of rule natural to mankind.

Schopenhauer.

Die Natur weiss allein, was sie will.—Nature alone knows what she wants.

Goethe.

Die Rachegötter schaffen im Stillen.—The god of vengeance acts in silence.

Schiller.

Die That ist alles, nichts der Ruhm.—The deed is everything; the fame is nothing.

Goethe.

Die Unschuld hat im Himmel einen Freund.—Innocence has a friend in Heaven.

Schiller.

Die Wacht am Rhein.—The Watch on the Rhine.
German National Song.
Song composed by Max Schneckenburge (1840).

Die Welt ist ein Gefängniss.—The world is a prison.

Goethe.

Du glaubst zu schieben, und du wirst geschoben.—You think that you are pushing, and you are pushed.

Goethe. Faust (Mephistopheles).

Ein jeder Wechsel schreckt den Glücklichen.—Every change makes the favourite of fortune anxious.

Schiller. Braut von Messina (1803) 1, 7.

Ein offenes Herz zeigt eine offene Stirn.—An open brow indicates an open heart.

Schiller.

Ein unterrichtetes Volk lässt sich leicht regieren.—An educated people is easily governed.

Frederick the Great.

Ein Vergnügen erwarten ist auch ein Vergnügen.—Looking forward to a pleasure is also a pleasure.

Lessing.

Ein Wort nimmt sich, ein Leben nie zurück.—A word may be recalled, a life never.

Schiller.

Einbläsereien sind des Teufels Redekunst.—Insinuations are the rhetoric of the devil.

Goethe.

Eines Mannes Rede
Ist keines Mannes Rede;
Man: soll sie billig hören beide.
—One man's speech is no man's speech; we must hear all.

Old Rhyme.*

Entzwei' und gebiete! Tüchtig Wort;
Verein' und leite! Bessrer Hort.
—Divide and rule, a capital motto! Unite and lead, a better one!

Goethe. Sprichwörtlich.

Ernst ist das Leben, heiter ist die Kunst.—Life is earnest; art is lofty.

Schiller. Wallenstein.

* Eins manns red ist eine halbe red,
Man soll die teyl verhören bed.

16th Century Inscription in Nuremberg Council Hall (similar inscriptions at Frankfort and elsewhere).

Erst wägen, dann wagen.—First weigh, then attempt.

Motto of Moltke.

Frauen und Jungfrauen soll man loben, es sei wahr oder erlogen.—Women and girls must be praised, whether it is true or false.

Pr.

Fremdes Pferd und eigene Sporen haben bald den Wind verloren.—Another's horse and your own spur soon outstrip the wind.

Fromm, Klug, Weis, und Mild, Gehört in des Adels Schild.—Pious, Prudent, Wise, and Gentle are words appropriate in the shield of a noble.

Fürchterlich
Ist einer der nichts zu verlieren hat.—Terrible is he who has nothing to lose.

Goethe.

Fürst Bismarck glaubt uns zu haben, und wir haben ihn.—Prince Bismarck thinks that he has us, and we have him.

Socialist saying.

Geben ist Sache des Reichen.—To give is the business of the rich.

Goethe.

Geflügelte Worte.—Winged words. (Transl. of Homer's "epea pteroenta," see p. 471b).

Title of George Büchmann's work on famous phrases, proverbs, etc. Büchmann's editor mentions that the Greek phrase occurs 46 times in the Iliad and 58 times in the Odyssey.

Gegen Demokraten
Helfen nur Soldaten.
—The only remedy against democrats is soldiers.

Wilhelm von Merckels (1803-1861).
Poem "Die fünfte Zunft" (1848).

Gesetz ist mächtig, mächtiger ist die Noth.—Law is mighty, necessity is mightier.

Goethe.

Gespenster sind für solche Leute nur
Die sie sehn wollen.
—Ghosts only come to those who look for them.

Hollet.

Gewalt ist die beste Beredsamkeit.—Power is the best sort of eloquence.

Schiller.

Glück macht Mut.—Luck makes courage.

Goethe.

Gott ist ein unaussprechlicher Seufzer, im Grunde der Seele gelegen.—God is an unutterable sigh, planted in the depths of the soul.

Jean Paul.

Gott mit uns.—God with us.

Motto.

Gott-trunkener Mensch.—A God-intoxicated man.

Novalis (of Spinoza).

Ha! (or Ach) welche Lust, Soldat zu sein!—Ah! what a delight it is to be a soldier!

German tr. of Eugène Scribe's song, "Ah, quel plaisir d'être soldat!" in the opera, "Dame blanche" (1825).

Hab' mich nie mit Kleinigkeiten abgegeben.—I have never given myself up to trifles.

Schiller.

GERMAN

713a

Hassen und Neiden

Muss der Biedre leiden.

Es erhöht des Mannes Wert,

Wenn der Hass sich auf ihn kehrt.

—The honest man must endure hatred and
envy. It adds to a man's worth when hatred
pursues him.

Gottfried von Strassburg (c. 1210).

Hier stehe ich! Ich kann nicht anders.
Gott helfe mir! Amen.—Here I stand. I
cannot do otherwise. God help me. Amen.

Luther (*at the Diet of Worms, April 18,
1521*).

Hin ist die Zeit, da Bertha spann.—Gone
is the time when Bertha span.*

Humanität sei unser ewig Ziel.—Let
humanity ever be our goal. **Goethe**.

Hypothesen sind Wiegenlieder womit der
Lehrer seine Schüler einlullt.—Hypotheses are
the lullabies wherewith the teacher lulls his
pupils to sleep. **Goethe**.

Ich habe es öfters rühmen hören,
Ein Komödiant könnt' einen Pfarrer lehren.
—I have often heard it said that a player
may instruct a priest. **Goethe. Faust**.

Ich habe genossen das irdische Glück,
Ich habe gelebt und geliebet.
—I have known earthly happiness; I have
lived and loved. **Schiller. Piccolomini**.

Im Grab' ist Ruh'.—In the grave is rest.

Chr. Langhans (1750–1816).

Kein Bündniss ist mit dem Gezücht der
Schlangen.—No league is to be made with
the brood of the serpent. **Schiller**.

Kein Mensch muss müssen.—No man must
be compelled.

Lessing. Nathan der Weise (1779).

Kühn ist das Mühen, herrlich der Lohn.—
Daring is the labour, lordly the reward.

Goethe. Faust, Pt. 6. (Soldiers' Chorus).

Lachen, Weinen, Lust und Schmerz sind
Geschwister-Kinder.—Laughing, weeping, joy
and grief are first cousins. **Goethe**.

Lass das Vergangne vergangen sein.—Let
the past be past. **Goethe**.

Lass die schwerste Pflicht dir die aller-
heiligste Pflicht sein.—Let the most difficult
duty be your most sacred duty. **Lavater**.

Lass diesen Händedruck dir sagen Was
unaussprechlich ist.—Let this pressure of the
hand say to thee what is inexpressible.

Goethe. Faust.

* Bertha, Queen of Rudolf II. of Burgundy, repre-
sented as continually spinning:

"... Bertha the Spinner, Queen of Helvetia,
Who, as she rode on her palfrey, o'er valley, and
meadow, and mountain,
Ever was spinning her thread, from the distaff fixed
to her saddle:
She was so thrifty and good that her name passed
into a proverb."

—*Longfellow: Courtship of Miles Standish*

713b

Leicht zu sättigen ist, und unersättlich, die
Liebe.—Love is easily satisfied and it is
insatiable. **Rückert**.

Leser, wie gefall' ich dir?

Leser, wie gefälltst du mir?

—Reader, how likest thou me? Reader,
how like I thee? *Quoted by Carlyle*.

Liebe kann nicht untergehen;

Was verwest, muss auferstehen.

—Love cannot perish; what decays must
rise again. **J. G. Jacobi**.

Lust und Liebe sind die Fittiche

Zu grossen Taten.

—Ambition and love are the wings of great
actions. **Goethe. Iphigenie** (1787).

Mehr Licht!—More light!

*Said to be the last words of Goethe. March
22, 1832.*

Mir gäb' es keine gröss're Pein,

Wär' ich im Paradies allein.

—No greater torment could there be to me
than to be alone in Paradise. **Goethe**.

Mit dem Wissen wächst der Zweifel.—
Doubt grows up with knowledge. **Goethe**.

Mit der Dummheit kämpfen Götter selbst
vergebens.—With stupidity the gods them-
selves struggle in vain.

Schiller. Jungfrau von Orleans, iii. 6.

Mit Frauen soll man sich nie unterstehn zu
scherzen.—With women one should never
venture to joke.

Goethe. Faust (Mephistopheles).

Musik ist die wahre allgemeine Menschen-
sprache.—Music is the real universal speech
of mankind. **C. J. Weber**.

Nicht die Kinder bloss speist man mit
Märchen ab.—It is not merely the children
who are put off with tales. **Lessing**.

Nichts führt zum Guten, was nicht natürlich
ist.—Nothing leads to good which is not
natural. **Schiller**.

Nach Golde drängt,

Am Golde hängt

Doch alles!

—Gold is irresistible; everything depends on
gold. **Goethe. Faust**.

O lieb, so lang du lieben kannst.—Love,
while you are able to love.

Freiligrath. Der Liebe Dauer (1830).

O was müssen wir der Kirche Gottes halber
leiden, rief der Abt, als ihm, das gebratene
Huhn die Finger versengte.—"Oh, what we
must suffer for the sake of God's Church!"
as the Abbot said when the roasted fowl
burnt his fingers.

Ohne Hast, aber ohne Rast.—Without
haste, without rest. **Goethe's motto**.

Rast' ich, so rost' ich.—If I rest, I rust.

Luther.

GERMAN—ITALIAN

714a

Ruh kommt aus Unruh,
Und wieder Unruh aus Ruh.
—Rest comes from unrest, and unrest again
from rest.

Sich selbst hat niemand ausgelernt.—No
man has ever yet thoroughly mastered the
knowledge of himself. **Goethe.**

Über allen Gipfeln
Ist Ruh.
—Above all heights is rest. **Goethe.**

Unsterblich ist was einmal hat gelebt.—
That which has once lived is immortal.
G. Kinkel.

Verachtung ist der wahre Tod.—Contempt
is the real death. **Schiller.**

Was für Plunder!—What a place for
plunder!

*Remark ascribed to Blücher, on surveying
London from St. Paul's. (See Thacker-
ay, "The Four Georges: George I.")*

Was Hände bauten, können Hände stürzen.
—What hands have built, hands can pull
down. **Schiller.**

Wer der Vorderste ist, führt die Herde.—
Who is foremost leads the flock. **Schiller.**

714b

Wer nicht liebt Wein, Weib und Gesang,
Der bleibt ein Narr sein Lebelang.
—Who loves not wine, woman, and song,
Remains a fool his whole life long.
Anon. Attributed erroneously to Luther.

Wer nicht für andre thut, thut nichts für
sich.—Who does nothing for others does
nothing for himself. **Goethe.**

Wie bitter sind der Trennung Leiden!—
How bitter are the pains of separation!
Mozart.

Willst du immer weiter schweifen?
Sieh, das Gute liegt so nah.
Lerne nur das Glück ergreifen:
Denn das Glück ist immer da.
—Do you wish always to stray further? See,
good lies as near; learn only to grasp happi-
ness, for happiness is always there.
Goethe. Erinnerung.

Zwei Seelen wohnen, ach! in meiner Brust.
—Two souls, ah me! inhabit my breast.
**Goethe. Faust. Borrowed from Wie-
land's "Die Wahl des Herkules"
(1793).**

Zwischen uns sei Wahrheit!—Let there be
truth between us. **Goethe. Iphigenie (1787).**

ITALIAN.

A Dio spiacente ed a' nemici sui.—Hateful
to God and to His enemies. **Dante.**

Ancora imparo.—Still I am learning.
*Said to have been a favourite motto of
Michelangelo.*

Aspettar' e non venire,
Star' in letto e non dormire,
Ben servir' e non gradire,
Aver cavallo che non vuol ire,
Esser in prigione e non poter fuggire,
Et ammalato e non poter guarire,
Smarrir la strada quand' un vuol gire,
Star' alla porta quand' un non vuol aprire,
Et aver un amico che ti vuol tradire,
Son dieci doglie da morire.
—To wait and not arrive, to remain in bed
and not to sleep, to serve well and not to rise,
to have a horse which will not go, to be in
prison and not to be able to escape, to be ill
and not to be able to be cured, to miss the
road when one wishes to go, to stand at the
gate when they will not open it, and to have
a friend who desires to betray you—these are
the ten pains of death.

Florio: Second Frutes (pub. 1591).
Brama assai, poco spera, e nulla chiede.—
He desired much, he hoped little, and asked
nothing. **Tasso. Jerusalem.**

Che sarà, sarà.—What shall be, shall be.
Pr.

Chi può dir com' egli arde, è in picciol
fusco.—To be able to say how much you love
is to love but little.* **Petrarch. Sonnet, 137.**

Chi troppo s'assottiglia, si scavezza.—Who
over-refines his argument brings himself to
grief. **Petrarch. Can. 11, l. 48.**

Dà tempo al tempo.—Give time to time.
Pr.

Del giudizio ognun ne vende.—Everyone
has judgment to sell. **Pr.**

Del vero s'adira l'uomo.—It is the truth
which irritates a man. **Pr.**

Dell' albero non si giudica dalla scorza.—
You cannot judge of a tree by its bark. **Pr.**

Di danari, di senno, e di fede,
Ce' n'è manco che non credi.
—There is commonly less money, less
wisdom, and less good faith than men do
account upon."

Italian proverb, as translated by Bacon.

Dolce far niente.—The sweet condition of
doing nothing.

**Pr. Derived perhaps from the expression
of Tacitus (Agricola, 3), "Ipsius
inertie dulcedo."**

* See "Celuy ayme peut," p. 690b.

715a

Ebbe il migliore
De' miei giorni la patria.
—My country has had the best of my days.

Ecco vi l'uom ch'è stato all' Inferno.—
Behold, there is the man who has been in
Hell. *Said of Dante.*

E l' silenzio ancor suole
Aver prieghi e parole.
—Even silence itself has its prayers and its
language. *Tasso. Aminta, Act iii. (chorus).*

Eppur si muove.—Yet it does move.
*Said to have been Galileo's exclamation
(1615) after being induced to abjure the
theory of the earth's motion.*

Fate ben per voi.—Do me some good for
your own sake.
*Montaigne quotes this as a form of begging
he had noticed in Italy.*

Fù il vincer sempre mai laudabil cosa,
Vincasi o per fortuna, o per ingegno.
—Victory is always glorious whether it be due
to chance or to skill. *Ariosto. Canto 15, v. 1.*

Il gran rifiuto.—The great refusal. (Sup-
posed to refer to Celestine V., elected Pope
in 1294, who resigned five months later.)
Dante. Inferno, canto 3, 60.

Il pensare non importa ma il fare.—
Thinking does not matter, but doing.
*Pr. Frequently quoted in this form by
Gabriel Harvey.*

Il pubblico secreto.—The open secret.
*Translation (1769) by Carlo Gozzi of
title of Calderon's Spanish play, "El
secreto á voces."*

L'Italia farà da sè.—Italy will do it by
herself. *Motto of Revolution of 1849.*

La donna è mobile
Qual piuma al vento.
—Woman is variable as a feather in the wind.*
*From Verdi's "Rigoletto" (1851). (Li-
bretto by F. M. Piave.)*

La poesia non muore.—Poetry does not die.
B. Zendrini.

Lasciate ogni speranza, voi ch'entrate.†—
Abandon hope, all ye who enter.
Dante. Inferno, canto 3, 9.

Libera chiesa in libero stato.—A free church
in a free state.
Count Camillo Benso Cavour (1861).

* Une femme souvent
N'est qu'une plume au vent.
Victor Hugo: Le Roi s'amuse, iv. 2 (1832).
† "Lascia pur della vita ogni speranza."—Berni
(1497-1536): Orlando Innamorato, Bk. 1, 8, 53 (c.
1530.)

715b

Libito fè licito.—She made what pleased
her lawful.
*Dante. Inferno, 55. (From the Latin
"Si libet, licet.")*

Ma perchè frode è dell' uomo proprio male
Più spiace a Dio.

—But as fraud is the special evil peculiar to
man it is the more hateful to God.
Dante. Inferno, canto 11, 25.

Natura il fece, e poi roppe la stampa.—
Nature made him, and then broke the mould.
Ariosto.

Ne sì, ne no, nel cor mi suona intero.—My
heart within tells me neither Yes, nor No.
Petrarch, p. 208, Venice ed., 1557.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.
—There is no greater pang than to recall in
our misery the time when we were happy.
Dante. Inferno, canto 5, 121.

Questi non hanno speranza di morte.—
These have not the hope of death.
Dante. Inferno, canto 3, 46.

Rinasce più gloriosa.—It rises more glorious
than ever. *Motto.*

Se non è vero, è molto ben trovato.—If it is
not true it is very well invented.
*Found in Giordano Bruno. Degli Eroici
Furori (1585). Also in Antonio Doni's
Marmi (1552) in the form, "Se non
è vero, egli è stato un bel trovato."*

Senza speme vivemo in desio.—Without
hope, we live in desire.
Dante. Inferno, canto 4, 42.

Stavo ben, ma, per star meglio, sto qui.—I
was well, but wishing to be better here I am.
*Epitaph (as quoted by Dryden) on a man
who was in good health, but lodged
himself with a physician and died of too
much physic. (Dryden's "Æneis,"
Dedication.)*

Tu duca, tu signore e tu maestro.—"Thou
art my guide, my master thou and lord."
(Cary's tr.) *Dante. Inferno, c. 2, 140.*

Un viaggiatore prudente non disprezza mai
il suo paese.—A prudent traveller never
disparages his own country. *Goldoni.*

Veste de lana tien la pele sana.—Woollen
clothing keeps the skin healthy.
Venetian saying.

SPANISH.

716a

Acometer molinos de viento.—To attack windmills. **Cervantes.** *Don Quixote*, 1, 8.

Algo va de Pedro á Pedro.—There is a difference between Peter and Peter.

Cervantes. *Don Quixote*, 1, 47.

Allá van leyes do quieren reyes.—Laws go as kings wish.

Cervantes. *Don Quixote*, 1, 45; 2, 5; and 2, 37. *Ancient prov., said to have originated in reign of Alph. VI.—see De Roda's History of Spain.*

Alma de esparto y corazon de encina.—Soul of fibre and heart of oak.

Cervantes. *Don Quixote*, 2, 70.

Cada puta hile.—Let every girl attend to her spinning. **Cervantes.** *Don Quixote*, 1, 46.

Defienda me Dios de my.—May God defend me from myself.

Old maxim quoted by Montaigne, Essais, Book 3, ch. 13.

Donde una puerta se cierra, otra se abre.—When one door is shut, another opens.

Cervantes. *Don Quixote*, 1, 21.

El Caballero de la Triste Figura.—The Knight of the Mournful Countenance (*Don Quixote*). **Cervantes.** *Don Quixote*, 1, 19.

El mejor cimiento en el mundo es el dinero.—The best foundation in the world is money.

Cervantes. *Don Quixote*, 2, 20.

El secreto á voces.—An open secret.

Calderon. *Title of Comedy.*

En tiempo del rey Vamba.—In the time of King Wamba (alleged to have reigned c. 650–680). **Cervantes.** *Don Quixote*, 1, 27.

Es de vidrio la mujer.—Woman is made of glass. **Cervantes.** *Don Quixote*, 1, 33.

Gloria vana florece, y no grana.—Vain glory may flower but will never bear seed. **Pr.**

Gran victoria es la que sin sangre se alcanza.—Great is the victory which is obtained without blood. **Pr.** *See p. 794a.*

Hay buena y mala fortuna en las pre-

716b

tensiones.—In suing for employment luck is everything. **Cervantes.** *Don Quixote*, 2, 42.

Hay mas mal en el aldegüela que se suena.—There is more harm in the village than is dreamt of. **Cervantes.** *Don Quixote*, 1, 46.

Herradura que chacotea clavo le falta.—The horseshoe which clatters wants a nail. **Pr.**

Hilo y aguja, media vestidura.—Thread and needle are half clothing. **Pr.**

Hizonos Dios, y maravillámonos nos.—God made us, and we admire ourselves. **Pr.**

Justicia, mas no por mi casa.—Justice, but not for my own house. **Pr.**

La buena vida padre y madre olvida.—Good fortune forgets father and mother. **Pr.**

La vida es sueño.—Life is a dream.

Calderon. *Title of Comedy.*

Mas cura la dieta que la lanceta.—Diet cures more than the lancet. **Pr.**

No hay olla sin tocino,

Ni sermon sin Agostino.

—No pot without bacon; no sermon without (quotation from) St. Augustine. **Pr.**

Paciencia y barajar.—Patience, and shuffle the cards! **Cervantes.** *Don Quixote*, 2, 23.

Quien canta, sus males espanta.—He who sings frightens away his ills.

Cervantes. *Don Quixote*, 1, 22.

Saca fuerzas de flaqueza.—Draw strength from weakness.

Cervantes. *Don Quixote*, 1, 15.

Siempre favorece el cielo los buenos deseos.—Heaven ever favours good wishes.

Cervantes. *Don Quixote*, 2, 43.

Todo saldrá en la colada.—All will come out in the washing.

Cervantes. *Don Quixote*, 1, 20.

Tripas llevan piés.—The stomach carries the feet. **Cervantes.** *Don Quixote*, 2, 34.

Viva quien vence.—Long live he who conquers. **Cervantes.** *Don Quixote*, 2, 20.

DUTCH.

Alle ambten zijn smeurig.—All offices are greasy (ready to be corrupted). **Pr.**

De wereld is een schouwtooneel;

Elk speelt zijn rol, en krijgt zijn deel.

—The world is a stage; each plays his part, and receives his portion.

Pr. *found in Winschooten's Seeman, 1681 (Bohn's Collection, 1857).*

Die een boer bedriegen vil, moet een' boer medebrengen.—He that would trick a peasant must bring a peasant with him. **Pr.**

Goed verloren, niet verloren; moed verloren, veel verloren; eer verloren, meer

verloren; ziel verloren, al verloren.*—Money lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost.

Traditional.

Het is een aristocraat in folio.—He is an aristocrat in folio. **Pr.**

Hij is van de familie Jan Van Kleef;

Liever van de heb dan van de geef.

—He is of the family of Jack Closefist; rather for having than for giving. *Old Rhyme.*

* A variant of this proverb is found in Goethe's lines;

"Gut verloren, etwas verloren;

Ehre verloren, viel verloren;

Mut verloren, alles verloren."

—Wealth lost, something lost; honour lost, much lost; courage lost, all lost.

PROVERBS.

"Acquaint thyself with proverbs, for of them thou shalt learn instruction."—Ecclesiasticus 8, 8.

ABBREVIATIONS.

Hending = Hending's Proverbs were compiled about the year 1300.
(V. 1498) = J. de la Veprie's "Les Proverbes communs," printed in Paris about the year 1498.
Proverbs marked "(H 1546)" are from the collection of John Heywood in that year.
(G. H.) = "Outlandish Proverbs," selected by Mr. G. H. (George Herbert), 1639.
(R.) = John Ray's "Compleat Collection of English Proverbs" (1670, 1st ed.; later editions, 1742, 1767 and 1813).
(R. Sc.) = Scottish proverbs from Ray's collection. (Sc.) = Scottish.
Gn. = Dr. Thos. Fuller's *Gnomologia*, 1732. (Ital.) = Italian. (Germ.) = German.
(Fr.) = French. (Port.) = Portuguese. (Span.) = Spanish.
(Dan.) = Danish.

717a

A' are guid lasses, but where do a' the ill wives come frae? (Sc.)

A bad beginning makes a bad ending.

From a bad beginning comes a bad ending.—*Euripides, Æolus.*

An ill life, an ill end. (R. Sc.)

Such a beginning, such an end. (R.)

A bad bush is better than the open field.

Il n'y a pas si petit buisson qui ne porte ombre.
—There is no bush so small as to be without shade.
—(Fr.)

A bad cat deserves a bad rat.

A mauvais chat mauvais rat.—(Fr., V. 1498).

A bad cook licks his own fingers.—*J. Taylor, Penniless Pilgrimage, 1618.*

He's an ill cook that cannot lick his own fingers. (R.)

Celui gouverne bien mal le miel qui n'en tâte et ses doigts n'en lèche.—He manages the honey badly who does not taste it and lick it off his fingers.—(Fr.)

A bad custom is like a good cake, better broken than kept. (R.) (See "A cask.")

A bad daughter-in-law is worse than a thousand devils.—*Japanese.*

A bad dog never sees the wolf. (G.H.)

A mauvais chien l'on ne peut montrer le loup.—You cannot show the wolf to a bad dog.—(Fr.)

Mauvais chien ne trouve où mordre.—A bad dog cannot find a place to bite.—(Fr., V. 1498.)

A bad excuse is better than none at all. (R.) (See "Bad excuses.")

A bad husband cannot be a good man.

A bad Jack may have as bad a Jill. (Gn.)

A bad padlock invites a Picklock. (Gn.)

A bad shift is better than none. (R.)

A bad thing never dies. (Gn.)

717b

A bairn maun creep or he gang. (R. Sc.)

A bald head is soon shaven. (R.)

A barber learns to shave by shaving fools. (R.)

A barbe de fol apprend on à raire.—(Fr., V. 1498.)

A la barba de' pazzi il barbiere impara a radere.—(Ital.)

The surgeon (or barber) practises on the orphan's head.—(Arabic.)

A bargain is a bargain. (R.)

A barley-corn is better than a diamond to a cock. (Gn.)

A barren sow was never good to pigs.

A bean in liberty is better than a comfort in prison. (G. H.)

A bean in liberty is better than a comfit in prison. (R.)

A beard well lathered is half shaved.

Barba bagnata è mezza rasa.—(Ital.)

A beggar can never be bankrupt. (R.)

A beggar payeth a benefit with a louse. (Gn.)

A bellyful's a bellyful, whether it be meat or drink. (R.)

A beltless bairn cannot lie. (R. Sc.)

A big head and little wit.

Capo grasso, cervello magro.—Fat head, lean brains.—(Ital.)

Muckle head, little art. (Sc.)

A bird in the hand is worth two in the bush.

Better a fowl in the hand nor two flying. (R. Sc.)

Better one bird in hand than ten in the wood (H., 1546.)

PROVERBS

718a

A feather in hand is better than a bird in the air. (G. H.)

A sparrow in hand is worth more than a pheasant that flieth by. (Gn.)

One bird in the net is better than a hundred flying. (Hebrew.)

Le moineau en la main vaut mieux que l'oie qui vole.—A sparrow in the hand is worth more than a goose flying in the air.—(Fr.)

Mas vale un "toma" que dos "te dare."—One "take this" is better than two of "will give."—(Span.)

Mieux vaut un tiens que deux tu l'auras.—(Fr.)

Mas vale pajaro en mano que buitre volando.—Better a sparrow in hand than a vulture on the wing.—(Span., Don Quixote.) (See Latin "Ad præsens ova"; "Better an egg," "Better good afar off," etc.)

A bit in the morning is better than nothing all day. (R.)

A bit in the morning is better than a thump in the back with a stone. (R.)

If I were to fast for my life, I would eat a good breakfast in the morning. (R.)

He that would eat a good dinner, let him eat a good breakfast. (R.)

A black hen lays a white egg. (R.)

Noire geline pond blanc œuf.—(Fr.)

A black man's a jewel in a fair woman's eye. (R.)

A black plum is as sweet as a white. (R.)

A black shoe makes a merry (or blithe) heart. (R.)

A bleet (timid) cat makes a proud mouse. (R. Sc.)

A blind man may catch a hare.*

As a blind man stert a hare.—Chaucer: *Hous of Fame* (c. 1383), 2, 681.

A blind man is no judge of colours. Latin *pr.* (See Chaucer: *Troilus*, 2, 21.)

A blind man will be glad to see it. (Gn.)

A blind man will not thank you for a looking-glass. (Gn.)

A blithe heart makes a blomand visage. (R. Sc.)

A blot is no blot unless it be hit. (R.)

A blunt wedge will do it, where sometimes a sharp axe will not. (Gn.)

A bonny bride is soon buskit. (Sc.) See "A fair bride."

A book that is shut is but a block. (Gn.)

A brave retreat is a brave exploit. (Gn.)

A bribe will enter without knocking. (R.)

A broken apothecary, a new doctor. (R.)

718b

A broken sack will hold no corn. (R.)

Un sac percé ne peut tenir le grain.—(Fr.)

Sacco rotto non tien miglio.—(Ital.)

A broken sleeve keeps the arm back. Quoted several times by Ben Jonson.

A burnt child dreads the fire.—(Romaunt of the Rose, l. 1280.)

Brend child fur dredyth. (Hending.)

A burnt bairn fire dreads. (R. Sc.)

Brændt Barn rædes gierne liden, og bidt Barn Hund.—A burnt child fears the fire and a bitten child the dog.—(Dan.)

He that hath been bitten by a serpent fears a rope.—(Hebrew.) (See "A scalded cat.")

A Burston horse and a Cambridge Master of Arts will give the way to nobody. (Gn.)

A bushel of March dust is worth a king's ransom. (See Tusser, p. 374b.)

A bushel of March dust and a shower in May, Makes the corn green and the fields gay. (Gn.)

Ein Loth Märzenstaub ist einen Ducaten werth.—A load of March dust is worth a ducat. (Germ.)

A calf's head will feast a hunter and his hounds. (R.)

A carless hussy makes mony thieves. (R. Sc.)

A carper will cavil at anything.

A carrion kite will never make a good hawk (R.)

On ne sauroit faire d'une buse un épervier.—(Fr.)

A cask and an ill custom must be broken. (G. H.) (See "A bad custom.")

A cat has nine lives.

A cat has nine lives and a woman has nine cats' lives. (Gn.)

A cat may look at (or on) a king. (Heywood, 1546.)

A halfpenny cat may look to the king.—(R. Sc.)

Un chien regarde bien l'évêque.—A dog has a good look at the bishop (or may well look at the bishop).—(Fr.)

A cheerful look makes a dish a feast. (G. H.)

A cheerful wife is the joy of life.

A cherry year, a merry year;

A plum year, a dumb year.* (R.)

Année venteuse, année pommeeuse;

Pâques pluvieux, an fromenteux.

A windy year, an apple year; a rainy Easter, a cheese year.—(Fr.)

A child may have too much of his mother's blessing. (R.)

A child's service is little, yet he is no little fool that despiseth it. (G. H.)

* "By wondrous accident perchance one may Grope out a needle in a load of hay; And though a white crow be exceeding rare, A blind man may, by fortune, catch a hare."
—J. Taylor: *A Kicksey Winsey*, Part 7 (c. 1620).

* "A plum year, a dumb year," is said to be a Norfolk adage, signifying that a year in which plums are abundant is a fatal year, "dumb" indicating the silence of death.

PROVERBS

719a

A chip of the old block.* *Found in Milton : Apology for Smectymnuus, 1642, sec. 7.*

A city that parleys is half gotten. (G. H.)

Valour that parleys is near yielding. (G. H.)

A civil denial is better than a rude grant. (Gn.)

A clear conscience is a coat of mail.

A clear conscience is a sure card.

A clear conscience can bear any trouble. (Gn.)

A close mouth catcheth no flies. (See "Dumb folks get no lands," "Into a shut mouth," "Spare to speak," etc.)

A cock aye craws crousest† on his ain midden-head. (Sc.)

A cock crows best on his own dunghill.

A cold April.

The barn will fill. (Gn.)

A cold hand, a warm heart.

Kalte Hand, warmes Herz.—(Germ.)

A cold May and a windy
Makes a full barn and a findy. (R.)
(See *Tusser*, p. 374b.)

A collier's cow (or a poor man's cow) and an alewife's sow are always well fed.

A colt is worth nothing unless he breaks his cord.

Rien ne vaut poulain s'il ne rompe son lien.—(Fr.)

A' complain o' want o' siller; nane o' want o' sense. (Sc.)

A constant guest is never welcome. (Gn.)

A cook is known by his knife. (Gn.)

A cough will stick longer by a horse than half a peck of oats. (R.)

A courageous foe is better than a cowardly friend. (Gn.)

A covetous man does nothing that he should till he dies. (Gn.)

A coward's fear can make a coward valiant. (Gn.)

A crafty knave needs no broker. (Quoted in *Every Man in his Humour*, 1598; also in *Taylor's London to Hamburg*, 1616.)

A cracked bell can never sound well. (Gn.)

A creaking cart goes long on the wheels.

Kræckjende weijen doerje allenlangst.—Creaking waggons last longest.—(Old Friesland, 17th Century.)

Rappelige Räder laufen am längsten.—Crazy cartwheels last the longest. (Germ.)

A cripple may possibly catch a hare. (Gn.)

A crooked stick will have a crooked shadow. (Gn.)

* She's a chick of the old cock.—*Aphra Behn : Sir Patient Fancy* (1678), iv., 4.
† With most spirit.

719b

A crow is never the whiter for washing herself often. (R.)

A crow to pluck with you.

We have a crow to pull. (*Heywood*, 1546.)

A crowd is not company. (*Bacon. See p. 10b.*)

A crown is no cure for the headache.

A curst cow hath short horns. (G. H.)

God, they say, sendeth commonly a curst cow short horns.—*Dr. John Harvey : Discursive Probleme* (1588).

A curst cur must be tied short. (R.)

A felon chien âpre lien.—To a dishonest dog a rough cord.—(Fr., V, 1498.)

A méchant chien court lien.—To a bad dog a short cord.—(Fr.)

A customary railer is the Devil's bagpipe, which the world danceth after. (Gn.)

A cutpurse is a sure trade, for he hath ready money when his work is done. (R.)

A danger foreseen is half avoided.

A day to come shows longer than a year that's gone. (Gn.)

A dead bee maketh no honey. (G. H.)

A dead mouse feels no cold. (R.)

A dead wife's the best goods in a man's house. (R.)

A dear ship stands longer in the haven. (R. Sc.)

A deluge of words and a drop of sense. (Gn.)

A diamond daughter turns to glass as a wife.

Een diamant van eene dochter wordt een glas van eene vrouw.—(Dutch.)

See "A' are guid lasses."

A diligent scholar, and the master's paid. (G. H.)

A disarmed peace is weak. (G. H.)

A discontented man knows not where to sit easy. (G. H.)

A disease known is half cured. (Gn.)

A dog in the kitchen desires no company. (Fr.)

While the hound gnaws bone company would he none.—(Middle English.)

A dog's life, hunger and ease. (R.)

A dog will not cry if you beat him with a bone. (Gn.)

A dripping June brings all things in tune.

Calm weather in June sets corn in tune. (R.)

A drop of honey catches more flies than a hogshead of vinegar.

A drowning man will catch at a straw (or "at a rush").

Chi si affoga, s'attaccherebbe a' rasoï.—A drowning man will catch at razors.—(Ital.)

PROVERBS

720a

- A drunkard's purse is a bottle. (G. H.)
 A drunken man is not at home.
 Homme ivre n'est pas à soi.—(Fr., V. 1498.)
 A drunken night makes a cloudy morning. (Gn.)
 A dry cough is the trumpeter of death. (R.)
 A dumb man holds all. (R. Sc.)*
 A dwarf on a giant's shoulder sees further of the two. (G. H.)
 Celui qui est sur épaules d'un géant voit plus loin que celui qui le porte.—(Fr.)
 A fair bride is soon busked and a short horse soon wisped. (R. Sc.)
 A fair day in winter is the mother of a storm. (G. H.)
 A fair death honours the whole life. (G. H.)
 A fair face may hide a foul heart.
 A fair skin often covers a crooked mind.
 A fair face is half a portion. (R.)
 A fair fire makes a room flet (gay). (R. Sc.)
 A fair wife and a frontier castle breed quarrels. (G. H.)
 A fair wife without a fortune is a fine house without furniture. (Gn.)
 A famine in England begins at the horse manger (i.e. when oats are dear). (R.)
 A fat housekeeper makes lean executors. (G. H.)
 Fette Küche, magere Erbschaft.—A fat kitchen, a lean legacy.—(Germ.)
 A favour ill-placed is great waste.
 A fault confessed is half redressed.
 Pêché avoué est à moitié pardonné.—A sin confessed is half forgiven.—(Fr.)
 Confession of a fault makes half amends for it. (R.)
 A fault once denied is twice committed.
 Une faute niée est deux fois commise.—(Fr.)
 A fault-mender is better than a fault-finder.
 A feast is not made of mushrooms only. (Gn.)
 A fine diamond may be ill set. (Gn.)
 A fine woman can do without fine clothes. (See "A handsome woman.")
 A flatterer's throat is an open sepulchre. (G. H.)†
 A fleece of a year is more profitable than one which is shorn twice or thrice a year.—*Melusine*, c. 1500 (tr. of 14th Cent. French romance).
 A flow will have an ebb. (R.)
 Na hooge vloeden diepe ebben.—After high floods low ebbs. (Dutch.)

* See Meredith: "Slave is the open mouth beneath the closed."

† Their throat is an open sepulchre; they flatter with their tongue.—*Psalms* 5, 9.

720b

- A fog cannot be dispelled with a fan. (From the Japanese.)
 A fool and his money are soon parted. (R.)
 A fool cannot be still.—*Chaucer: Parliament of Fowles*, l. 574.
 A fool demands much, but he's a greater fool that gives it. (R.)
 A fool is better than an obstinate man. (Gn.)
 A fool is fulsome. (R.)
 A fool knows more in his house than a wise man in another's. (G. H.)
 A fool may ask a question which forty wise men cannot answer.
 Ce esmeut ung fol que quarante sages ne pourroyent apaiser.—One fool may make a disturl ance which forty wise men may not be able to quiet.—(Old Fr., V. 1498.)
 A fool may ask more questions in an hour than a wise man can answer in seven years. (R.)
 Fools set stools for wise men to stumble at. (R.)
 A fool may throw a stone into a well which a hundred wise men cannot pull out. (G. H.)
 A fool may give a wise man counsel.
 Un fou avise bien un sage.—A fool is a fine counsellor for a wise man.—(Fr., V. 1498.)
 Un fol enseigne bien un sage.—(Rabelais: *Pantagruel*.)
 A fool may put somewhat in a wise body's head. (R.)
 A fool may eke a wise man ofte gyde.—*Chaucer: Troilus*, 1, 630.
 A fool may make money, but it takes a wise man to spend it.
 A fool, when he is silent, is counted wise.
 Tant est le fol sage qu'il se tait.—The fool is wise according as he holds his tongue.—(Fr., V. 1498.)
 A fool will not give his bauble for the Tower of London. (R. Sc.)
 A fool's bolt is soon shot. (G. H.)
 Sottes bolt is sone i-schotte.—*Proverbs of Alfred*, Jesus Coll. MS., 421.
 Wimmanes bolt is sone schote.—*Bevis of Hamtoun*, l. 1191.
 Ut dicant multi, cito transit lancea stulti.—*Medieval Latin pr.*
 A fool's belle is sone runge.—*Romaunt of the Rose* (c. 1380), l. 5266 (not in the original French).
 A fool when he hes spoken hes all done. (R. Sc.)
 Le pain au fol est premier mangé.—A fool's loaf is eaten first.—(Fr., V. 1498.)
 A fool's bolt may sometimes hit the mark.
 A fool's head never grows white.
 Tête de fou ne blanchit jamais.—(Fr.)
 A fool's tongue is long enough to cut his own throat. (Gn.)
 A forced kindness deserves no thanks. (Gn.)
 A foul foot makes a full weam. (R. Sc.)

PROVERBS

721a

A fox is not taken twice in the same snare.

Un renard n'est pas pris deux fois à un piège.—*(Fr.)*

'Αλλ' οὐκ αὐθις ἀλώπηξ πάγαις.—A fox is not caught in the snare more than once.—*(Greek.)*

Annosa vulpes haud capitur laqueo.—An old fox is hardly caught in a snare.—*(Latin.)*

A fox never dies in the dirt of his own ditch.
—*Hebrew.*

A friend in court makes the process short.

For freend in court ay better is
Than peny in [his] purs certis.

—*Romaunt of the Rose, l. 5541.*

A friend in court is worth a penny in a man's purse. *(R.)*

Bon fait avoir ami en cour, car le procès en est plus court.—*(Fr.)*

A friend in need is a friend indeed.

A friend is never known till one has need.
(R.)

True love kyths (appears) in time of need.
(R. Sc.)

Au besoin voit on qui est amy.—*(Fr., V. 1498.)*

In time of prosperity friends will be plenty,

In time of adversity not one in twenty. *(R.)*

Now that I no longer need,

I can get full many a feed.

—*C. H. Spurgeon: Salt-Cellars.*

C'est la prospérité qui donne les amis; c'est l'adversité qui les éprouve.—Prosperity gives friends; adversity proves them.—*(Fr.)*

Amicus certus in re incerta cernitur.—A sure friend is known in a doubtful matter.—*(Latin, Ennius, as quoted by Cicero.)*

(See also Chaucer: Monkes Tale, 254)

A friend in the market is better than money in the chest.

A friend is easier lost than found.

A friend is not so soon gotten as lost. *(R.)*

A friend married is a friend lost.—*Pr. quoted by Ibsen: Love's Comedy, ii. (1862).*

A friend's dinner is soon dight. *(R. Sc.)*

Vrienden kost is haast gereed.—*(Dutch.)*

Viande d'ami est bientôt prête.—A friend's meat is soon ready.—*(Fr.)*

A friend's frown is better than a fool's smile.

A friend to everybody is a friend to nobody.

A full belly neither fights nor flies well.
(G. H.)

A full cup is hard to carry.

A full heart lied never. *(R. Sc.)*

A full purse makes the mouth to speak.
(R.)

A full sack will take a clout on the side.
(R. Sc.)

It's a bad sack will abide no clouts. *(R.)*

Sacco pieno rizza l'orecchio.—A full sack raises its ear.—*(Ital.)*

A galled horse will not endure the comb.
(R.)

A scabbed horse cannot abide the comb. *(G. H.)*

Cheval rogneux n'a cure qu'on l'estrille.—

721b

A scurvy horse does not like to be combed.—
(Fr., R.)

Il tignoso non ama il pettine.—A scurfy person does not love the comb.—*(Ital., R.)*

Jamais tigneux n'aime le peigne.—*(Fr., R.)*

Een schurft hoofd ontziet de kam.—A scabby head fears the comb. *(Dutch.)*

(See "Touch a galled horse.")

A ganging fit (foot) is aye getting.

A gangand foot is aye getting, an it were but a thorn. *(R. Sc.)*

A gentle heart is tied with an easy thread.
(G. H.)

A gentleman without living is like a pudding without suet. *(R.)*

A golden bit does not make the horse any better.

Un mors doré ne rend pas le cheval meilleur.
—*(Fr., Balzac, c. 1614.)*

Freno indorato non migliora il cavallo.—
(Ital.)

A golden dart kills where it pleases. *(Gn.)*

A golden shield is of great defence. *(Gn.)*

A good archer is not known by his arrows, but by his aim. *(Gn.)*

A good asker needs a good listener.

A good asker should have a good nay-say.
(R. Sc.)

A bon demandeur bon écouteur.—*(Fr., V. 1498.)*

À bon entendeur salut.—*(Fr., Balzac: Vicaire des Ardennes, c. 1614.)*

A good bargain is a pick-purse. *(G. H.)*

Bonne marché trait argent de bourse.—*(Fr., V. 1498.)*

Il buon mercato vota la borsa.—*(Ital.)*

A good beginning is half the battle.

Hombre apercebido medio combatido.—A man prepared has half fought the battle.—*(Span., Don Quixote, 2, 17.)*

El comenzar las cosas es tenerlas medio acabadas.—To begin matters is to have them half finished.—*(Span., Don Quixote.)*

Todo es comenzar á ser venturoso.—To be lucky at the beginning is everything.—*(Span., Don Quixote.)*

See "Well begun is half done," and "Good beginnings"—also "Dimidium facti," p. 516a.

A good cat deserves a good rat.

À bon chat bon rat.—*(Fr.)*

A good cause makes a stout heart and a strong arm. *(Gn.)*

A good conscience is a continual feast.
(Frequently quoted, as a proverb, by Francis Bacon.)

A good conscience is a soft pillow.

Gut Gewissen ist ein sanftes Ruhelissen.—
(Germ.)

A quiet conscience sleeps in thunder.

A good cow may have an ill calf. *(R. Sc.)*

PROVERBS

722a

A good dog deserves a good bone. (R.)

A bon chien il ne vient jamais un bon os.—

A good bone never comes to a good dog.—
(Fr.)

A good dog does not always get the best bone.
(Gn.)

A good dog never barketh about a bone.
(R. Sc.)

A good dog does not bark without cause.—
(Gn.) (Also in Fr.)

A good drum does not need hard striking.
(Japanese.)

A good example is the best sermon.*

A good face needs no band, and a pretty
wench no land. (R.)

A good fame is better than a good face.
(Gn.)

A good friend is my nearest relation. (Gn.)

A good gaper makes two gapers.

Un bon bâilleur en fait bâiller deux.—(Fr.)

A good grievance is worth more than bad
pay.

Mas vale buena queja que mala paga.—(Span.
Don Quixote. Attributed to Gonsalvo de Córdoba.)

A good head cannot lie. (G. H.)

A good head will get itself hats.

A good horse cannot be of a bad colour. (R.)

A good horse never lacks a saddle.

A good horse often wants a good spur. (R.)

A good horseman wants a good spur. (Gn.)

A good husband makes a good wife.

A good yeaman makes a good woman. (R. Sc.)

A good Jack makes a good Jill.

A good judge conceives quickly, judges
slowly.

A good lawyer makes a bad neighbour.

Bon avocat, mauvais voisin.—(Fr.)

A good life is the only religion. (Gn.)

A good man can do no more harm than a
sheep. (R.)

A good marksman may miss.

A good merchant may meet with a misfor-
tune. (Gn.)

A good name is better than riches.

Bonne renommée vaut mieux que ceinture
dorée.—A good name is worth more than a golden
girdle.—(Fr.)

Een goede naam is beter dan olie.—A good
name is better than oil.—(Dutch.)

A good name is sooner lost than won.

A good name keeps its lustre in the dark.
(R.)

722b

A good payer is master of another man's
purse. (G. H.)

A good piece of steel is worth a penny.
(R. Sc.)

A good presence is a letter of recommenda-
tion. (See "A smart coat.")

Die Schönheit ist ein guter Empfehlungsbrief.—
Beauty is a good letter of introduction.—(Germ.)

Formosa facies muta commendatio est.—A
comely face is a silent recommendation.—(Latin,
Publius Syrus.)

A good recorder sets all in order. (R.)

A good road and a wise traveller are two
different things.

A good sailor may mistake in a dark night.
(Gn.)

A good salad is the prologue to a bad supper.
(R.) (From the Italian.)

A good season for courtship is when the
widow returns from the funeral. (Gn.)

A good shift may serve long, but it will not
serve ever. (R.)

A good surgeon must have an eagle's eye,
a lion's heart, a lady's hand. (R.)

A good swordsman is not a quarreller.

Bonne épée, point querelleur.—(Fr.)

A good thing is soon snatched up. (R.)

Belle chose est tôt ravie.—(Fr., V. 1498.)

A good whelp will not come of a bad dog.—
(Hebrew.)

A good wife and health are a man's best
wealth.

The good or ill hap of a good or ill life
Is the good or ill choice of a good or ill wife.
(Gn.)

Ein eigen Herd, ein braves Weib, sind Gold und
Perlen werth.—A hearth of your own and a good
wife are worth gold and pearls.—(Germ.)

Egen Arne er Guld værd.—A hearth of your
own is worth gold.—(Dan. Also in Dutch.)

A good wife is a good prize.

A good wife is a good portion.—(Ecclesiasticus
26, 3.)

A good winter brings a good summer. (R.)

A good workman is never overpaid.

Un bon ouvrier n'est jamais trop chèrement
payé.—(Fr.)

A goose-quill is more dangerous than a
lion's claw. (Gn.)

A goss-hawk beats not at a bunting. (Gn.)

A gossip speaks ill of all, and all of her.
(Gn.)

A great fortune is a great slavery. (Gn.)

A great load of gold is more burdensome
than a light load of gravel. (Gn.)

A great reputation is a great charge. (Gn.)

A great ship asks deep waters. (G. H.)

* See "He preaches best," p. 776a.

PROVERBS

723a

A great talker is a great liar.

A greedy man God hates. (R. Sc.)

A green Christmas makes a full churchyard.*

A green winter makes a fat churchyard. (R.)

Grüne Weihnacht, weisse Ostern.—A green Christmas, a white Easter.—(Germ.)

A green wound is soon healed. (R.)

A growing youth has a wolf in his stomach.

A grunting horse and a groaning wife seldom fail their master. (R.)

A guilty conscience needs no accuser.

A hair of the dog that bit you.

I pray thee let me and my fellow have a hair of the dog that bit us last night.—(H., 1546.)

To take a hair of the same dog.—i.e. to be drunk again the next day. (R.)

A handful of good life is better than a bushel of learning. (G. H.)

Mieux vaut un poigne de bonne vie que plein muid de clergie.—(Old Fr.)

He that lives well is learned enough. (G. H.)

A handful of rice is riches to a starving man. (Japanese.)

A handsome hostess makes a dear reckoning. (Quoted by Bishop Corbet, *Iter Boreale*, c. 1632.)

A host's invitation is expensive.—(Gn.)

Belle hôtesse c'est un mal pour la bourse.—(Fr.)

Ventura hermosa mal para la bolsa.—(Span.) (See "The fairer the hostess.")

A handsome woman is soon dressed. (See "A fair bride.")

A hasty man never wanteth woe. (H. 1546.)

A hat is not made for one shower. (G. H.)

A head with a good tongue in it is worth double the price (Gn.)

A hedge between keeps friendship green.

Love your neighbour, yet pull not down your hedge. (G. H.)

Zwischen Nachbars Garten ist ein Zaun gut.—A hedge is a good thing between neighbours' gardens.—(Germ.)

A hired horse tired never. (R. Sc.)

Gemiethet Ross und eigene Sporen machen kurze Meilen.—A hired horse and your own spurs make the miles short.—(Germ.; an identical proverb in Dutch.)

A hog upon trust grunts till he's paid for. (Gn.)

A holy habit cleanseth not a foul soul. (G. H.)

A honey tongue, a heart of gall. (R.)

Tidt er Gift og Galde under Honningtale.—Often poison and gall are under the honeyed speech.—(Dan.)

Bosa de mel, coração de fel.—(Port.)

723b

A horse grown fat kicks.

Cavallo ingrassato tira calci.—(Ital.)

A horse is neither better nor worse for his trapping. (Gn.)

A horse stumbles that has four legs. (G. H.)

Un cheval a quatre pieds et si chet.—(Fr., V. 1498.)

A horse may stumble on four feet. (R. Sc.)

Een paard met vier pooten struikelt wel.—(Dutch.)

Ferree jument glisse.—A mare that is shod slips.—(Fr., V. 1498.)

A hot May makes a fat churchyard. (R.)

A house and a woman suit excellently. (G. H.)

A house made and a man to make. (See "Fools build houses.")

Choose a house made and a wife to make. (G. H.)

Maison faite et femme à faire.—(Fr.)

A house pulled down is half rebuilt.

Chateau abattu est demi refait.—(Fr., V. 1498.)

A hungry horse makes a clean manger. (R.)

A hungry man is an angry man. (R.)

Vilain affamé, demi enragé.—A hungry wretch is half mad.—(Fr.)

A hungry man sees far. (R. Sc.)

A jade [will] eat as much as a good horse. (G. H.)

A jealous head is soon broken. (Gn.)

A journey of a thousand miles begins with one step. (Japanese.)

A Kentish jury: hang half and save half. (Gn.)

A kindly aver [colt] will never make a good horse.* (See "A ragged colt.")

A king's cheese goes half away in parings. (R.)

A knave discovered is a great fool. (Gn.)

A lazy sheep thinks its wool heavy. (Gn.)

A leaky May and a dry June

Keep the puir man's head abune.

—Scottish weather saying.

A lean dog shames its master. (Japanese.)

A leg of a lark is better than the body of a kite. (H. 1546.)

A libertine life is not a life of liberty. (Gn.)

A lie has no leg, but a scandal has wings. (Gn.)

A lie with a latchet. (A downright lie.)

That's a lie with a latchet;

All the dogs in town cannot match it.

(Old Rhyme.)

That's a lee wi' a lid on,

And a brass handle to tak' hold on. (Sc.)

* Ray gives examples to disprove this. (See also "A hot May.")

* Stated to be a Scottish proverb; quoted by King James: *Basilicon Doron*.

PROVERBS

724a

A light-heeled mother makes a heavy-heeled daughter. (R.)

A pitiful mother makes a scald head. (G. H.)
Eene barmhartige moeder maakt eene schurftige dochter.—A pitiful mother makes a scabby daughter.—(*Dutch.*)

Mère pitieuse fait fille tigneuse.—An indulgent mother makes a frowsy daughter.—(*Fr.*, V. 1498.)

These proverbs are regarded as having the same meaning, namely, that a mother who does all the work makes her daughter idle and slovenly. (See "Dawtit dochters," etc.)

A light purse makes a heavy heart.

A heavy purse makes a light heart.

A lion's skin is never cheap. (G. H.)

A lisping lass is good to kiss. (R.)

A little barrel can give but a little meal. (*Gn.*)

A little bird is content with a little nest. (*Gn.*)

A little body doth often harbour a great soul. (R.)

A little debt makes a debtor, but a great one an enemy. (*Gn.*)

A little field may grow good corn.

En petit champ croit bien bon blé.—(*Fr.*, V. 1498.)

A little gall spoils a great deal of honey. (*Fr.*)

A little given seasonably excuses a great gift. (G. H.)

A little good is soon spent. (R.)

A little house well filled,

A little land well tilled,

A little wife well willed. (R.)

(See "God oft hath a great share," p. 767a; also "A house and a woman," *supra*.)

A little is better than none.

A little kitchen makes a large house. (G. H.)

A little labour, much health. (G. H.)

A little leak will sink a great ship. (See *Fuller's version*, p. 141b.)

A little let lets an ill workman. (G. H.)
(See "An ill labourer.")

A little man may cast a great shadow.

Un petit homme projette parfois une grande ombre.—(*Fr.*—Also in *Ital.*)

A little saving is no sin.—*Quoted* (c. 1790), *Wolcot, Ode 4, "To Pitt."*

A little ship needs but a little sail. (*Gn.*)

A little spark makes muckle wark. (*Sc.*)

D'humble scintille s'enflamme une ville.—By a humble spark a town is set on fire.—(*Fr.*)

A little stream drives a light mill. (R.)

A little stream will quench a great thirst.

A petite fontaine boit on soif.—At a little fountain one drinks thirst.—(*Fr.*, V. 1498.)

724b

A little with quiet is the only diet. (G. H.)

A little wood will heat a little oven. (*Gn.*)

A living dog is better than a dead lion. (*Eccles.* 9, 4.)

Val più un asino vivo che un dottore morto.—A live ass is worth more than a dead doctor.—(*Ital.*)

A loan should come laughing home.

A borrowed *lea* [loan] should come laughing home. (R. Sc.)

A long tongue is a sign of a short hand. (G. H.)

A lord without riches is a soldier without arms. (*Gn.*)

A low hedge is easily leapt over. (R.)

A loyal heart may be landed under Traitor's Bridge. (*Gn.*)

A maid often seen, a gown often worn,
Are disesteemed and held in scorn. (R.)

A maid that giveth yieldeth. (*Given as an Italian Proverb.*) (R.)

A maid that laughs is half taken. (R.)

A mad beast must have a sober driver. (*Gn.*)

A madman and a fool are no witnesses. (*Gn.*)

A mad parish must have a mad priest. (*Gn.*)

A man at sixteen will prove a child at sixty. (*Gn.*)

A man can do no more than he can. (R.)

A man can only die once.

He that is once born, once must die.—(G. H.)

A man cannot pipe without his upper lip.
—*F. Thynne: Continuation of Holinshed's Scotland* (1586).

A man cannot spin and reel at the same time. (R.)

A man cannot tell for whom he is hoarding.

On ne sait pour qui on amasse.—(*Fr.*) (See *Psalms*, 39, 6.)

A man cannot whistle and drink at the same time.

A man in debt is caught in a net.

A man in a passion rides a horse that runs away with him. (*Gn.*)

A man is as old as he feels himself to be.

Gli uomini hanno gli anni che sentono, e le donne quelli che mostrano.—Men have as many years as they feel, women as many as they show.—(*Ital.*)

A man is known by his friends.

A man's character depends on whether his friends are good or bad. (*Japanese.*)

A man is known by the Company he joins.—*Army saying* (1916).

A man is known to be mortal by two things—sleep and lust. (G. H.)

PROVERBS

725a

A man is not good or bad for one action. (Gn.)

A man, like a watch, is to be valued by his goings. (Gn.)

A man may bear till his back breaks. (R.)

A man may buy gold too dear. (R.)

A man may cause his own dog to bite him. (R.)

A man may do what he likes with his own.

A man may love his house well and yet not ride on the ridge. (R.)

A man may provoke his own dog to bite him. (Gn.)

A man may see his friend need, but he will not see him bleed. (R. Sc.)

A man may speir the gate [ask his way] to Rome. (R. Sc.) (See "All roads lead to Rome.")

A man may speir the gate he kens fu' weel. (Sc.)

Money e'en spiers the gat they ken right weel.—*Mrs. Centlivre: A Woman keeps a Secret. Act. iii.*

What sent the messengers to hell

Was asking what they knew full well.

Scott: Waverley. ch. 24.

A man may spit in his loof [palm] an' do little. (R. Sc.)

A man may spit in his nieve [hand] and do nothing.

A man may woo where he will, but he will wed where he is weard [destined]. (R. Sc.)*

A man must ask his wife's leave to thrive. (R.)

It is hard ageunst the strem to stryve;

Fore he that cast hym for to thryve,

He must ask off hys wiffe leve.

—MS. 15th Century.

Husbands can earn, but only wives can save.

Nae man can thrive unless his wife will let him. (Sc.)

Gli uomini fanno la roba, e le donne la conservano.—Men make the money and women save it.—(Ital.)

A man must plough with such oxen as he hath. (R.)

A man never surfeits of too much honesty. (R.)

A man of cruelty is God's enemy. (Gn.)

A man of gladness seldom falls into madness. (R.)

A man of great memory, without learning, hath a rock and a spindle and no staff to spin. (G. H.)

Beaucoup de mémoire, et peu de jugement.

—Plenty of memory and little judgment.—(Fr.)

(See "Great wits.")

A man of many trades begs his bread on Sundays. (Gn.)

A man of straw is worth a woman of gold. (R.) (Also in Fr. and Ital.)

725b

A man surprised is half beaten. (Gn.)

A man well mounted is ever choleric. (G. H.)

A man were better be half blind than have both his eyes out. (R.)

A man without ceremony needs great merit in its place. (Gn.)

A man without money is a bow without an arrow. (Gn.)

A man without money is no man at all. (Gn.)

A man without reason is a beast in season. (R.)

A man's a man, though he hath but a hose on 's head. (R.)

A man's aye crousest* in his ain cause.

A cock is crouse in his own midding. (R. Sc.)

A man is a lion in his own cause. (R. Sc.) (See "Men are blind in their own cause.")

A man's best fortune or his worst is his wife.

A woman is the man's bote [fortune],

His life, his death, his wo, his wele.

(Gower: *Confessio Amantis* (c. 1390), Bk. 7.

El dia que te casas, ó te matas ó te sanas.—The day you marry, you either kill yourself or save yourself.—(Span.)

Die Ehe ist Himmel und Hölle.—Marriage is heaven and hell.—(Germ.) (See the Greek: "Τὴν κἀφέλειαν," p. 470a.)

A man's discontent is his worst evil. (G. H.) (See "Content." p. 749a.)

A man's folly ought to be his greatest secret. (Gn.)

A man's gift makes room for him.

A man's house is his castle.†

Chacun est roi en sa maison.—Every man is king in his own house.—(Fr., V. 1498.)

An Englishman's house is his castle.

Thou hast scolded me from my lodging, which, as long as I rent it, is my castle.—Dryden: *Wild Gallant* (1663), i. 1.

No stronger castle than a poor man's.—(Servian.)

Charbonnier est maître chez lui.—A coal-heaver is lord in his own house.—(Fr.)

A man's walking is a succession of falls.

A man's worth is the worth of his land.

Jeder gilt so viel als er hat.—Everyone is worth as much as he has.—(Germ.)

Tanti quantum habes sis.—According to what you have such is your worth.—(Latin.)

Tant vaut l'homme, tant vaut sa terre.—According to a man's worth is the worth of his land.—(Fr., V. 1498.)

Tanto vales cuanto tenes.—You are worth as much as your possess.—(Span., *Don Quixote*.)

A mare's shoe and a horse's shoe are both alike. (Gn.)

* Keenest.

† Ray says: "This is a kind of Law Proverb, 'Jura publica favent privata domus.'"—(Public laws favour the privacies of a house.) See Coke, pp. 85a, 88b.

* See "Hanging and wiving," p. 771a.

PROVERBS

726a

A married man turns his staff into a stake.
(G. H.)

A master of straw eats a servant of steel.
(G. H.)

A mastiff grows the fiercer for being tied up.
(Gn.)

A May flood never did good. (R.)

A merchant's happiness hangs on chance winds, and waves. (Gn.)

A merchant that gains not, loseth. (G. H.)

Il n'est pas marchand qui toujours gagne.—
—He is not a merchant who always gains.—(Fr.,
V. 1498.)

A mere scholar at court is an ass among apes.—*Prov. referred to in Centlivre's "Stolen Heiress" (1704).*

A miss is as good as a mile.

An inch in a miss is as good as an ell. (R.)
Eene talie te kort is zoovel als eene el.—An
inch too short is as bad as an ell.—(Dutch.)

Ein wenig zu spät ist viel zu spät.—A little too
late is much too late.—(Germ.)

A mole wants no lantern. (Gn.)

A moneyless man goes fast through the market. (Gn.)

A morning sun, and a wine-bred child, and
a Latin-bred woman seldom end well. (G. H.)

A mote may choke a man. (R.)

A mountain and a river are good neighbours.
(G. H.)

A mouse must not think to cast a shadow
like an elephant. (Gn.)

A muzzled cat is no good mouser. (R.)

Gatta guantata non piglia mai sorice.—A cat
in gloves will never catch mouse.—(Ital.)

A gloved cat was never a good mouser. (R. Sc.)

A myrtle among thorns is a myrtle still.
(Gn.)

A nice new nothing to hang on my sleeve.
(*Proverbial in N. and W. of England.*)

A fine new nothing. (R.)

A nice wife and a back door
Do often make a rich man poor. (R.)

Two daughters and a back door are three arrant
thieves. (Gn.)

The postern door

Makes a thief and a whore. (Gn.)

A nip for new, and a bite for blue.—*Said to
be an old Yorkshire Proverb.*

A noble plant suits not with a stubborn
ground. (G. H.)

Noble plants suit not a stubborn soil. (R.)

A nod from a lord is a breakfast for a fool.

A nod is as good as a wink to a blind horse.
(*See "A word to the wise."*)

A pear year,
A dear year.

726b

A peck of March dust is worth a king's ransom.
(*See "A bushel of March dust."*)

A penny for your thought.—(H., 1546; also
found in Lyly's "Euphues," 1579.)

A penny more buys the whistle. (Gn.)

A penny saved is a penny got.

A penny hained is a penny gained. (Sc.)

A penny spared is twice got. (G. H.)

A penny saved is twopence got. (Gn.)

Quien come y condessa, dos veces pone la mesa.—
He who eats and puts something by, spreads the
table twice.—(Span.)

A pennyweight of love is worth a pound of
law. (Gn.)

A pennyworth of ease is worth a penny.
(R.)

A pet lamb makes a cross ram.

A piece of churchyard fits everybody.
(G. H.)

A piece of a kid's worth two of a cat. (R.)

A pig used to dirt turns up its nose at rice
boiled in milk.—(Japanese.)

A pin a day is a groat a year.—W. King.
(*See p. 188b.*)

A pitiful look asks enough. (G. H.)

A place for everything, and everything in
its place.

All things have their place, knew we how to
place them. (G. H.)

A plant often removed cannot thrive.

A ploughman on his legs is higher than a
gentleman on his knees.—*Poor Richard.*

A poor beauty finds more lovers than hus-
bands. (G. H.)

A poor man is fain of little. (R. Sc.)

A poor man's cow dies a rich man's child.
(G. H.)

A poor man's rain.—*Expression applied in
East of England to a rain at night, which does
not interfere with the labour of outdoor workers.*

A poor man's table is soon spread. (R.)

A poor man wants some things, a covetous
man all things. (Gn.)

A poor pleader may do in a plain cause.
(Gn.)

A pound of care won't pay an ounce of debt.

An hundred load of thought will not pay one
of debts. (G. H.)

Cento carri di pensieri non pagaranno un'
oncia di debito.—A hundred cartloads of anxiety
will not pay an ounce of debt.—(Ital.)

Cent 'ore di malinconia non pagano un quat-
trino di debito.—A hundred hours of worry will
not pay a farthingworth of debt.—(Ital.)

A pound of idleness weighs twenty ounces.

A pretty pig makes an ugly old sow. (Gn.)

- A promise attended to is a debt settled.
 A promise delayed is justice deferred.
 A promise neglected is an untruth told.
 A quick landlord makes a careful tenant.
 A quiet calf sucks its dam, and another cow also. (Gn.)
 A quiet conscience sleeps in thunder. (Gn.)
 A quiet conscience makes a quiet sleep. (Gn.)
 A racehorse is an open sepulchre. (Gn.)
 A ragged coat may cover an honest man.
 Ofte er Skarlagens Hierte under reven Kaabe.—
 There is often a royal heart under a torn cloak.—
 (Dan.)
 A ragged colt may make a good horse. (R.)
 (See "A kindly aver," etc.)
 An unhappy lad may make a good man. (R.)
 Die ärgsten Studenten werden die frömmsten
 Prediger.—The most unruly students prove the
 most pious preachers.—(Germ.)

A rainbow in the morning is the shepherd's warning;

A rainbow at night is the shepherd's delight.

Regenbogen am Morgen
 Macht dem Schäfer sorgen;
 Regenbogen am Abend
 Ist dem Schäfer labend.—(Germ.)

Rainbow i' th' morning, shipper's warning;
 Rainbow at night, shipper's delight.

Hundred Merry Tales (c. 1525).

If there be a rainbow in the eve, it will fall and leave;

But if there be a rainbow in the morrow, it will neither lend nor borrow. (R.)

A reconciled friend is a double enemy.

A reformed rake makes the best husband.

A resty horse must have a sharp spur. (R.)

A right Englishman knows not when a thing is well. (R.)

A rogue always suspects deceit.

El malo siempre piensa engaño.—(Span.)

A rolling stone gathers no moss.*—*Quoted as an ancient proverb by Sir T. Wyatt (1503-1542) in "How to use the Court."*

The rolling stone never gathereth moss.—
 (H., 1546.)

The oft-moved stone gathers no moss.

(See *Tusser*, p. 374a and 375a.)

Pietra mossa non fa muschio.—(Ital.)

La pierre souvent remuée n'amasse pas volontiers mousse.—(Fr.)

Ein Mühlstein wird nicht moosig.—A millstone does not become moss-grown.—(Germ.)
 (The moral of this proverb is the reverse of the English one.)

Saxum volutum non obducitur musco.—
 (Latin.)

Λιθός κυλινδόμενος τὸ φύκος οὐ ποιεῖ.—
 A rolling stone does not produce sea-weed.—
 (Greek.)

Lapis qui volvitur algam non generat.—
 (Latin.)

* An American humorist adds: "But look at the excitement it has."

A rose between two thorns.

Anco trà le spine nascono le rose.—Among thorns grow the roses.—(Ital.)

Entre deux verdes une meure.—One ripe fruit between two green.—(Old French Proverb, *Rabelais*, 1533.)

A rugged stone grows smooth from hand to hand. (G. H.)

A saint abroad, a devil at home.

A scabbit horse is good enough for a scalt squire. (R.)

A scabbit sheep files all the flock. (R. Sc.)

A scald man's head is soon broken. (R. Sc.)

A scalded cat dreads cauld water. (Sc.)

The scalded dog fears cold water. (G. H.)

Chat échaudé craint l'eau froide.—(Fr.)

Escaudé eau chaude craint.—(Fr., V. 1498.)

Il can battuto del bastone ha paura dell'ombra.—A beaten dog is afraid of the stick's shadow.—(Ital.)

A sceptre is one thing, a ladle another. (G. H.)

Alia res sceptrum, alia plectrum.—(Latin.)

A Scottish man is ay wise behind the hand. (R. Sc.)

A Scottish mist may wet an Englishman to the skin. (Gn.)

A secret is your blood; let it out too often and you die.—(Arabic.)

A secret is your slave if you keep it, your master if you lose it.—(Arabic.)

A servant and a cock should be kept but a year. (Gn.)

A sharp goad for a stubborn ass.

A dur âne dur aiguillon.—(Fr., V. 1498.)

A sharp stomach makes short devotion. (R.)

A sheepskin shoe lasts not long. (Gn.)

A ship and a woman are ever repairing. (G. H.)*

A ship, a mill, and a woman, are always repairing. (Gn.)

A ship should not be judged from the land.—*From the Italian*: "Non giudicar la nave stando in terra."

A shored tree stands long. (R. Sc.)

A shroved tree may stand long. (Gn.)

* See "A ship is sooner rigged," etc., p. 436a. These sayings seem to be founded on Plautus (*Pœnulus*, i, 2):

"Negotii sibi qui volet vim parare,

Nævem et mulierem, hæc duo comparato.

Nam nullâ magis res duâ plus negotii

Habent, forte si ocepèris exornare.

Neque unquam satis hæ duæ res ornantur,

Neque eis ulla ornandi satis satietas est."

(Who wishes to give himself an abundance of business let him equip these two things, a ship and a woman. For no two things involve more business, if you have begun to fit them out. Nor are these two things ever sufficiently adorned, nor is any excess of adornment enough for them.)

PROVERBS

728a

A short cut is often a wrong cut.—*From the Danish.* (See Bacon, "The shortest way is commonly the foulest," p. 8b.)

The longest way round is the nearest way home.

La più lunga strade è la più prossima a casa.—

The longest street is the nearest home.—(Ital.)

The highway is never about. (R.)

A short horse is soon curried. (R.) (See "A fair bride.")

A short man needs no stool to give a great lubber a box on the ear. (R.)

A shower in July, when the corn begins to fill, Is worth a plough of oxen and all belongs theretil. (Gn.)

A shroud has no pockets. (Sc.)

A sickly body makes a sickly mind.

Krankes Fleisch, kranker Geist.—(Germ.)

A sight for sair een.—Often quoted by Christopher North (John Wilson). (See *Noctes Ambrosianæ*, 3, Oct. 1825.)

A sight of you is guid for sair een. (Sc.)

A sillerless man gangs fast through the market. (Sc.)

A silly bairn is eith to lear (easy to teach). (R. Sc.)

For sely (good) child wol alday sone lere (always learn quickly).—Chaucer: *Prioresses Tale*, 60.

Sely child is sone ylered.—Hending, st. 9.

A silver key can open an iron lock. (See "Gold opens.")

A slice out of a cut loaf is never missed.

'Tis safe taking a shive of a cut loaf. (R.)

(See Shakespeare, "Of a cut loaf," p. 276a; also "He that is robbed," p. 302a.)

A slothful man never has time.

A slow fire makes sweet malt.

A small hurt in the eye is a great one. (Gn.)

A small pack becomes a small pedlar. (R.)

A petit mercier petit panier.—(Fr., V. 1498.)

A small shop may have a good trade. (Gn.)

A small sore wants not a great plaister. (Gn.)

A small spark shines in the dark.

Petit étincelle luit en ténèbres.—(Fr.)

A small sum will serve to pay a short reckoning. (R.)

A small wound may be mortal. (Gn.)

A smart coat is a good letter of introduction.—From the Dutch. (See "A good presence.")

A smiling boy seldom proves a good servant. (R.)

A snow year, a rich year. (G. H.)

Neige qui tombe engraisse.—Snow which lies fattens the ground. (Fr., Gascon.)

* Also used by Jean de Balzac, *Vicaire des Ardennes*, c. 1614. (See "Little things," p. 804a.)

728b

Anno di neve, anno di bene.—A year of snow, a year of good.—(Ital.)

A soldier fights upon his stomach.

La soupe fait le soldat.—The soup makes the soldier.—(Fr.)

Tripas lleban corazon, que no corazon tripas.—The stomach supports the heart, and not the heart the stomach.—(Span.) (See p. 716b.)

A sorrow is an itching place which is made worse by scratching. (Gn.)

A sorrow shared is but half a trouble, But a joy that's shared is a joy made double.

Who hath none to still him must weep out his eyes. (G. H.)

A soul above buttons. (See Geo. Colman, *jun.*, p. 90b.)

Not worth a button.

(Rabelais, in *Gargantua* [1534], speaks of a good action which was not worth more than "l'estimation d'un bouton.")

A spot is most seen on the finest cloth. (Gn.)

En el paño mas fino se ve mas la mancha.—(Span.)

A spur in the head is worth two in the heels. (R.)

A square man in a round hole. (Sydney Smith. See p. 332a.)

The world is like a board with holes in it, and the square men have got into the round holes.—Quoted in nearly these words in *Punch*.

A stitch in time saves nine.

By timely mending save much spending.

A drop of oil in time saves time. *Soldier's Prov.* (1916).

A stone in a well is not lost. (G. H.)

A storm in a tea-cup.

A storm in a cream-bowl.—Early form of pr.

Fluctus in simpulo excitare.—To excite waves in a ladle.—(Latin, Cicero, *De Legibus*, 3, 16 36.)

A straight stick is crooked in the water. (Gn.)

A straw will show which way the wind blows.

The folk devyne at wagging of a stree (straw).—Chaucer: *Troilus*, Bk. 2, 1475.

A' Stuarts are no sib [kin] to the king.

A stumble may prevent a fall. (Gn.)

A successful man loses no reputation. (Gn.)

A swarm of bees in May is worth a load of hay But a swarm in July is not worth a fly. (R.)

Swarm o' bees i' May

'S worth a load of hay;

Swarm o' bees i' June

'S worth a silver spune

Swarm o' bees i' July

'S not worth a fly.—Derbyshire Saying.

A tailor's shreds are worth the cutting. (R.)

A tale never loses in the telling.

A tame tongue is a rare bird.

A tattler is worse than a thief.

PROVERBS

729a

A thief knows a thief, as a wolf knows a wolf.

A thief passes for a gentleman, when thieving has made him rich. (Gn.)

A thin meadow is soon mowed. (R.)

A thing is bigger for being shared.—(Gaelic.)

A thing you don't want is dear at any price. (See "Nothing is cheap.")

A thousand years hence the river will run as it did. (Gn.)

A thread will tie an honest man better than a rope a rogue. (Sc.)

A thrush paid for is better than a turkey owing for. (Gn.)

A tocherless [dowerless] dame sits long at hame. (Sc.)

A toiling dog comes halting home. (Gn.)

A toom [empty] pantry makes a thriftless guid-wife. (Sc.)

A traitor is ill company.

It is evil company of a traitor. *Melusine* (Eng. tr., c. 1500, of 14th Cent. Fr. romance.)

A tyrant is most tyrant to himself. (G. H.)

A useful trade is a mine of gold.

A trade is better than service. (G. H.)

He that learns a trade hath a purchase made.

(G. H.)

Quien tiene arte

Va por toda parte.

—Who has a trade may go anywhere.—(Span.)

A valiant man's look is more than a coward's sword. (G. H.)

A vaunter and a liar is the same thing. (R.)

A^rvauntour and a lyere, al is on [one].—*Chaucer: Troilus*, 3, 309.

A Venetian first, a Christian afterwards.—(From the Venetian Proverb, "Pria Veneziani, poi Christiane.")

A village is a hive of glass,
Where nothing unobserved can pass.

—C. H. Spurgeon: *Salt-Cellars*.

A voluntary burden is not a burden.

Carica voluntaria non carica.—(Ital.)

A wager is a fool's argument. (Gn.)

Fools for arguments use wagers.—*Buller: Hudibras*, Pt. 2 (1664), c. 1.

A weel-bred dog gaes oot when he sees them preparing to kick him oot. (Sc.)

A well-filled body does not believe in hunger.

Corpo satollo non crede all' affamato.—(Ital.)

E bello predicare il digiuno a corpo pieno.—

It is all very well to preach fasting with a full stomach.—(Ital.)

A wet hand will hold a dead herring. (Gn.)

A whet is no let (i.e. a stoppage to sharpen the scythe is no hindrance). (R.)

729b

A whistling woman and a crowing hen
Are neither liked by God nor men.

(or)

Will fright the devil out of his den.

v. Northall's "English Folk-Rhymes."

This, however, is a very old proverb.

C'est chose qui moult me deplaist,

Quand poule parle et coq se taist.

—It is a thing very displeasing to me when the hen speaks and the cock is silent.—(Roman de la Rose. 14th Century.)

Femme qui parle comme homme, et geline

qui chante comme coq ne sont bonnes à tenir.

—A woman who talks like a man, and a hen which crows like a cock, are no good to anyone.—(Fr.)

Une poule qui chante le coq, et une fille qui siffle, portent malheur dans la maison.—A hen which crows and a girl who whistles bring the house bad luck.—(Fr.)

A white wall is a fool's paper. (R.)

A white wall is the paper of a fool. (G. H.)

Muro bianca carta da matti.—(Ital.)

He is a fool and ever shall, that writes his name upon a wall. (R.)

A wicked man's gift hath a touch of his master. (G. H.)

A wight (courageous) man never wanted a weapon. (R. Sc.)

A wilful man must have his way.

A wilful man needs be very wise. (Gn.)

A willing mind makes a light foot.

En villig Hielper töver ei til man beder.—

A willing helper does not wait to be called.—(Dan.)

A windy March and a rainy April make a beautiful May. (Gn.)

A winter's thunder's a summer's wonder. (R.)

Winter's thunder

Is the world's wonder.

—Halliwell's "Nature Songs."

Quand il tonne en Mars on peut dire "hélas."—

When it thunders in March one may say "alas."—(Fr.)

See "Winter's thunder."

A wise head makes a close mouth. (R.)

A wise man cares not for what he cannot have. (G. H.)

A wise man changes his mind sometimes, a fool never. (R.) (See "Prudentis est mutare," p. 626b.)

El sabio muda consejo, el necio no.—(Span.)

Il sabio muda conscio, il necio no.—(Ital.)

A wise man need not blush for changing his purpose. (G. H.)

A wise man gets learning frae them that hae none. (Sc.)

A wise man gets learning from those who have none themselves. (R.) (Given as an Eastern proverb.)

A wise man is a great wonder. (Gn.)

730a

A wise man is out of the reach of fortune.
Described by Sir T. Browne ("Religio Medici," 1642) as "that insolent paradox."

A wise man sees as much as he ought, not as much as he can.

Le sage vit tant qu'il doit, non pas tant qu'il peut.—(*Fr., Montaigne: Essais, Book 2, ch. 3.*)

A wise man's loss is his secret. (*Gn.*)

A witless head makes weary feet.

A wise man will make more opportunities than he finds. (*Gn.*)

A woman, a dog, and a walnut tree—
The more you beat them, the better they'll be.

A spaniel, a woman, and a walnut tree—
The more they're beaten, the better still they be. (*R.*)

A Latin version (quoted by Ray as modern) says that "a nut-tree, an ass, and a woman" are useless if blows are spared; a Danish proverb states: "There are three things which are no good without beating, a walnut tree, an ass, and a woman."

Nux, asinus, campana, piger, si verbera cessent,
Hic cubat, illa silet, his stat, et illa manet.
Nux, asinus, campana, piger, si verbera cogant,
Hic studet, illa sonat, hic it, et illa cadit.
—A nut, an ass, and a sluggard, when blows are wanting, the one lies idle, the other is silent, the one stands fast, and the other stops; a nut, an ass, a bell, and a sluggard, if blows are applied, the one is busy, the other sounds, this one goes and the other falls.—(*Lat.*) *Epigram attrib. to Zevetotius (1604-1646) by Nicolas Mercier (d. 1657) in "De Conscribendo Epigrammate," p. 166.*

A woman and a glass are ever in danger. (*G. H.*)

Einer Frau und einem Glas drohet jede Stunde was.—(*Germ.; also in Span.*)

Figlie e vetri son sempre in pericolo.—Girls and glass are always in danger.—(*Ital.*)

Es de vidrio la muger.—Woman is made of glass.—(*Span., Don Quixote, I, 33.*)

A woman and a hen will always be gadding.

La muger y la gallina por andar se perden aínas.—
A woman and a hen are well nigh lost by gadding.—(*Span.*)

Much in the street, light of repute.

A woman conceals what she knows not. (*G. H.*)

A woman is to be from her house three times; when she is christened, married and buried. (*Gn.*)

A woman's counsel is fatal.

Hit is ifurn iseyd
That cold red is quene red.
—(It is said of old that woman's counsel is fatal counsel.)—*Provs. of Alfred, Jesus Coll. MS., 375.*
Wommenes counsell been ful ofte colde [fatal].
—*Chaucer: Nonne Prestes Tale, 436.*
Köld eru opt kvenna-ráth.—Fatal often are women's counsels.—(*Icelandic.*)

A woman's counsel is not worth much, but he who does not take it is mad.

El consejo de la muger es poco, y el que no toma es loco.—(*Span., Don Quixote, 2, 7.*)
Yit a woman's avyse helpys at the last.
Towneley Plays (c. 1388), No. 13, 342.

730b

A woman's hair is long; her tongue is longer.—(*Russian.*)

A woman's mind and the winter wind change oft. (*R.*)

A woman's nay is no denial. (*See "Between a woman's Yes and No," also "A woman's nay," p. 322b.*)

A woman's word is a bundle of water.—(*Hindoo.*)

A woman's work is never done. (*See Tusser, p. 375a.*)

Man's work lasts till set of sun,
Woman's work is never done.

A woman's work and washing of dishes is never at an end. (*R.*)

A woman that paints puts up a bill that she is to be let. (*Gn.*)

A wonder lasts but nine days. (*R.*)

This wonder (as wonders last) lasted nine days. (*H., 1546.*)

A wonder lasts but nine days, and then the puppy's eyes are open. (*Gn.*)

Wonder lasts but nine nights in a town. (*R. Sc.*) (*See Chaucer, p. 79b, note; also Shakespeare: Henry VI., Pt. 3, iii. 2.*)

A wool-seller knows a wool-buyer. (*R.*)
(*Given as a Yorkshire Proverb.*)

A word and a stone let go cannot be recalled.
Palabra y piedra suelta no tiene vuelta.—(*Span.*)

Geredt ist geredt, man kann es mit keinem Schwamme abwischen.—Spoken is spoken, you cannot wipe it out with a sponge.—(*Germ.*)

Four things are not to be brought back: a word spoken, an arrow discharged, the divine decree, and past time.—(*Arabian.*)

A word once out flies everywhere.
No man can stay a stone. (*R.*)

A word before is worth two behind. (*R. Sc.*)

A word to the wise is enough.

See "Dictum sapienti sat est."—(Latin.)
Intelligenti pauca; dictum sapienti.—To the understanding man a few words; to the wise a word.—(*Latin. Terence.*)

Half a tale is enough to a wise man. (*R. Sc.*)
Men seyn thus, send the wyse and say nothing.—*Chaucer: Miller's Tale, 412.*

Send a wise man on an errand and say nothing to him. (*G. H.*) (*Also in Portuguese.*)

A nod for a wise man, and a rod for a fool. (*Hebrew: ascribed to Ben Syra.*)

Le sage entend à demi-mot.—The wise man understands with half a word.—(*Fr.*)

A bon entendeur ne faut qu'une parole.—*Rabelais: Pantagruel, Book 5, ch. 7.*

A bon entendeur demi-mot.—(*Fr.*)

A buen entendedor pocas palabras.—To a good listener a few words.—(*Span.*)

A buon intenditor poche parole.—(*Ital.*)

A bon entendeur il ne faut que demi parole.—(*Fr.*)

A work begun is half done.

A begun work is half ended. (*R. Sc.*)

PROVERBS

731a

Aufang und Ende reichen einander die Hände.
—Beginning and end shake hands together.—
(*Germ.*)
A thing begun is half done. See *Lat.*, "Dimidium facti."

A workman is known by his work.

À l'œuvre on connoît l'ouvrier.—(*Fr.*, V. 1498.)

A worm will turn.

Even the ant and the worm have their wrath.—
(*Greek.*)
Inest et formicæ sua bilis.—Even the ant has its gall.—(*Latin.*)

A wound never heals so well but that the scar can be seen.—(*From the Danish.*)

A wreck on shore is a beacon at sea.—
(*From the Dutch.*)

A young idler, an old beggar.

Junge Faulenzer (*or* Spieler), alter Bettler.
—A young idler (*or* gambler), an old beggar.—
(*Germ.*)

A young saint, an old devil. (*R.*)

De jeune angelot vieux diable.—Of a young angel, an old devil.—(*Fr.*, V. 1498.)

Giovine santo, diavolo vecchio.—(*Ital.*)
De jeune hermite, vieil diable.—Of a young hermit, an old devil.—Quoted, as a "proverbe authentique," by Rabelais, *Pantagruel* (1533).

A young prodigal, an old mummer. (*Gn.*)

A young whore, an old saint. (*Gn.*)

Angelicus juvenis senibus satanizat in annis.—
An angelic boyhood becomes a Satanic old age.—
Quoted by Erasmus (*Fam. Coll.*) as a proverb invented by Satan. Also quoted in Lyndesay's "Three Estatis" (1535), l. 233.

A careless courtier young, an old beggar.—
Quoted as *pr. in.* "Uncasing of Machiavel's Instructions to his Sonne" (1613):

A young serving man, an old beggar. (*R.*)

Chi vive in Corte muore à pagliaro.—(*Ital.*)

A young trooper should have an old horse.
(*Gn.*)

Abraham's bosom.—(*Proverbial expression for Paradise, founded on St. Luke 16, 23.*)

Nunc ille vivit in sinu Abraham.—Now he (Nebrius) lives in Abraham's bosom.—(*Latin.* *St. Augustine: Confessions*, 9, 3, 6.) (See *Shakespeare: Richard II.*, iv. 1, *Richard III.*, iv. 3.)*

Absence is a shrew. (*R.*)

Assenza nemica di amore.—Absence is the enemy of love.—(*Ital.*; also in *Span.*) (See "Long absent.")

Absence sharpens love, presence strengthens it. (*Gn.*)

Abundance is no fault. *French Dict. of Prov.*, 1758. (Quoted as an *English prov.*)

Accusing the times is but excusing ourselves.
(*Gn.*)

* Augustine also uses this expression in *De Anima*, Book 4, 16, 24, where he states that by Abraham's bosom it is to be understood "that remote and secret abode of quiet, where Abraham is." Shakespeare in *Henry V.*, ii. 3, makes the Hostess misquote the expression: "Sure he's not in hell; he's in Arthur's bosom, if ever man went to Arthur's bosom."

731b

Acorns were good till bread was found.
(Quoted by Bacon as from the *Latin*, *Colours of Good and Evil*, 6; see *Juvenal*, 14, 181.)

Actions speak louder than words.

The effect speaks, the tongue need not. (*G. H.*)
Le fait juge l'homme.—The deed proves the man.—(*Fr.*, V. 1498.)

Adam's ale is the best brew.

Adversity makes a man wise, not rich.
(*R.*)

Vent au visage rend un homme sage.—Wind in the face makes a man wise.—(*Fr.*)

Vexatio dat intellectum.—Tribulation brings understanding.—(*Latin.*)

L'adversité fait l'homme, et le bonheur les monstres.—Adversity makes a man, luck makes monsters.—(*Fr.*)

Advice when most needed is least heeded.

Advice whispered in the ear
Is not worth a tare. (*Gn.*)

Advise none to marry or go to war. (*G. H.*)

Africa ever produces something new.

Africa semper aliquid adfert novi.—(*Latin*, Erasmus.)

Afrique est coutumière toujours choses produire nouvelles et monstrueuses.—It is the custom of Africa always to produce new and monstrous things.—(*Fr.* Rabelais: *Pantagruel*, Book 5, ch. 3.)
(Also found in *Greek*, see p. 467a.)

Affirmations are apter to be believed than negations. (*Gn.*)

After a Christmas comes a Lent. (*R.*)

A Yule feast may be quat at Pasche. (*R. Sc.*)
Nach Weihnachten kommt Fasten.—(*Germ.*)

After a dream of a wedding comes a corpse.
(*R.*)

After a funeral a feast.

Après tout deuil boit on.—After all mourning one drinks.—(*Fr.*, V. 1498.)

After a storm comes a calm.

After rain comes fair weather. (*R.*) (See *Langland*, "After sharpest shoures," p. 195a.)

Après la pluie le beau temps.—(*Fr.*)

Auf Regen folgt Sonnenschein.—(*Germ.*, also in *Dutch.*)

After clouds comes fair weather. (*R.*)

After bale cometh boote [remedy].—(*Tale of Gamelyn*, 631.)

After greet heet cometh cold;
No man cast his pilche [fur garment] away.
—Proverb of Chaucer. (See also *Troilus*, 1, 948; and 3, 1060.)

Doppo il cattivo ne vien il buon tempo?—
After the evil will not a good time come?—(*Ital.*)

A blustering night, a fair day. (*G. H.*)

Toujours ne dure orage ni guerre.—Neither storm nor war lasts for ever.—(*Fr.*, V. 1498.)

After cheese comes nothing. (*R.*)

After death the doctor.

Après la mort le médecin.—(*Fr.*)

After delay comes a let. (*R. Sc.*)

PROVERBS

732a

After dinner sit awhile;

After supper walk a mile. (R.)

Post epulas stabis vel passus mille meabis.—
After a meal you will stand or walk a mile.—*Maxim of Salerno School of Health.*

After dinner sleep a while; after supper go to bed. (R.)

Dopo pranzo sta, dopo cena va.—After dinner rest; after supper walk.—(*Ital., Venetian Proverb.*)
Nacht dem Essen sollst du stehen.
Oder tausend Schritte gehen.
—After dinner you must stand while, or walk a thousand paces.—(*Germ.*)

After good wine a good horse.

Après bon vin bon cheval.—After good wine a good horse.—(*Fr., V. 1498*)

After Lammas, corn ripens as much by night as by day. (R.)

After meat mustard.

After meat comes mustard. (R.)

Senf nach der Tafel.—(*Germ.*)

Moostaard na den Maaltijd.—Mustard after the meal.—(*Dutch.*)

Après manger assez cuilliers.—Plenty of spoons after eating.—(*Fr., V. 1498.*)

They fetch the salt after the rice is eaten.—(*Bengali.*)

After melon wine is a felon. (R.)

Sobre melon, vino felon.—(*Span.*)

After reckoning one must drink.

Après compter faut boire.—(*Fr., V. 1498.*)

After the house is finished, leave it. (G. H.)

Después que la casa está hecha, la deja.—After the house is finished he leaves it.—(*Span.*)

After-wit is everybody's wit.

After-wit is fool's wit.

After word comes weird. (R. Sc.)

Age and wedlock tame man and beast.

Age and wedlock bring a man to his night cap. (R.)

Wedding and ill-wintering tame both man and beast. (R.)

Age and wedlock we all desire and repent of. (Gn.)

Age will not be defied.—*Bacon (p. 11a).*

Age before honesty.

Agree, for the law is costly. (R.)

Agues come on horseback, but go away on foot. (R.)

Les maladies viennent au cheval, retournent à pied.—(*Fr.*)

Autumnal agues are long or mortal. (G. H.)

Air coming in at the window is as bad as a cross-bow shot. (Gn.)

Alike every day makes a clout on Sunday. (Gn.)

All are fellows at football. (Gn.)

All are not hanged that are condemned. (Gn.)

732b

All are not friends that speak us fair. (R.)

All are not hunters that blow the horn. (R.)

Non est venator quivis per cornua flator. (*Latin, Medieval.*)

Ne sont pas tous chasseurs qui sonnent du cor.—(*Fr.; also in Germ. and Dan.*)

All are not maidens that wear fair hair. (R. Sc.)

All are not merry that dance lightly. (G. H.)

All are not saints that go to church.

Non son tutti santi quelli che vanno in chiesa.—(*Ital.*)

All are not soldiers that go to the wars.

No son soldados todos los que van á la guerra.—(*Span.; also in Port.*)

All are not thieves that dogs bark at. (R.)

All are presumed good till they are found in a fault. (G. H.)

All beasts of prey are strong or treacherous. (G. H.)

All blood is alike ancient. (Gn.)

Human blood is all of a colour. (Gn.)

All bread is not baked in one oven.

All bring grist to your mill. (R.)

All came from and will go to others:

Tout fut à autrui et tout sera à autrui.—(*Fr., V. 1498.*)

All cats are grey in the dark.

De noche todos los gatos son pardos.—(*Span. Don Quixote, 2, 33.*)

La nuit tous les chats sont gris.—(*Fr.*)

When all candles be out, all cats be grey.—(*Heywood, 1546.*) (See "Joan is as good as my lady," p. 798a.)

All colours will agree in the dark.—*Bacon, Essays, No. 3.* (See p. 9b.)

All complain. (G. H.)

All complain of want of memory, but none of want of judgment. (Gn.)

All covet, all lose. (G. H.)

Qui tout convoite, tout perd.—(*Fr., V. 1498.*)

Qui trop empoing rien n' étreind.—Who grasps at too much secures nothing.—(*Fr.*) (See "Grasp, all.")

All doors are open to Courtesy. (Gn.)

All fails that fools think. (R. Sc.)

All fails where faith fails.

Alles wanket wo der Glaube fehlet.—(*Germ.*)

All fame is dangerous; good bringeth envy, bad shame. (Gn.)

All fellows at football. (R.)

All fish are not caught with flies. (Gn.)

All flesh is not venison. (G. H.)

All goeth down Gutter Lane. (R.)—*A London saying.*

PROVERBS

733^a

All good comes to an end—except the goodness of God.—(*Gaelic.*)

All griefs with bread are less. (G. H.)

All her dishes are chafing dishes. (Gn.)

All hours are not ripe.

Toutes heures ne sont meures.—(*Fr.*, V. 1498.)

All is fine that is fit. (Gn.)

All is for the best.

I woot wel clerkes wol seyn, as hem leste

By arguments, that al is for the beste.

—*Chaucer: Frankleyn's Tale*, 158 (cf. *Romans* 8, 28.)

All is good that God sends us.

A's guid that God sends. (Sc.)

All is not gold that glisters. (H., 1546.) (G. H.)

Hit is not al gold that glareth.—*Chaucer: House of Fame*, 1, 272.

All is not golde that shewyth goldishe hewe. —"Chorle and Byrde," *Lydgate* (d. about 1461).

Ce n'est pas or quant qui reluist.—(*Fr.*, V. 1498.)

Tout ce qui reluit n'est pas or.—(*Fr.*)

Aurea ne credas quæcunque nitescere cernis.—Think not all things gold which you see glittering.—(*Lat.*)

Non teneas aurum totum quod splendet ut aurum, Nec pulchrum ponum quodlibet esse bonum

—You shall not hold as gold everything which glitters as gold, nor every beautiful apple to be good.—(*Lat.*, *Alanus de Insulis: Parabola.*)

Ne every appel that is fair at yê Ne is not good.

—*Chaucer: Canon's Yeoman's Tale*, 410.

Non omne quod nitet aurum est.—(*Lat.*)

No es oro todo lo que reluce.—(*Span.*)

Non è oro tutto quel che luce.—(*Ital.*)

All is not lost that is in danger. (R.)

Ce qui est différé n'est pas perdu.—What is postponed is not lost.—(*Fr.*)

A' is na tint that's in peril. (R. Sc.)

All is not yet lost that lyeth in parell [peril].—*Melusine*, ch. 22 (tr. of 14th Cent. *Fr. romance.*)

All is not won that is put in the purse. (R.)

All is well with him who is beloved of his neighbours. (G. H.)

All keys hang not on one girdle. (G. H.)

All the keys in the country hang not at one belt. (R. Sc.)

Tout le clefs ne pendent pas à une ceinture. (*Fr.*)

Tutte le chiavi non pendono ad una cintura.—(*Ital.*; also in *Germ.* and *Dan.*)

All lay loads on a willing horse.

On touche toujours sur le cheval qui tire.—

The horse which draws always gets the whip.—(*Fr.*; also in *Germ.* See "Do not spur," p. 752.b)

All mankind is beholden to him that is kind to the good. (Gn.)

All meat's to be eaten, all maids to be wed. (R.)

All married women are not wives.—(*Japanese.*)

733^b

All rivers do what they can for the sea. (Gn.)

All on one side, like Takeley Street. (Takeley in Essex had its houses all on one side of the street.)

Partage de Montgomerie: tout d'un côté, rien de l'autre.—A Montgomery division; all on one side, nothing on the other.—(*Fr.*)

All o' one side, like Bridgnorth election.—*Shropshire Proverb.*

All overs are ill, but over the water. (R. Sc.)

A' o'ers are ill, but o'er the water an' o'er the hill. (R., later ed.)

All promises are either broken or kept. (R.)

All roads lead to Rome.

Tout chemin mène à Rome.—(*Fr.*)

Y á Roma por todo.—To Rome for everything.—(*Span.*, *Don Quixote*, 2, 13, 55.)

A la Corte por todo.—To the Cortes for everything.—(*Span.*)

Mille viæ ducunt homines per sæcula Romam.—A thousand roads lead men for ever to Rome.—*Alain de Lille: Liber Parabolarum*, 591.

Every road leads to the Mikado's palace.—(*Japanese.*)

All shall be well, and Jack shall have Jill. (R.)

All sorrows are less with bread.

Todos les duelos con pan son buenos (or menos). —(*Span.*, *Don Quixote.*)

All strive to give to the rich man. (Gn.)

All that shakes, falls not. (G. H.)

Tout ce qui bransle ne tumble pas.—*Montaigne*, 3, 8.

All the arms of England will not arm fear. (G. H.)

All the fat's in the fire. (R.)

Olie in het vuur werpen.—To throw oil on the fire.—(*Dutch.*)

Or casten all the gruel in the fire.—*Chaucer: Troilus*, 3, 711.

All the honesty is in the parting. (R.)

All the months in the year
Curse a fair Februeer. (R.)

The Welshman had rather see his dam on the bier, than to see a fair Februeer. (R.) (See "February.")

The shepherd would rather see the wolf in his stable at Candlemas (Feb. 2) than the sun.—See "If Candlemas day be fair and bright."—(*Germ.*)

All the speed is in the spurs.

All the winning is the first buying. (R. Sc.)

All the wit in the world is not in one head.

All the world's a camera,—look pleasant, please!—(*American.*)

All the world and his wife.

Anstey's "New Bath Guide" (1766). The phrase is also in Swift's "Polite Conversation" (c. 1731).

Tout le monde et son père.—All the world and his father.—(*Fr.*)

PROVERBS

734a

All the world and Bingham.*

All the world and Little Billing.—*Northamptonshire saying.*

All things are easy that are done willingly. (Gn.)

A' thing [All things] angers you, and the cat breaks your heart. (Sc.)—*Hislop.*

All things are difficult before they are easy. (Gn.)

All things are gude unsaid. (R. Sc.)

All things are gude untried. (R. Sc.)

All things are soon prepared in a well-ordered house. (R.)

In a good house all is quickly ready. (G. H.)

All things in their being are good for something. (G. H.)

All things require skill but an appetite. (G. H.)

All things thrive but thrice. (R. Sc.)

All tongues are not made of the same flesh. (Gn.)

All truth is not always to be told.

All truths are not to be told. (G. H.)

Tout vrai n'est pas à dire.—All truth is not good to tell.—(Fr., V. 1498.)

Ogni vero non è buono a dire.—All truth must not be told at all times. (R.)—(Ital.)

Die Wahrheit zu sagen ist nützlich dem der höret, schädlich dem der spricht.—Speaking the truth is useful to the hearer, harmful to the speaker.—(Germ.)

All will come out in the washing.

Todo saldrá en la colada.—(Span.)

A agoa tudo lava.—Water washes everything.—(Port.)

Pákattan cloth, when you see it you will rejoice; when you wash it you will weep.—(Punjabi.)

Al freir de los huevos lo vera.—It will be seen in the frying of the eggs (which is good).—(Span., *Don Quixote*, I, 37.)

All women are good—for something or nothing. (R.)

All work and no play makes Jack a dull boy. (R.)

All work and no play makes Jack a dull boy, All play and no work makes Jack a mere toy.

—Quoted in this form in *Miss Edgeworth's "Harry and Lucy (concluded)"* Vol. 2. (1823.)

All your eggs have two yolks apiece, I'll warrant you.

Seine Hühner legen Eier die zwei Dotter haben.—(Germ.)

All your geese are swans. (R.)

All's fair in love and war.

Fair chieve (comes) all where love trucks (bargains). (R.)

All policy's allowed in war and love.—*Mrs. Centlivre: Love at a Venture, Act i.* (printed 1706.)

* Accounted for by a notice on a Newark hostelry: "Passengers and parcels conveyed to all parts of the world and Bingham."

734b

All's fish that comes to the net.

Salga pez, ó salga rana, á la capacha.—Come fish, come frog, all to the basket.—(Span.)

All's good in a famine. (Gn.)

All's lost that's put in a riven dish. (R.)

All's well that ends well.—*Title of Shakespeare's Play* (c. 1595).

Nothing is ill that ends well. (Gn.)

Almost and very nigh saves many a lie. (R.)

Almost and hard by Saves many a lie. (Gn.)

Nær hjælper mangan Mand.—"All but" saves many a man.—(Dan.)

Almost was never hanged. (R.)

Beinahe bringt keine Mücke um.—Almost never killed a fly.—(Germ.)

Nærvæd slaar ingen Mand ihjel.—Almost kills no man.—(Dan.)

Almsgiving never made a man poor.*

Alms never make poor. (G. H.) (*See "Giving to the poor," p. 765b.*)

El dar limosna nunca mengua la boldà.—Almsgiving never lightens the purse.—(Span.)

Great almsgiving lessens no man's living. (G. H.)

Giving much to the poor doth enrich a man's store; It takes much from the account to which his sin doth amount. (G. H.)

Almisse tømmer ei Pung, og ei Messe Dagsfærd.—Alms do not exhaust the purse, nor a mass the day's duty.—(Dan.)

Although it rain, throw not away thy watering pot. (G. H.)

Although the sun shine, leave not thy cloak at home. (G. H.)

Always at it wins the day.

Always say no, and you will never be married.

Dites toujours nenni, vous ne serez jamais mariée.—(Fr.)

Amendment is not sin.

Amendement n'est pas péché.—(Fr., V. 1498.)

Amendment is repentance. (Gn.)

Among the blind the one-eyed is king.

Among the people Scoggin's a doctor. (Gn.)

Amongst good men two men suffice. (G. H.)

An ague in the spring is physic for a king. (R.)

De grande maladie vient on en grande santé.—From a great illness one comes to great health.—(Fr., V. 1498.)

* "Nor robbery rich, nor prosperity wise." These words are sometimes added.

PROVERBS

735a

An ape's an ape though he wears a gold ring.—(*From the Dutch.*)*

Affen bleiben Affen, wenn man sie auch in Sammet kleidet.—Apes are apes though you clothe them in velvet.

An ape's an ape; a varlet's a varlet
Though they be clad in silk or scarlet. (*Gn.*)

An alewife's sow is always well fed. (*Gn.*)

An angler eats more than he gets. (*Gn.*)

An apple, an egg, and a nut,
You may eat after a slut. (*R.*)

Poma, ova, atque nuces, si det tibi sordida,
gustes.—Apples, eggs, and nuts, you may eat
if a slut gives them to you.—(*Latin.*)

An April flood carries away the frog and
her brood. (*R.*)

An arch never sleeps.—*Architectural Maxim*
(referring to the "vis viva" or continual interdependence of the stones of an arch.)

An archer is known by his aim, not by his
arrows.

An army goes upon its belly.—*Attr. to*
Frederick the Great.

An ass endures his burden, but not more
than his burden. (*G. H.*)

An ass is but an ass though laden with gold.
(*Gn.*)

An ass loaded with gold climbs to the top
of the castle. (*Gn.*)

An ass that carries a load is better than a
lion that devours men. (*Gn.*)

An Atheist is got one point beyond the
devil. (*Gn.*)

An easy fool
Is a knave's tool. (*Gn.*)

An egg, and go to bed. (*R.*)

An egg will be in three bellies in twenty-four
hours. (*R.*)

An empty bag will not stand upright.

Sacco vuoto non sta ritto.—(*Ital.*)

Ein leerer Sack steht nicht aufrecht.—(*Germ.*)

An empty purse fills the face with wrinkles.
(*R.*)

A toom [empty] purse makes a bleat [shame-
faced] merchant. (*R. Sc.*)

An enemy does not sleep.

Annemi ne dort.—(*Fr.*, V. 1498.)

Ennemi ne s'endort.—(*Fr.*)

An Englishman's house is his castle.

My house is my castle. (*Gn.*)

See "My house, my house." (*Prov.*)

An evil conscience breaks many a man's
neck. (*R.*)

An examined enterprise goes on boldly.
(*G. H.*)

* See Ben Jonson (p.182b): "Apes are apes though
clothed in scarlet."

735b

An honest darn is better than debt.

An honest man's word is as good as his
bond. (*R.*)

Een eerlijk man's woord is zijn zegel.—(*Dutch.*)

Homem de bem, tem palavra, como Rei.—

An honest man's word is as good as the king's.—

(*Port.*)

An Englishman's word is his bond.

O kingis word shuld be o kingis bond.—*Lancelot*
of the Laik, l. 1873 (c. 1490-1500).

An hour may destroy what an age was
a-building. (*Gn.*)

An hour of pain is as long as a day of
pleasure. (*Gn.*)

An idle brain is the devil's workshop. (*R.*)

Müssiggang ist des Teufels Ruhebank.—(*Germ.*)

An ill agreement is better than a good judg-
ment. (*G. H.*)*

A lean compromise is better than a fat law-suit.

Besser ein magrer Vergleich als ein fetter
Process.—(*Germ.*)

Meglio è magro accordo che grassa sentenza.

—Better a lean agreement than a fat judgment.—

(*Ital.*)

An ill conscience can never hope well. (*Gn.*)

An ill deed cannot bring honour. (*G. H.*)

An ill hound comes limping home. (*R. Sc.*)

An ill labourer quarrels with his tools.
(*G. H.*)

An ill workman quarrels with his tools.

Bad workmen find fault with their tools.

Never had ill workman good tools. (*G. H.*)

Mauvais ouvrier ne trouvera le bon outil.—

A bad workman will not find a good tool.—

(*Fr.*, V. 1498.)

An ill shearer gat never a good hook. (*R.*)

An ill man is worst when he appeareth
good. (*Gn.*)

An ill paymaster never wants excuse. (*Gn.*)

An ill servant will never be a good master.
(*R. Sc.*)

An ill stake standeth longest. (*R.*)

An ill tongue may do much.—*Quoted as "a*
saying" by Swift. Letter, 1710.

An ill turn is soon done. (*Gn.*)

An ill-willie cow should have short horns.
(*R.*)

An inch breaks no squares. (*R.*)†

An inch breaketh no square.—*Camden's Re-*
maines. [An inch more or less does not matter.]

An inch of a nag is worth a span of an
aver [colt]. (*R.*)

* See "Agree for the law is costly," p. 732a.

† Ray, in giving this states: "Some add, in a burn
of thorns" [i.e. in a boundary or hedge of thorns]. He
gives as a French equivalent: "Pour un petit n'avant
n'arrière." [meaning presumably, "ni avant, ni
arrière."]

PROVERBS

736a

An insolent lord is not a gentleman. (Gn.)

An itch is worse than a smart. (R.)

An oath that is not to be made is not to be kept. (G. H.)

An obedient wife commands her husband. (Gn.)

An old ape hath an old eye. (R.)

An old ass is never good.

On n'aura jamais bon âne vieux.—(Fr.)

An old cat laps as much as a young kitten. (R.)

An old cat sports not with her prey. (G. H.)

An old dog biteth sore. (R.)

An old hound bites sair. (Sc.)

An auld hound bites sicker [sure]. (R. Sc.)

An old dog cannot alter his way of barking. (R.)

An old dog does not bark for nothing.

If the old dog bark, he gives counsel. (G. H.)

Prospectandum vetulo latrante.—It is time to look out when the old dog barks.—(Latin.)

L'aboie d'un vieux chien doit on croire.—One ought to take heed of the bark of an old dog.—(Fr., V. 1498.)

An old dog barks not in vain. (G. H.)

Un vieil chien jamais ne jappe en vain.—An old dog never yelps in vain.—(Fr.)

Cane vecchio non abbaia indarno.—An old dog does not bark in vain.—(Ital.)

Can che morde non abbaia in vano.—A dog which bites does not bark in vain.—(Ital.)

Gammel Mands Sagu er sielden usand.—An old man's saying is rarely untrue.—(Dan.)

An old fox needs not to be taught tricks. (R.)

An old friend in a new house. (G. H.)

An old goat is never the more reverend for his beard. (Gn.)

An old knave is no babe. (R.)

An auld knave is nae bairn. (R. Sc.)

An old man in a house is a good sign in a house.—*This Proverb exists in Hebrew (ascribed to Ben Syra).*

An old man is a bed full of bones. (R.)

An old man is twice a child.—*J. Taylor's "The Old, Old, very Old Man," 1635.*

An old man's staff is the rapper of death's door. (G. H.)

An old nought will never be ought. (R.)

An old ox makes a straight furrow. (Gn.)

Buey viejo, sulco derecho.—(Span.)

An old physician and a young lawyer. (G. H.)

An old physician and a young barber. (R.) (*Given as an Italian Proverb.*)

Medego vecchio, e chirurgo zovene.—An old physician and a young surgeon.—(Ital., Venetian.)

736b

An old poacher makes a good gamekeeper. (*See Chaucer (p. 78a), "A theefe of venisoun," etc.*)

An old sack asketh much patching. (R.)

An old sack is aye skailing. (R. Sc.)

An old sin, a new shame.

The newe shame of sinnes old.—*Gower: Confessio Amantis (c. 1390), Bk. 7.*

Vieux péché fait nouveau honte.—(Fr., V. 1498.) (*See "Every sin," p. 757b.*)

An old soldier, an old fool.—(From the Fr.)

Vieux soldat, vieil imbécile.—(Fr.)

Counsel dwells not under the plumed hat.—*Carlyle: French Revolution, Pt. 1, Bk. 5, 4.*

An old wise man's shadow is better than a young buzzard's sword. (G. H.)

An old wrinkle never wears out. (Gn.)

An open door may tempt a saint. (Gn.)

An open enemy is better than a false friend.

The greatest enmity is better than uncertain friendship.—(Hindoo.)

An ounce of discretion is worth a pound of wit. (R.) (*See "A handful of good life," etc., and "Patience passes science."*)

An ounce of patience is worth a pound of brains.—(From the Dutch.)

Val più un' oncia di discrezione che una libra di sapere.—An ounce of discretion is worth more than a pound of knowledge.—(Ital.)

Ciencia es locura,

Si buen senso no la cura.

—Science is madness if good sense does not cure it.—(Span.)

An ounce of favour is worth more than a pound of justice.—(From the Fr.)

An ounce of Fortune is worth a pound of Forecast. (Gn.)

An ounce of luck is better than a pound of wisdom.

Piu vale un' oncia di fortuna che una libra di sapere.—(Ital.)

Mieux vaut une once de fortune qu'une livre de sagesse.—(Fr.)

That weygh (as thou mayst se) a chippe of chance more than a pound of wit.—*Sir T. Wyatt: Of the Courtier's Life (c. 1530).*

Gutta fortunæ præ dolio sapientiæ.—A drop of fortune rather than a cask of wisdom.—(Latin.) (*See "Better be born lucky than wise," p. 742a.*)

An ounce of mother-wit is worth a pound of clergy.—*Quoted by Marvell (1678) as "the homely Scotch proverb."*

Eine Unze Mutterwiss ist besser als ein Pfund Schulwiss.—(Germ.)

Sin el buen natural no hay ciencia que valga.

—Learning is worthless without mother-wit.—(Span., Don Quixote.)

An ounce of practice is worth a pound of preaching.

An ounce of vanity spoils a hundredweight of merit.

Une once de vanité gâte une quintal de mérite.—(Fr.)

PROVERBS

737a

An ounce of wisdom is worth a pound of wit.
(Gn.)

An ox is taken by the horns, and a man by the tongue. (G. H.)

An unhappy man's cart is eith to tumble.
(R. Sc.)

An unlawful oath is better broke than kept.
(R.)

An upbraided (snatched) morsel never killed any. (G. H.)

Anger and haste hinder good counsel.

Zorn thut nicht mit Rath.—Anger has nothing to do with counsel.—(Germ.)

Anger is a sworn enemy. (Gn.)

Anger makes a rich man hated, and a poor man scorned. (Gn.)

Anger punishes itself. (Gn.)

Angry [or hasty] men seldom want woe.
(R.)

The choleric man never wants woe. (G. H.)

Another's bread costs dear. (G. H.)

Antiquity is not always a mark of verity.
(R.)

Any little silly soul
Easily can pick a hole.

Any port in a storm.

Any water in the desert.—(Arabic.)

Any stick to beat a dog.

It is an easy thing to find a stick to beat a dog.
(Gn.)

If you want a pretence to whip a dog, it is enough to say he ate up the frying-pan. (Gn.)

Qui veut battre son chien trouve assez de bâtons.—Who wants to beat his dog finds plenty of sticks.—(Fr.)

(Similar proverbs in all modern languages.)

Any time means no time. (See "One of these days.")

Anything for a quiet life.—*Title of play by Thos. Middleton (d. 1627).*

Apothecaries would not sugar their pills unless they were bitter.

Appetite comes with eating.

L'appétit vient en mangeant.*—(Rabelais: *Gargantua* (1534), I, 5; also in *Montaigne* (1580), 3, 9; but said to have been also used by Amyot and Jerome de Hangest. It is also said that Amyot (1513-1593) replied in these words to Henri III., when the king expressed surprise that after being made Abbot of Bellozane Amyot had secured the bishopric of Auxerre.)

One shoulder of mutton draws down another.
(R.)

One shoulder of mutton drives down another.
(Gn.)

Taste, and you will feed.—(Arabic.)

Mangiando viene l'appetito.—(Ital.)

Ung quartier fait autre vendre.—One quarter makes the other sell.—(Old Fr., V. 1498.)

* Rabelais adds, "disoit Angeston." He further adds, as his own remark, "mais la soif s'en va en beuvant" (but thirst departs with drinking).

B. Q.

737b

Tuto sta nel comincio.—Everything stands till it is begun.—(Ital., Venetian.)

Thirst comes with drinking, when the wine is good.—E. Augier: *La Cigüe*.

New dishes beget new appetites. (R.)

New meat begets a new appetite. (R.) (See French: "Ce n'est que le premier pas.")

Applause is the beginning of abuse.—(Japanese.)

Apple blossom is beautiful but dumplings are better.—(Japanese.)

Apples, pears, and nuts spoil the voice.

From the Italian:

Pome, pere, e noce

Guastano la voce.

April and May are the key of the whole year. (Gn.)

April borrows three days of March, and they are ill. (R.)

April fools. (Possibly from an ancient notion that the springtime was specially fruitful in folly.)

Quand les fèves sont en fleur,

Les fous sont en vigueur.

When beans are in flower, fools are in full strength.—(Old Fr.)

April showers bring forth May flowers. (R.)

Are they not a bonny pair?—as the devil said to his hoofs. (Sc.)

Armour is light at table. (G. H.)

Art hath an enemy called ignorance.—Jonson: *Every Man Out of his Humour*, Act i. 1 (1599).

Ars non habet inimicum nisi ignorantiam.—Art has not an enemy except ignorance.—(Quoted as a proverb by N. Reusner, *Symbol. Imp.*, Class. I, c. 1590.)

Art makes favour.—(From the German.)

Kunst macht Gunst.

The race is not to the swift, . . . nor yet favour to men of skill.—*Ecclesiastes* 9, 11 (p. 416a.)

As a man is friended, so the law is ended.

And nowadayes the lawe is ended as a man is frynded.—H. Brinklow: *Complaynt of Roderyck Mors* (c. 1542), ch. 11.

Me doth counferte a proverbe in myn entent, "Ech tale is endyd as it hathe favour."—(Benedyct Burgh. *Secrees of old Philisoffres* (c. 1475).)

(See "A friend in court," p. 721a.)

As a man lives, so shall he die;

As a tree falls, so shall it lie. (R.)

(See *Ecclesiastes* 11, 3, p. 416a.)

He that liveth wickedly can hardly die honestly.

(R.)

Qualis vita, finis ita.—As the life is, so is its end.—Latin.

As a man makes his bed so must he lie.

He that makes his bed ill lies thereon. (R.)

As a wolf is like a dog, so is a flatterer like a friend. (Gn.)

As cold as charity. (R.)

B B

PROVERBS

738a

As courteous as a dog in a kitchen.—*See Piers Plowman* (1372). *Passus* 5, 261.

Chen en cosyn [cuisine] compaigne ne desire.—
A dog in the kitchen desires no company.—*Old French.*

Dum canis os rodit, sociari pluribus odit.—
(*Lat. Medieval prov.*)

While the hound gnaws bone,
Companions would he none.
—*Old English version.*

As cross as nine highways.

As dead as a doornail.—*See Langland: Piers Plowman* (1362) (p. 194a); also *Shakespeare: Pt. 2, Henry VI., iv. 10.*

As deep drinketh the goose as the gander.
(*Gn.*)

As drunk as a lord.

Ray (1757) states that this expression had arisen in his time owing to the prevalence of drunkenness among the Nobility and Gentry. The original expression, he states, was, "As drunk as a beggar."

"As drunk as a tinker" is not given by Ray.
And dronkenesse is eek a foul record
Of any man, and namely [especially] in a lord.
—*Chaucer: Sommeours Tale*, 341.

As drunk as a wheelbarrow. (R.)

As drunk as David's sow. (R.)

As fine as fivpence, as neat as ninepence.
(R.)

As fine as fivpence.—*Bullein's Dialogue* (1564).

As fit as a fiddle. (R.)

As fit as a fritter for a friar's mouth. (*Gn.*)

As full as an egg is of meat.—*From the Italian, "È pieno quanto un uovo."* (*See p. 279b, Shakespeare.*)

As good as a play.—*Saying ascribed to Charles II. whilst listening to a debate on Lord Ross's Divorce Bill. But see "Better than a play," p. 279b.*

As good be an addled egg as an idle bird.
(*Gn.*)

As good haud [hold] as draw. (R. Sc.)

As good is he that heareth and understandeth not, as he that hunteth and taketh not.—*Eng. translation (temp. Henry VI.) of the French "Book of the Knight of La Tour Landry" (1371). (Referred to in the text as "an old proverb.")*

As good never a whit as never the better.
(R.)

As good play for nothing as work for nothing. (R.)

As good twenty as nineteen. (R.)

As good water goes by the mill as drives it.
(*Gn.*)

As great pity to see a woman weep, as a goose go barefoot. (R.)

As gude merchant tynes [loses] as wins.
(R.)

As guid may houd the stirrup as he that loup on. (R. Sc.)

738b

As hasty as Hopkins, that came to jail overnight, and was hanged the next morning.
(*Gn.*)

As honest a man as any in the cards, when the Kings are out. (*Gn.*)

As hungry as a church mouse. (R.)

Povero come un topo di chiesa.—*Poor as a church mouse.*—(*Span.*)

As I brew so I must drink.

As they brew e'en so let them bake. (R.)

As he brews, so shall he drink.—*Every Man in his Humour, ii. 2* (1598).

And who so wicked ale breueth,
Ful ofte he mot the worse drinke.

—*Gower: Confessio Amantis* (c. 1390), *Bk. 3.*

As is the garden such is the gardener.—
(*Hebrew.*)

As is the gardener, so is the garden. (*Gn.*)

As joyful as a drum at a wedding.

Joyeux comme tabour à nopces.—(*Old Fr., Rabelais.*)

As lazy as Ludlam's dog that leaned his head against the wall to bark. (R.)

As like as chalk to cheese.

As alike to compare in taste, chalk and cheese.
(H. 1546.)

Ego te de caseo loquor, tu de cretâ respondes.—
I speak to you of cheese, you reply about chalk.—
(*Erasmus.*)

(*See More, p. 234b.*)

As like as two peas.—*Quoted in Centlivre's "Beau's Ideal" (printed 1702).*

As long as I live I'll spit in my parlour.
(*Gn.*)

As long lives a merry heart as a sad. (R.)

As long lives the merry man as the wretch for all the craft he can. (R. Sc.)

As long runs the fox as he feet hath. (R. Sc.)

As mad as a March hare.—*Heywood, 1546; Skelton, 1520.*

As mad as a hatter.—*Origin unknown.*

As many mists as ye have in March, so many frosts in July.—*16th Century MS., Plume Library, Maldon, Essex.*

As poor as a sheep new shorn.—*Peele: Old Wives' Tale* (1595).

As rich as a new shorn sheep. (*Gn.*)

As poor as Job.—*Gower: Confessio Amantis* (c. 1390), *Book 5.*

As poor as Job's turkey.

As poor as Job's turkey that had to lean against a fence to gobble.—(*American.*)

As poor as a turkey in summer.

As poor as Job's turkey that had but one feather in its tail.—(*American.*)

As proud come behind as go before. (R.)

As safe as a thief in a mill. (*Gn.*)

As sober as a judge.

PROVERBS

739a

As soon as a man is born he begins to die.—
(From the German. Founded on Manilius.)*
Man begins to die before he is born. (Gn.)

As soon as I was born I wept, and every day shows why. (G. H.)

Desque naci lloré, y cada día nace porqué.—
(Span.; also found in most languages.)

We are born crying, live complaining, and die disappointed. (Gn.)

As soon as you have drunk you turn your back on the spring. (Gn.)

As soon comes the lamb's skin to market as the old sheep's. (R.)

As soon goeth the young lamb's skin to the market as the old ewe's.—(Heywood, 1546.)

Tan presto se va el cordero como el carnero.—
As soon goes the lamb [to the butcher] as the sheep.
—(Span.)

Aussitôt meurt veau que vache.—As soon dies the calf as the cow.—(Fr., V. 1498.)

Cosi tosto muore il capretto come capra.—
As soon dies the kid as the goat.—(Ital.)

As stout as a miller's waistcoat that takes a thief by the neck everyday. (Gn.)

As sure as a gun. (R.)

As the carle riches he wretches. (R. Sc.)

As the days lengthen so the cold strengthens. (R.)

Cresce di, cresce 'l freddo, dice el pescatore.—
The daytime grows, the cold grows, says the fisherman.—(Ital.)

“Wenn die Tage langtan zu langen
Kommt der Winter gegangen.”—(Germ.)

As the days grow longer, the storms grow stronger;
As the days lengthen, so the storms strengthen.
—Given as “from Lancashire” in Halliwell's
Nature Songs.

As the devil said to Noah, “It's bound to clear up.”—Proverbial saying. (According to a Yorkshire variant, a Pudsey man used the expression, when declining Noah's offer of a passage because the fare was so high.)

As the fool thinks so the bell clinks [or tink.]

Quoi que le fol se tarde, le jour ne se tarde.
—However the fool delays the day does not delay.—(Fr., V. 1498.)

As the good man saith, so say we;

As the good woman saith, so must it be. (R.)

Ce que femme veut, Dieu le veut.—What woman wills, God wills.—(Fr.)

As the market goes, wives must sell. (Gn.)

As the old cock crows, the young one learns. (R.)

As the auld cock crows, the young cock learns;
Aye tak' care what ye do afore 'ie bairns. (Sc.)

Wie die Alten singen, so zwitschern die Jungen.
—As the old birds sing, so the young ones twitter.
—(Germ.; also in Dan.)

The young pig grunts like the old sow. (R.)

As the sow fills, the draff sours. (R. Sc.)

739b

As the year is, your pot must seeth. (G. H.)

As weel be oot o' the world as oot o' fashion. (Sc.)

As well be hanged for a sheep as a lamb.

As good be hanged for an old sheep as a young lamb. (R.) (Given as a Somerset proverb.)

As wise as Waltham's calf, that ran a mile (or nine miles) to suck a bull.

As wise as Walton's calfe.—Colyn Cloute (Shelton), 811.

As you make your bed, so you must lie on it.

He that makes his bed ill lies there. (G. H.)

Comme on fait son lit, on se couche.—(Fr.; also in Germ., Span. and Dan.)

As your wedding ring wears, so do your cares. (R.) (Said to be a Somerset proverb.)

Ask counsel of the dead (i.e. of books).

He is a great necromancer, for he asks counsel of the dead. (G. H.)

Ask much to get little. (G. H.)

Ask my companion if I be a thief. (R.)

Ask my mother if my father be a thief. (R.)

Domanda al hoste s'egl' ha buon vino.—Ask the host if he has good wine.—(Ital.)

Ask of God and not of the rich.—Oriental.
Hai Gaon (d. A.D. 1038).

Ask the young people; they know everything.—Fr. saying.

Ask thy purse what thou shouldst buy. (Gn.)

Assail who will, the valiant attends. (G. H.)

Asses die and wolves bury them. (Gn.)

Asses that bray most eat least. (Gn.)

Assurance is two-thirds of success. (Gaelic.)

Astrology is true, but the astrologers cannot find it. (G. H.)

At a round table there's no dispute of place. (R.)

At a round table the herald's useless. (R.)

A tavola ronda non si contende del luogo.—
(Ital.)

Ronde table ôte le débat.—(Fr.)

At dinner my man appears. (G. H.)

At length the fox turns monk. (G. H.)

At open doors dogs come in. (R. Sc.)

At sixes and sevens. (Heywood, 1546.)

At the end of the work you may judge of the workman. (Gn.)

At the first cup man drinks wine; at the second cup wine drinks wine; at the third cup wine drinks man.—(Japanese.)

At the game's end we shall see who gains. (G. H.)

Avoid evil and it will avoid thee.

Aye in a hurry, and aye ahint. (Sc.)

Bachelors' wives and maids' children are always well taught. (R.)

Maidens' bairns and bachelors' wives are ay weel bred. (Sc.)

Chi no ha moglie ben la veste;

Chi non ha figliuoli ben li pasce.

—Who has not a wife clothes her well; who has not children feeds them well.—(Ital.)

Back again, like a bad penny.

Böser Pfennig kommt immer wieder.—(Germ.)

Bacchus hath drowned more men than Neptune. (Gn.)

Back to the draught is face to the grave.
—Chinese.

Bacon of paradise for the married who repent not.

From the Spanish: "El tocino del Paraíso el casado no arrepió." (The *Dunmow* fitch of bacon may be connected with this saying.)

Bad company is the devil's net.

Bad counsel confounds the adviser.

Quoted in this form, as a proverb, by Emerson (*Essay on Compensation*), but apparently a translation of the Latin, "*Malum consilium consultori pessimum*," see p. 573a.

Bad customs are better broke up than kept up. (Gn.)

Gâteau et mauvaise coutume se doivent rompre.—A cake and a bad custom ought to be broken.—(Fr.)

Bad excuses are worse than none. (Gn.)
(See "A bad excuse is better than none at all," which, however, is generally used sarcastically.)

Bad luck often brings good luck. (Gn.)

Bad priests bring the devil into the church. (Gn.)

Bald heads are soon shaven. (Gn.)

Bare walls make giddy housewives. (R.)

Vides chambres font les dames folles.—Empty rooms make ladies foolish.—(Fr.)

Barking dogs seldom bite.

The greatest barkers bite not sorest. (R.)

Can ch'abbia non morde.—(Ital.)

Chien qui aboie ne mord pas.—(Fr.)

Cave tibi a cane muto et aqua silente.—Beware of a silent dog and still water.—(Latin.) (See "Still waters.")

Caô que muito ladra, nunca bom para a caça.—A dog which barks much is never good at hunting.—(Port.)

Dogs that bark at a distance never bite. (Gn.)

Barley straw's good fodder when the cow gives water. (R.)

Bashfulness is an enemy to poverty. (R.)

Bate me an ace, quoth Bolton. (Gn.)

Be a friend to thyself and others will be so too. (Gn.)

Be a good husband, and you will get a penny to spend, a penny to lend, and a penny for a friend. (R.)

Be always in time;
Too late is a crime.—*Old saying.*

Be always merry as ever you can,
For none delights in a sorrowful man. (Gn.)

Be as it may be is no banning. (R.)

Be it better or be it worse,
Be ruled by him that bears the purse. (Gn.)

Be it weal or be it woe,
Beans should blow before May go. (Gn.)

Be it weal or be it woe,
It shall not be always so.—*Ring inscription.*

Be just before you are generous.

Be not a baker if your head be of butter.
(G. H.) (See "He that hath a head of wax.")

No seais hornéra si teneis la cabeça de manteca.
—(Span.)

Be not ashamed of your handicraft.

Schäme dich deines Handwerks nicht.—
(Germ.)

Be not the first to quarrel, nor the last to make it up.

Be not too hasty to outbid another. (R.)

Be slow in choosing a friend, but slower in changing him.

Be sure before you marry of a house wherein to tarry.

Be sure of hay
Till the end of May. (Gn.)

Be what thou wouldst seem to be. (G. H.)

Be the same thing that thou wald be cald.
(R. Sc.)

Be you never so high the law is above you.
(Gn.)

Bear wealth; poverty will bear itself.
(R. Sc.)

Bear with evil, and expect good. (G. H.)

Beat the dog before the lion. (G. H.)

On bat souvent le chien devant le lion.—
One often beats the dog in front of the lion.—
(Fr., V. 1498.)

Beautiful flowers are soon picked.

Schöne Blumen stehen nicht lange am Wege.—
(Germ.)

Beauty and folly are often companions.

Bellezza e follia sovente in compagnia.—(Ital.)

Beauté et folie vont souvent de compagnie.—
(Fr.) (See "Fair and sluttish," p. 759b.)

Beauty carries its dower in its face.

Beauty draws more than oxen. (G. H.)
(See "Nature draws more," etc.; also *Howell*, p. 175a note.)

Beauty is but skin-deep.* (Found in *Ralph Venning's Orthodox Paradoxes*, 3rd edition, 1650, but doubtless of much earlier origin.)

* Herbert Spencer (*Essay on Personal Beauty*) says that this "is but a skin-deep saying."

PROVERBS

741a

Beauty is no inheritance. (R.)

Beauty is potent, but money is omnipotent. (R.)

Amour fait moult, argent fait tout.—Love does much, money does all.—(Old Fr.)

Beauty is the flower of virtue.

Beauty is a blossom. (R.)

Beauty may have fair leaves, yet bitter fruit. (Gn.)

Beauty will buy no beef. (Gn.)

Beauty without grace is a violet without smell.

Beaute sans bonte, blessed was it never; *Ne kynde sans cortisie*.

—*Piers Plowman* (1362), *passus* 18, l. 162.

Bonté vault mieux que beauté.—Kindness is worth more than beauty.—(*Melusine*. Rom. compiled by Jean d'Arras, 1382-1394.)

Goodness and bounty is better than fairness and beauty.

La beauté sans vertu est une fleur sans parfum.—(Fr.)

Fagerhed uden Tugt, Rose uden Lugt.—Beauty without discipline, a rose without scent.—(Dan.)

Beauté sans bonté ne vaut rien.—(Fr., V. 1498.)

Beauty without bounty avails nought. (R. Sc.)

Bees that have honey in their mouths have stings in their tails. (Gn.)

Before one can say Jack Robinson.—The origin of this proverbial phrase is unknown. It is quoted as an ordinary saying in Fanny Burney's "Evelina" (1778).

Before St. Chad [March 2] every goose lays both good and bad. (R.) (See "On St. Valentine's day," etc.)

Before thou marry

Make sure of a house wherein to tarry. (Gn.)

Before you trust a man, eat a peck of salt with him.*

Before you make a friend, eat a bushel of salt with him. (G. H.)

Beggars are never out of their way. (Gn.)

Beggars' bags are bottomless.

Bettelsack ist bodenlos.—(Germ.)

Beggars breed and rich men feed. (R.)

Beggars fear no rebellion. (Gn.)

Beggars must be no choosers.—*Scornful Lady* (Beaumont and Fletcher) (c. 1609).

Beggars should not be choosers. (H. 1546.)

Borrowers must be no choosers. (R.) (From the French.)

Il ne choisit pas qui emprunte.—He who borrows does not choose.—(Fr., V. 1498.)

A quien dan, no escoge.—(Span.)

741b

Beggary is valiant.—Shakespeare: *Part 2, Henry VI., iv. 2.*

Behold with how little wisdom the world is governed. (See p. 275b; and "Quam parva," p. 629b.)

Con poco cervello si governa il mondo.—The world is governed with little wisdom.—(Ital.)

Let's be jovial, fill our glasses;

Madness 'tis for us to think

How the world is ruled by asses,

And the wise are swayed by chink.

—Song, "Let's be jovial," pub. in "Charms of Melody" (Dublin, c. 1810.)

Being on sea, sail; being on land, settle. (G. H.)

Believe well and have well. (R.)

Bells call others to church, but enter not in themselves. (R.)

Bells call others, but themselves enter not into the church. (G. H.)

Les cloches appellent à l'église, mais n'y entrent pas.—(Fr.)

Benefits please like flowers, while they are fresh. (G. H.)

Bernard the monk did not see everything.—From Latin (medieval). Quoted in Chaucer, "Legend of Good Women," *Prologue*, l. 16.

Best is best.

Besser ist besser.—Better is better.—(Germ.)

Best is cheapest.

The best is best cheap. (R.)

Good cheap is dear.

Ou n'a jamais bon marché de mauvaise marchandise.—One never has a good bargain with bad ware.—(Fr.)

The cheap buyer takes bad meat. (Gn.)

The best is cheapest in the end.

Ill ware is never cheap. (G. H.)

Dear is cheap and cheap is dear.

Cheap purchase is money lost.—(Japanese.)

Best to bend while it is a twig. (R.)

Jonge rijt is te bulgen, maar geen oude boomen.—Young twigs will bend but not old trees.—(Dutch.)

Bestow on me what you will, so it be none of your secrets. (Gn.)

Better a bare foot than none. (G. H.)

Better a barn filled than a bed. (Gn.)

Better a blush on the face than a spot on the heart.

Melhor he rosto vermelho, que coração negro.—Better to have a red face than a black heart.—(Port.)

Better a diamond with a flaw than a pebble without.—(Chinese.)

Better a dog fawn nor bark on you. (R. Sc.)

Better a fair pair of heels than a halter. (Gn.)

Better a fortune in a wife than with a wife

* From the Latin saying referred to by Cicero, *De Amicitia*, 19, 67, "Multos modios salis simul edendos esse, ut amicitiae munus expletum sit."—Many measures of salt to be eaten together, that the function of friendship be fulfilled.

PROVERBS

742a

Better a fremit* freend than a freend fremit.
(Sc.)

Better a good expectation than a mean possession.

A good hope is better than a bad possession.
(Gn.)

Mas vale buena esperanza que ruin posesion.—
(Span.)

Better a lean jade than an empty halter.
(Gn.)

Better a little fire that warms nor a meikle that burns. (R. Sc.)

Better a little loss than a long sorrow.—
Piers Plowman (1362). *Passus* 1, 388.

Better a mouse in the pot than no flesh at all. (Gn.)

Better a penny with right than a thousand without.

Ein Pfennig mit Recht ist besser denn tausend mit Unrecht.—(Germ.)

Better a portion in a wife than with a wife.
(Gn.)

Better a toom [empty] house than an ill tenant.

Better an egg to-day than a hen to-morrow.
(Ital.)

Better an old man's darling than a young man's slave.

Better an auld man's darling than a young man's warling. (Sc.) (So quoted in *Ainsworth: Miser's Daughter*, Bk. 3, ch. 15.)

Better have an old man to humour than a young rake to break your heart. (Gn.)

Better apple given nor eaten. (R. Sc.)

Better bairns greet [weep] than bearded men. (R. Sc.)

Es ist besser das Kind weine, denn der Vater.
—Better the child should cry than the father.—
(Germ.)

Bedre er at Barn græder end gammel Mand.—
Better the child cry than the old man.—(Dan.)

Bedre at Barn græder end at Moder sukker.—
Better the child should cry than the mother sigh.—
(Dan.)

(See "Better a little chiding than a great deal of heart-break."—*Shakespeare*, p. 287b.)

Better be a fool than a knave. (G. H.)

Better be a shrew than a sheep. (R.)

Better be alone than in ill company. (R. Sc.)

Nous sommes mieux seul qu'avec un sot.—
We are better alone than with a fool.—(Fr.)

Better be at the end o' a feast than the beginning o' a fray. (Sc.)

Better be a fool at a feast than a wise man at a fray. (Sc. *Cheviot*.)

Better be born lucky than wise.

È meglio esser fortunato che savio.—(Ital.)

(See "An ounce of luck is better than a pound of wisdom," p. 736b.)

* Frenit = strange, foreign. (Better a stranger made a friend than a friend made a stranger.)

742b

Better be denied than deceived. (Gn.)

Better be envied than pitied. (R.)

Il vaut mieux faire envie que pitié.—Better cause envy than pity.—(Fr.)

Piu tosto invidia che compassione.—(Ital.)

It is better to be envied than pitied.—(*Herodotus*. In *Thalia*. A similar saying is found in *Pindar*.)

Better be foolish with all than wise by yourself.—(French.)

Better be friends at a distance than neighbours and enemies.

Meglio amici da lontano che nemici d'appresso.—
(Ital.)

Better be half hanged than ill-wed. (R.)

Better be idle than ill-employed.

Better be meals many than one too merry.
(R.)

Better be proficient in one art than a smatterer in a hundred.—*Attrib. to Japanese*.

Better be stung by a nettle than pricked by a rose. (Gn.)

Better be the head of an ass, than the tail of a horse. (R.)

Better be the head of a dog than the tail of a lion. (R.)

Mieux vaut être tête de chien que queue de lion.—(Fr.)

Better be the head of a lizard than the tail of a lion. (G. H.)

Better be the head of a pike (or of a sprat) than the tail of a sturgeon. (R.)

Better be the head of the yeomanry than the tail of the gentry. (R.)

È meglio esser capo di gatto che coda di leone.
—Better to be the head of a cat than the tail of a lion.—(Ital.)

È meglio esser capo di lucertola che coda di draccone.—Better to be the head of a lizard than the tail of a dragon.—(Ital.)

Mas vale cabeza de raton que cola de leon.—
The rat's head is worth more than the lion's tail.—
(Span.)

Choose rather to be the tail of lions than the head of foxes.—(Hebrew.) (R.)

Better belly burst than good drink lost.
(Gn.)

Better buy than borrow. (R. Sc.)

Better cut the shoe than pinch the foot.
(Gn.)

Better deny at once than promise long.

Better do it than wish it done. (Gn.)

Better fed than taught.—*John Taylor's "Jack a Lent,"* 1630.

Mieux nourri qu' instruit.—Better fed than taught.—(Fr.) (See "Better ill-fed," p. 743a.)

Better finger off nor ay warkin. (R. Sc.)

Better a finger aff as aye wagging.—*Scott: Heart of Midlothian*.

Better give a shilling than lend and lose half-a-crown. (Gn.)

PROVERBS

743^a

Better give the wool than the sheep. (R.)
Meglio è dar la lana che la pecora.—(Ital.)

Better go away longing than loathing. (Gn.)

Better go back than go wrong.

Better go back than lose yourself. (Gn.)

Better go to bed supperless than rise in debt. (R.)

Sleep without supping and wake without owing. (G. H.)

Better be without food than without honour (Ital.)

Better go to heaven in rags than to hell in embroidery. (Gn.)

Better go without medicine than call in an unskilful physician.—(Japanese.)

Better good afar off than evil at hand. (G. H.)

Better good sale nor good ale. (R. Sc.)

Better half an egg than an empty shell. (Gn.)

Better haud wi' the hound than rin wi' the hare. (Sc.)

Better have a mouse in the pot as no flesh. (R. Sc.)

Better have one plough going than two cradles. (Gn.)

Better ill-fed than ill-bred.

Highly fed and lowly taught.—*Shakespeare*.
(See "Better fed than taught" p. 742b.)

Better is the enemy of good.—*Found in Fr., Ital., etc., and ascribed by Voltaire (La Béguenue, 1772) to "a wise Italian."*

Better keep the deil oot than hae to turn him oot. (Sc.)

Better keep weel than make weel. (Sc.)

Better late ripe and bear than early blossom and blast. (Gn.)

Better late thrive than ne'er do weel. (Sc.)

Better late than never.—*Chaucer: Canon Yeoman's Tale, 857.*

Potius sero quam nunquam.—Better late than never.—*Livy, 4, 211.*

Better late than never, but better never late.—*C. H. Spurgeon.*

Il vaut mieux tard que jamais.—(Fr., V. 1498. Also in Italian, Spanish, Dutch, Danish, etc.)

It is said in English proverbs, better to amende late than never.—*Petition to the Mayor of London 1433.*

Better late thrive than never. (R. Sc.)

Come late, come right.—(Hindoo.)

Better learn of your neighbour's skath [injury] nor by your own. (R. Sc.)

Better leave than lack.

Better lose the saddle than the horse.

È meglio perder la sella che il cavallo.—(Ital.)

Better my hog dirty home than no hog at all. (R.)

743^b

Better nae ring nor the ring of a rush (or rash). (R. Sc.)

Better never begin than never make an end.

Qui commence et ne parfait sa peine perd.—Who begins and does not complete loses his pains.—(Fr.)

Thing never begun hath never end.—*Melusine, ch. 38 (fr. of French romance, c. 1385).*

Better old debts nor old sores. (R. Sc.)

Better one living word than a hundred dead ones.

Besser ein lebendiges Wort als hundert todt.—(Germ.)

Better one-eyed than stone-blind.

Better ride an ass that carries us than a horse that throws us. (Gn.)

Better say "Here it is" than "Here it was." (R. Sc.)

Better short of pence than short of sense.

Better sit still than rise an' fa'. (Sc.)

As good sit still as rise up and fall. (R.)
(See "Sit in your place," etc.)

Better small fish than an empty dish. (Sc.)

Better some of a pudding than none of a pie. (Gn.)

Better spare at the breird [brim] than at the bottom. (R. Sc.)

Better speak truth rudely than lie covertly. (G. H.)

Better suffer for truth than prosper by falsehood.—(From the Danish.)

Better suffer ill than do ill. (G. H.)

Better the feet slip than the tongue. (G. H.)
(Found in Fr., Ital., etc.)

(See "A witless head," p. 730a.)

Better the ill ken'd than the gude unken'd. (R. Sc.)

Better thou perish than truth. (Gn.)

Better to ask than go astray.

È meglio domandare che errare.—(Ital.)

Besser zweimal fragen denn einmal irgehen.—Better ask twice than go wrong once.—(Germ.)

Better to be blind than to see ill. (G. H.)

Better to be done than wish it had been done. (R.)

Better to bend than to break. (See *Chaucer: Troilus, 1, 257.*)

Il vaut mieux ployer que rompre.—(Fr., V. 1498. Also in Ital., Span., Germ., etc.)

Better to bow than break. (R.)

Better to die a beggar than live a beggar. (R.)
(From *Ecclesiasticus 40, 28.*)

Rather sell than be poor.—(Hebrew.)

Better sell than live poorly. (Gn.)

Better to have than wish. (R.)

PROVERBS

744a

Better to rule than be ruled by the rout.
(R.)

Better to trust in God than in his saints.
Vaut mieux avoir affaire à Dieu qu'à ses saints.—(Fr.)

Better two losses than one sorrow. (Gn.)
Better twa' skaiths than ae sorrow. (Sc.)

Better unborn than untaught.—Symon's
"Lesson of Wyseidome" (c. 1500). The prov.
is described as being "said by old men."

For betere is childe unbore
Than unbuhsun [unbuxom, i.e. disobedient].
—Proverbs of Alfred. Jesus Coll. MS., 449.

For betere is child unbore
Thenne unbeten.
—Proverbs of Alfred. Wright and Kemble's Text.

The common proverb remember ye oughte,
"Better unfedde than un-taughte."
—Seager's "School of Virtue" (1557).

Better be unborn than unbred. (R.)
No con quien naces, sino con quien paces.—
Not with whom you are born, but with whom you
are bred.—(Span., Don Quixote, 2, 10.)

Better untaught than ill-taught.

Better wear out than rust out.

Better wear shoon than sheets. (Sc.)
Better wear out shoes than sheets. (Gn.)

Better woo over midden nor over moss.
(R. Sc.)

Better you laugh than I greet (weep). Se.
Cheviot.)

Between a woman's Yes and No
There is not room for a pin to go.

Entre el Si y el No de la mujer no me atreveria
yo a poner una punta de alfiler.—(Span., Don
Quixote.)

(See "A woman's nay," p. 730b.)

Between dog and wolf.

Entre chien et loup.—(Fr., said of dusk or
twilight.)

(See "Inter canem," p. 557b.)

Between hammer and anvil.*

Inter malleum et incudem.—(Latin.)

Between hawk and buzzard. (R.)

Between the shrine and the stone.

Inter sacrum saxumque sto.—(Latin. From
Plautus, Captivi, 3, 4, 86. Also in Apuleius.)

Zwischen Amboss und Hammer.—(Germ.)

Between promising and performing a man
may marry his daughter. (R.)

Entre promettre et donner doit-on marier
sa fille.—(Fr.)

Between the devil and the deep sea.

Between two friends two words.

Entre deux amis n'a que deux paroles.—(Fr.,
V. 1498.)

* A French proverb, used by Molière (*Médecin malgré lui*, Act i. 2), is: "Entre l'arbre et l'écorce il n'y faut pas mettre le doigt."—Between the tree and the bark it is better not to put your finger. (See also "Inter pontem et fontem," p. 557b.)

744b

Between two stools you fall to the ground.

But it is saide and ever shall.

Between two stools is the fall.

—Gower: *Conf. Amantis* (c. 1390), *Prol.*, 336;
also *Bk.* 4, 537).

Between twa stools the doup fa's down.
(R. Sc.)

Entre deux selles le cul chet a terre.—(Fr.
V. 1498. Also in *Rabelais: Gargantua*, ch. 11.)

Nager entre deux eaux.—To swim between
two streams; to waver between two parties.—
(Fr.)

Beware of a silent dog and still water. (See
"Cave tibi," p. 501b.)

The biche bitit [biteth] ille,
Than [when] he berke still.

—Proverbs of Alfred. Wright and Kemble's text, 652.

Mais il n'est, comme on dit, pire eau que l'eau
qui dort.—But there is not, as they say, any worse
water than water which sleeps.—(Fr. Molière:
Le Tartuffe, Act 1, sc. 1.)

Beware of "Had I wist."—Queen Elizabeth:
Achad., p. 42.

Had I wystis a thyng it servys of nought.—
Towneley Plays (c. 1388), No. 13, l. 93. See also
Gower: *Conf. Amantis* (c. 1390), *Bk.* 2, 470; and
Tottel's Miscell. (second Ed., 1557) under "Totius
mundus."

Had I wist cometh too late.—*Gabriel Harvey's*
Commonplace Book (c. 1600.)

"Hätte ich gewusst," ist ein armer Mann.—
—"Had I wist" is a poor man.—(Germ.) "Habe
gehabt" ist ein armer Mann.—"I have had"
is a poor man.—(Germ.)

Beware of no man more than thyself. (Gn.)

Beware of one who flatters unduly; he will
also censure unjustly.—(Arabic.)

Beware of one who has nothing to lose.

Guardati da chi non ha che perdere.—(Ital.)

Take heed of credit decayed and people that
have nothing. (G. H.)

Guardati ben, guardati tutto.

L'uom senza danar quanto è brutto.

—Take good heed, take the utmost heed, the man
without money is worthless indeed.—(Ital.)

Bind the sack before it be full. (R. Sc.)

Birchen twigs break no ribs. (R.)

Birds are entangled by their feet and men
by their tongues. (Gn.)

Birds of a feather flock together. (R.)

Jackdaw with jackdaw.—(Greek. Aristotle: *Eth.*
8, 1, 6.)

Chaque oaille avec sa pareille.—(Fr.)

Cada oveja con su pareja.—Every sheep with
its fellow.—(Span., Don Quixote.) (See "Like
will to like.")

Birds of prey do not flock together.—(From
the Portuguese.)

Birds ready cooked do not fly into your
mouth.

Gebratene Tauben, die einem in Maul fliegen?—
Do pigeons, ready roasted, fly into one's mouth?—
(Germ.)

Gebrade duijven vliegen niet door de lucht.—
Roasted pigeons do not fly through the air.—
(Dutch.)

PROVERBS

745a

Birds sing on a bare bough ;
O believer, canst not thou ?

—C. H. Spurgeon : *Salt-Cellars*

Birth is much : breeding is more. (Gn.)
(See "Better unborn.")

Bishop of gold, staff of wood ; staff of gold,
bishop of wood.

Evêque d'or, crosse de bois : évêque de bois,
crosse d'or.—(Fr.)

Bitin' and scratchin' is Scots folk's wooing.
(Sc.)

Black will take no other hue. (R.)

Lanæ nigræ nullum colorem bibunt.—*Pliny*,
Book 8.

It is a bad cloth indeed will take no other
colour. (R.)

Cattiva è quella lana che non si può tingere.—
(Ital.)—It's an ill wool that will take no dye.

Blame is the lazy man's wages.—(From the
Danish.)

Blamed but not shamed. (Quoted as prov.
by John Hall, c. 1560.)

Blessed be nothing.—A proverb which "ex-
presses the transcendentalism of common life."—
Emerson : Circles.

Blessed is he who expects nothing, for he
shall never be disappointed.—"A ninth beati-
tude, added to the eighth in the Scripture." So
described in a letter from Alexander Pope to Gay,
Oct. 6, 1727.

Blessed are those that nought expect,
For they shall not be disappointed.

—First lines of *Ode to Pitt*, by Peter Pindar (Wol-
cot). See "They that desire but a few things."

Blessed is the eye
That is between Severn and Wye. (Gn.)

Blessed is the wooing
That is not long a-doing.
—Quoted in Burton's "Anat. Melan.," 1621.
(See "Happy's the wooing.")

Blessings on the man who said "Right
about face."

Buen siglo haya quien dijo volta.—(Span.)

Blind man's holiday (twilight). (R.)

Blind men can judge no colours. (R.)

Il cieco non giudica dei colori.—(Ital.)

Blind men must not run. (Gn.)

Blood is thicker than water. (R.)

Blut ist dicker als Wasser.—(Germ.)

Blow not against the hurricane. (Gn.)

Blow, smith, and you'll get money. (Gn.)

Blow the wind never so fast,
It will lower at the last. (R. Sc.)

Blow thy own pottage and not mine. (Gn.)

Blushing is virtue's colour. (R.)

Boden [wished-for] gear stinks. (R. Sc.)

Bodily labour earns not much. (Gn.)

745b

Boil stones in butter and you may sip the
broth. (Gn.)

Bonnie silver is soon spendit (or spent).
(R. Sc. and Cheviot Collection.)

Books and friends should be few and good.

Libros y amigos pocos y buenos.—(Span.)

Borrowed cat catches no mice.—(Japanese.)

Borrowing thrives but once.

Borgen thut nur einmal wohl.—(Germ.)

Both folly and wisdom come upon us with
years. (Gn.)

Bought wit is best, but may cost too much.
(R.)

Better a wit bought than two for nought.
(R. Sc.)

Wit once bought is worth twice taught.

Bourd [jest] not with bawty [the dog] fear
lest he bite you. (R. Sc.)

Boys will be boys. (See "Lads will be
men.")

Brabbling curs never want sore ears. (G. H.)

Brag's a good dog, but that he hath lost his
tail. (R.)

Brag's a good dog, if he be well set on ; but
he dare not bite. (R.)

Brag's a good dog, but Holdfast is a better.
(R.) (See "Holdfast is the only dog," p. 316a.)

Brave actions never want a trumpet. (Gn.)

Bread at pleasure ;

Drink by measure.

—See "Eat at pleasure," p. 745b.

Bread with eyes and cheese without eyes.
(R.) (Given as a Spanish proverb ; sometimes
quoted with the addition : "and wine that leaps
up to the eyes.")

Brevity is the soul of wit.—*Shakespeare*,
Hamlet, ii. 2.

Many wise things are bound up in short speech.
—(Greek. *Sophocles : Aletes*, fragm.)

Nihil æque in causis agendis ut brevitatis placet.—
In the pleading of causes nothing pleases so much
as brevity.—(Latin. *Pliny the Younger : Ep.*,
Book 1, 20.)

Bribes will enter without knocking. (Gn.)

Bring not a bagpipe to a man in trouble.
(Gn.)

Bring something, lass, along with thee,
If thou intend to live with me. (Gn.)

Bring up a raven and it will peck out your
eyes.—(French and Span.)

Broken friendships may be sowthered [sol-
dered] but never sound. (Sc.)

Broken sacks will hold no corn. (Gn.)

Brothers quarrel like thieves inside a house,
but outside their swords leap out in each
other's defence.—(Japanese.)

Building and marrying of children are great
wasters. (G. H.)

Building is a sweet impoverishing. (G. H.)

The charges of building and making of gardens are unknown. (G. H.) (See "Fools build.")

Chi edifica, sua borsa purifica.—Who builds cleans out his purse.—(Ital.)

"He (Marcus Crassus) used to say that those who love building will soon ruin themselves, and need no other enemies."—*Plutarch: Life of Marcus Crassus.*)

Bauen und Borgen,
Ein Sack voll Sorgen.

—Building and borrowing,

A sackful of sorrowing.—(Germ.)

Bullies are generally cowards.

Burn not your house to fright away the mice. (Gn.)

Business and action strengthen the brain, but much study weakens it. (Gn.)

Business is the salt of life. (Gn.)

Busy will have bands. (R.) (Busybodies must have restraints.)

Butter is gold in the morning, silver at noon, lead at night. (R.) (There is a German proverb about cheese in the same terms.)

Butter is an holsum mete, furst and eke last. *John Russell's "Boke of Nature"* (c. 1450), l. 89. (F. J. Furnivall says that "the Dutchmen have a by-verse amongst them to this effect:

"Eat Butter first, and eat it last,
And live till a hundred years be past."

Butter is mad twice a year (in the extremes of heat and cold). (R.)

Butter would not melt in his mouth.

As demure as if butter would not melt in his mouth. (Some add, "And yet cheese will not choke him.") (R.)

She looked as butter would not melt in her mouth. (H. 1546.)

Butter's once a year in the cow's horn (*i.e.* when the cow gives no milk). (R.)

Buy and sell and live by the loss. (Gn.)

Buy at a fair but sell at home. (G. H.)

Buy at market, but sell at home. (R.)

Man muss kaufen wenn es Markt ist.—Buy when it is market time.—(Germ.)

Buy what ye dinna want, an ye'll sell what ye canna spare. (Sc.)

Buyers want a hundred eyes; sellers, none.

Buying and selling is but winning and losing. (R.)

Buying is cheaper than asking.

What is bought is cheaper than a gift.

Kaufen ist wohlfeiler als Bitten.—(Germ.)

Emere malo quam rogare.—I prefer buying to asking.—(Latin.)

By always taking out and never putting in, the bottom is soon reached.—(Span.)

By doing nothing we learn to do ill. (G. H.)

Nichts thun lehrt Uebel thun.—(Germ.)

Homines nihil agendo discunt male agere.—Men learn to do ill by doing nothing.—(Latin. *Caio.*)

By hawk and hound

Small profit is found. (Gn.)

By losing present time we lose all time.

By others' faults wise men correct their own.

By perseverance the snail reached the ark.

—C. H. Spurgeon: *Salt-Cellars.*

By Tre, Pol, and Pen,

You shall know the Cornishmen. (R.)

For my bedauer (? partner) wyl to London to try the law,

To sew (sue) Tre poll pen, for wagging of a straw.

—*Andrew Boorde: Of Cornwall, and Cornyshe men.*

Introd. of Knowledge, ch. 1 (1542).

Ca' a cow to the ha' and she'll run to the byre. (Sc.) (Gaelic.)

Cadgers (pack-men) speak of pack-saddles (R. Sc.)

Cadgers are ay cracking o' crooksaddles. (R. Sc., later edition.)

Cadgers hae aye mind o' lade saddle.—*Scott: Rob Roy, ch. 26.*

Calamity is the touchstone of a brave mind. (Gn.)

Calf love, half love; old love, cold love.

Call a spade a spade.* (See *Gifford, p. 144b.*)

Calling figs figs, and a skiff a skiff.

—*Aristophanes, quoted by Lucian, Quomodo Hist. sit Conscrib. See also Lucian, Jov. Trag., 32. Also in Plutarch's Apophthegms.*

Ficum vocamus ficum, et scapham scapham.—We call a fig a fig, and a skiff a skiff.—*Erasmus. Colloquy, Philetimus et Pseudocheus.*

Ficus ficus, ligonem ligonem vocat.—We call figs figs, and a hoe a hoe.—(Latin.)

J'appelle un chat un chat, et Rolet un fripon.—*Boileau. Satire 1 (1660).*

Call me cousin but cozen me not.

Call not the devil; he will come fast enough without.—(From the Danish.)

Calm weather in June

Sets corn in tune. (Gn.)

"Can do" is easily carried about wi' ane.—*Scott: Rob Roy.*

Canterbury's the higher rack, but Winchester's the better manger. (Gn.) (Of the relative income of the Archbishop of Canterbury and the Bishop of Winchester.)

"Captain" is a good travelling name.—*Quoted in Farquhar's "Beaux Stratagem," iii. 2 (1707); also in Smollett's "Launcelot Greaves" (1760).*

Cards are the devil's prayer-book.

Kartenspiel ist des Teufels Gebetbuch.—(Germ.)

A Dutch proverb described cards as "the bible of 52 leaves."

Care killed the cat.

Care will kill a cat, but ye canna live without it. (Sc.) (See *Wither, p. 390b.*)

* Ramp up my genius, be not retrograde,
But boldly nominate a spade a spade.

B. Jonson: *Poetaster, v. 3 (1601).*

PROVERBS

747a

Cry you mercy killed my cat. (R.)
 Hang sorrow, care 'll kill a cat.—*Ben Jonson: Every Man in his Humour*, i. 4 (1598).
 They say it was care killed the cat,
 That starved and caused her to die;
 But I'll be much wiser than that,
 For the devil a care will care I.
 —*Miss Budgeworth: Rose, Thistle and Shamrock*, iii. 2.

Care's no cure. (R.)

Carion crows bewail the dead sheep and then eat them. (R.)

Carry your knife even between the paring and the apple.

Cast not a clout ere May be out. (See "May, come she early.")

Button to chin
 Till May be in;
 Cast not a clout
 Till May be out.—*Another form*.

If you bade (bathe) in May
 You'll soon lig in clay.—*North country*.

Cast not forth the old water while [till] the new come in. (R. Sc.)

Castles are forests of stone. (G. H.)

Catch not at the shadow and lose the substance.—*Founded on the fable of the dog and the shadow*.

Catch the bear before you sell his skin.

Men moet de huid niet willen verdeelen voor dat de beer dood is.—(*Dutch*; also in *Ital.* and *Germ.*) The Danish version is, "Don't sell the skin till you have caught the fox."

Catch who catch can.

Catch that catch may. (R.)

Catholic charity makes us members of the catholic church. (Gn.)

Caution is the parent of safety.

La diffidenza è la madre della sicurtà.—(*Ital.*)
 Prudent pauses forward business. (Gn.)

Chalk is na shears. (R. Sc.) (Marking the cloth with chalk is not cutting it out.)

Change of weather is the discourse of fools. (R.)

Change of women makes bald knaves. (R.)

Changing of words is lighting of hearts. (R. Sc.)

Changes o' wark is a lightening o' hearts. (Sc.)

Charity begins at home, but should not end there.* (See *Horace Smith*, p. 331a.)

After the reule of charite,
 Which first beginneth of him selve.
 —*Gower: Conf. Amantis* (c. 1390), Bk. 5.

Help thi kynne, Crist bit (biddeth), for ther bygynneth charitie.—*Piers Plowman* (1362), passus 78, l. 61.

La caridad bien ordenada comenza de si propia.
 —Charity well ordered begins at home.—(*Span.*)

* "Charité bien ordonné commence par soymême."
 —*Montluc: La Comedie de Proverbes*, iii. 7. Sir T. Browne: *Religio Medici*, 1642, refers to this proverb as the "voice of the world," because containing a worldly principle.

747b

Fe buona a te e tuoi,
 E poi a gli altri se tu puoi.
 —Do good to yourself and yours, and then to others if you can.—(*Ital.*)
 Let them learn first to show piety at home.—
 1 *Tim.* 5, 4.
 De liefde begint eerst met zich zelve.—
 Charity begins first with ourselves.—(*Dutch*.)

Charity gives herself rich; covetousness hoards itself poor.—(*From the German*.)

Cheat me in the price, but not in the goods. (Gn.)

Cheats never prosper.

Cheating play never thrives.

De grand villain grande chute.—A great villain, a great fall.—(*Fr.*, V. 1498.)

(See "Ill-got," p. 791b.)

Cheese it is a peevish elf,
 It digests all things but itself. (R.)

Caseus est nequam, quia digerit omnia sequam.—(*Latin*.) (See "After cheese," "Butter is gold," "Toasted cheese," etc.)

Caseus est sanus quem dat avara manus.—
 Cheese is wholesome when it is given with a sparing hand.—*Precept of Salerno School of Health*.

Cherries are bitter to a surfeited bird.

A colombe soult sont cerises amères.—(*Fr.* V., 1498.)

Children and chicken are always a-pickin'.

Children and chicken must be always picking. (R.)

Children pick up words as pigeons peas,
 And utter them again as God shall please. (R.) (See proverb, "Women, priests, and poultry.")

What children hear at home soon flies abroad. (Gn.)

Children and drunken folk speak the truth.—(*From the Danish*.)

Children and fools tell the truth. (R.)

Children and fools cannot lie. (H., 1546.)
 Enfants et fous sont devins.—Children and fools are diviners.—(*Fr.*)

Kinder und Narren sagen die Wahrheit.—
 Children and fools say the truth.—(*Germ.* Also in *Span.*)

Children and fools have merry lives. (Gn.)

Children are certain cares, but very uncertain comforts.

Children, when they are little, make parents fools; when they are great, they make them mad. (G. H.)

Children are poor men's riches, certain cares, but uncertain comforts; when they are little they make parents fools; when great, mad. (R.)

Quien tiene hijos o ovejas no le fattan queixas.—
 He who has sons or sheep will not want vexations.—(*Span.*)

Börn er vis Sorg, men uvis Glæde.—Children are certain sorrow, but uncertain joy.—(*Dan.*)

Börn er fattig Mand's Rigdom.—Children are the poor man's riches.—(*Dan.*)

Children are what you make them.

Les enfants sont ce qu'on les fait.—(*Fr.*)

Choose a wife rather by your ear than your eye.

PROVERBS

748a

Choose neither a woman nor linen by candle-light.

La muger y la tela, no las cates á la candela.—*(Span.)*

Choose none for thy servant who have served thy betters. (G. H.)

Choose not a house near an inn, or in a corner. (G. H.)

Choose your love, and then love your choice.

Choose your wife as you wish your children to be.—*(Gaelic.)*

Christmas comes but once a year.* *(See Tusser, p. 374a; also "Yule is good on Yule even," p. 88ob.)*

For Christmas comes but wanst a year,
And when it come it brings good cheer,
And when it goes it laves us here,
And what'll we do for the rest o' the year?

—*Irish version.*

Natale non viene che una volta l'anno.—*(It.)*

New Year comes but once a twelvemonth.—*Scotch Version. (Quoted by W. E. Henley: In Hospital, 1873-5.)*

St. Andrew's day will not come for another year. *(Sc.)*

Christmas is coming.

They talk of Christmas so long that it comes. (G. H.)

Tant crie l'on Noël qu'il vient.—*(Fr., V. 1498.)*

Church-work goes on slowly. *(Gn.)*

Circumstances alter cases.

Non est turpe cum re mutare consilium.—"It is no folie to chaunge conseil when the thing is chaunged."—*(Chaucer's tr. of the Lat. of Seneca, De Beneficiis, 4, 38, sec. 1.) (Chaucer's Melibeus, sec. 15.)*

Cities are taken by the ears. (G. H.)

Cleanliness is a fine life-preserver.

Clear conscience, a sure card. (R.)

Cleverness seeks cleverness.

Vermögen sucht Vermögen.—*(Germ.)*

Close sits my shirt, but closer my skin. (R.)

Near is my shirt, but nearer is my skin.

Tunica pallio propior.—The tunic is nearer than the mantle.—*(Latin.)*

Proximus egomet mihi.—I am nearest of all to myself.—*(Latin.)*

Near is my petticoat, but nearer is my smock. (R.)

The shirt is nearer than the coat. *(Gn.)*

La chemise est plus proche que le pourpoint.—*(Fr.)*

Tocca piu la camicia ch' il gippone.—*(Ital.)*

Near is the kirtle, but nearer is the sark. (R. Sc.)

Plus près est la chair que la chemise.—*(Fr.)*

* The dayes are very short, the year grows old,
Come, make a [blazing] fire, the weather is cold,
And fill up a full cup of nut brown beere,
Let's thaw our noses and our hearts upcheere,
For merry Christmas comes but once a year.
—*In MS., from a Family Bible of 1666 (dated 1693).*

748b

Clothe thee in war, arm thee in peace. (G. H.)

Cloudy mornings turn to clear evenings.

Cobblers and tinkers are the best ale drinkers. (R.) *(See "As drunk as a lord.")*

Cobblers' law—he that takes money must pay the shot. (R.)

Cold broth hot again, that loved I never;
Old love renewed again, that loved I ever.

Cold pudding settles one's love.

Cold tea and cold rice may be endured, but not cold looks and words.—*(Japanese.)*

Cold weather and knaves come out of the north. (R.)

Out of the North,
All ill comes forth.—*Saying quoted 1588. See Cheviot's Sc. Proverbs.*

Three great evils come out of the North,
A cold wind, a cunning knave, and shrinking cloth.—*Hazlitt.*

Come not to the counsel uncalled. (R.)

Come uncalled, sit unserved. (R.)

Comfort is better than pride.

Mieux vaut aise qu'orgueil.—*(Fr., V. 1498.)*

Common fame hath a blister on its tongue. *(Gn.)*

Common fame is seldom to blame. (R.) *(See "What everyone says.")*

Gemein Geplärr ist nie ganz leer.—Common fame is never quite unfounded.—*(Germ.)*

Gemeen gerucht is zelden gelogen.—Common fame seldom lies.—*(Dutch.)*

Common fame is mostly to blame. *(Gn.)*

Communities begin by establishing their kitchen.—*(French.)*

Company in distress

Makes the sorrow less. *(Gn.)*

Comparisons are odious. (G. H.)

Toda comparacion es odiosa.—Every comparison is odious.—*(Span., Don Quixote, Part 2, ch. 23.)*

Comparisons are odorous.—*Much Ado About Nothing, iii. 5.*

Toute comparaison est odieuse.—Every comparison is odious.—*(Fr.)*

I paragoni son tutti odiosi.—*(Ital.)*

Comparison makes men happy or miserable. *(Gn.)*

Condition makes and condition breaks. (R. Sc.)

Confess and be hanged.

An evil conscience breaks many a man's neck.

Confidence begets confidence.

Fides facit fidem.—*(Latin.)*

Trust begets truth.

Constant dropping wears away the stone.—*(From the Latin. Found in most languages.)*

749a

Content is better than riches. (See *Common Prayer*, "Godliness is great riches.")

The greatest wealth is contentment with a little. (R.) (See "A man's discontent.")

Contentement passe richesse.—Content surpasses wealth.—(Fr., *Molière: Médecin malgré lui*, ii. 2.)

È meglio il cuor felice che la borsa.—Better the happy heart than wealth.—(Ital.)

Content is the true philosopher's stone.

Conversation makes one what he is.

Conversation teaches more than meditation. (Gn.)

Cooks are not to be taught in their own kitchen.

Corbies and clergy are kittle shot (difficult to hit). (Sc.)

Corn and horn go together. (R.) (This refers to the prices of corn and cattle.)

Corn him weel he'll work the better. (R. Sc.)

Corn in good years is hay; in ill years straw is corn. (R.)

(Cornwall.) In Cornwall are the best gentlemen.—*Cornish prov. as cited by Geo. Borrow: Lavengro. ch. 1.*

Correct accounts keep good friends. (See "Short reckonings.")

Counsel breaks not the head. (G. H.)

Rathen ist nicht zwingen.—(Germ.)

Counsel is no command.—*Chaucer: Wife of Bath's Prol., 67.*

Counsels in wine seldom prosper. (R.)

Counsel over cups is crazy. (R.)

Wine-counsels seldom prosper. (G. H.)

The counsels that are given in wine

Will do no good to thee or thine.—(Gn.)

Count siller after a' your kin. (R. Sc.)

Courage is often caused by fear.

Le courage est souvent un effet de la peur.—(Fr.) (See "Foolhardiness," p. 762a.)

Courtesy costs nothing.

Words cost nothing, and go a long way.

Doux parler n'écorche langue.—To speak kindly does not hurt the tongue.—(Fr., V. 1498.)

Fair language grates not the tongue. (G. H.)

Good words cost nought. (R.)

Cool words scald not the tongue. (Gn.)

Parole douce et main au bonnet ne coûte rien et bon est.—Soft words and the hand to your cap cost nothing, and are of good service.—(Fr.)

Birretta in mano non fece mai danno.—Cap in hand never did anyone harm.—(Ital.)

No hay cosa que menos cueste, ni valga mas barata que los buenos comedimientos.—There is nothing which costs less or comes so cheap as civility.—(Span., *Don Quixote*.)

It hurteth not the tongue to give fair words.—(John Heywood, 1598.)

* Translated by some, "There is nothing which costs less or is worth less than civility."

749b

Compliments cost nothing, yet many pay dearly for them. (Gn.)

Good words are worth much and cost little. (G. H.)

Kind words don't wear out the tongue.

(See "Fair words," etc.)

Courtesy is cumbersome to him that kens it not. (Sc.)

Courtesy on one side only lasts not long. (G. H.)

Courtoisie qui ne vient que d'un côté ne peut longuement durer. (See "Love should not be all on one side.")—(Fr.)

Eau bénite du cour.—Court holy water (courtesy and nothing beyond).—(Fr.)

Courts have no almanacs. (R.) (Also G. H.)

Covetousness breaks the bag. (G. H.)

La codicia rompe el saco.—(Span., *Don Quixote*, I, 20.)

Too much breaks the bag. (R.)—(Given as a Spanish proverb.)

Covetousness brings nothing home.

Homme chiche, jamais riche.—(Fr.)

Covetousness is generally incurable. (Gn.)

Covetousness often starves other vices. (Gn.)

Cowardice is afraid to be known or seen. (Gn.)

Cowardice is the mother of cruelty.*

Craft against craft makes no living. (G. H.)

Craft bringeth nothing home. (R.)

Craft maun hae claes (clothes), but truth gaes naked. (Sc.)

Crafty men deal in generals (generalities). (Gn.)

Creaking shoes are not paid for.

Creaking waggons are long in passing. (See "A creaking cart," p. 719a.)

Credit keeps the crown o' the causay (i.e. credit is not ashamed to show itself). (Sc.)

Creditors are a superstitious set, great observers of set days and times.—*Poor Richard*.

Creep before you gang. (Sc.)

Critics are like brushers of noblemen's (or other men's) clothes.

Crooked by nature is never made straight by education. (Gn.)

Crooked logs make straight fires.

A crooked log makes a straight fire. (G. H.)

Bûche tortue fait bon feu.—(Fr., V. 1498.)

Torte bûche fait droit feu.—(Fr., V. 1498.)

Crosses are ladders that do lead to Heaven. (R.)

* From Montaigne, who heads ch. 27 of his *Essays*, Book 2 (pub. 1580), "Couardise, la mère de cruauté." He refers to the saying as "one which he has often heard."

PROVERBS

750a

Crows are never the whiter for washing themselves. (R.)

Crows bewail the dead sheep and then eat them.

Crows do not pick out crows' eyes.

Corbies dinna pick oot corbies' een. (Sc.)

Corvos a corvos não se tirão os olhos.—(Port.)

Cruelty is a tyrant that's always attended with fear.

Cruelty is more cruel if we defer the pain. (G. H.)

Crumbs are also bread.

Smuler ere og Brød.—(Dan.)

Cunning is no burden. (R.)

Cupboard love.

Creampot love. (R.)

Curse of Scotland.—The nine of diamonds, the "Pope" in the game of Pope Joan. The expression is also alleged to be derived from the nine lozenges (diamonds) arranged in the form of a St. Andrew's cross in the arms of the Dalrymples, Earls of Stair.

Curses are like chickens; they come home to roost.—A Greek saying. (See Chaucer, p. 79a.)

Evil that cometh out of thy mouth fieth into thy bosom. (R.)

Le bestemmie fanno come le procession; ritornano donde partirono.—Curses are like processions; they return whence they started.—(Ital.)

The evil wish is most evil to the wisher.—(Greek, Hesiod, Works and Days, v. 264.)

The ill that comes out of our mouth falls into our bosom. (G. H.)

Custom is the plague of wise men and the idol of fools. (Gn.)

Custom is the guide of the ignorant. (Gn.)

Old custom without truth is but an old error. (Gn.)

Custom, without reason, is but ancient error. (Gn.)

Custom rules the law.

Mos regit legem.—(Lat.) (See "Habit," and "With customs.")

Costumbre hace ley.—Custom becomes law.—(Span.) (See Latin: "Gravissima est imperium," also, "Vetustas pro lege," p. 681b.)

Customs are lost for want of use.

Par non usage son perduz tous privileges, ce disent les clerks.—By non-usage all privileges are lost, so say the clerks.—Rabelais: Pantagruel (1533).

Cut large thongs of another man's leather. (R.)

Men cut large shives of other's loaves. (R.)

D'autrui cuir large courroye.—Of another's leather a large thong.—(Fr., V. 1498.)

Del cuoio d'altri si fanno le corregge larghe.—(Ital.)

Ex alieno tergore lata secari lora.—To cut wide thongs from another man's leather.—(Latin.) (Erasmus. Mentioned as a Dutch proverb.)

750b

Seek not to go beyond your tether,
But cut your thongs unto your leather.

—Eastward Ho (printed 1605), v. 1.

Cut off the head and tail, and throw the rest away. (R.)

Cut your coat according to your cloth. (R.)

Cut my coat after my cloth. (H., 1546.)

Faire de tel pain telle soupe.—To make your soup according to your bread.—(Fr.) (Rabelais.)

Snijd uw mantel naar uw laken.—Cut your coat according to your cloth.—(Dutch.)

Cut your loss. (See "Pay what you owe.")

Daffing (playing the fool) does naething. (R. Sc.)

Dainty dogs may eat dirty puddings.

Dally not with money or women. (G. H.)

Danger and delight grow on one stock. (Gn.)

Danger past, God forgotten. (R.)

The river past, and God forgotten. (G. H.)

Passato el pericolo, gabbato el santo.—When the danger is past the saint is cheated.—Quoted by Rabelais, Pantagruel (1533) as a proverb of Lombardy.

La fête passée, adieu le saint.—The saint's day over; farewell to the saint.—(Fr.)

El río pasado, el santo olvidado.—The river passed, the saint forgotten.—(Span.; also in Ital.)

Noth lehrt beten.—Necessity teaches to pray.—(Germ.)

Dangers are overcome by dangers. (Gn.)

Danger is next neighbour to security. (Gn.)

Daub yourself with honey, and you will be covered with flies.

Daughters are fragile ware.

Dochters zijn broze waren.—(Dutch.)

Dawtit (petted) dochters mak' dawly (slovenly) wives. (Sc.)

A pitiful mother makes a scald head. (G. H.)

Mãi aguçosa, filha preguiçosa.—A diligent mother, a lazy daughter.—(Port.)

A gentle housewife mars the household. (G. H.)

An oleit (active) mother makes a sweird (difficult) daughter. (R. Sc.) (See "A light-heeled mother.")

Daylight will peep through a very small hole.—(Japanese.)

Dead men are of no family and are akin to none. (Gn.)

Dead men bite not.* (R. Sc.)

Todte Hunde beissen nicht.*—Dead dogs bite not.—(Germ.; also found in Dutch.)

A dog that's dead,

The Spanish proverb says, will never bite.

—Custom of the Country (c. 1619), iv. 1.

Dead men open the eyes of the living.—(From the Spanish.)

* This is the saying of Theodotus, when counselling the death of Pompey.—Plutarch: Life of Pompey.

PROVERBS

751a

Dead men tell no tales.

La muerte es sorda.—Death is deaf.—(Span., *Don Quixote*.)

Deaf men are quick-eyed and distrustful. (Gn.)

Deaf men go away with the blame. (Gn.)

Dear as salmon.—(South and East England.)

Death and drouth come sindle together. (R. Sc.)

Death and marriage make term-day.—*Redgauntlet, Letter 11.* (Equiv. to "Death and marriage settle debts.")

Death and the sun are not to be looked on with a steady eye. (Gn.)

Death devours lambs as well as sheep. (Gn.)

Death is bitter to a man in prosperity or in much business. (Gn.)

Death is in the pot. (R.)

Het is de dood in de pot.—(Dutch.)

Death keeps no kalendar. (G. H.)

De dood kent geen' almanak.—(Dutch.)

Death meets us everywhere. (Gn.)

Death pays all debts.

La mort (dict on) nous acquitte de toutes nos obligations.—Death, they say, acquits us of all obligations.—(Fr., *Montaigne*, 1580, Bk. 1, 7.)

La mort est la recepte a tous maux.—(Fr., *Montaigne*, 2, 3.)

Deaths foreseen come not. (G. H.)

Debt is an evil conscience. (Gn.)

Debt is the worst poverty. (Gn.)

Debtors are liars. (G. H.) (See "Debtors et mensonges," p. 691b; also "First comes owing," p. 761b.)

Lying rides upon debt's back.

The second vice is lying: the first is running into debt.—*Poor Richard*.

Debts belong to the next heir.—(German.)

Deceit is in haste, but honesty can stay a fair measure. (Gn.)

Deceiving a deceiver is no knavery. (Gn.)

Deeds are males and words are females. (R.)

Words are women, deeds are men. (G. H.)

Deeds are fruits, words are but leaves. (R.)

Words are the daughters of earth, and things are the sons of heaven.*

Les faits se monteront,

Et les ditz se passeront.

—Deeds will show themselves and words will pass away. (Given in *Le Roux de Lincy's Proverbes Français* (1859) as from a 15th Century MS.)

Deil stick pride, for my dog deed o't. (Sc.)

Delays are dangerous.

Peril is with dreeching in y-drawe (drawn in with delay).—*Chaucer: Troilus*, 3, 853.

751b

En la tardanza suele estar el peligro.—There is generally danger in delay.—(Span., *Don Quixote*.)

Periculum in mora.—There is danger in delay.—(Latin. See *Livy* 38, 25, 13.)

Delays increase desires and sometimes extinguish them. (Gn.)

Deliberating is not delaying.

Quicker by taking more time.

Dependence is but a poor trade. (Gn.)

Desert and reward seldom keep company. (R.)

Desires are nourished by delays. (R.)

Despair doubles our force.

Le désespoir redouble les forces.—(Fr.)

Despair gives courage to a coward. (Gn.)

Desperate diseases have desperate remedies.

Desperate cuts must have desperate cures. (R.)

Aux grands maux les grands remèdes.—(Fr.)

Aux plus fortes maladies les plus forts remèdes.—*Montaigne, Book 2, ch. 3.*

Medici graviore morbos asperis remediis curant.—Physicians cure serious diseases with sharp remedies.—(Latin, *Curcius*.)

Teufel muss man mit Teufeln austreiben.—Devils must be driven out with devils.—(Germ.)

Poison drives out poison. (See "Venym fordoth venym," p. 194b.)

Despise not your enemy.

Every wys man dredeth his enemy.—*Chaucer: Melbeus, sec. 31.* (See *Proverbs* 28, 14; also "Inimicum quamvis," p. 556a.)

Despreza teu inimigo, serás logo vencido.—Despise your enemy and you will soon be beaten.—(Port.)

Ingen skal foragte lidet Saar, fattig Frænde, eller ringe Fjende.—Despise not a small wound, a poor relation, or a humble enemy.—(Dan.)

Destiny leads the willing but drags the unwilling. (Gn.)

Destroy all passions when you light Buddha's lamp.—(Japanese.)

Detractors are their own foes and the world's enemies. (Gn.)

Devil take the hindmost. (See "Occupet extremum," p. 608b.)

The devil take the hindmost.—*Philaster* (c. 1610), Act v.; also *Bonduca* (printed 1647), iv. 2. Dieu garde le demourant!—God guard him that is left.—*Rabelais: Pantagruel*, 1533, ch. 4.

Diamond cut diamond.*

Iron must be used to fashion iron.—(Arabic.) (See *Prov.* 27, 17, "Iron sharpeneth iron," etc.)

Fort contre fort.—Strong against strong.—(Fr., V. 1498.)

Fin contre fin.—Fine against fine.—(Fr.)

Ruse contre ruse.—Stratagem against stratagem.—(Fr.)

Art must be deluded by art. (Gn.)

Diet cures more than the lancet.

Mas cura la dieta que la lanceta.—(Span.)

* Cited by Johnson in the Preface to his Dictionary and stated by Sir William Jones to be an Indian saying

* "Diamonds cut diamonds."—*Ford: Lover's Melancholy*, i. 3 (1628).

PROVERBS

752a

Different sores must have different salves. (Gn.)

Difficulty makes desire. (Gn.)

Diffidence is the right eye of prudence. (Gn.)

Diligence is a great teacher.—(Arabic.)

Diligence makes an expert workman.—(From the Danish.)

Dine with Duke Humphrey (*i.e.* go dinner-less).

Ding down the nests, and the rooks will flee awa'. (Sc.)—Used in reference to the demolition of religious houses.

Dinna gut your fish till you get them. (Sc.)

Dinna lift me before I fa'. (Sc. Gaelic and Irish.)

Dinna scald your ain mou' wi' ither folks' kail (broth). (Sc.)

Dirt parts gude company. (R. Sc.)—Found in *Lyndesay's Justing of Watson*, c. 1538, l. 66.

Dirty water does not wash clean.

Acqua torbida non lava.—(Ital.)

Discreet women have neither eyes nor ears. (G. H.)

La femme de bien n'a ni yeux ni oreilles.—(Fr.)

Discretion is the better part of valour. (Shakespeare, see p. 315a.)

Valour can do little without discretion. (R.)

Vis consilii expers mole ruit sua.—Force without counsel falls of its own weight.—(Latin.)

Diseases are the interests of pleasures. (R.)

Diseases are the tax on pleasures. (R.)

Disgraces are like cherries—one draws another. (G. H.)

Diversity of humours breedeth tumours. (R.)

Divine grace was never slow. (G. H.)

Do as I say, not as I do.—Chaucer. See also p. 275b.

Do as the friar saith, not as he doeth. (R.)

Haz lo que dice el fraile, y no lo que hace.—(Span.)

Haz lo que bien digo, y no lo que mal hago.—

Do what I say well, and not what I do ill.—(Span.)

Do as most men do and men will speak well of thee. (R.)

Far som de Fleste, saa spotte dig de Færreste.—

Do as most people do, and few will jeer at you.—(Dan.)

Do good, and then do it again. (R.)

Do evil and then look for it again. (Gn.)

Do good if you expect to receive it.

Do in hill as ye wad do in hall. (R. Sc.)

Do in the hole as you would do in hall. (R.)

Do it now.—Modern.

"Now" is the watchword of the wise.—Salt Cellars.

Do not be in a hurry to tie what you cannot untie.

752b

Do not cut off your nose to spite your face.

He that smites his nose and hath it not, forfeits his face to the king.

Do not dwell in a city whose governor is a physician.—(Hebrew.)

Do not halloo till you are out of the wood.

Reep geen hei, voor gij over de brug zijt (or eer-gij overgekomen zijt).—Do not cry "Hi" till you are over the bridge (or till you have arrived).—(Dutch.)

Do not keep a dog and bark yourself. (R.)

Do not lose your friend for your jest. (A very old proverb, formerly much in use.)

Potius amicum quam dictum perdedi.—(Lat.) Quintilian, *Inst.* 6, 3, 28. See also Boileau, *Sat.* 9, 22.

Do not play with edged tools.

No jesting with edged tools. (R.)

No jesting with edged tools or with bell-ropes. (R.)

Do not put all your eggs into one basket.

Put not all your crocks on one shelf. (Sc.)

Lade nicht Alles in ein Schiff.—Do not embark your all in one vessel.—(Germ.)

Do not put the saddle on the wrong horse.

Do not put your finger in too tight a ring.

Do not reckon without your host.

[Il] comtoit sans son hoste.—Rabelais: *Gargantua*, ch. xi.

Also found in German.

Do not reckon your chickens before they are hatched.

Boil not the pap before the child be born. (Gn.)

Count not four except you have them in a wallet. (G. H.)

Count not your chickens before they be hatched. (R.)

Make not your sauce before you have caught the fish. (Gn.)

Aus ungelegten Eiern werden spät junge Hühner.

—Chickens are slow in coming from unlaidd eggs.—(Germ.)

Don't cry Herrings till they are in the net.—(Dutch.)

See "First catch your hare."

Do not rob Peter to pay Paul. (Heywood, 1546.)

Il ôte à Saint Pierre pour donner à Saint Paul.—He takes from Saint Peter to give to Saint Paul.—(Fr.) (See "Praise Peter.")

Give not Peter so much, to leave St. Paul nothing. (G. H.)

Do not say go, but gaw. (R.)

He that by husbandry will tryue and tre [thrive and prosper],

Must not trust in "go," but in "now gaw we."—*Pilgrim's Tale* (c. 1536-40), l. 38.

This word "Gawe we," and goying with them too, Dyd six tymes more good then "goo ye" shulde doo.

—History of Joseph (Roxburghe Club).

Do not spur a willing horse.—From Latin. (See *Pliny the Younger*, Ep. 8.)

À bon cheval point d'éperon.—(Fr.)

PROVERBS

753a

A gentle horse would not be over sair spurred.
(R. Sc.)

Buon cavallo non ha bisogno de' sproni.—
A good horse has no need of the spur.—(Ital.)

Do not talk Arabic in the house of a Moor.—
(From the Spanish.)

Il ne faut pas parler Latin devant les cordeliers.
—You should not speak Latin before Franciscan
friars.—(Fr.)

Do not tell tales out of school. (Heywood,
1546.)

Do not throw the helve after the hatchet.

Jeter le manche après la cognée.—(Fr.)

Echar el mango tras el destreal.—(Span.)

No arrojemus la sogá tras el caldero.—Let us
not throw the rope after the bucket.—(Span., Don
Quixote, 2, 9)

Trar la cavezza dietro all' asino.—To throw the
halter after the ass.—(Ital.)

Men moet de steel de bijl niet na werpen.—
Do not throw the handle after the bill.—(Dutch.)
(See also "Furor est," p. 537a.)

Do not tie up asses with horses.

On ne doit pas lier les ânes avec les chevaux.—
(Fr., V. 1498.)

Do not wear out your welcome.

Such a welcome, such a farewell. (R.)

Don't rely too much on labels,
For too often they are fables.

—C. H. Spurgeon: Salt-Cellars.

Do that which is right, and let come what
come may.

Do what is right, let come what come may.

Do what thou oughtest, and come what come
can. (G. H.)

Fais ce que dois, advienne que pourra.—
(Fr.)

Fay ce que tu dois advienne ce que peut.—
(Fr., V. 1498.)

Fa quel che devi, e n'arrivi ciò che potrà.—
(Ital.)

Fa bene, e non guardati a chi.—Do good, and
never mind to whom.—(Ital.)

Do the likeliest, and God will do the best.
(R. Sc.)

Do the likeliest, and hope the best. (R.)

Do weel and doubt nae man; do ill and
doubt a' men. (R. Sc.)

Do weel and have weel. (R. Sc.)

Doctor Luther's shoes don't fit every village
priest.—(From the German: "Doktor Luthers
Schuhe sind nicht allen Dorfpriestern gerecht.")

Dog does not eat dog.

A wolf will never make war against another
wolf. (G. H.)

Canis caninum non est.—(Latin. Quoted by
Varro.)

It's a hard winter when dogs eat dogs. (Gn.)

Dogs are fine in the field. (G. H.)

Dogs gnaw bones because they cannot
swallow them. (R.)

Dogs never go into mourning when a horse
dies. (Gn.)

753b

Dogs that hunt foulest, hit off most
faults. (Gn.)

Dogs that put up many hares kill none.
(Gn.)

Doing nothing is doing ill. (See "By
doing nothing.")

Double-charging will break even a cannon.
(Gn.)

Dover-Court: all speakers and no hearers.
(R.)

Draw not thy bow before thy arrow be
fixed. (Gn.)

Draw strength from weakness.

Saca fuerzas de flaqueza.—(Span.)

Dress slowly when you are in a hurry.

Habille-toi lentement quand tu es pressé.—
(Fr.)

Drift is as bad as unthrift. (R.)

Drink nothing without seeing it; sign
nothing without reading it.—(Portuguese.)

Drink till all is blue.

One that will drink till the ground looks blew.—
Heywood: Philocoth.

We can drink till all look blue.—Ford: Lady's
Trial (1638) iv 2.

Drink wine and have the gout: drink
none and have it too. (R.)

Drought never bred dearth in England.
(R.)

Whoso hath but a mouth shall ne'er in England
suffer drouth. (R.)

Drought never brought dearth. (G. H.)

Drop by drop the sea is drained. (Gn.)

Drop by drop the lake is drained. (R.)

Drown not thyself to save a drowning man.
(Gn.)

Drunk and drought come sindle (seldom)
together. (R. Sc.)

Dry August and warm

Doth harvest no harm.—Tusser (1557).

Dry bread at home is better than roast
meat abroad. (G. H.)

Dry shoes won't catch fish.

Ducats are clipped, pennies are not.—
(Germ.)

Ducks fare well in the Thames. (R.)

Ducks lay eggs; geese lay wagers.

Dumb dogs are dangerous.

Dumb folks get no lands. (R.) (See
"Spare to speak"; also "A close mouth,"
p. 719a.)

A dumb man wan never land. (R. Sc.)

A dumb man wins nae law. (Sc.)

The lame tongue gets nothing. (Gn.)

Dumbie winna lee. (Sc.)

Dummie cannot lie. (R. Sc.)

PROVERBS

754^a

Dun's the mouse.—Formerly a favourite saying. (*The mouse is dun in colour and "done" quickly in courage.*)

Dun is in the mire.—*Chaucer: Manciple, Prol., 5.* (*Saying formerly much in use, meaning that things are at a standstill.*)

Dying is as natural as living. (*Gn.*)

Each bird loves to hear himself sing. (*R.*)

Each cross has its inscription. (*R.*)

Each day brings its own bread.

Chaque demain apporte son pain.—(*Fr.*)

Il ne viengne demain s'il naporte son pain. (*Fr., V. 1498.*)

Eagles catch nae flees. (*R.Sc.*) (*From the Latin.*)

Early master, soon knave (servant). (*Sc.*)

Early maister, lang knave. (*R. Sc.*)

Early ripe, early rotten. (*R.*)

Early sow, early mow. (*R.*)

Early start makes easy stages. (*American.*)

Early to bed and early to rise,
Makes a man healthy, wealthy, and wise. (*R.*)

Früh zu Bett und früh wieder auf,
Macht gesund und reich in Kauf.—(*Germ.*)

Sanat, sanctificat, et dit it surgere mane.—
To rise betimes makes one healthy, virtuous, and rich.—(*Latin.*) (*Quoted (1598) in "A Health to the Gentle Profession of Serving men."*)

Madrugaa e veras,

Trabalha e teras.

—Rise early and you will see: take pains and you will grow rich.—(*Port.*)

Early to rise has virtues three:

'Tis healthy, wealthy, and godlie.

—Version in a 16th Century MS.

Larikie, Larikie lee!

Wha'll gang up the heaven wi' me?

No the lout that lies in his bed,

No the doolfu' that dreeps (droops) his head.

—Scottish Rhyme: *The Lark's Song.*

Early up, and never the nearer. (*R.*)

Earth is the best shelter. (*R.*)

Ease and honour are seldom bedfellows.

Easier said than done.

Aisé à dire est difficile à faire.—(*Fr.*)

C'est bien dit mais gueres qui le face.—(*Fr., V. 1498.*)

Entre fait et dit a moult.—(*Fr., V. 1498.*)

(See "Saying is one thing.")

East and west, hame is best. (*Sc.*)

Ost und West, daheim das Best.—(*Germ.*)

Oost, west, t'huis best.—(*Dutch.*)

East wind is like a kite,
Up by day and down by night.

—Kentish Saying.

East wind is like an old man: lies down with the sun.—*Kentish Saying.*

Eat a bit before you drink. (*R.*)

Eat and drink measurely, and defy the
mediciners. (*R.*)

754^b

Eat, and welcome; fast, and heartily
welcome. (*R.*)

Eat at pleasure, drink by measure. (*R.*)

Pain tant qu'il dure, vin à mesure.—Bread as
long as there is any, wine by measure.—(*Fr.*)
(See "Bread at pleasure.")

Eat to live, but do not live to eat. (*R.*)
(*From Cicero.*) (See "Edere oportet.")

Eat well's drink well's brother. (*Sc.*)

Il mangiare insegna a bere.—Eating teaches
drinking.—(*Ital.*)

Eat what you like, but pocket none.

Eaten bread is forgotten. (*R.*)

Il pane mangiato è presto dimenticato.—(*Ital.*)

Eaten meat is good to pay. (*R. Sc.*)

Eating and drinking take away one's
stomach. (*R.*)

Education begins a gentleman; conversation
completes him. (*Gn.*)

Eggs and oaths are easily broken.

Eed og Æg ere snart brudte.—(*Dan.*)

Eident (diligent) youth makes easy age.
(*Sc.*)

Eight hours' work, eight hours' play,
Eight hours' sleep, and eight bob a day.*
—Said to be "perhaps of Australian origin."†

Eild (age) and poortith (poverty) are ill to
thole (suffer). (*Sc.*)

Eith (quickly) learned soon forgotten. (*Sc.*)

Either I will find a way or make one.—Said
to have been a motto underneath a crest consisting
of a pickaxe.

Either win the horse or lose the saddle. (*R.*)

Elbow-grease is the best polish.

Ell and tell is good merchandise. ("Ell
and tell" = ready money.) (*Sc.*)

Employment is enjoyment.

Employment brings enjoyment.

Empty chambers make foolish maids.
(*G. H.*) (See "Bare walls," p. 740a.)

Empty vessels make the most noise. (*See
Jewel, p. 177b; Shakespeare: Hen. V., iv. 4.*)

Empty vessels sound most. (*G. H.*)

Toome (empty) bags rattle. (*R. Sc.*)

Les tonneaux vides sont ceux qui font le plus
de bruit.—Empty casks are those which make the

* In *Oceana* (1885), ch. 14, J. A. Froude writes:
"The four eights, that ideal of operative felicity,
are here [New Zealand] a realised fact." In a footnote
Froude gives this version of "the four eights":
"Eight to work, eight to play, eight to sleep, and
eight shillings a day."

† The *Eight Hours Day*, S. Webb and H. Cox.—
Henry Bradshaw (c. 1510), in *The Life of St. Werburge*,
Bk. 2, l. 361, says of King Alured:

And of a day naturall he made trium division:
viii houres to rede and praye with fervent devocion,
viii houres occupied with businesse naturall,
And other viii houres to idle his realme riall,

PROVERBS

755a

most noise.—(Fr.; also in this form in Germ., Dutch, and Dan.)

Tomme Vogne buldre meest.—Empty waggons make the most noise.—(Dan.)

Emulation is a virtue.

Enemies may serve for witnesses as well as friends. (Gn.)

England is the Paradise of women. (R.)

England, they say, is the only hell for horses, the only paradise for women.—*Dekker: Honest Whore*, Pt. 2, iv. 1 (1630).

England is a paradise for women, and hell for horses; Italy a paradise for horses, hell for women.—*Burton's Anat. Melan.*, Pt. 3, sec. 3.

The wife of every Englishman is counted blessed.—*Old Ballad: The Spanish Lady's Love*.

L'Inghilterra è il paradiso delle donne, il purgatorio degli uomini, e l'inferno dei cavalli.—England is the paradise of women, the purgatory of men, and the hell of horses.—(Ital., *Old Tuscan*.)

Another version runs: "England is a prison for men, a paradise for women, a purgatory for servants, a hell for horses." In this form the proverb is referred to in *Fuller's Holy State*, 1642.

Enough is as good as a feast.

Enough is a feast; too much a vanity. (See *Tusser*, p. 375a.)

Enough is as good as a feast; too much is as good as a banquet.—*Modern*.

Enough's as good as a feast to one that's not a beast. (R.)

That which sufficeth is not little. (G. H.)

Enough s more than a sackful.—(Germ.)

Anuch (enough) is a feast [of bread and cheese]. (R. Sc.)

Assez y a si trop n'y a.—There is enough if there is not too much.—(Fr.)

England is not governed by logic, but by Acts of Parliament.—*Saying, quoted in King's Bench, London, April 13, 1923*.

Enough is better than too much.

Mieux vaut assez que trop.—(Fr.)

Assai basta, e troppo guasta.—Enough is enough, and too much spoils.—(Ital.)

Genoeg is meer dan overvloed.—(Dutch.)

Enquire not what's in another's pot.

Envy and Idleness married together and begot Curiosity. (Gn.)

Envy does not enter an empty house.—*From the Danish: "Avind kommer ikke i øde Huus."*

Envy has no holidays.—*Bacon*. (See p. 13a.)

Envy never dies.

There is no rest to envy.—(Arabic.)

Envieux meurt, mais envie ne mourra jamais.—The envious man dies, but envy will never die.—(Fr., V. 1498.)

Les envieux mourront, mais non jamais l'envie.—*Molière: Tartuffe*, Act 5, 3.

Envy is so shameful and cowardly a passion that nobody ever had the confidence to own it. (Gn.)

Envy never enriched any man. (R.)

Error is always in haste. (Gn.)

755b

Error is endless. (Gn.)

Errors in the first concoction are hardly mended in the second. (Gn.)

Estate in two parishes is bread in two wallets. (G. H.)

Even a fly hath its spleen.—(Latin.)

Even a haggis will run down-hill.—*Scott: Waverley*, ch. 46.

Even ill-luck is good for something in a wise man's hand. (Gn.)

Even in a village of eight there is one patriot.—(Japanese.)

Even Fuji is without beauty to one hungry and cold.—(Japanese.)

Even the lion must defend itself against the flies.—(Germ.)

Evening orts (oats) is good morning fodder. (R. Sc.)

Evening red and morning grey
Are the sure signs of a fine day.

The ev'ning red, and the morning grey
Are the tokens of a bonny day.

—*Halliwel's Nature Songs*.

Le rouge soir et blanc matin

Font rejouir le pèlerin.

—Evening red and morning white make the pilgrim rejoice.—(Fr.)

Sera rossa e negro mattino

Allegra il pelegirino.

—Evening red and morning black rejoice the pilgrim.—(Ital.)

Evening words are not like to morning. (G. H.)

Ever drunk, ever dry. (R.)

Ever drink, ever dry. (Gn.)

Every age confutes old errors and begets new. (Gn.)

Every ass loves to hear himself bray.

Every ass thinks himself worthy to stand with the King's horses. (Gn.)

Every bean has its black. (R.)

Ogni grano ha la sua semola.—Every grain has its bran.—(Ital.)

Every bird is known by its feathers. (Gn.)

Every bird must hatch her own egg. (R.)

Every bird thinks its own nest charming.

À chacun oiseau son nid lui semble beau.—(Fr., V. 1498.)

Every bullet has its billet.—*Attributed to William III*. (See p. 457a.)

Every shot has its commission, d'ye see? We must all die at one time, as the saying is.—*Smollett: The Reprisal*, iii. 8.

Every cloud has a silver lining.

Every cock can crow (or fight) on his own dunghill. (See "A cock aye craws," p. 719a.)

Every cock is proud on his own dunghill. (R.)

Cada gallo canta en su muladar.—Every cock crows on his own dunghill.—(Span.)

Chien sur son fumier est hardi.—A dog on his own dunghill is bold.—(Fr.)

Dessous son fumier se fait le chien fier.—Being on his own dunghill makes the dog proud.—(Fr., V., 1498.)

See also Latin: "Gallus in sterquilino," p. 537b. Another Latin proverb, quoted by Montaigne, 3, 8, is: "Stercus cuique suum bene olet."—Everyone's dunghill smells well to himself.

Every country has its custom.—(Span.)

Every couple is not a pair.

Every crow thinks her ain bird whitest. (Sc.)

The crow thinks her awn bird fairest. (R. Sc.)
The crow thinks her own birds fairest in the wood. (H., 1546.)

Every day brings its work.

Every day hath its night, and every weal its woe.

Nul jour n'est sans vèpre.—(Fr., V. 1498; also in Ital. and Dan.)

No day passeth without some grief. (R.)

It is never a bad day that hath a good night. (R.)

The morning sun never lasts a day. (R.)

(See "The longest day must have an end.")

Every dog has his day.

Every dog hath its day and every man his hour. (R.)

Even the street-dog has his lucky days. (Japanese.)

(See Shakespeare, p. 297a, "The cat will mew, and dog will have his day.")

Every dog is a lion at home.

Ogni cane è leone a casa sua.—(Ital.)

Every dog is stout at his own door. (Gn.)

(See "Every cock can crow on his own dunghill.")

Every door may be shut but death's door.

Every fool can find faults which a wise man cannot remedy (Gn.)

Every fool is pleased with his own folly.

À chaque fou plat sa marotte.—(Fr.)

Every fox looks after his own skin.

Hver Ræv varer sin Bælg.—(Dan.)

Every fox must pay his own skin to the flayer. (R.)

At length the fox is brought to the furrier. (G. H.)

Enfin les renards se trouvent chez le pelletier.
—The foxes find themselves at last at the furrier's.—(Fr.)

Every generation needs regeneration.—C. H. Spurgeon: Salt-Cellars.

Every good scholar is not a good school-master. (Gn.)

Every heart knows its own bitterness. (See Prov. xiv, 10.)

Every heart hath its own ache. (Gn.)

Every herring must hang by his own gill. (R.)

Every hill has its valley.

Ogni monte ha la sua valle.—(Ital.)

Every honest miller has a golden thumb.*

A French proverbial expression, used by Rabelais, *Gargantua* (1534), is "Tiroit d'un sac deux moustures." "Took two grindings out of one sack."

Der Müller ist fromm, der Haare auf den Zähnen hat.—The miller is honest who has hair on his teeth.—(Germ.)

Cien sastres, cien molineros, y cien texederos son trescientos ladrones.—A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves.—(Span.; also in Dutch with "a hundred bakers" instead of "weavers.")

Müller und Bäcker stehlen nicht, man bringt's ihnen.—Millers and bakers do not steal; people bring it to them.—(Germ.)

Millers take aye the best mouter (grinding) with their ain hand. (R. Sc.)

Here lies an Israelite indeed;

Match him if you can!

A neighbour good, a miller too,

And yet an honest man.

—*Epitaph at Longbridge Deverell, Wiltshire.*

See "As stout as a miller's waistcoat" (p. 739a).

Every horse thinks his own pack heaviest. (Gn.)

Every inch of joy has an ell of annoy. (Sc.)

Every law has a loophole.

One may drive a coach and four through an Act of Parliament.

Es giebt kein Gesetz was hat nicht ein Loch, wer's finden kann.—There is no law without a loophole for him who can find it.—(Germ.)

Fatta la legge, trovata la malizia.—When a law is made the way to avoid it is found out.—(Ital.)

Every light has its shadow.

Every light is not the sun. (R.)

Every little helps.

Every little helps, as the old woman said when she put the water into the sea. (See Ray.)

Alle Baader hælpe, sagde Soen, hun greb et Myg.—Every little helps, as the sow said when she snapped at a gnat.—(Dan.)

Alle baat helpt.—(Dutch.)

Every man can tame a shrew but he that hath her.—Quoted by Burton: *Anat. Melan.*, 1621.

Every man can rule an ill wife but him that has her. (R. Sc.)

Every man for himself.

At the kinges court, my brother,
Eche man for himself.

—Chaucer: *Knights Tale*, 323.

Every man for himself (quoth the Merteine).† (R. Sc.)

* Ray states that the miller's reply was, "None but a cuckold can see it." Another version of the reply is: "Yes, that is true, but it takes a thief to see it." See "Though a man be a thief," p. 77a; also Chaucer, "Yet he had a thumb of gold," p. 77a.

† "Quoth the Merteine," an imaginary author of proverbs. In the old English as well as the old French collections of proverbs, it was usual to put them into the mouth of an imaginary personage. A survival of this custom is recorded by David Lloyd

PROVERBS

757a

Every man for himself and devil take the hindmost.

The auld fisher's rule—every man for his ain hand. (Sc.)

A [or En] la cour du roi chacun y est pour soi.—In the King's Court everyone is for himself.—(Fr.)

At court everyone for himself. (G. H.)

Every man for himself and God for us all. (R.)

Chacun pour soi et Dieu pour tous.—(Fr.)

Ognun per sè, e Dio per tutti.—(Ital.)

Jeder für sich, Gott für Alle.—(Germ.; also in this form in Span., Port. and Dutch.)

Every man is best known to himself. (R.)

Jeder ist sich selbst der Nächste.—Every man is nearest to himself.—(Germ.)

Selbst ist der Mann.—(Germ.)

Every man has his price.—(See p. 458b.)

Chacun vaut son prix.—Every man is worth his price.—(Fr.)

Every man has his weak side.

Every man hath his ill day. (G. H.)

Every man hath his own planet. (Gn.)

Every man is a little world.

Chaque homme est un petit monde.—(Fr.)

Every man is as God made him, and very often worse.

Cada uno es como Dios le hizo, y aun peor muchas veces.—(Span., Don Quixote, 2, 4.)

Every man is either a fool or a physician after thirty years of age. (R.)

This originated in a saying attributed to the Emperor Tiberius, who died A.D. 37, aged seventy-seven. The authorities are as follow, and it will be seen that they are contradictory:—

"I have heard that Tiberius used to say that that man was ridiculous who, after sixty years, appealed to a physician."—*Plutarch: De Sanitate tuenda*, Vol. 2.

"He (Tiberius) was wont to mock at the arts of physicians, and at those who, after thirty years of age, needed counsel as to what was good, or bad for their bodies." *Tacitus: Annals*, Book 6, ch. 46.

The version of Tacitus is corroborated by Suetonius ("Tiberius," ch. 68), who states the emperor was accustomed to have the most unflinching good health, "so that from the age of thirty he ruled himself according to his own judgment, without the help or advice of the physicians."

Every man at forty is a fool or physician. (R. Sc.)

Every man is his own enemy.*

Enhver bær sin Fjende i egen Barm.—Everyone carries his enemy in his breast.—(Dan.)

Every man is the son of his own works.

Chacun est le fils de ses œuvres.—(Fr., Balzac.)

Cada uno es hijo de sus obras.—(Span., Don Quixote, 1, 4.)

757b

Every man must carry his own cross.

Chacun porte sa croix.—(Fr.)

(See "No life.")

Every man must eat a peck of ashes (or of dirt) before he dies.—*Quoted by Scott (Letter, Oct. 31, 1830) as a sailors' "uncouth proverb."*

Every man praises his own wares.—(Germ., etc.)

(See "Every potter," *infra*.)

Every man to his taste.

Chacun à son gibier.—Everyone to his fancy.—(Fr.)

Chacun à son gout.—(Fr., Montaigne, Book 1, ch. 16.)

Every one as they like, as the old woman said when she kissed her cow. (Gn.)

Every man to his trade, quoth the Boy to the Bishop. (Gn.)

Every man is most skilful in his own business.—(Arabic.)

Chacun à son métier.—(Fr.)

Chacun à sa marotte.—Everyone to his hobby.—(Fr.)

Chacun à son métier, et les vaches sont bien gardées.—Everyone to his own business, and the cows will be well looked after.—(Fr.)

Let each follow the trade which he understands—Greek; also in Latin.)

Every man's blind in his ain cause. (Sc.)

Every may-be hath a may-not-be. (Gn.)

Every medal has its reverse side.

Ogni medaglia ha il suo reverso.—(Ital. Quoted by Montaigne, 3, 11.)

Chaque médaille a son revers.—(Fr.)

Every mile is two in winter. (G. H.)

Every miller draws water to his own mill. (R.)

Tutto tira l'acqua al suo molino.—(Ital.)

Every man wishes the water to his own mylne. (R. Sc.)

Every monster hath its multitudes. (Gn.)

Every old woman bewails her own loss.

Chacune vieille son deuil plaint.—(Fr., V. 1498.)

Every path hath a puddle. (G. H.)

Every people has its prophet.—(Arabic.)

Every potter boasts of his own pot.

Chaque potier vante sa pot.—Every potter praises his own pot.—(Fr.)

Cada ollero su olla alaba, y mas si la trae quebrada.—Every potter praises his pot, and the more if it be broken.—(Span.)

Every reed will not make a pipe. (Gn.)

Every shoe fits not every foot. (R.)

All feet tread not in one shoe. (G. H.)

Every sin brings its punishment with it. (G. H.)

A pecado nuevo, penitencia nueva.—For a fresh sin a fresh penance.—(Span., Don Quixote, 1, 30.)

(See "An old sin," p. 736b.)

(1625-1691), who states that Sir Henry Washington (of the same family as George Washington) was so distinguished for his bravery in the Civil War, on the Royalist side, that it became a proverb when a difficulty arose: "Away with it, quoth Washington."

* Sir T. Browne, *Religio Medici*, 1642, puts it: "Every man is his own greatest enemy, and as it were his own executioner."

PROVERBS

758a

Every slip is not a fall. (Gn.)

Every sprat nowadays calls itself a herring. (Gn.)

Every soo (sow) to its ain trough. (Sc.)

Every time the sheep bleats it loses a mouthful. (Gn.)

Every tub must stand upon its own bottom.

Let everie Fatte stande upon his owne bottome.
—*Bullein's Dialogue* (1564).

Ethvert Kar maa staa paa sin egen Bund.—
(Dan.)

Every tub smells of the wine it holds. (Gn.)

Every vice hath a cloak and creepeth in under the mask of a virtue.—*Gabriel Harvey's Commonplace Book*, c. 1600.

Every white hath its black, and every sweet its sour.

Everye white will have its blacke
And everye sweete its soure.

Sir Carline, 15th century ballad.

Sweet meat must have sour sauce.—*Jonson: Poetaster*, iii. 3. (1601).

Every why has a wherefore.—*Shakespeare: Comedy of Errors*, ii. 2.

Alle waarom heeft zijn daarom.—(Dutch.)

Every woman would rather be beautiful than good.

Jedes Weib will lieber schön als fromm sein.—
(Germ.)

Everybody is wise after the event.

Nachher ist jeder klug.—Everyone is wise afterwards.—(Germ.)

Después del daño cada uno es sabio.—When the damage is done everyone is wise.—(Span.)

Everybody's business is nobody's business.
—Quoted as an "old maxim" in *Macaulay's Essay on Hallam's Constit. Hist.* (1828).
(See *Isaac Walton*, p. 378a.)

Was Jeder thun soll, thut Keiner.—(Germ.)

Everybody's friend is nobody's.

Amico d'ognuno, amico di nessuno.—(Ital.)

Everyone basteth the fat hog, while the lean one burneth.

Everyone bows to the bush that bields (shelters) him. (Sc.)

Everyone can find fault, few can do better.

It is easier to pick holes than to mend them.

Tadeln kann ein jeder Bauer,
Besser machen wird ihm sauer.

Every peasant can find fault; to do better would puzzle him.—(Germ.)

Everyone can keep house better than her mother, till she trieth. (Gn.)

Everyone fastens where there is gain. (G. H.)

Everyone hath a fool in his sleeve. (G. H.)

Chacun a un fou dans sa manche.—(Fr.)

Ciascuno ha un matto nella manica.—(Ital.)

Everyone hath a penny for the new ale-house. (Gn.)

758b

Everyone is a master and servant. (G. H.)

Everyone is the maker of his own fate.

Chacun est artisan de sa bonne fortune.—
Everyone is the author of his own good fortune.—
(Fr., *Regnier*, c. 1600, *Sat.* 13.)

Found in almost every modern language;
derived from "Faber quisque suae fortunae"
(p. 528b).

Everyone is witty for his own purpose. (G. H.)

Everyone knows best where the shoe pinches. (See p. 452b.)

On ne sent bien que ses propres maux.—We can only feel properly our own troubles.—(Fr.)

À chaque pied son soulier.—To each foot its own shoe.—(Fr., *Montaigne*, 3, 13.)

Everyone puts his fault on the times. (G. H.)

Everyone should sweep before his own door.

Chacun doit balayer devant sa propre porte.—
(Fr.)

Everyone talks of what he loves. (Gn.)

Everyone thinks his own burden the heaviest. (See "Every horse," p. 756b.)

À chacun son fardeau pèse.—To everyone his burden seems heavy.—(Fr.)

Everyone thinks his sack heaviest. (G. H.)

Ad ognuno par più grave la croce sua.—Everyone thinks his own cross the heaviest.

Each one thinks his lot the worst; but he is mistaken. If he thought himself the worst of the lot he might be right.—*C. H. Spurgeon: Salt-Cellars.*

Everyone who dances is not happy.

Chacun n'est pas aise qui danse.—(Fr.)

Everyone's faults are not written in their foreheads. (R.)

Everything can be endured except ease.

Toutes choses peut on souffrir qu'aise.—(Fr., V., 1498.)

Everything comes to those who wait.

Tout vient à point qui peut attendre.—
Rabelais: Pantagruel (1533), 4, 48.

À l'aventure tout vient à point qui sait attendre.
—*Motto of Denis Rose, printer, Paris*, c. 1510.

He that can stay, obtains.

(See *Italian*: "Il mondo è di chi ha pazienza"; also "Suffer and expect.")

Everything goes to him who wants nothing.

Tout va à qui n'a pas besoin.—(Fr.)

Everything hath an end, and a pudding hath two. (Gn.)

Toutes choses se meuvent à leur fin.—All things move on to their end.—*Rabelais: Pantagruel* (1533).

Altung har en Ende, uden Pölsen, den har to.—
Everything has an end, except a sausage, which has two.—(Dan.)

Everything is as you take it.

Everything is good for something.

All things in their being are good for something
(G. H.)

PROVERBS

759a

Kein Ding ist so schlecht, dass es nicht zu etwas nützen sollte.—There is nothing so vile as not to be good for something.—(*Germ.*)

Ogni cosa serve a qualche cosa.—(*Ital.*)

Everything is good in its season. (*Gn.*)

Everything is of use to a housekeeper. (*G. H.*)

Everything is the worse for wearing. (*R.*)

Everything must have a beginning.

Ogni cosa vuol principio.—(*Ital.*)

Everything new is fine. (*G. H.*)

Everything passes away except what is well done. (*See* "Tout passe," *p.* 708b.)

Tout se passe fors que bien fait.—All passes except what is well done.—(*Fr.*, V. 1498.)

Cosa mala nunca muere.—A bad thing never dies.—(*Span.*)

Evil is soon believed. (*Gn.*)

Example is better than precept. (*See* "Exemplo plus," *p.* 527b.)

Excess of delight

Palls appetite. (*Gn.*)

Exchange is no robbery. (*R.*)

Tausch ist kein Raub.—(*Germ.*)

Exchange is no robbery;

But on it there is jobbery.—*C. H. Spurgeon.*

Expedition is the soul of business. (*See* "Despatch is the soul of business," Lord Chesterfield, *p.* 80b, *note.*)

Experience is a precious gift, only given a man when his hair is gone.—(*Turkish* (?)

Experience is the mistress of fools.

Experientia stultorum magistra.—(*Latin.*),

Experientia docet.—Experience teaches.—(*Latin*, founded on *Tacitus, Hist.*, Book 5, 6.)

Suffering brings experience.—(*Greek*, *Æschylus: Agamemnon*, 185.)

Experience keeps a dear school; but fools will learn in no other.—*Poor Richard.*

Experience makes even fools wise.

Experience may teach a fool. (*R. Sc.*)

Experience must be bought. (*See* "Bought wit is best.")

Experience is that is bought is good, if not too dear.

Extreme justice is often extreme injustice.

There is a point at which even justice does injury.—(*Greek*, *Sophocles: Electra*, 1043.) (*See* "Summum jus," *p.* 665b; and "Jus summum," *p.* 562b.)

Extremes are dangerous. (*The germ of this saying is in Aristotle, "Eudem. Ethic."*, 3, 7, where he states that extremes often occupy the same place.)

When you have abandoned a thing, beware of its opposite.—(*Arabic.*)

Extremes meet.

Les extrêmes se touchent.—(*Fr.*, *Mercier: Tableau de Paris*, 1782.)

759b

Facts are stubborn things.

Necessity is a stubborn thing.—(*Greek*, *Euripides.*)

(*See* "Figures," *p.* 761a.)

Failure teaches success.

On apprend en faillant.—One learns by failing.—(*Fr.*)

Faint praise is disparagement. (*Gn.*)

Faint heart ne'er won fair lady.—*Spenser.* (*See* *p.* 341b); and *Phineas Fletcher*, *p.* 139b.)

Jamais couard n'aura belle amie.—(*Fr.*)

Blödes Herz buhlt keine schöne Frau.—(*Germ.*, also in *Danish.*)

But as men sain, where hert is failed,

There shall no castel be assailed.

—*Gower: Conf. Amantis* (c. 1390), *Bk.* 5; *see* also *Bk.* 4, 623.

Faith sees by the ears. (*Gn.*)

Fair and sluttish, black and proud,
Long and lazy, little and loud.

(*R.*) (*Of women.*)

The luttele (little) mon he is so rei (fierce),
Ne mai non him wonin nei (none may dwell near him),

So word (fiercely) he wole him selven bere,
That his louird (lord) maister he wolde tere.

The lonke (lanky) mon is lethe bei; (lithe to bend, i.e., languid or pliable)

Selde comid his herte rei;

(Seldom is his heart disturbed)

He hault (hath) stoni herte.

The rede mon he is a quede (devil),
For he wole the (thee) thin ewil rede (will counsel thee evil).

—*Provs. of Alfred: Jesus Coll. MS.*, lines 682-5 692-4, 702-3.

Fair and foolish, little and loud,

Long and lazy, black and proud;

Fat and merry, lean and sad,

Pale and pettish, red and bad.

—*From Passions of the Mind*, by *Thos. Wright*, 1604.

(*See* "Beauty and folly," *p.* 740b; also "With a red man" *p.* 462a.)

Fair and softly, as lawyers go to heaven. (*R.*)

Fair and softly goes far in a day.

Soft and fair goes far. (*G. H.*)

Fair and softly wins the race.

Pas à pas, on va bien loin.—Step by step, one goes a long way.—(*Fr.*)

Chi va piano, va sano; chi va sano, va lontano.

—Who goes softly, goes safely; who goes safely, goes far.—(*Ital.*)

Molle, molle, se vai longe.—Gently, gently, goes far.—(*Port.*)

Fair enough if good enough.

Fair fa' guid drink. (For it gars folk speak as they think.) (*Sc.*)

Fair folk are aye foisonless (pithless). (*Sc.*)

Fair in the cradle and foul in the saddle.

Fair is not fair, but that which pleaseth. (*G. H.*)

Non è bello quel ch'è bello, ma quel che piace.—(*Ital.*)

PROVERBS

760a

Fair maidens wear nae purses (*i.e.* Fair maidens require no purses.) (Sc.)

Fair words break never bone,
Foul words break many ane ! (R. Sc.)

Güte bricht einem kein Bein.—Kindness breaks no bone.—(*Germ.*)

(See "The evil wound," etc., "Courtesy costs nothing," and "Soft words break no bones.")

Fair words make fools fain (pleased). (R.)

Douces promesses obligent les fols.—Fair promises please fools.—(*Fr.*)

Belle promesse folle.—(*Fr.*, V., 1498.)

Fagre Ord fryde en Daare, og stundom fuldvis en Mand.—Fair words please a fool, and sometimes a very wise man.—(*Dan.*)

Bella promessa lega il matto.—A fair promise binds a fool.—(*Ital.*)

Politeness is excellent, but it does not pay the bill.—*C. H. Spurgeon: Salt-Cellars.*

Fair words make me look to my purse. (G. H.)

Belle parole, ma guarda la borsa.—Fair words, but look to your purse.—(*Ital.*)

Faithfulness and sincerity are the highest things.—(*From Confucius.*)

Fall not out with a friend for a trifle. (R.)

False folk should ha' mony witnesses. (Sc.)

False friends are waur than bitter enemies. (Sc.) (See "A friend in need.")

Falsehood, though it seems profitable, will hurt you ; truth, though it seems hurtful, will profit you.—(*Arabic.*)

Falsehood never made a fair hinder end. (R. Sc.)

Fame is a magnifying glass. (Gn.)

Familiarity breeds contempt.

To much to oys (use) familiaritee
Contempnyng bryngith one to hie dugre.

—*Lancelot of the Lake*, l. 1701 (*Scottish Metrical Romance*, c. 1490–1500).

Men seyn that over-greet homlinesse (familiarity) engendreth dispreysinge.—*Chaucer: Melibæus*, sec. 55.

Over-great familiarity genders despite. (R. Sc.)
Nimia familiaritas parit contemptum.—(*Lat.*)

Fancy kills and fancy cures. (Sc.)

Fancy may kill or cure. (R.)

Fancy surpasses beauty. (R.)

Fanned fires and forced love ne'er did weel. (Sc.)

Far awa' fowls hae fair feathers. (Sc.)

Far from court, far from care.

Loin de la cour, loin du souci.—(*Fr.*)

Far from home is near to harm.

Far shooting never killed a bird. (G. H.)

Far-fetched and dear-bought is good for ladies.—*Stubbes: Anat. of Abuses*, 1583.

Far-sought and dear-bought is gude for ladies. (R. Sc.)

Far-off cows have long horns.

760b

Fast bind, fast find. (*Heywood, 1546.*)
(Quoted by *Shakespeare: Merchant of Venice*, c. 1596.)

For this proverb is ever newe
That stronge lockes maken trewe.

—*Gower: Conf. Amantis* (c. 1390), Bk. 5.

Fat hens are aye ill layers. (Sc.)

Fette Hühner legen wenig Eier.—(*Germ.*)

Fat housekeepers make lean executors. (Gn.)

Fat paunches make lean pates. (R. Sc.) (See *Shakespeare, p. 276b* ; also *Fletcher, p. 139a.*)

A gross belly does not produce a refined mind.—*Old Greek proverb* (mentioned by *St. Jerome.*)

Capo grasso, cervello magro.—Fat heads, lean brains.—(*Ital.*)

Fate leads the willing but drives the stubborn.

Faults are thick when love is thin. (R.)

Ama l'amico tuo con il difetto suo.—Love your friend with his faults.—(*Ital.*)

Faults of ignorance are excusable only when ignorance is so. (Gn.)

Favour will as surely perish as life. (G. H.)

Favours unused are favours abused. (Sc.)

Fear is the beadle of the law. (G. H.)

Fear keeps the garden better than the gardener. (G. H.)

Fear kills more than disease.

Fear kills more than the physician.

Stultitia est, timore mortis mori.—It is folly to die of the fear of death.—(*Latin, Seneca, Ep., 70.*)

Fear nothing but sin. (G. H.)

Fears are divided in the midst. (G. H.)

Feasting makes no friendship. (R.)

Feather by feather the goose is plucked. (See "Hair and hair.")

February fill dyke,

Be it black or be it white ;

But if it be white it's the better to like. (R.)

Pluie de Février vaut égale de fumier.—Rain in February is worth as much as manure.—(*Fr.*)

Février, qui donne neige,

Bel été nous pleige.

—February which gives snow promises us a fine summer.—(*Fr.*)

Février le court, ch'est l' pire de tous.—February the short, that is the worst month of all.—*Gascon.*

(See "All the months in the year," p. 733b ; also *Tusser, p. 374b.*)

February makes a bridge, and March breaks it. (G. H.)

Februeer doth cut and shear. (R.)

Feed a cold and starve a fever.

Feed a pig and you'll have a hog. (Gn.)

Feed sparingly and defy the physician. (R.)

Eat measurelie and defy the mediciners. (Sc.)

See "Much meat," "Light suppers."

PROVERBS

761a

Feeling hath no fellow. (R.)

Few may play with the devil and win.

Few take wives for God's sake, or for fair looks.

Few hearts that are not double; few tongues that are not cloven. (Gn.)

Few men will be better than their interest bids them. (Gn.)

Few words are best. (R.)

Je weniger die Worte, je besser Gebet.—The fewer the words the better the prayer.—(Germ.)

(See "Brevis oratio," p. 499a.)

Fiddlers' dogs and flies come to feasts unasked. (R. Sc.)

Fiddlers' fare—meat, drink, and money. (R.)

Fields have eyes, and woods have ears. (Heywood, 1546.) See Tusser, p. 374b.)

But sooth is seyed, gon sithen many yeres
That feeld hath eyen, and the wode hath eres.

—Chaucer: *Knights Tale*, 664.

Veld haueth hege, and wude haueth heare.—*Old Eng.* (Field hath eye and wood hath ear.)
—*Trin. Coll. MS.*

Campus habet lumen, et habet nemus auris acumen.—(Lat. From the same MS.)—Field hath sight (*lik*, light) and the wood hath the keenness of an ear.

Fields have eyes, and hedges ears. (R.)

Bois ont oreilles, et champs oeillets.—(Fr.)

Le champ a oeulx et le bois a oreilles.—(Fr., V. 1498.)

Do not speak of secret matters in a field that is full of little hills.—(Hebrew.)

(See "Walls have ears.")

Figures can be made to prove anything.

There is nothing so false as facts, excepting figures.

Fill what you will,
And drink what you fill. (Gn.)

Findings are keepings.

Fine cage does not feed the bird.—*French prov.*

Fine cloth is never out of fashion.

Fine clothes wear soonest out of fashion. (Gn.)

Fine feathers make fine birds.

Fair feathers make fair fowls. (R.)

Bonny feathers dinna aye mak' bonny birds. (Sc.)

Robe refait moult homme.—Clothes do much to make a man.—(Old Fr., V. 1498.)

Fair fowles hes fair feathers. (R. Sc.)

La belle plume fait le bel oiseau.—(Fr.)

De schoone veeren maaken den schoonen vogel. (Dutch.)

Fine words dress ill deeds. (G. H.)

Fingers were made before forks.

Fire is a good servant but a bad master.

Fire and water are good servants but bad masters.

761b

Feuer und Wasser sind gute Diener, aber schlimme Herren.—(Germ.; also in Dan.)
See "Money is a good servant," etc.

First catch your hare, and then cook it.

Bracton (c. 1220) (Book 4, tit. 1, c. 21, sec. 4 has the following:—"Et vulgariter dicitur, quod primum oportet cervum capere, et postea, cum captus fuerit, illum excoiare."—And it is a common saying that it is best first to catch the stag, and afterwards, when he has been caught, to skin him.

First come, first served.—Used by Henry Brinklow (d. 1546), *Complaint of Roderyck Mors*, ch. 17; also in *Bartholomew Fair*, ii. 5 (1614).

Whoso that first to mille comth, first grint.—Chaucer: *Wife of Bath's Prol.*, 389.

Qui premier arrive au moulin, premier doit moudre.—Who comes first to the mill ought to have the first grinding.—(Fr.)

Qui prior est tempore potior est jure.—Who is first in point of time is stronger in right.—(Roman Law rule.)

Les premiers vont devant.—The first go in front.—(Fr.)

First comes owing, and then comes lying.

(See "Debtors are liars," p. 751a.)

First deserve and then desire. (R.)

First impressions are most lasting.

Uomo di prima impressione, uomo di ultima impressione.—(Ital.)

Fish and guests smell at three days old. (R.) (Also in Danish.)

Fish are not to be caught with a bird-call. (Gn.)

Fish makes no broth. (Gn.)

Fish ought to swim thrice. (Gn.) (*In the water, in the sauce, in the wine in the stomach.*)

Fishes follow the bait. (R.)

Flattery brings friends, truth enemies. (See "Truth stings.")

Flattery sits in the parlour, when plain-dealing is kicked out of doors.

Flee ne'er so fast, your fortune will be at your tail. (Sc.)

Flies are busiest about lean horses. (G. H.)

Flies are easier caught with honey than with vinegar.

You will catch more flies with a spoonful of honey than with a cask of vinegar.—(Eastern.) (Found in most languages.)

Flowers in May, fine cocks of hay.

Fly the pleasure that bites to-morrow. (G. H.)

Fly with your own wings.

Volez de vos propres ailes.—(Fr.)

Folk canna help a' their kin. (Sc.)

Folk wi' lang noses aye tak' till themselves. (Sc.)

PROVERBS

762a

Follow love and it will flee, flee love and it will follow thee. (R.)

Fly pleasure and it will follow thee. (R.)

Follow pleasure, and then will pleasure flee;
Flee pleasure, and pleasure will follow thee.

—(Heywood, 1506.)

Follow glory, and it will flee; flee glory, and it will follow thee.

Honor sequitur fugientem.—Honour follows him who flies from it.—(Latin.)

Courez toujours après le chien, jamais il vous mordra.—Keep on running after the dog and he will never bite you.—(Fr.)

"That conceit, elegantly expressed by the Emperor Charles V. in his instructions to the King, his son, 'that fortune hath somewhat the nature of a woman, that if she be too much wooed she is the farther off.'"—Bacon: *Adv. Learning*, Book 2.

Follow the river and you will find the sea.

Suivez la rivière et vous gagnerez la mer.—(Fr.)

Folly and learning often dwell in the same person. (Gn.)

Folly grows without watering. (G. H.)

Fools grow without watering.

Folly has more followers than discretion.

Mas acompañados y paniaguados debe di tener la locura que la discrecion.—Folly is wont to have more followers and courades than discretion.—(Span., *Don Quixote*, 2, 13.)

Folly is a bonny dog. (R. Sc.)

Folly is the most incurable of diseases.

El mal que non tiene cura es locura.—(Span.)

Folly is the Queen Regent of the world. (Gn.)

The chief disease that reigns this year is folly. (G. H.)

Foiled thou must be, though wisest of the wise;

Then be the fool of virtue, not of vice.

—(Persian saying.)

Foolhardiness proceeds of ignorance.—*Proverb quoted by James I. of England in Preface to The Uranie.*

(See "Courage is often caused by fear," p. 749b.)

Foolish men have foolish dreams.

De sot homme sot songe.—(Fr., V. 1498.)

Foolish pity spoils a city. (R.)

Foolish tongues talk by the dozen. (G. H.)

Fools and obstinate men make rich lawyers.

Necios y porfiados hacen ricos los letrados.—(Span.)

Fools are aye fond of flittin', and wise men o' sittin'. (Sc.)

Fools are fain of flitting. (R. Sc.)

Fools are aye seein' ferlies (wonders). (Sc.)

Fools are fain of right nought. (R. Sc.)

Fools are pleased with their own blunders. (Gn.)

762b

Fools are wise men in the affairs of women. (Gn.)

Fools ask what's o'clock; wise men know their time.

De gekken vragen naar de klok, maar de wijzen weten hunnen tijd.—(Dutch.)

Fools bite one another, but wise men agree together. (G. H.)

Fools build houses, and wise men buy them. (R.)

Narren bauen Häuser, der Kluge kauft sie.—(Germ.)

He that buys a house ready wrought
Hath many a pin and nail for nought. (R.)

Il faut acheter maison faite et femme à faire.—
One should buy a house ready made and a wife to make.—(Fr.)

On doit acheter pays et maison faite.—One should buy land and houses ready made.—(Fr., V. 1498.)

The spirit of building has come upon him. (R.)

See "Fools lade water," "A house made," and "Building is sweet impoverishing."

Fools go in crowds.

A la presse vont les fous.—(Fr.)

Fools invent fashions, wise men follow them.

Les fous inventent les modes et les sages les suivent.—(Fr.)

Fools lade out all the water and wise men take the fish. (Gn.)

Fools let for trust. (R. Sc.)

Fools make feasts and wise men eat them. (R. Sc.) (Some add: "Wise men make jests and fools repeat them.")

Les fols font la fête et les sages la mangent.—(Fr.)

I matti fanno le feste, ed i savj le godono.—(Ital.)

De ezels dragen de haver, en de paarden eten.—
Asses fetch the provender and the horses eat it.—(Dutch.)

Fools ravel and wise men redd (unravel). (Sc.)

Fools tie knots and wise men loose them. (R.)

Fools refuse favours. (R.)

Fools should have no chappin' sticks (*i.e.* means of mischief). (R. Sc.)—*Scott: Rob Roy*, ch. 34.

For a bad tongue, the scissors.

À má língua, tesoura.—(Port.)

For a little child a little mourning.

De petit enfant petit deuil.—(Fr.)

For a morning rain leave not your journey. (G. H.)

For a tint (lost) thing care na. (Sc.)

For fashion's sake, as dogs go to church. (R.)

For fault o' wise men fools sit on binks (benches). (R. Sc.)

Por falta de hombres buenos, á mi padre hicieron alcalde.—For want of good men they made my father justice of the peace.—(Span.)

PROVERBS

763a

For long is not for ever.

Lange ist nicht ewig.—(*Germ.*)

For mad words deaf ears. (*Gn.*)

For one good deed a hundred ill deeds should be overlooked.—(*From the Chinese.*)

For one poor person there are a hundred indigent.—*Poor Richard.*

For one rich man content there are a hundred not. (*Gn.*)

For want of a nail the shoe is lost; for want of a shoe the horse is lost; for want of a horse the rider is lost. (*G. H.*)

Por un punto se pierde un zapato.—For want of a nail a shoe is lost.—(*Span.*)

For whom does the blind man's wife paint herself? (*Gn.*)

Forbear not sowing because of birds. (*G. H.*)

Forbidden fruit is sweetest.

Forbid a fool to do a thing and he will do it. (*Sc.*)

Chose défendue est la plus désirée.—(*Fr.*, V., 1498.)

Forecast is better than work-hard. (*Gn.*)

Force without forecast is of little avail. (*Gn.*)

Forced love does not last. (*R.*)

Forced prayers are no gude for the soul. (*Sc.*)

Fore-talk spares after-talk. (*R.*)

Forewarned is forearmed.

A man that is warned is half armed. (*R. Sc.*)

Qui dit averti, dit muni.—(*Fr.*)

Hombre apercebido medio combatido.—A man prepared has half fought the battle.—(*Span.*, *Don Quixote*, 2, 17.)

Præmonitus, præmunitus.—(*Latin.*)

(See "Good watch.")

Forget others' faults by remembering your own.

Forgetting wrong is a mild revenge. (*Gn.*)

Forgive any sooner than thyself. (*R.*)
(Given as a Spanish proverb.)

Verzeih dir nichts, und den Andern viel.—

Forgive yourself nothing; others much.—(*Germ.*)

Pardon all but thyself. (*G. H.*)

Ignoscito sæpe alteri, nunquam tibi.—Forgive another often, yourself never.—(*Latin.*)

Forgiving the unrepentant is like making pictures on water.—(*Japanese.*)

Forgotten pains, when follow gains.

Forsoke not God until you find a better master. (*Sc.*)

Fortune can only take what she gave.

Nihil eripit Fortuna nisi quod et dedit.—(*Latin*, *Publius Syrus.*)

763b

Fortune favours fools.* (See "A wise man is out of the reach of Fortune.")

La fortuna aiuta i pazzi.—(*Ital.*)

Glück und Weiber haben die Narren lieb.— Fortune and women have a delight in fools.—(*Germ.*)

Fortuna favet fatuis.—(*Latin.*)

Fortune favours the brave.

Hap helpeth hardy man alday.

—*Chaucer: Legend of Good Women*, 1773.

A osado favorece la fortuna.—(*Span.*, *Don Quixote.*)

Fortuna favet fortibus.—(*Latin.*)

Fortune gives her hand to a bold man. (*Gn.*)

Audaces, fortuna juvat timidosque repellit.—

Fortune helps the daring, but repulses the timid.—(*Latin.*) (See also *Latin Quotations*: "Audacem" and "Audentes" p. 494a; "Fortes fortuna adjuvat," p. 534b; "Fortuna meliores sequitur," p. 535a.)

Fortune gives too much to many, but to no one enough.

Das Glück giebt Vielen zu viel, aber Keinem genug.—(*Germ.*)

Fortune, good or bad, does not last for ever.—(*Arabic.*)

Fortune has no reason.

En fortune n'a point de raison.—(*Fr.*, V. 1498.)

Fortune is weary to carry one and the same man always. (*Gn.*)

Fortune turns like a mill wheel; now you are at the top, and then at the bottom. (*Sc.*)

Fou (full) o' courtesy fou o' craft. (*Sc.*)

Foul water will quench fire. (*R.*)

Foul water slockens fire. (*Sc.*)

Four eyes see more than two.

Vedon più quattr' occhi che due.—(*Ital.*; also in *Germ.* and *Span.*)

Four things everyone has more of than he knows—sins, debts, years, and foes.—(*Persian.*)

Sins and debts are aye mair than we think. (*Sc.*)

Frae savin' comes havin'. (*Sc.*)

France is a meadow that cuts thrice a year. (*G. H.*)

Freits (predictions) follow those who look to them. (*Sc.*)

Fretting cares make grey hairs.

Carefulness bringeth age before the time.—(*Ecclesiasticus* 30, 24.)

Fridays in the week are never alike.

Now up, now down, as boket (bucket) in a welle. Right as the Friday, soothly for to telle Now it shyneth, now it reyneth fast,

* * * * *

Selde is the Friday all the wyke y-lyke.

—*Chaucer: The Knightes Tale*, lines 675-7 and 681. (Friday being regarded as changeable, because it is the day of "gery," i.e. "changeable" Venus.)

* A Danish proverb says: "Fortune knocks, but fools do not answer."—*Euripides* states: "Fortune truly helps those who are of good judgment."

764a

Vendredy de la semaine est
Le plus beau ou le plus laid.
—Friday is the finest or the foulest day of the
week.—(*Fr. Recueil des Contes, by A. Jubinal.*)
Friday's a day as'll have his trick,
The fairest or foulest day o' the wik.
—(*Shropshire Folklore.*)

Friends are like fiddlestrings; they must
not be screwed too tight.

Friends are lost by calling often and calling
seldom.—(*Gaelic.*)

Longue demeure fait changer amy.—A long
stay changes friendship.—(*Fr., V. 1498.*)

Friends, like mushrooms, spring unexpected.

Friends may meet,
But mountains never greet. (R.)

Deux hommes se rencontrent bien, mais jamais
deux montagnes.—(*Fr.*)

Entre deux montaignes vallée.—(*Fr., V. 1498.*)

Friendship and company are a bad excuse
for ill actions. (Gn.)

Friendship consists not in saying, "What
is the best news?" (Gn.)

Friendship is love without its wings.

L'amitié est l'amour sans ailes.—(*Fr.*)

Friendship is not to be bought at a fair. (R.)

Friendship is stronger than kindred.

A good friend is better than a near relation.

Friends are the nearest relations. (Gn.)

Many kinsfolk, few friends. (R.)

È meglio un buon amico che cento parenti.—Better
one true friend than a hundred relations.—(*Ital.*)

Un bon ami vaut mieux que cent parents.—
(*Fr.*)

Mas vale buen amigo que pariente primo.—A
good friend is worth more than a near relation.—
(*Span.*)

On n'est jamais trahi que par ses siens.—One is
never betrayed except by one's kindred.—(*Fr.*)

Wheresoever you see your kindred, make much
of your friends. (R.)

Do no business with a kinsman.—*Oriental Hai*
Gaon (d. A.D. 1038).

A good friend is my nearest relation.

(See "Præstat amicitia," p. 623b.)

Friendship that flames goes out in a flash.
(Gn.)

Friendship should not be all on one side.

Friendship canna stand a' one side. (Sc.)

Love should not be all on one side.

(See "Courtesy on one side," p. 749b.)

From a bad paymaster get what you can.

From a choleric man withdraw a little; from
him that says nothing, for ever. (G. H.)

From pillar to post.

"From post to pillar, wife, I have been tost."
—(*Heywood, 1546.*) Also found, "From post to
pillar" in *Lydgate* (1420). The earliest reference,

"From pillar to post," is stated to be *Skelton*
(c. 1520).

From poverty to wealth is a troublesome
journey, but the way back is easy.—(*Japanese.*)

764b

Froth is not beer.

Schuim is geen bier.—(*Dutch.*)

Frugality is an estate alone. (R.)

Economy is a great revenue.

Fruit is seed.

Fruit ripens not well in the shade. (Gn.)

Full of courtesy and full of craft. (R.)

Full thoughts cause long parentheses.—
Letter from Buckingham to James I. (c. 1622);
apparently a proverbial saying.

Full vessels give the least sound.

Volle Fässer klingen nicht.—(*Germ.*)

(See "Empty vessels.")

Funeral sermon, lying sermon.

Leichenpredigt, Lügenpredigt.—(*Germ.*)

Fury wasteth as patience lasteth.

Gadding gossips shall dine on the pot-lid.

Gae shoe the geese.* (R. Sc.)

Gain gotten by a lie will burn one's fingers.

Gambling and lying go together.

Mendaciorum et perjurarum mater est alea.—
Gaming is the mother of lies and perjuries. (*Lat.*
John of Salisbury, Bishop of Chartres [d. 1180]:
Polycraticus, Bk. 1.)

Hasard is verray moder of lesinges (lyings)

And of deceite and cursed forsweringes.

—*Chaucer: Pardoner's Tale, 262.*

Game is cheaper in the market than in the
fields and woods. (Gn.)

Gamsters and racehorses never last long.
(G. H.)

Gaming, women, and wine, while they
laugh they make men pine. (G. H.)

Alea, vina, Venus, per quæ sum factus egenus.—
Gaming, wine, and women, through which I have
become a beggar.—(*Latin. Medieval.*)

Gaming is the child of avarice and the
parent of despair.

Le jeu est le fils de l'avarice et le père du
désespoir.—(*Fr.*)

Garlands are not for every brow. (Gn.)

Gathering gear (wealth) is a pleasant pain.
(Sc.)

Gear is easier gained than guided. (R.)

Generally we love ourselves more than we
hate others. (Gn.)

Genius is patience.

Le génie c'est la patience.—(*Fr. See French*)
"Le génie n'est autre chose," p. 699b; also *Carlyle*:
"Genius, which means transcendent capacity for
taking trouble." There are many similar
definitions, e.g.:

Genius is a capacity for taking trouble.—*Leslie*
Stephen.

Genius is only protracted patience.—*Buffon.*

Genius is an intuitive talent for labour.—*Jan*
Waleus.

* "Shoeing the goose" was the ancient proverbial
expression to indicate a futile and fruitless task.

PROVERBS

765a

Genius is the power of lighting one's own fire.—
John Foster, 1770-1843.

Genius is nothing but labour and diligence.—
Hogarth.

Genius is mainly an affair of energy.—*Matthew Arnold.*

Genius is one part inspiration, and three parts perspiration.—*American.*

Gentility is nothing but ancient riches.
(G. H.)

Gentility without ability is waur than plain begging. (Sc.)

Get a good name and go to sleep.

Get a name to rise early, and you may lie all day.

Acquista buona fama e mettiti à dormire.—
(*Ital.*)

Cobra buena fama, y échate á dormir.—(*Span.*)

Get an ideal! Life becomes real.

Gie a beggar a bed, and he'll repay you wi' a louse. (Sc.)

Gie a clown your finger, and he will take your whole hand. (H. 1546.)

Al villano dadle el pie, y tomarse ha la mano.—
Give a clown your foot and he will take your hand.—(*Span.*)

Gie o'er when the play is gude. (R. Sc.)
(See "Leave a jest.")

Giff-gaff (one gift for another) makes gude friends. (R. Sc.) (*Scott: Heart of Midlothian, ch. 16.*)

Give-gave was a good man.

Giff-gaff was a good man, but he is soon weary.
(R.)

Gifts are sometimes losses.

Spesso i doni sono danni.—(*Ital.*)

Gifts make their way.

Gifts break a rock. (Gn.)—(*From Don Quixote.*)

Gifts enter everywhere without a wimble (gimlet). (G. H.)

Par don on a pardon.—By giving comes forgiving.—(*Fr.*) (*See Horace, Odes, Book 3, 16, 9.*)

Honorem acquirit qui dat munera.—He gets honour who gives gifts.—*Quoted in Piers Plowman (1362); source unknown.*

Give a dog an ill name and hang him.

He that hath an ill-name is half hanged.
(H. 1546.)

He that is evil deemed is half hanged. (R. Sc.)
(See "He that would hang his dog," etc.)

(A great variety of similar proverbs in all modern languages.)

Give a fool rope enough, and he will hang himself.

Give a rogue (or a thief) rope enough, and he will hang himself.

Give the devil rope enough, and he will hang himself. (R.)

Gie him tow enough, and he'll hang himsel."

Let him alone with the Saint's Bell, and give him rope enough. (R.)

Give a man luck and throw him into the sea.
(R.)

765b

Give a thing and take again,
And you shall ride in hell's wain. (R.)

Plato quotes, as a child's proverb: "It is not right to take away gifts."

Donde las dan, las toman.—Where they give they take.—(*Span.*)

Give a thing, and take a thing,
To wear the divell's gold ring.

—*Cotgrave (1632).*

To give a thing, and take a thing,
You know is the devil's gold ring.

—*Homer à la mode (1665).*

Give a thing, take a thing,
That's an old man's plaything.

—*Halliwell, Proverb-Rhymes.*

Give an ass oats, and he runs after thistles.

Geef een' ezel haver, hij loopt tot de distels.—
(*Dutch.*)

Give and spend,
And God will send.

Give him an inch and he'll take an ell.
(R.)

If you give your wife a yard, she'll take an ell.—
Dekker: Honest Whore (1630), Pt. 2, ii. 2.

Si on lui en donne un doigt, il en prend long comme le bras.—If you give him one inch he takes a piece as long as your arm.—(*Fr.*)

Giv Skalken et Spand, han tager vel heel Alen.—
Give a rogue an inch and he'll take an ell.—(*Dan.; also in Dutch.*)

Si vous lui donnez un pied, il vous en prendra quatre.—If you give him a foot he will take four.—
(*Fr.*)

Give losers leave to spend. (R.)

Give losers leave to spend and winners to laugh.
(Gn.)

Give losers leave to talk. (G. H.)

A causa perduta parole assai.—Plenty of words when the cause is lost.—(*Ital.*)

(See "It is too late.")

Give me a footing and I will find elbow room.—*Gabriel Harvey, Note in copy of Erasmus, c. 1600.*

Give not counsel or salt till you are asked.
(R.)

Give place to your betters,

Give the devil his due. (R.) (*Shakespeare, see p. 313a.*)

Gie the devil his due and ye'll gang to him. (Sc.)

It's a sin to belie the devil. (R.)

(See "The devil is not so black.")

Giving is an honour, asking is a pain.

El dar es honor, y el pedir dolor.—(*Span.*)

Giving is dead nowadays, and restoring very sick. (R.)

Giving is dead, restoring very sick. (G. H.)

Giving to the poor increaseth a man's store.

They who give have all things; they who withhold have nothing.—(*Hindoo.*)

Did anyone ever become poor by giving alms?—
(*Hindoo.*)

The hand that gives, gathers. (R.)

(See "Almsgiving never made a man poor.")

PROVERBS

766a

Giving way stops all war.

Nachgeben stillt allen Krieg.—(*Germ.*)

Gluttony kills more than the sword. (G. H.)

Go early to the fish market, and late to the shambles. (R.)

Go farther and fare worse. (R.)

Go into the country and hear what news is in town. (R.)

Go not for every grief to the physician, nor for every quarrel to the lawyer, nor for every thirst to the pot. (G. H.)

Go to Bath.—(*From an early period Bath was regarded as a resort of beggars, cripples, lepers, etc.*)

Go to Battersea to be cut for the simples. (R.)

Go to bed with the lamb and rise with the lark. (R.)

Gang to bed with the lamb, and rise with the laverock. (Sc.)

Goats are not sold at every fair. (Gn.)

God, and parents, and our master, can never be requited. (G. H.)

God blesses peace and curses quarrels.

Dios bendijo la paz y maldijo las riñas.—(*Span., Don Quixote*, 2, 14.)

God comes to see without a bell. (G. H.)

God comes when we think He is farthest.

God comes at last when we think he is farthest off. (R.)—(*Given as an Italian proverb.*)

Gud kommer tilsidst, naar vi troe han er længst borte.—God comes at length, when we think He is farthest off.—(*Dan.*)

(See "God stays long, but strikes at last.")

God complains not, but doth what is fitting. (G. H.)

God defend me from myself!

Defienda me Dios de my!—(*Span.*)

God does not measure men by inches.

God gives all things to industry. (See "God helps those.")

God gives his wrath by weight, and without weight his mercy. (G. H.)

God grant that this son be ours.

Quiera!o Dios que este hijo nuestro sea.—(*Span.*)

God has not said all that you have said.—(*Gaelic.*)

God heals, and the physician hath the thanks. (G. H.)

Dio guarisce, e il medico è ringraziato.—(*Ital.*)

El medico lleva la plata, pero Dios es que sana.—The physician takes the fee, but God sends the cure.—(*Span.; also in Germ.*)

(See "Who pays the physician.")

God help the fool, quoth Pedley. (R.)

God help the poor; the rich can help themselves. (Sc.)

God send us siller for they're little thought o'

766b

that want it. (Sc.)—*Alleged prayer of the Earl of Eglinton.*

God help the rich; the poor can beg. (Sc.)

God helps the strongest.

Gott hilft dem Stärksten.—(*Germ.*)

God helps those who help themselves. (G. H.)

Help thyself, and God will help thee. (R. Sc.)

God reaches us good things by our own hands. (Gn.)

Ayde toy dieu taidera.—(*Fr.*, V. 1498.)

Aide-toi, et le ciel t'aidera.—(*Fr.*)

Chi s'aiuta, Dio l'aiuta.—(*Ital.*)

Hilf dir selbst, so hilff dir Gott.—(*Germ.*)

Zu Gottes Hülfe gehört Arbeit.—By God's help the work is done.—(*Germ.*)

Quien se guarda Dios le guarda.—Who guards himself, God will guard him.

God is a good worker, but he loves to be helped. —(*Basque.*)

Trust in God, but look to yourself.—(*Russian.*)

Pray to God, but row to shore.—(*Russian.*)

Pray to God, sailor, but pull to the shore.

Pray to God, but keep the hammer going.

(See "Pray devoutly.")

A Dios rogando y con el mazo dando.—Praying to God, and hammering away.—(*Span.*)

A toile ourdie Dieu envoye le fil.—God sends the thread to cloth which is begun.—(*Fr.*, V. 1498.)

Tie up your camel as best you can, and then trust it to Providence.—(*Arabic.*)

(See "Prayer and practice"; also "Providence provides for the provident.")

To the man who himself strives earnestly God also lends a helping hand.—(*Æschylus: Persæ*, 742.)

God lends a helping hand to him who works hard.—(*Æschylus: Fragm.*)

God helps him who strives hard.—(*Euripides: Eumenidæ.*)

Ayude Dios con lo suyo á cada uno.—God helps everyone with what is his own.—(*Span., Don Quixote*, 2, 26.)

Quien se muda, Dios le ayuda.—God helps him who amends himself.—(*Span.*)

A qui se lève matin Dieu aide et prête sa main.—To him who rises early in the morning God gives help and lends his hand.—(*Old Fr. Said to be from Span.*)

(See also 2 Maccabees 15, 27: "Fighting with their hands, and praying unto God with their hearts.")

God is kind to fou (drunken) folk and bairns.

Dieu aide à trois sortes de personnes, aux fous, aux enfants, et aux ivrognes.—God helps three sorts of people, fools, children, and drunkards.—(*Fr.*)

God knows the truth, so there let it rest.

Dios sabe la verdad, y quedese aqui.—(*Span., Don Quixote*, 1, 47.)

God knows who are the best pilgrims. (R.)

Dieu sait qui est bon pèlerin.—God knows who is a good pilgrim.—(*Fr.*)

God loves good accounts. (R.)

God made the country; man the town; the devil the little country town.—*Quoted in "East Anglian Daily Times," May 20, 1922.*

PROVERBS

767a

God makes the man. (R.)

God makes, and apparel shapes, but it's money that finishes the man. (R.)

God never sends mouths but he sends meat.

(R.) (See *Tusser*, p. 374a.)

He who sends mouths will send meat.

Gud giver alle Mad som han giver Mund.—(Dan.)

They say Nature brings forth none but she provides for them.—*Beaumont and Fletcher: Scornful Lady* (1609 or 1610).

God never shuts one door but he opens another.—(Irish.)

God oft hath a great share in a little house. (G. H.)

En petite maison a Dieu grand part.—(Fr., V. 1498.)

God permits, but not for ever.

God provides for him that trusteth. (G. H.)

God saves the moon from the wolves.

Dieu garde la lune des loups.—(Fr.)

La luna non cura dell' abbaiar de' cani.—The moon does not trouble about the baying of the dogs.—(Ital.)

(See *Latin version*, "Latrantem," etc., p. 564a.)

God send me a friend that will tell me of my faults. (Gn.)

God send you mair sense and me mair siller. (Sc.)

God sends meat; the devil sends cooks. (R.)

God sent meat and the devil sent cooks.—*J. Taylor: Observations and Travels*, 1616.

Dio ci manda la carne, ma il diavolo cuochi.—(Ital.)

God zendt hem wel de spijzen, maar de duivel kookt ze.—God sent him meat, but the devil cooked it.—(Dutch.)

God stays long, but strikes at last.

Dios consiente, pero no para siempre.—God permits, but yet not for ever.—(Span.)

God cometh with leaden teet, but striketh with iron hands. (R.)

God is at the end when we think He is furthest off it. (G. H.)

God strikes with his finger, and not with all his arm. (G. H.)

God takes care of boys and Irishmen.—*Quoted as a prov. in "Daily Chronicle" (London), Oct. 7, 1906.*

God tempers the wind to the shorn lamb.—*Given in this form in Sterne's "Sentimental Journey" (1768).*

h A brebis tondue Dieu mesure le vent.—(Fr.)

To a close-shorn sheep God gives wind to measure. (G. H.)

God sends cold according to clothes. (G. H.)

Dieu mesure le froid à la brebis tondue.—God measures the cold to the shorn lamb.—(Fr.)

Dio manda il freddo secondo i panni.—God orders the cold according to the cloth.—(Ital.)

Dieu donne le froid selon le drap.—(Fr.)

Dios dá la ropa conforme al frío.—God gives cloth according to the cold.—(Span.)

767b

God sendeth cold after [i.e. according to] clothes.—*Camden's Remains.*

God sends men cold as they have clothes to. (R. Sc.)

Gott giebt die Schultern nach der Bürde.—God giveth the shoulder according to the burden.—(Germ.)

Dieu modère tout à son plaisir.—God moderates all at His pleasure.—*Rabelais: Pantagruel* (1533).

Selon le temps la tempeure.—(Fr., V. 1498.)

(See "Minus in parvis," p. 577b.)

God trusts everyone with the care of his own soul. (Sc.)

God who sends the wound sends the medicine.

Dios que dá la llaga, dá la medicina.—(Span., *Don Quixote*, 2, 19.)

(See "There's a salve for every sore.")

God works in moments.—*Emerson's translation of the French proverb*, "En peu d'heure Dieu labeure" (given below).

God's help is better than early rising. (Gn.)

God's help is nearer than the door.

God's help is nearer nor the fair even. (R. Sc.)

God's mill grinds slow but sure. (G. H.)

God's mills grind slow, but they grind trouble.—(Eastern saying.)

God waits long but hits hard.—(Russian.)

The Divine Power moves with difficulty, but at the same time surely.—(Euripides, *Bacchæ*, 882.) Euripides has the same idea in *Ion*, l. 1615, "The ways of the gods are long, but in the end they are not without strength."

Ὁψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά.—The mills of the gods grind tardily but they grind small.—(Greek.)

Gottes Mühle geht langsam, aber sie mahlt fein.—God's mill goes slowly, but it grinds fine.—(Germ.)

En peu d'heure Dieu labeure.—God works in a very short space of time.—(Fr., V. 1498.)

(See "God stays long," etc.)

Going to ruin is silent work.—(Gaelic.)

Gold is proved by touch.

À la touche l'on épreuve l'or.—(Fr., V. 1498.)

Gold is tested by fire; man by gold.—(Chinese.)

Gold is the sovereign of all sovereigns.

Geld beheert de wereld.—Money rules the world.—(Dutch.)

Money is the only monarch. (Gn.)

Money masters all things.

Gold opens all locks, no lock will hold against the power of gold. (G. H.)

Gold goes in at any gate, except Heaven's. (R.)

L'argent est une bonne passe-partout.—Money is a good passe-partout; i.e. gains admittance everywhere.—(Fr.)

A gold key opens every door.

No lock will hold against the power of gold. (R.)—(Given as a Spanish proverb.)

(See "A silver key," p. 728a.)

Gold will not buy everything.

L'oro non compra tutto.—(Ital.)

PROVERBS

768a

Golden dreams make men awake hungry.
(R.)

Good advice
Is beyond price.

Bono consilio nullum est munus pretiosius.—
No gift is more precious than good advice.—
(*Latin. Erasmus : Convivium Religiosum.*)

Good advice may be given, but not good
manners.—(*Turkish.*)

Good ale is meat, drink, and cloth. (R.)
(*See "He that buys land," p. 776b.*)

Good and quickly seldom meet. (G. H.)

Le bien ne se fait jamais mieux que lorsqu'il
opère lentement.—Good is never done better than
when it takes effect slowly.—(*Fr.*)

Good beginnings make good endings.

De bon commencement bonne fin.—(*Fr.*)

De bonne vie bonne fin.—A good life has a good
ending.—(*Fr.*)

Le bon commencement attrait la bonne fin.—
(*Fr., V. 1498.*)

Good blood cannot lie.

Bon sang ne peut mentir.—(*Fr.*)

Good cheer and good cheap garres many
haunt the house. (R. Sc.)

Good clothes open all doors. (Gn.)

Good company on the road is the shortest
cut.

Good company in a journey makes the way to
seem shorter.—*Quoted by I. Walton as an Italian
saying or proverb.*

Gefährte munter kürzet die Meilen.—Lively
companionship shortens the miles.—(*Germ.*)

Mieux vault amy en voye que denier en
courroye.—A companion on the way is better than
money in the purse.—(*Fr., V. 1498.*)

Comes facundus in via pro vehiculo est.—A
well-spoken companion on the road is as good as
a carriage.—(*Latin : Publilius Syrus.*)

Con alegre compania se sufre la triste via.—
With merry company the dreary way is endured.—
(*Span.*)

No road is long with good company.—(*Turkish.*)
A merry companion on the road is as good as a
nag.

A merry companion is music in a journey. (R.)
Make short the miles,
With talk and smiles.

Good courage breaks ill luck.

Good dancers have mostly better heels than
heads. (Gn.)

Good finds good. (G. H.)

Him thar nat wene wel that yvel doth. (He
need not expect good that doth evil.)—*Chaucer :
Reve's Tale, 400.*

Good for the liver may be bad for the spleen.
(Gn.)

Good fortune is never good till it is lost.

Bona magis carendo quam fruendo sentimus.—
We feel good things more when we want them
than when we enjoy them.—(*Latin.*)

Bona a tergo formosissima.—Good things look
best from the back.—(*Latin.*)

768b

Good gear goes in sma' book (bulk). (Sc.)
Good things are wrapped up in small parcels.

Good grows to better, and better to bad.
Bien vient à mieux, et mieux à mal.—(*Fr.*)

Good harvests make men prodigal, bad ones
provident. (R.)

Good horses can't be of bad colour. (Gn.)

Good horses make short miles. (G. H.)

Good husbandry is good divinity. (R.)

Good is good, but better carries it. (G. H.)
Le mieux est ennemi du bien.—Better is the
enemy of good.—(*Fr.*)

Good kail is half a meal. (R.)

Good luck comes by cuffing. (R.)

A puñadas entran las buenas hadas.—Good
luck gets on by elbowing.—(*Span.*)

Good luck reaches further than long arms.
(Gn.)

Good men are a public good. (Gn.)

Good mind, good find.

Good nature is a great misfortune if it want
prudence. (Gn.)

Good news may be told at any time, but
ill in the morning. (G. H.)

Good pastures make fat sheep.

Good people are scarce. (*See Latin, "Rari
quippe."*)

Fromme Leute wohnen weit auseinander.—
Good people live far apart.—(*Germ.*)

Gude folk are scarce, tak' care o' ane. (Sc.)

Make much of one, good men are scarce. (R.)
Nunca lo bueno fué mucho.—Good was never
very abundant.—(*Span., Don Quixote, I, 6.*)

Good service is a great enchantment.
(G. H.)

Beau service fait amis, et vrai dire ennemis.—
Good service makes friends and speaking truth
makes enemies.—(*Fr., V. 1498.*)

(*See Latin, "Veritas odium parit."*)

Good singing is often wearisome.

Beau chanter souvent ennuye.—(*Fr., V. 1498.*)

Good swimmers at length are drowned.
(G. H.)

Good swimmers are oftenest drowned. (Gn.)
Bons nageurs sont à la fin noyés.—Good swim-
mers are drowned at last.—(*Fr.*)

Good sword has often been in poor scabbard.
—(*Gaelic.*)

Good take heed
Doth surely speed. (R.)

Good things come to some when they are
asleep.

À aucun les biens viennent en dormant.

Good to be merry at meat. (R.)

Good to begin well, better to end well. (R.)

PROVERBS

769a

Good ware makes a quick market.—(*From the Latin, Plautus.* See "Invendibili merce," p. 558b.)

Pleasing ware is half sold. (R.)

Chose qui plat est à demi vendue.—A thing which pleases is half sold.—(*Fr.*)

Mercanzia chi piace è mezza venduta.—(*Ital.*)

Goede waar prijst zichzelf.—Good ware sells itself.—(*Dutch.*)

Good watch prevents misfortune. (R.)

Good weight and measure is heaven's treasure. (R.)

Good will should be ta'en in part of payment. (R. Sc.)

Bonne volonté est réputée pour le fait.—Good will is taken for the deed.—(*Fr.*, V. 1498.)

Good wine needs no bush.—(*A garland or bunch of evergreen hung out as a vintner's sign.*)

Good ale (or wine) needs not a wisp. (R. Sc.)

Goede wijn behoeft geen kraus.—(*Dutch.*)

Guter Wein bedarf keines Kranzes.—(*Germ.*)

El vino bueno no ha menesterregonero.—

Good wine has no need of a public crier.—(*Span.*)

Vino vendibili suspensa hedera non opus est.—Saleable wine needs no bush (*lit.* "no ivy hung out").—(*Latin: Columella.*)

A bon vin point d'enseigne.—To good wine no sign.—(*Fr.*)

A buon vino non bisogna frasca.—(*Ital.*)

Guter Wein verkauft sich selbst.—Good wine sells itself.—(*Germ.*)

Good wine needs no brandy.—(*American.*)

Good wits jump. (R.) (See "Great minds.")

Great wits will jump.

Good words and no deeds.

Good words without deeds
Are rushes and reeds. (R.)

(See "A man of words and not of deeds," p. 446b.)

Good words fill not a sack. (R.)

Bien dire fait rire, bien faire fait taire.—Good words make us laugh; good deeds make us silent.—(*Fr.*)

Good words cool more than cold water. (R.) (See "Courtesy costs nothing," p. 749a.)

Good words quench more than a bucket of water. (G. H.)

Good workmen are seldom rich. (G. H.)

Goods are theirs that enjoy them. (G. H.)—(*Given by Ray as an Italian proverb.*)

Goid brade, botter, and sheese
Is goid Halifax and goid Friese.

Boeytter, Brea in griene Tzis,
Is goed Ingelsch in eack goed Friesch.

(Butter, bread, and green cheese)

Is good English and eke good Friese.)

—*Old Friesic saying. Scheltema's Sprekwoorden*

(1831).

Goose, and gander, and gosling,
Are three sounds, but one thing. (R.)

Goslings lead the geese to water. (Gn.)

Gossip and lying go hand in hand.

B. Q.

769b

Gossips are frogs, they drink and talk. (G. H.)

Gowd is guid only in the hand of virtue. (Sc.)

Grandfather's servants are never good. (Gn.)

Grasp all, lose all.

Qui nimis capit parum stringit.—Who takes too much retains too little.—(*Lat. Albertano of Brescia: Liber Consolationis.*)

Who-so mochel wol embrace
Litel ther of he shal distreyne.

—*Chaucer: Tale of Melibeu, sec. 24.*

Chi troppo abbraccia, nulla stringe.—Who grasps at too much secures nothing.—(*Ital.*)

Chi tutto vuole, tutto perde.—Who wants all loses all.—(*Ital.*)

Qui trop embrasse, peu étreint.—Who grasps at too much makes little secure.—(*Fr.*, V. 1498; also *Rabelais: Gargantua.*)

Wer Alles haben will, bekommt am Ende nichts.—(*Germ.*)

Quien todo lo quiere, todo lo pierde.—(*Span.*)

Grasp no more than thy hand will hold. (R.)

Grass grows not on the highway. (R.)

Op een' gebaanden weg groeit geen gras.—(*Dutch.*)

Grass does not grow in the market.—(*Japanese.*)

Gratitude is the least of virtues, ingratitude the worst of vices. (Gn.)

Great boast, small roast.

Gran fumo, poco arrosto.—Great smoke, little roast.—(*Ital.*)

Great boaster, little doer.

De grand vanteur petit faiseur.—(*Fr.*, V. 1498.)

Groot roemen, weinig gebrad.—(*Dutch.*)

(See "Much bruit," "Great talkers," and "Much cry," etc.)

Great bodies move slowly.

Great bodies have slow motions.—*Quoted as a prov. by Buckingham in letter to James I., c. 1622.*

Great businesses turn on a little pin. (G. H.)

Great deeds are for great men.

Las grandes hazañas para los grandes hombres estan guardadas.—Great deeds are reserved for great men.—(*Span., Don Quixote.*)

Great deservers grow intolerable presumers. (G. H.)

Great doings at Gregory's: heat the oven twice for a custard. (R.)

Great folks' servants are aye mair saucy than themselves. (Sc.)—*Scott: Heart of Midlothian, ch. 27.*

Great fortune brings with it great misfortune. (G. H.)

Great gifts are from great men. (R.)

Grosse Fische fängt man in grossen Wassern.
—Great fish are caught in great waters.—(*Germ.*)

Great haste makes great waste.

Great hopes make great men. (Gn.)

Great marks are soonest hit. (R.)

C C

PROVERBS

770a

Great men's servants think themselves great.—(See *Juvenal*, "Maxima quæque domus," p. 574a.)

Grosser Herren Leute lassen sich was bedünken.—(Germ.)

Great minds think alike.

Great wits jump together.

Les beaux esprits se rencontrent.—Great wits come together.—(Fr.)

Great profits, great risks.—(Chinese saying.)

Great ships require deep waters. (R.)

Great spenders are bad lenders. (R.)

Great strokes make not sweet music. (G. H.)

The greatest strokes make not the best music. (R.)

Great talkers are little doers.

Great talkers are like leaky pitchers, everything runs out.

Grand parleur, grand menteur.—A great talker, a great liar.—(Fr.)

Grosse Schwätzer sind gemeinlich Lügner.—Great talkers are commonly liars.—(Germ.)

Much talkers, little walkers.

—Quoted by *Swift* as a saying (*Letter, March 28, 1710-1*).

Store Ord giøre sielden from Gierning.—Big words seldom accompany great deeds.—(Dan.)

Great thieves hang little ones. (Also in *Fr. and Germ.*)

Great trees are good for nothing but shade. (G. H.)

Gli alberi grandi fanno più ombra che frutto.—

Great trees give more shade than fruit.—(Ital.; also in *Germ.*)

Great wits have short memories. (See "A man of great memory.")

Greed is envy's eldest brother;

Scraggy wark they mak' thegither. (Sc.)
—(Hislop.)

Greedy folk hae lang aims. (Sc.)

Green wood makes a hot fire. (G. H.)

Verde bûche fait chaud feu.—(Fr., V. 1498.)

Ash, when green,

Is fire for a queen.—Old saying.

Grey and green make the worst medley. (R.) (See "Turpe senex miles" and "Turpis et ridicula res," pp. 673a, 673b.)

Grief divided is made lighter.

That grief is light which is capable of counsel.

Il plaidoye beau qui plaidoye sans partie.—He grieves sore who grieves alone.—(Fr., V. 1498.)

(See *Shakespeare*, p. 321b, "Grief best is pleased with grief's society"; also "Solamen miseris," p. 659b.)

Grin and bear it.

He is wise, so most I goo,

That can be mery and suffer woo.

—Refrain of Song, c. 1500. *Balliol MSS.*

Growing downward (or backward) like a cow's tail.

Heu quotidie pejus! hæc colonia retroversus crescit tanquam coda vituli.—Alas, worse every

770b

day! this colony grows backward like the tail of a calf.—*Petronius* (d. A.D. 66), *Cena*, 44.

Grumbling makes the loaf no larger.

Growing will not make the kettle boil.

Gude advice is ne'er out o' season. (Sc.)

Guter Rath kommt nie zu spät.—Good counsel is never too late.—(Germ.)

Gude bairns are eith to lear (easy to teach). (Sc.)

Gude bairns get broken brows. (R.)

Gude breeding and siller mak' our sons gentlemen. (Sc.)

Gude foresight furthers the wark. (Sc.)

Guests that come by daylight are best received. (R.)

Guilt is always jealous. (R.)

Habit is second nature.

Custom is another nature. (R.)

The command of custom is great. (G. H.)

For in phisique this I finde,

That Usance is the seconde Kinde [Nature].

—Gower: *Conf. Amantis*, Bk. 6, 666.

Ciò che si usa, non ha bisogno di scusa.—What is in accordance with custom needs no excuse.—(Ital.)

Consuetudo est altera lex.—Custom is another law.—(Latin.)

Consuetudo est secunda natura.—Custom is second nature.—(Latin. *St. Augustine*.)

Vetus consuetudo naturæ vim obtinet.—An ancient custom obtains the force of nature.—(Latin. *Cicero: De Inventione*.)

Habit is ten times nature.—(Attrib. to *Duke of Wellington*.)

(See "Custom," "With customs.")

Habits are at first cobwebs, at last cables.

Hackney mistress, hackney maid. (R.)

Hail brings frost in the tail. (R.)

Hair and hair makes the carle's (old man's) head bare. (R. Sc.) (See "Feather by feather.")

Eet Haar efter andet, gjør Bonden skaldet.—One hair after the other makes the bumpkin bald.—(Dan.)

Half a loaf is better than no bread. (R.)

Throw no gift at the giver's head;
Better is half a loaf than no bread.

(*Heywood*, 1546.)

Better half an egg nor an empty shell. (R. Sc.)

Bannocks (oat-cakes) is better than na kind o' bread. (R. Sc.)

Half enough is half fill. (R. Sc.)

Half heart is no heart.

Half the world delights in slander, and the other half in believing it.—(Fr.)

Hall binks (benches) are sliddery (slippery). (R. Sc.)

Handsome is that handsome does. (R.)

He is handsome that handsome doth. (R.)

Weel is that weel does. (Sc.)

PROVERBS

771a

He is proper that proper doth.—*Dekker: Shoemaker's Holiday*, ii. 3 (1599).

He is proper that hath proper conditions. (R.)
(See "Handsome is as handsome does," p. 150b.)

Handsome women generally fall to the lot of ugly men.

Alle belle donne le più volte toccano i brutti uomini.—(*Ital.*)

Hang a thief when he is young, and he'll not steal when he is old. (Sc.)—*Said to have been a favourite saying with Lord Braxfield (1722-1799), Scottish Judge.*

Hang hunger, and drown drouth. (R.)

Hang not all your bells upon one horse. (R.)

Hanging and wiving go by destiny.

Wedding's destiny, and hanging likewise. (*Heywood, 1546.*)

Truly some men there be

That live always in great horror,

And say it goeth by destiny

To hang or wed: both hath one hour;

And whether it be, I am well sure,

Hanging is better of the twain;

Sooner done, and shorter pain.

—*The Schole-house. Published about 1542.*

The ancient saying is no heresy: Hanging and wiving goes by destiny.—(*Shakespeare; see p. 282b.*)

Hanging gang' be hap. (R. Sc.)

He that is born to be hanged shall never be drowned.

(See "A man may woo where he will," p. 725a.)

Hap and a halfpenny is world's gear enough. (R. Sc.)

Hap and mishap govern the world.

Chance rules all.

Omnes cum fortuna copulati sumus.—We are all bound up with fortune (or chance).—*Seneca De Tranquillit. animi*, 10.

Happiness takes no account of time.

Dem Glücklichen schlägt keine Stunde.—To the happy man no hour strikes.—(*Germ.*)

Happy is he that chastens himself. (G. H.)

Happy is he that is happy in his children.

Happy is he that serveth the happy. (Gn.)

Happy is he who knows his follies in his youth. (R.)

Happy is he whose friends were born before him. (R.)

Happy is the bride the sun shines on, and the corpse the rain rains on.—(*Contributed to Ray's Collection by A. Paschall; see, however, Herrick, p. 165a.*)

Happy is that child whose father goeth to the devil.—*Quoted as a prov. (1584) in Lupton's Dream of the Devil.*

Heureux sont les enfants dont les pères sont damnés.—Happy are the children whose fathers are damned.—(*Fr.*)

Happy for the son when the dad gaes to the deil. (Sc.)

Alas for the son whose father goes to heaven [because he will have been a poor man].—(*Port.*)

771b

Happy is the nation which has no history.*
—(*From the French.*)

Happy is the physician who is called in at the end of the illness.

Heureux est le médecin qui est appelé sus la declination de la maladie.—(*Quoted as "a common proverb" by Rabelais: Pantagruel, Book 3, 41, 1553.*)

Happy's the wooing that is not long in doing. (R.)

Frühe Hochzeit, lange Liebe.—Early marriage, long love.—(*Germ.*)

He that's needy when he is married, shall be rich when he is buried. (R.)

(See "It's good to marry late, or never," p. 797b; also, "Blessed is the wooing," p. 745a.)

Hard got, soon gone.—(*Quoted as a proverb by Carlyle.*)

Hard with hard makes not the stone wall.

Durum et durum non faciunt murum.—(*Latin, see p. 520b.*)

Duro con duro non fa buon muro.—*Ital. (Tuscan) proverb existing in 15th century.*

Hart gegen hart nimmer gut ward.—Hard against hard was never good.—(*Germ.*)

Hard words break no bones. (See "The tongue is not of steel"; also "Fair words.")

Heat breaks no bones.—(*Russian.*)

Harm watch, harm catch. (R.)—(*Jonson, Bartholomew Fair, 1614, v. 4.*)

Qui mal cherche, mal trouve.—Who looks for evil finds it.—(*Fr., also in Ital.*)

Haste comes not alone. (G. H.)

Haste is of the devil.†

Haste maketh waste.—(*Surrey, 15, 40; Heywood, 1546. Given by Ray as a Scottish proverb.*)

Haste makes waste, waste want, want strife, Betwixt the good man and his wife. (R.)

Haast verkwist.—Haste is prodigal.—(*Dutch.*)

Haste trips up its own heels.

Hasty climbers have sudden falls. (R.)

Have an eye to the main chance. (See *Lyly, p. 203a.*)

Have few friends, though much acquaintance. (R.)

Conocidos muchos, amigos pocos.—(*Span.*)

Many friends in general, one in special. (G. H.)

Have two strings to your bow. (*Heywood, 1546.*)

Il faut bien avoir deux cordes à son arc.—It is well to have two strings in one bow.—(*Fr.*)

He bears poverty very ill, who is ashamed of it. (Gn.)

* A paradoxical philosopher carrying to the uttermost length that aphorism of Montesquieu's, "Happy are the people whose annals are tiresome," has said, "Happy are the people whose annals are vacant."—*Carlyle: French Revolution, Pt. 1, Bk. 2, ch. 1.*

† Alleged to be from the Koran, but not found there.

PROVERBS

772a

He begins to die that quits his desires.
(G. H.)

He behoves to have meal enow that sal stop
ilka man's mou'. (Sc.)

Han skal have meget Smør, som skal stoppe
hver Mand's Mund.—He needs much butter who
would stop every man's mouth.—(Dan., also in
Dutch.)

He buys honey dear that licks it off thorns.

It is dear bought honey that is licked off a
thorn. (R. Sc.)

Hij koopt den honig wel duur, die ze van de
doornen moet lekken.—(Dutch.)

He calls me scabbed because I will not call
him scade. (R. Sc.)

He came safe from the East Indies and was
drowned in the Thames. (Gn.)

He can give little to his servant that licks
his knife. (G. H.)

He can put two and two together.

He can run ill that canna gang (walk). (Sc.)

He cannot be very fervent in love who is not
a little cold in friendship.—Cited as "a sort of
proverb" by Aphra Behn: *Lover's Watch*
(1686).

He cannot demand a Flitch of Bacon at
Dunmow. Fuller: *Worthies*.

He cannot say boh to a goose. (R.) (See
Swift, p. 348a.)

He cannot say shoooh to a goose. (R.)

He carries well to whom it weighs not.
(G. H.)

He comes oftener with the rake than the
shovel. (R.)

He is better with the rake than a fork. (R.)

He commands enough that obeys a wise
man. (G. H.)

He complains wrongfully on the sea that
twice suffers shipwreck. (G. H.) (See Latin:
"Improbe Neptunum.")

He covers me with his wings and bites me
with his bill. (Gn.)

He cries wine and sells vinegar. (Gn.)

He dances well to whom fortune pipes. (R.)

Assai ben balla à chi Fortuna suona.—(Ital.)

Wem das Glück pfeifet, der tanzet wohl.—
(Germ.)

He deserves not the sweet that will not
taste of the sour. (R.)

He does not believe that does not live
according to his belief. (Gn.)

He does not lose his alms who gives it to his
pig.

Il ne perd pas son aumone qui à son porceau
le donne.—(Fr., V. 1498.)

He frets like a gummed Taffety. (R.)
(Referring to the rustling of Taffetas, or silk.)

772b

He gains enough that loses a vain hope.

Assai guadagna chi vano sperar perde.—(Ital.)

He gangs early to steal that cannot say na.
(R. Sc.)

He lernyd tymely to steyll [steal] that couth
[could] not say nay.—Towneley Plays (c. 1388),
No. 13,523.

Non è uomo chi non sa dir di nò.—He is no man
that cannot say No.—(Ital.)

He giveth twice that gives in a trice. (R.)

Bis dat qui cito dat.—(Latin.)

Chi dà presto, dà il doppio.—(Ital.)

Wer bald gibt, der doppelt gibt.—(Germ.)

Dono molto aspettato é venduto non donato.—

A gift long expected is sold, not given.—(Ital.)

Quien da presto, da dos veces.—(Span.)

Qui tôt donne, deux fois donne.—(Fr., V. 1498.)

El que luego da, da dos veces.—(Span., Don
Quixote.)

To give quickly is the best charity.—(Hindoo.)

(See "He that's long a-giving," p. 783a.)

He goes a great voyage that goes to the
bottom of the sea. (Gn.)

He goes far that never turns.

Corre lontano chi non torna mai.—(Ital.)

He goes furthest that knows not where he
is going.

On ne va jamais si loin que lorsqu'on ne sait pas
où l'on va.—(Fr.)

He goes not out of his way that goes to a
good inn. (G. H.)

Il ne se tort pas qui à bon hostel va.—He
does not go wrong who goes to a good inn.—
(Fr., V. 1498.)

He had a finger in the pie, when he burnt
his nail off. (R.)

He had better put his horns in his pocket
than blow them. (R.)

He had need rise betimes that would please
everybody. (R.)

He that would please all and himself too,

Undertakes what he cannot do. (R.)

Who seeks to please all men each way,

And not himself offend,

He may begin his work to-day,

But God knows when he'll end.

—Saml. Rowlands: *Epigrams*.

Qui veut plaire à tout le monde doit se lever

de bonne heure.—(Fr.)

Hij moet vroeg op staan die alle man believen

wil.—(Dutch.)

On ne peut à tous complaire.—One cannot please

all.—(Fr., V. 1498.)

Jupiter himself cannot please all men.—

(Greek, Theognis, p. 476b; Latin, "Ipse Jupiter,"

p. 559b.)

He had not twopence to rub on a tombstone.
[More often quoted: "to jingle on a tomb-
stone."]
—J. J. Hissey: *Untraveller English*,
1907. (Given as a village saying.)

* This appears in Publilius Syrus, in the collection
of proverbs known as the proverbs of Seneca, but the
form is, "Inopi beneficium bis dat, qui dat celeriter"
(He gives a benefit twice who gives quickly to a poor
man).—See also Chaucer: *Legend of Good Women*
451.

PROVERBS

773^a

He has a bee in his bonnet lug. (R.)

Il a la tête près du bonnet.—He has his head near his cap (*i.e.* He is of a hasty temper).—(Fr.)

Sure he has a ged-bee in his brain.—*Aphra Behn: False Count*, 1682, ii. 3.

He has a hole under his nose that all his money runs into. (Gn.)

He has ate up the pot and asks for the pipkin. (Gn.)

He has been out a-hawking for butterflies. (Gn.)

He has but a short Lent that must pay money at Easter. (Gn.)

He has given leg-bail. (R.)

He has great need of a wife that marries Mamma's darling. (Gn.)

He has mickle (much) prayer, but little devotion. (R. Sc.)

He has more guts than brains. (R.)

He has no guts in his brains. (R.)

He has no religion who has no humanity.—(Arabic.)

He has not done who has begun.

Il n'a pas fait qui commence.—(Fr., V. 1498.)

He has not lost all that has one cast left. (R.)—(A French pr.)

He has seen a wolf (*i.e.* He is awed by some circumstance).

Hij heeft den wolf gezien.—(Dutch.)

He has the best end of the stick.

He has the best end of the string. (R.)

He has the Bible in his hand and the Alcoran in his heart. (Gn.)

He has upset my applectart.

If ever I catch his cart overthrowing, I'll give it one shove. (Gn.)

He has wit at will, that with angry heart can hold him still. (R. Sc.)

He has worked for the King of Prussia (*i.e.* in vain).

Il a travaillé pour le roi de Prusse.—(Fr.)

He hath a colt's tooth yet in his old head. (Gn.)

He hath a good judgment that relieth not wholly on his own. (Gn.)

He hath been in the sun to-day; his face looks roasted. (R.)

He hath fed too freely on a Neapolitan biscuit. (Gn.)

He hath great need of a fool that plays the fool himself. (G. H.)

Grand besoin a de fol qui de soi-même le fait.—(Fr., V. 1498.)

He hath left his purse in his other hose. (R.)

773^b

He hath no leisure that useth it not. (G. H.) (See "Idle people," p. 787b.)

He hath not lived that lives not after death. (G. H.) (See "Quid quæris," p. 637a.)

He hath slept well that remembereth not that he hath slept ill. (Gn.)

He hath some wit, but a fool hath the guidance of it. (Gn.)

He hath swallowed a stake; he cannot bow. (Gn.)

He hath tied a knot with his tongue that he cannot untie with all his teeth. (R.)

He injures a fair lady that beholds her not. (Gn.)

He is a fish out of water.

He is as much out of his element as an eel in a sandbag. (Gn.)

He is a fool that will forget himself.—*Chaucer: Troilus*, 5, 98.

Fol est qui s'oublie.—(Fr., V. 1498.)

He is a fool that is not melancholy once a day. (R.)

He is a fool that makes a wedge with his fist. (G. H.)

C'est folie de faire un maillet de son poing.—It is folly to make a mallet of one's fist.—(Fr.)

He is a fool that thinks not that another thinks. (G. H.)

Necio es quien piensa que otros no piensan.—He is a fool that thinks what others think not.—(Span.)

He is a poor smith that cannot bear smoke.

Ein schlechter Schmidt, der den Rauch nicht vertragen kann.—(Germ.)

Det er en ond Smed der ræddes for Gnister.—He is a poor smith that fears sparks.—(Dan.)

He is a representative of Barkshire. (R.) (Said of one who coughs.)

He is a slave of the greatest slave who serveth but himself. (Gn.)

He is a sorry beggar that may not gae by ane man's door. (R. Sc.)

He is all there when the bell rings.

He is as welcome as the snow in harvest. (R. Sc.)

Hij is zoo welkom als de eerste dag in de vasten.—He is as welcome as the first day in Lent.—(Dutch.)

He is as welcome as water in a riven ship. (R. Sc.)

He is better fed nor nurtured. (R. Sc.)

Bien nourri et mal appris.—Well fed, ill taught.—(Fr.) (See "Better fed," p. 742b.)

He is desperate that thinks himself so. (Gn.)

He is false by nature that has a black head and a red beard. (Gn.)

PROVERBS

774^a

He is happy that thinks himself so.

Felix est non qui aliis videtur, sed qui sibi.—He is not the happy man who seems so to others, but he who seems so to himself.—*Seneca: Excerpta, ad fin.*

Non est beatus, esse se qui non putat.—He is not happy who does not think himself so.—(*Latin: attributed to Publilius Syrus; quoted by Seneca, Ep. 9.*)

Il n'est d'heureux que qui croit l'être.—(*Fr., V. 1498.*)

On n'aurait guère de plaisir, si l'on ne se flattait point.—A man would scarcely have any pleasure if he never flattered himself.—(*Fr.*)

He is idle that might be better employed. (*Gn.*)

He is in great danger who, being sick, thinks himself well. (*Gn.*)

He is in mourning for his washerwoman (*i.e.* his linen is dirty).

Il porte le deuil de sa blanchisseuse.—(*Fr.*)

He is lifeless that is faultless. (*R.*)

He is gude that failed n'er. (*R. Sc.*)

He is like the devil's valet, he does more than he is told.—*From the French, "C'est le valet du diable, il fait plus qu'on ne lui ordonne."*

He is miserable that dieth not before he desires to die. (*Gn.*)

He is my friend that grinds at my mill.

He is no merchant who always gains.

Het is geen koopman die altijd wint.—(*Dutch.*)

He is noble who does nobly.

He is noble that hath noble conditions. (*R.*)

Edel ist, der edel thut.—(*Germ.*)

Hij is wel edel, die edele werken doet.—(*Dutch.*)

He is not a mason who refuses a stone.

Il n'est pas maçon qui pierre refuse.—(*Fr., V. 1498.*)

Non è buon murator chi rifiuta pietra alcuna.—(*Ital.*)

He is not a merchant bare, That hath money, worth, or ware. (*R.*)

He is not free that draws his chain. (*G. H.*)

Il n'est pas échappé qui traîne son lien.—(*Fr.*)

Es sind nicht alle frei, die ihrer Ketten spotten.

—They are not all free who scoff at their chains.—(*Germ.*)

He is not good himself who speaks well of everybody alike. (*Gn.*)

He is not laughed at that laughs at himself first. (*Gn.*)

He is not the best wright that hews the maniést speals. (*R. Sc.*)

He is not the fool that the fool is, but he that with the fool deals. (*R. Sc.*)

Bien fol est qui à fol demande sens.—He is a fool indeed who expects sense from a fool.—(*Fr., V. 1498.*)

He is not thirsty who will not drink water.

Il n'a pas soif qui d'eau ne boit.—(*Fr., V. 1498.*)

774^b

He is only bright that shines by himself. (*G. H.*)

He is poor indeed that can promise nothing. (*Gn.*)

He is poor that God hates. (*R. Sc.*)

Celui est bien pauvre que Dieu hait.—(*Fr., V. 1498.*)

Celui est bien riche que Dieu aime.—He is rich indeed whom God loves.—(*Fr., V. 1498.*)

He is rich enough that needeth neither flatter nor borrow. (*Gn.*)

He is richest that has fewest wants. (*From Cicero. See "Dives est," p. 517a.*)

Of alle men his wisdom is the hyste
That reketh never who hath the world in honde.
—*Chaucer: Wife of Bath's Proh., 326. (Given as a prov.)*

He is rich that is satisfied. (*Gn.*)

He is not poor that hath little, but he that desireth much. (*G. H.*)

He is rich enough that wants nothing. (*G. H.*)

Assai è ricco à chi non manca.—(*Ital.*)

Assez à qui se contente.—(*Fr.*)

Est assez riche qui ne doit rien.—He is rich enough who owes nothing.—(*Fr.*)

Ce qui suffit ne fut jamais peu.—(*Fr.*) (*See "Enough."*)

Rien n'a qui assez n'a.—He has nothing who has not enough.—(*Fr.*)

He is sairest dung (hardest hit) when his awn wand dings (hits) him. (*R. Sc.*)

Den sviges værst, som sviger sig selv.—He is most cheated who cheats himself.—(*Dan.*)

He is strong that can knock a man down; he is stronger who can lift himself up.

Fort est qui abat, et plus fort est qui se relève.—(*Fr.*)

He is very blind that cannot see the sun.

Ben è cieco chi non vede il sole.—(*Ital.*)

He is wise enough that can keep himself warm. (*R.*)

He is wise that can make a friend of a foe. (*R. Sc.*)

He is wise that is ware in time. (*R. Sc.*)

He is wiser than most men are that is honest. (*Gn.*)

He is worth na weill that may not bide na wae. (*R. Sc.*)

He is Yorkshire. (*R.*) (*Said of a shrewd man.*)

È Spolefino.—He is of Spoleto (*i.e.* a sharp blade).—(*Ital.*)

He comes from Sheffield.*

* "I know that man; he comes from Sheffield."
—*Sydney Grundy: A Pair of Spectacles* (1890). Charles Dickens seems to have had a similar saying in mind in his reference to "Brooks of Sheffield": "Somebody's sharp." "Who is?" asked the gentleman laughing. I looked up quickly, being curious to know. "Only Brooks of Sheffield," said Mr. Murdstone. I was glad to find it was only Brooks of Sheffield; for at first I really thought that it was I."—*David Copperfield*, ch. 2. The proverbs given above are used either with good, bad or doubtful meaning.

PROVERBS

775a

Sir, I was born nere unto Tunbridge where fine knives are made; my name is Mendax.—*Bullein's Dialogue* (1564).

Il est de Châteaudun; il entend à demi-mot.—He is from Châteaudun; he understands a hint.—(Fr.)

He's as sharp as if he lived on Tewkesbury mustard. (Gn.)

It is a good knife; 'twas made at Dull-edge. (Gn.)

He kills a man that saves not his own life when he can. (Gn.)

He knocks boldly who brings good news.

He that brings good news knocks hard. (G. H.)

Hardiment heurte à la porte qui bonne nouvelle y apporte.—(Fr.; also in Ital. and Dan.)

He knows how many beans make five.

Saber quantas son cinco.—To know how many five are.—(Span.)

He knows it as well as his Lord's Prayer.

Saberlo como su Paternoster.—(Span.; found in most Continental languages.)

He knows most that knows he knows little.

Bien sabe el sabio que no sabe; el nescio piensa que sabe.—The wise man knows well that he does not know; the ignorant man imagines that he knows.—(Span.)

He knows most who speaks least.

He knows much who knows how to hold his tongue.

They are wise that speir not. (R. Sc.)

He cannot speak well who cannot hold his tongue. (Gn.)

He kens muckle wha kens when to speak, but fair mair wha kens when to haud his tongue. (Sc.)

Chi più sa, meno parla.—(Ital.)

Quien mas sabe mas calla.—Who knows most keeps silence most.—(Span.)

Vir sapit qui pauca loquitur.—That man is wise who speaks little.—(Latin.) (See "He that talks much," p. 782a; also "He that speaks lavishly," p. 781b.)

Assai sa, chi non sa, se tacer sa.—He that knows nothing knows enough if he knows how to hold his tongue.—(Ital.)

Assez sait qui sait vivre et se taire.—He knows enough who knows how to live and be silent.—(Fr.)

He knows not love who has no children.

He knows which way the wind blows.

Pazzo è chi non sa da che parte vien il vento.—He is a fool who does not know which way the wind blows.—(Ital.)

He laughs best that laughs last.

Better the last smile than the first laughter. (R.)

Il rit bien qui rit le dernier.—He laughs well who laughs last.—(Fr.)

Rira bien qui rira dernier.—He will laugh best who will laugh last.—(Fr.)

Ride bene chi ride l'ultimo.—(Ital. Also in Germ. and Dan.)

He laughs ill that laughs himself to death.

A chi troppo ride gli duole il cuore.—Who laughs too much may have an aching heart.—(Ital.)

775b

Ce n'est pas être bien aisé que de rire.—It is not mere laughter which proves a mind at ease.—(Fr.)

He lives long that lives till all are weary of him. (Gn.)

He lives longest that is awake most hours. (Gn.)

He lives unsafely that looks too near on things. (G. H.)

He looks not well to himself that looks not ever. (G. H.)

He loses his thanks who promises and delays. (R.)

A gift much expected is paid, not given. (G. H.)

A gift long waited for is sold and not given. (R.)

(Cf. Latin: "Gratiague officio, quod mora tardet abest," p. 538b; also "He giveth twice," p. 772b.)

He loseth nothing that loseth not God. (G. H.)

He loseth indeed that loseth at last. (Gn.)

He loves bacon well that licks the swine-sty door. (R.)

He loves roast meat well that licks the spit. (R.)

He loves mutton well that eats the wool. (R.)

(See "He buys honey dear," p. 772a.)

He loves me for a little that hates me for nothing. (R. Sc.)

He may well go on foot who has to lead his horse by the bridle.

Il a bel aller à pied, dict on, qui mène son cheval par la bride.—(Fr., Montaigne, 3, 3.)

He must have a long spoon that sups with the devil.

He must have a long spoon that shall eat with the devil. (H. 1546.)

He should have a long-shafted spoon that sups kail with the devil. (R. Sc.)

Therefore behoveth him a ful long spoon That schal ete with a fend.

—Chaucer: *Squire's Tale*.

He must have iron nails that scratches a bear. (R.)

Han skal have Fingre af Jern, som Fanden vil faae.—He must have fingers of iron that will flay the devil.—(Dan.)

He must have leave to speak that cannot hold his tongue. (R. Sc.)

He must needs go that the devil drives. (R.)—(Shakespeare, see p. 299a.)

He must serve himself that has no servant. —Chaucer: *Reves Tale*, 106.

He never broke his hour that kept his day. (R.)

He never lies but when the holly's green. (Sc.) [Holly being an evergreen.]

He paints the water.—(Arabic.)

He paints the dead. (R.)

PROVERBS

776a

He plays well that wins. (G. H.)

Qui gagne, joue bien.—Who wins, plays well
—(Fr.)

Wer gewinnt, spielt am besten.—Who wins
plays best.—(Germ.)

He preaches best who lives best. (See
"Cujus vita," p. 508b.)

Bien predica quien bien vive.—He preaches
well who lives well.—(Span., Don Quixote.)

He quits his place well that leaves his
friend here. (G. H.)

He rides sicker (sure) that fell never.
(R. Sc.)

He is good that failed never. (R. Sc.)

He rises over early that is hangit or noon
(hanged before noon). (R. Sc.)

He rives (pulls to pieces) the kirk to thatch
the choir. (R. Sc.)

He runs with the hound and holds with
the hare. (R. Sc.)

He sendeth to the East Indies for Kentish
pippins. (Gn.)

He shot at the pigeon and killed the crow.

He struck at Tib, but down fell Tim. (R.)

He should have a hail pow (a sound head)
that calls his neighbour nikkienow. (R. Sc.)

He sits above that deals aikers. (R. Sc.)

He sits full still that has a riven breech,
(R. Sc.)

He sits up by Moonshine, and lies abed in
Sunshine. (Gn.)

He sleeps as dogs do when wives talk
(spoken of pretended sleep). (Sc.)

He sleeps enough who does nothing.

Assez dort qui rien ne fait.—(Fr., V. 1498.)

He stands not surely that never slips.
(G. H.)

He that stumbles and falls not quite gains a
step. (Gn.)

He teacheth ill who teacheth all. (R.)

He that asketh a courtesy promiseth a
kindness. (Gn.)

He that banquets every day never makes a
good meal. (Gn.)

He that believes all, misseth; he that
believeth nothing hits not. (G. H.)

He that health himself hath the cure in
his hands. (G. H.)

He that bites on every weed must needs
light on poison. (R.)

He that blames would buy. (G. H.)

He that blows best bears away the horn.
(R. Sc.)

He that blows in the dust fills his eyes with
it. (G. H.)

776b

He that boasts of his own knowledge
proclaims his own ignorance. (Gn.)

He that brings up his son to nothing
breeds a thief. (Gn.)

He that builds by the wayside has many
masters.

Wer am dem Wege bauet, her hat viele Meister
—(Germ.; also in Dutch, with substitution of
"advisers" for "masters.")

He that builds a house by the highway side,
it is either too high or too low.—(R.)

Wer da bauet an der Strassen, muss die Leute
reden lassen.—Who builds on the street must let
people talk.—(Germ.)

Quien en la plaza á labrar se mete, muchos
adestradores tiene.—Who works in the public
square will have many advisers.—(Span.)

He that burns his house warms himself for
once. (G. H.) (See "He will burn his house.")

He that burns most shines most. (G. H.)

He that buyeth magistracy must sell
justice. (R.)

Pretio parata, pretio venditur justitia.—
Justice prepared at a price is sold at a price.
—(Latin. Quoted by Bacon.)

Chi compra il magistrato, forza è che venda
la giustizia.—(Ital.)

He that buys a house ready wrought
Hath many a pin and nail for nought.

Wer ein Haus kauft, hat manchen Balken
und Nagel um sonst.—(Germ.)
(See "Fools build houses.")

He that buys land buys many stones;
He that buys flesh buys many bones;
He that buys eggs buys many shells;
But he that buys good ale buys nothing else.
(R.)

Bring us in no befe, for ther is many bonys,
But bring us in good ale, for that goth downe
at onys;

Bring us in no eggys, for there are many schelles,
But bryng us in good ale, and gyfte us nothyng
ellys. (From a MS. of the 15th century.)*

He that buys what he does not want must
often sell what he does want.

Chi compra ciò che pagar non può, vende ciò
che non vuole.—He who buys what he cannot
pay for sells what he would rather not.—(Ital.;
also in Germ.)

He that can make a fire well, can end a
quarrel. (G. H.)

He that can master his thirst is master of
his health.

Qui est maître de sa soif est maître de sa santé.—
(Fr.)

He that cannot pay in purse must pay in
person.

Wer nicht kann mit dem Beutel, muss mit
dem Haut bezahlen.—Who cannot pay with his
purse, must pay with his skin.—(Germ.)

He that cannot pay, let him pray. (R.)

* A similar song, reprinted by Ritson, is in the
Harleian MSS. It dates from about 1422-1461.

PROVERBS

777^a

He that chastens one chastens twenty.
(G. H.)

He that chastiseth one amendeth many. (R.)

He that cheateth in small things is a fool;
but in great things is a rogue. (Gn.)

He that comes after sees with more eyes
than his own. (Gn.)

He that comes first to the hill may sit
where he will. (R. Sc.)

He that comes last makes all fast. (R.)

Le dernier ferme la porte ou la laisse ouverte.—
The last shuts the door, or leaves it open.—(Fr.)

He that comes unca'd (uncalled) sits
unsair'd (unserved). (R. Sc.)

Die komt ongeroepen gaat weg ongedankt.—
He that comes unbidden goes unthanked.—(Dutch.)

He that commits a fault thinks everyone
speaks of it. (G. H.)

He that converses not knows nothing.
(Gn.)

He that could know what would be dear,
Need be a merchant but one year. (R.)

He who can see three days ahead may be rich
for three thousand years.—(Japanese.)

Make me a prophet (or soothsayer) and I will
make you rich.—(From the Italian.)

He that counts all costs will never put
plough in the earth. (R. Sc.)

He that deals in the world needs four sieves.
(G. H.)

He that dies pays all debts.

He that does anything for the public is
accounted to do it for nobody. (Gn.)

He that does bidding deserves na dinging
(beating). (R. Sc.)

He that does nothing finds helpers.

He that does what he can, does what he
ought.

He that doth lend doth lose his friend.

Qui prête à l'ami perd au double.—(Fr.) (See
Shakespeare, "For loan oft loses both itself and
friend.")

He that doth well wearieth not himself.
(R.)

He that doth what he should not shall feel
what he would not.

He that doth what he will doth not what
he ought. (G. H.)

Chi fa quel ch' e' può, non fa mai bene.—He
who does all he may, does not do well.—(Ital.)

He that eats but ae dish seldom needs the
doctor. (Gn.)

He that eats the hard shall eat the ripe.
(G. H.)

He that eats the king's goose shall be
choked with the feathers. (R.)

777^b

Qui mange de l' oye du roi, chiera une plume
quarante ans après.—Who eats the king's goose
will shed a feather forty years after.—(Fr.)

Qui mange du Pape en meurt.—He that-eats
what is from the Pope, dies of it.—(Fr.)

He that eats the poor will find a bone to
choke him.

Celui qui dévore la substance du pauvre, y
trouve à la fin un os qui l'étrangle.—(Fr.)

He that eats while he lasts will be the
waur when he die. (R. Sc.)

He that endures is not overcome. (G. H.)
(See "Suffer and expect.")

He that tholes (endures) overcomes. (R. Sc.)

He that excuses himself accuses himself.

Qui s'excuse, s'accuse.—(Fr.)

Chi si scusa, s' accusa.—(Ital.)

Die schuld ontkent, schuld bekent.—(Dutch.)

Quien te cubre te descubre.—Who covers thee
discovers thee.—(Span.)

Too much asseveration is a good ground for
suspicion. (Gn.)

Truth needs not many words; but a false tale,
a long preamble. (Gn.)

Excusatio non petita fit accusatio manifesta.—

An excuse which was uncalled for becomes
an obvious accusation.—(Latin: Law.)

Qui capit, ille facit.—He does it who takes it
to himself.—(Latin).*

He that falls into the dirt, the longer he
stays there the fouler he is. (G. H.)

He that fears death, lives not. (G. H.)

He that fishes afore the net, lang or he fish
get. (R. Sc.)

It is not good fishing before the net. (G. H.)

He that gets gear before he gets wit, is
but a short time the master o' it. (Sc.)

He that gives me small gifts would have me
live. (G. H.)

He that gives thee a bone would not have
thee die. (G. H.)

He that gives thee a capon, give him the
leg and wing. (G. H.)

He that goes a-borrowing goes a-sorrowing.
(G. H.) (See Tusser, p. 374b.)

He that borrows must pay again with shame or
loss. (R.)

He that goes to church with brothers-in-law
comes back without kindred. (Gn.)

He that goeth far hath many encounters.
(G. H.)

He that gropes in the dark finds that he
would not. (Gn.)

He that has a head of wax must not walk
in the sun. (G. H.) (See "Be not a baker.")

Chi ha capo dicera non vada al sole.—(Ital.)

Qui a tête de cire ne doit pas s'approcher du
feu.—Who has a head of wax must not come near
the fire.—(Fr.)

* See "If any fool," p. 988a.

He that has a great nose thinks everybody is speaking of it. (*Gn.*)

He that has a hundred-and-one, and owes a hundred-and-two, the Lord have mercy upon him. (*Gn.*)

He who owes a hundred, and has a hundred and one, fears nobody. (*Gn.*)

He that has but four, and spends five, has no need of a purse. (*Gn.*)

He that has a sword and goes home to fetch a better, never returns. (*Gn.*)

He that has a tongue in his mouth can find his way anywhere.

Chi ha lingua in bocca, può andar per tutto.—(*Ital.*)

Chi lingua ha, a Roma va.—Who has a tongue can go to Rome.—(*Ital.*; also in *Span.*)

He that has a wife has a master. (*Sc.*)

He that has gold may buy land. (*R. Sc.*)

He that has many servants has many thieves. (*See* "Quot servi," p. 642a.)

Die veel dienstboden heeft, die heeft veel dieven.—(*Dutch.*)

So many servants (*or* salves), so many enemies.

He that has most time has none to lose. (*Gn.*)

He that has muckle would aye hae mair. (*Sc.*)

He that has no conscience has nothing.

Qui n'a conscience n'a rien.—(*Fr.*, *Rabelais*: *Pantagruel*, Prologue.)

(*See Walton*: "He that loses his conscience," p. 378a.)

He that has no heart ought to have heels. (*Gn.*)

He that has no shame has no conscience.

He that has nothing to sell loses his market.

Aquel pierde venta que no tiene que venda.—(*Span.*)

He that has nothing is frightened at nothing. (*Gn.*)

Naught is never in danger. (*Gn.*)

He that has nought can do nought.

Qui n'a ne peut.—(*Fr.*)

He that has partners has masters.—*Attrib. to Sixtus V. (Pope, 1585-1590).*

He that has suspicion is rarely at fault.

Chi ha sospetto, di rado è in difetto.—(*Ital.*)

He that has teeth has not bread, he that has bread has not teeth.

Chi ha denti, non ha pane; e chi ha pane, non ha denti.—(*Ital.*)

He that has the worst cause makes the most noise. (*Gn.*)

He that has two herds is able to get the third. (*R. Sc.*)

He that hath a fox for his mate, hath need of a net at his girdle. (*G. H.*) (*See* "Who hath a wolf.")

He that hath a good harvest may be content with some thistles. (*R.*)

He that hath a wife and children wants not business. (*G. H.*)

He that hath but one eye must be afraid to lose it. (*G. H.*)

He that hath children, all his morsels are not his own. (*G. H.*)

He that hath horns in his bosom let him not put them on his head. (*G. H.*)

He that hath lost his credit is dead to the world. (*G. H.*)

He that hath many irons in the fire, some of them will cool. (*R.*)

He that hath money in his purse cannot want a head for his shoulders. (*R.*)

He that hath no head needs no hat. (*R.*)

Qui n'a point de tête n'a que faire de chaperon.—(*Fr.*)

Wer keinen Kopf hat, braucht keinen Hut.—(*Germ.*)

A chi ha testa, non manca capella.—Who has a head will not lack a hat.—(*Ital.*)

He that has no head deserves not a laced hat. (*R.*)

He that hath no honey in his pot, let him have it in his mouth. (*G. H.*)

Chi non ha danari in borsa, abbia miel in bocca.

—He that has not money in his purse must have money in his mouth.—(*Ital.*; also in *Dan.*)

He that hath no silver in his purse should have silver on his tongue. (*Gn.*)

He that hath no ill-fortune is troubled with good. (*G. H.*)

Quien malas hadas no halla, de las buenas se enbada.—Who has no ill luck grows tired of good.—(*Span.*)

He that hath not the craft let him shut up the shop. (*G. H.*)

He that hath nothing, is not contented. (*R.*) (*See* "Little gear," p. 803b.)

He that hath one foot in the straw hath another in the spittle. (*G. H.*)

He that hath one hog, makes him fat; and he that hath one son, makes him a fool. (*G. H.*)

Chi ha un sol porco, facilmente l'ingrassa.—He that has only one pig, fattens it easily.—(*Ital.*)

He that hath patience hath fat thrushes for a farthing. (*G. H.*)

He that hath right, fears; he that hath wrong, hopes. (*G. H.*)

He that hath shipped the devil must make the best of him. (*R.*)

He that takes the devil into his boat must carry him over the sound. (*R.*)

Chi è imbarcato col diavolo, ha da passar in sua compagnia.—Who is embarked with the devil must make the passage with him.—(*Ital.*; also in *Dutch.*)

PROVERBS

779a

Die de duivel op zijn hals haalt, moet hem werk geven.—Who has the devil on his neck must give him work.—(*Dutch.*)

He that hath some land must have some labour. (*Gn.*)

He that hath lands hath quarrels. (*G. H.*)

Chi compra terra, compra guerra.—Who buys land buys war.—(*Ital.*)

He that hath time, and looketh for a better time, loseth time. (*Gn.*)

He that hews over high, the spail (chips) will fall into his eye. (*R. Sc.*)

He that hinders not a mischief is guilty of it. (*See Seneca, "Qui non vetat," p. 633a; and "Qui non prohibet," p. 633a.*)

Crimen quos inquinat, æquat.—Crime equalises those whom it corrupts.—(*Lat.*)

The judge is condemned when the criminal is absolved. (*Gn.*)

He that holds let him hold fast.

Qui tient se tienne.—(*Fr., V. 1498.*)

He that hopes not for good fears not evil. (*G. H.*)

He that hunts after Vanity, shall take Vexation. (*Gn.*)

He that invented the Maiden first hanselled (put a use to) it. (*Sc.*) (*The Maiden was an instrument used in Scotland for beheading persons.*)

He that is a blab is a scab. (*R.*)

He that is a master must serve. (*G. H.*)

He that is angry at a feast is rude. (*G. H.*)

He that is born of a hen must scrape for a living.

He that comes of a hen must scrape. (*G. H.*)

That which comes from a hen will scrape.

He that is born to be hanged shall never be drowned. (*R.*) (*See "Hanging and wiving," p. 771a.*)

Chi è nato per la forza, mai s'annegherà.—(*Ital.; also in Germ. and Dutch.*)

He that is busy is tempted but by one devil; he that is idle by a legion. (*Gn.*)

He that is disposed for mischief will never want occasion. (*Gn.*)

He that is fallen cannot help him that is down. (*G. H.*)

He that is far from his gear (goods) is near his skaith (injury). (*R. Sc.*)

He that is fed at another's hand may stay long ere he be full. (*G. H.*)

He that is full of himself is very empty.

He that is hated of his subjects cannot be counted a king. (*R. Sc.*)

He that is heady is ruled by a fool. (*Gn.*)

He that is in hell thinks there is no other heaven.—*Quoted by Bacon, Colours of Good and Evil, 6.*

779b

Chi è in inferno non sa ciò che sia cielo.—Who is in hell knows not what heaven is.—(*Ital.*)
(*See "Husbands are in heaven."*)

He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise. (*G. H.*)—(*From the Spanish.*)

Qui n'a point de sens à trente ans n'en aura jamais.—He that has no sense at thirty will never have any.—(*Fr.*)

He that is not in the wars is not out of danger. (*G. H.*)

He that is silent, gathers stones. (*R.*)

He that is thrown would ever wrestle. (*G. H.*)

L'abattu veut toujours lutter.—(*Fr.*)

He that is too proud to ask is too good to receive. (*Gn.*)

He that is too secure is not safe. (*Gn.*)

He that is warm thinks all so. (*G. H.*)

He that is won with a nut may be lost with an apple. (*Gn.*)

He that is worst may still hold the candle. (*R.*)

Au plus débile la chandelle à la main.—(*Fr.*)

He that keeps his own makes war. (*G. H.*)

He that keeps malice harbours a viper in his breast. (*Gn.*)

He that kisseth his wife in the market-place shall have enough to teach him. (*R.*)

He that knows least presumes most. (*Gn.*)

He that knows little soon repeats it. (*R.*)

Chi sa poco presto lo dice.—(*Ital.*)

He that knows nothing doubts nothing. (*G. H.*)

Chi più sa, meno crede.—Who knows much believes the less.—(*Ital.*)

Chi niente sa, di niente dubita.—Who knows nothing doubts of nothing.—(*Ital.*)

Chercher à connaître c'est chercher à douter.—To seek to know is to seek to doubt.—(*Fr.*)

He that knows what may be gained in a day, never steals. (*G. H.*)

He that labours and thrives spins gold. (*R.*)

He that labours and thrives spends gold. (*G. H.*)

He that laughs on Friday will weep on Sunday.

Qui rit Vendredi, Dimanche pleura.—(*Fr.*)

Tel rit au matin qui pleure au soir.—He who laughs in the morning, weeps in the evening.—(*Fr., V. 1498.*)

He that sings on Friday will weep on Sunday. (*G. H.*)

He that leaves certainty, and sticks to chance, When fools pipe, he may dance. (*R.*)

He that lends gives. (*G. H.*)

He that lies long abed his estate feels it. (*G. H.*)

PROVERBS

780a

He that lies with dogs rises with fleas.
(G. H.)

Qui se couche avec les chiens se lève avec les puces.—(*Fr.*; also in *Ital.*, *Span.*, and *Dan.*)

He that lives ill fear follows him. (G. H.)

He that lives in hope danceth without music. (G. H.)

He that lives on hope has but a slender diet.
(*Gn.*)

He that lives most dies most. (G. H.)

Qui vit longtemps, sait ce qu'est douleur.—Who lives long knows what pain is.—(*Fr.*)

He that lives not well one year, sorrows seven after. (G. H.)

He that lives well sees afar off. (G. H.)

He that lives with cripples learns to limp.

Die bij kreupelen woont, leert hinken.—(*Dutch.*)

He that lives with wolves will learn to howl.

Chi vive tra lupi, impara a urlare.—(*Ital.*; also in *Germ.*)

Il faut hurler avec les loups.—You must howl when you are with the wolves.—(*Fr.*)

He that lives without account lives to shame.

Qui vit sans compte vit à honte.—(*Fr.*, V. 1498.)

He that looks not before, finds himself behind. (G. H.)

He that loseth his due gets not thanked.

(G. H.)

He that loseth his wife and sixpence hath lost a tester. (R.)

Chi perde moglie e un quattrino, ha gran perdita del quattrino.—He that loseth his wife and a farthing hath great loss of his farthing.—(*Ital.*)

He that loves Glass without G,
Take away L, and that is he. (R.)

He that loves himself too much loves an ill man. (*Gn.*)

He that loves the tree loves the branch.
(G. H.)

He that makes a good war makes a good peace. (G. H.)

De mortelle guerre fait on bien paix.—Of mortal war one makes peace well.—(*Fr.*, V. 1498.)

He that makes a thing too fine, breaks it.
(G. H.)

He that makes himself a sheep shall be eat by the wolf. (G. H.)

Chi pecora si fa, il lupo la mangia.—(*Ital.*)

Qui se fait brebis, le loup le mange.—(*Fr.*)

He that makes himself dirt the swine will tread on him.

Chi si sa fango, il porco lo calpestra.—(*Ital.*)

Wie zich onder den draf mengt, dien eten de zwijnen.—Who mixes himself with the draft will be eaten by the swine.—(*Dutch*; also in *Dan.*)

He that marries a widow and three children marries four thieves. (R.) (*See* "Take heed of a person married.")

780b

He that marries for wealth sells his liberty.
(G. H.) (*Founded on Plautus*, "Dotata mactant," p. 518b; *see also* "Dotem accipi," p. 518b.)

Who wives for a dower resigns his own power.
A great dowry is a bed full of brambles. (G. H.)
(*Ray says that this is a Spanish prov.*)

He that marries late marries ill. (G. H.)

He that marries or he be wise will die or he thrive. (*Sc.*)

He that may not as he would mon do as he may. (R. *Sc.*)

He that measures not himself is measured.
(G. H.)

He that mocks a cripple ought to be whole.
(G. H.)

Who laughs at crooked men should walk very straight.

He that on pilgrimage goeth ever,
Becometh holy late or never.

He that nothing questioneth nothing learneth. (*Gn.*)

He that once deceives is ever suspected.
(G. H.)

The deceitful have no friends.—(*Hindoo.*)

He that overfeeds his senses feasteth his enemies. (*Gn.*)

He that passeth a winter's day escapes an enemy. (G. H.)

He that pays last never pays twice. (*Gn.*)

He that pities another remembers himself.
(G. H.) (*Given by Ray as a Spanish proverb.*)
(*See Plautus*, "Præmonstro tibi," p. 623b.)

He that plants trees loves others beside himself. (*Gn.*)

He that plays his money ought not to value it. (G. H.)

He that preacheth giveth alms. (G. H.)

He that preacheth up war, when it may be avoided, is the devil's chaplain. (R.)

He that promises too much means nothing.

Besser freundlich versagen, als unwillig gewähren.—Better a friendly refusal than an unwilling promise.—(*Germ.*)

He that reckons without his host must reckon again. (R.)

He that counts without his host counts twice.
(R. *Sc.*)

He who reckons without his host
May chance to find his labour lost.

Chi fa il conto senza l'oste, gli convien farlo due volte.—He who reckons without his host must reckon twice.—(*Ital.*; also in *Fr.*)

Reckoners without their host must reckon twice. (H. 1546.)

He that repairs not a part builds all. (G. H.)

He that resolves to deal with none but honest men must leave off dealing. (*Gn.*)

PROVERBS

781a

He that respects not is not respected.
(G. H.)

He that rewards flattery begs it. (Gn.)

He that rides behind another must not think to guide. (Gn.)

He that riseth betimes hath something in his head. (G. H.)

He that runs in the dark may well stumble.
(R.)

He that runs in the night stumbles.

He that saveth his dinner will have the more for his supper. (R.)

Qui garde son dîner il a mieux à souper.—(Fr.)
Mal soupe qui tout dîne.—He sups ill who eats
all at dinner.—(Fr.)

He that seeketh trouble never misses of it.
(G. H.)

He that sends a fool expects one. (G. H.)

He that sends a fool means to follow.
(G. H.)

He that serves the public serves no one.

He that serves everybody is paid by nobody.
(Gn.)

Chi serve al comune, serve nessuno.—(Ital.)

Chi serve al comune, ha cattivo padrone.—Who
serves the public has a bad master.—(Ital.)

Who serves the public serves a fickle master.—
Dutch pr.

He that serves two masters has to lie to
one of them.

Chi duo padroni ha da servire, ad uno ha da
mentire.—(Ital.)

He that serves well need not ask his wages.
(G. H.)

He who serves well need not be afraid to ask his
wages. (R.)

He that shames shall be shent. (R. Sc.)

He that shames [his neighbour] let him be shent.
(Sc.)

He that sharply chides is the most ready to
pardon. (Gn.)

He that shoots always right forfeits his
arrow.

He that slays shall be slain. (R. Sc.)

He that sows in the highway loses his corn.

He that sows thorns should not go barefoot.

Qui sème épines, n'aïlle déchaux.—(Fr.)

Chi semina spine, non vada scalzo.—(Ital.)

He that sows thistles shall reap prickles.
(Gn.)

The busy brain that sows not corn, sows thistles.
(Gn.)

He that sows, trusts in God. (G. H.)

Who sows his corn in the field, trusts in God.
(R.)

He that spares the bad injures the good.

He harmes the good that doth the evill spare.—
The Times Whistle (c. 1614), l. 1350.

781b

Bonis nocet quisquis pepercerit malis.—*Latin.*

Honestum lædis cum pro indigno intervénis.—
You injure an honourable man when you intervene
on behalf of the unworthy.—(Latin. *Publius*
Syrus.)

Injuriam ipse facias ubi non vindices.—You are
yourself guilty of an injustice when you do not
punish it.—(Latin. *Publius Syrus.*)

He that speaks ill of his wife dishonours
himself. (Gn.)

He that speaks lavishly shall hear as
knavishly. (R.)

He that speaks the thing he should not hears
the things he would not. (R. Sc.) (*See Latin,*
Terence, "Si mihi pergit quæ vult dicere," p. 655a;
also "He that doth what he should not" p. 777a.)

He that speaks me fair and loves me not,
I'll speak him fair and trust him not. (R.)

He that speaks sows, and he that holds his
peace gathers. (G. H.)

He that speaks doth sow; he that holds his
peace doth reap. (R.)

Chi parla, semina; chi tace, raccoglie.—(Ital.;
also in Fr.)

He that stands high should not stir too
quickly.

He that stalworthly stondes, stir not too swithe,
—"Gest Historiale" of the Destruction of Troy,
tr. (c. 1390) from Guido delle Colonne (c. 1270).

He that stays does the business. (G. H.)

He that stays in the valley shall never get
over the hill. (R.)

Qui reste dans la vallée ne passera jamais
montagne.—(Fr.)

He that steals can hide. (Gn.)

He that steals for others will be hanged for
himself.

He that steals gold is put in prison; he
that steals land is made a king.—(Japanese.)

He that strikes with his tongue must ward
with his head. (R.) (*See "The tongue*
talks at the head's cost.")

He that strikes with the sword shall be
beaten with the scabbard. (R.)

He that studies his content wants it.
(G. H.)

He that stumbles and falls not, mends his
pace. (G. H.)

Qui trébuche et ne tombe pas, avance son
chemin.—(Fr.)

Quien estropezaba y no cae, en su paso añade.—
Who stumbles and does not fall mends his pace.—
(Span.)

He that swells in prosperity will shrink in
adversity. (Gn.)

He that takes a wife at Shrewsbury must
carry her to Staffordshire, else she'll drive
him to Cumberland. (Gn.)

He that takes all his gear fra himself and
gives to his bairns, it were weil waird to take
a mallet and knock out his brains. (R. Sc.)

PROVERBS

782a

He that talks much errs much.

Talk much and err much, saith the Spaniard.
(R.) (See "He knows most who speaks least,"
p. 775a.)

He that talks to himself talks to a fool.
(Gn.)

He that talks much of his happiness,
summons grief. (G. H.) (See "Touch wood.")

He that tells a secret is another's servant.
(G. H.)

He that tells his wife news is but newly
married. (G. H.)

Who, like a fondling, to his wife tells news,
He hath not yet worn out his marriage shoes.
—R. Watkyns, 1662.

He that thinks amiss, concludes worse.
(G. H.)

He that tieth not a knot upon his thread
loseth his stitch.—(Used in this form by Bacon
as being from the Spanish, "Quien no da nudo,
pierde punto.")

He that travels far knows much. (R.)

Il ne sait rien qui hors ne va.—He knows
nothing who does not go out.—(Fr., V. 1498.)

He that trusts in a lie shall perish in truth.
(G. H.)

He that wants hope is the poorest man alive.
(Gn.)

He that was born under a three-halfpenny
planet shall never be worth twopence. (R.)

He that will England win,
Must with Scotland first begin.
—Hall's Chronicle, 1548.

"Ireland" has been substituted sometimes for
"Scotland," and in Shakespeare's *Henry V.* i. 2,
it is said:
But there's a saying, very old and true,
If that you will France win,
Then with Scotland first begin.

He that will deceive the fox must rise
betimes. (G. H.)

He that will enter into Paradise must have
a good key. (G. H.)

He that will not be counselled cannot be
helped. (R.)

Wem nicht zu rathen ist, dem ist auch nicht zu
helfen.—(Germ.)

He that will not be saved needs no preacher.
(R.)

He that will not have peace, God gives
him war. (G. H.)

He that will not hear motherhead shall hear
step-motherhead. (R.)

He that will not be ruled by his own dame must
be ruled by his step-dame. (R.)

Den som ei vil lyde Fader, faaer vel at lyde
Stivfader.—Who will not obey father, will have
to obey stepfather.—(Dan.)

He that will not sail till all dangers are over
must never put out to sea. (Gn.)

782b

He that will not serve one master will have
to serve many.

Chi non vuol servir ad un sol signore, a molt
ha da servire.—(Ital.)

He that will not stoop for a pin will never
be worth a pound.—(Quoted to Charles II. by
Sir W. Coventry as "an old English proverb."—
Pepys's Diary, Jan. 2, 1668.)

He that will not stoop for a pin shall never be
worth a point. (R.)

He that will not when he may,
When he will he shall have nay. (H. 1546.)
—Also in Burton's *Anat. Melan.*, 1621, and
The Loyal Garland, song 28 (1686).

The fool that will not when he may,
He shall not when he wold.
—Blow the Winds, Heigho! Northumbrian ballad.
"I have known many who could not when they
would, for they had not done it when they could."
—Rabelais: *Pantagruel*, 3, 27 (1533).

Qui ne fait pas quand il peut, il ne fait pas
quand il veut.—Who does not when he can, does
not when he wishes.—(Fr.)

He that will steal a pin will steal a better
thing. (R.)

It is a sin to steal a pin.

He that steals an egg will steal an ox. (G. H.)

He that will thrive must rise at five;
He that hath thriven may lie till seven. (R.)

He that will to Cupar, maun to Cupar. (Sc.)
—Scott: *The Antiquary*, ch. 42. (Applied to
an obstinate person.)

He that wipes the child's nose kisseth the
mother's cheek. (G. H.) (Found in *Span.*,
Germ., etc.)

He that woos a maid, must seldom come in
her sight:
But he that woos a widow, must woo her day
and night. (R.)

He that would be well needs not go from
his own house. (G. H.)

He that would be well old must be old
betimes. (G. H.)

He that would cheat a Jew, must be a Jew.
—(German.)

He that would command must serve.

Non bene imperat nisi qui paruerit imperio.—
He does not command well who has not obeyed
command.—(Latin, founded on Cicero. See "Qui
bene imperat," p. 631b.)

He that would England win,
Must with Ireland first begin. (R.)
—(See "He that will England win.")

He that would hang his dog gives out first
that he is mad. (R.)

He that would have eggs must bear with
cackling.

He that would have good luck in horses
must kiss the parson's wife. (R.)

He that would have the fruit must climb
the tree. (Gn.)

PROVERBS

783a

He that would have what he hath not
should do what he doth not. (G. H.)

He that would know what shall be must
consider what hath been. (Gn.)

He that would (or "will") learn to pray,
let him go to sea. (G. H.)

Qui veut apprendre à prier, aille souvent sur
la mer.—(Fr.)

He that would live at peace and rest,
Must hear, and see, and say the best. (R.)

Oy, voy, et te tais

Si tu veux vivre en paix.

—Hear, see, and hold your peace, if you would
live in peace.—(Fr.; also in Ital.)

He that would live for aye
Must eat sage in May. (R.)

Salvia salva.—Sage will save.—(Venetian.)

Fermacies of herbes, and eke save [sage],
They dronken, for they wolde hir limes [their
limbs] have.

—Chaucer: *Knights Tale*, l. 1855. (Of knights
when wounded, meaning that they drank a decoction
of sage to prevent need for amputation.)

Cur moriatur homo, cui salvia crescit in horti?
—Why should a man die who has sage growing in
his garden?—(Maxim of School of Salerno.)

He that would right understand a man must
read his whole story. (Gn.)

He that would the daughter win,
Must with the mother first begin. (R.)

Wer die Tochter will gewinnen,
Mit der Mutter soll beginnen.—(Germ.)

He that's always shooting must sometimes
hit. (Gn.)

He that's down, down with him! (See
"When the ox falls.")

If a man once fall, all will tread on him. (R.)

He that's long a-giving knows not how to
give. (G. H.)

He threatens many that is injurious to one.
(Gn.)

He tint (lost) never a cow that grāt (wept)
for a needle. (R. Sc.)

He was a bold man that first ate an oyster.*
(See *Swift*, p. 350a.)

He was born in a caul. (A token of luck.)
Il est né coiffé.—(Fr.)

He was born in August. (Said of a "well-
skilled person.") (R. Sc.)

He was hanged that left his drink behind.
(R.)

He was scant o' news that told that his
father was hanged. (Sc.)

He warms too near that burns. (G. H.)

He who ceases to pray ceases to prosper.

He who gives blows is master, he who gives
none is dog.—(Bengali.)

* "Think of the man who first tried German sau-
sage."—*Jerome: Three Men in a Boat*, ch. 14.

783b

He who has a bonny wife needs mair than
two een (eyes). (Sc.)

Who hath a fair wife needs more than two eyes.
(R.)

He who hath money and capers is well pro-
vided for Lent. (Gn.)

He who is born a fool is never cured. (Gn.)

He who is his own lawyer has a fool for his
client.

Wer sein eigener Lehrmeister sein will, hat
einen Narren zum Schüler.—Who chooses to be
his own teacher has a fool as his pupil.—(Germ.)

He who is not lucky let him not go a-fishing.
(Gn.)

He who is weighty is willing to be weighed.

He who is willing to work finds it hard to
wait.

He who killeth a lion when absent feareth a
mouse when present. (Gn.)

He who laugheth too much hath the nature
of a fool; he that laugheth not at all hath the
nature of an old cat. (Gn.)

He who likes borrowing dislikes paying.

He who loves well obeys well.

He who oweth is all in the wrong. (R.)

He who trusts all things to chance makes a
lottery of his life. (Gn.)

He who wants content cannot find an easy
chair. (Gn.)

He who was never sick dies the first fit.
(Gn.)

He whom God steers sails safely.

He whose belly is full believes not him whose
is empty. (Gn.)

He whose father is judge goes safe to trial.
(Gn.)

He will burn his house to warm his hands.
(G. H.)

He will dance to nothing but his own pipe.
(Gn.)

He will either make a spoon or spoil a horn.
—*Scottish proverb*. (The meaning is that a
man will either be a great success or a great
failure. The making of horn-spoons required
skill, and any failure in the process was irre-
parable and resulted in the horn being wasted.)

He will never get to heaven who desires to
go thither alone. (Gn.)

He will never have enough till his mouth is
full of mould. (Gn.)

He will never set the Thames on fire.

He will pass in a crowd.*

* "Will she pass in a crowd? Will she make a
figure in a country church?"—*Swift: Letter to Stella*,
Feb. 9, 1710-1.

PROVERBS

784a

He will rather turn than burn. (Gn.)

I had rather my cake burn than that you should turn it. (Gn.)

He will spend a whole year's rent at one meal's meat. (G. H.)

He works hard who has nothing to do.

He would fain fly but he wants feathers. (R.)

No flying without wings. (R.)

Oiseau ne peut voler sans ailes.—A bird cannot fly without wings. (Fr., V. 1498.)

Sine pennis volare haud facile est.—(Latin, Plautus.)

He'll play a small game rather than stand out. (R.)

He's a blockhead that cannot make two verses and he's a fool that makes four. (Gn.)

He's a fool that is not melancholy once a day. (Gn.)

He's a good man whom fortune makes better. (Gn.)

He's a silly body that's never missed. (Sc.)

He's a wise man wha can take care o' himself. (Sc.)

He's an honest man and eats no fish.*

He's at a great loss for jests that is forced to rake hell for them. (Gn.)

He's free of Fumblers' hall. (R.)

He's got a stone frigate. (Naval term for a shore command.)

He's idle that may be better employed. (Sc.)

He's in great want of a bird that will give a goat for an owl. (R.)

He's like a fox, grey before he is good. (Gn.)

He's my friend that grindeth at my mill. (R.)

He's so full of himself that he's quite empty. (Gn.)

He's up too soon

That's hanged e'er noon. (Gn.)

He's well worth (worthy of) sorrow that buys it wi' his ain siller. (Sc.)

He's sairest dung that's paid wi' his ain wand. (Sc.)

He's won with a feather and lost with a straw. (Gn.)

Health and money go far. (G. H.)

Health and sickness surely are men's double enemies. (G. H.)

Health is better than wealth.

Health is great riches. (Gn.)

784b

Health and good estate of body are above all good.—(Ecclesiasticus 30, 15.)

Valere malo quam dives esse.—I would rather be healthy than rich.—(Latin. See "Pauper enim," p. 617a.)

Chi ha sanità è ricco, e non lo sa.—He who has health is rich and does not know it.—(Ital.) (See also p. 378a.)

Health is not valued till sickness come. (Gn.)

Sickness is felt, but health not at all. (Gn.)

Health without money is half an ague. (G. H.)

Sanità senza quattrini è mezza malattia.—Health without pence is half sickness.—(Ital.)

Hear all parties. (R. Sc.)

Hear God and God will hear you.

Hearken to reason, or she will be heard.

Hearsay is half lies.

Hörensagen ist halb gelogen.—(Germ.; also in Dutch.)

Hearts may agree, though heads differ.

Heat breaks no bones.—(Russian.)

Heaven favours good intentions.

Siempre favorece el cielo los buenos deseos.—(Span., Don Quixote, 2, 43.)

Heaven is a cheap purchase, whatever it cost. (Gn.)

Heaven is above all.

Quando Dios amanece, para todos amanece.—When God dawns he dawns for all.—(Span., Don Quixote, 2, 49. See St. Matthew, 5, 45.)

Heaven is as near by sea as by land.

Heaven protect us from a lawyer's etcetera.—French proverb.

Heaven without good society cannot be heaven. (Gn.)

Hedgehogs lodge among thorns, because themselves are prickly. (Gn.)

Hell and chancery are always open. (Gn.)

Hell is full of the ungrateful. (Gn.)

Hell is paved with good intentions.* (R.)—(This is the form in which, as recorded by Boswell, the adage was used by Johnson, 1775.)

Hell is full of good meanings and wishings (G. H.)

Hell is paved with priests' skulls.—From St. Chrysostom.

Hopers go to hell.—Jas. Kelly: Scottish Proverbs, 1721.

El infierno es lleno de buenas intenciones.—Hell is full of good intentions.—(Span.)

* A prov. phrase in Queen Elizabeth's time (according to Warburton) signifying that a man was no papist. See *King Lear*, I. 4, "To fear judgment . . . and to eat no fish."—"I did not like him when he called for fish"—*Beaumont Fletcher: Woman Hater*, iv. 3 (ptd. 1607).—"I trust I am none of the wicked that eat fish a Fryday."—*Marston: Dutch Courtesan* (1605).

* "It has been more wittily than charitably said that hell is paved with good intentions; they have their place in heaven also."—*Southery: Colloquies on Society*, 5 (1824).—Prosper Mérimée (in *Arsène Guillot*) quotes as a Portuguese saying: "De boas intenções esta o inferno cheio.—L'enfer est pavé de bonnes intentions."

L'enfer est plein de bonnes volontés ou désirs.—Hell is full of good wishes or desires.—(*Fr. St. Francis de Sales* (d. 1622) ascribes the proverb to *St. Bernard, Abbot of Clairvaux*, b. 1091, d. 1153).

Hell is paved with the skulls of great scholars, and paved in with the bones of great men.—(*Quoted as a "terrible" but too true proverb by Giles Firmin in The Real Christian*, 1670).

L'enfer est pavée de bonnes intentions.—Hell is paved with good intentions.—(*Fr.*; this is *Prosper Mérimée's* adapted version of the Portuguese proverb. See note.)

The road to hell is paved with good intentions.—(*In this form termed by Archbishop Trench "perhaps the queen of all proverbs."*)

Mit guten Vorsätzen ist der Weg zur Hölle gepflastert.—The way to perdition is paved with good intentions.—(*Germ.*; *Wander's Proverbs*.)

Hell is paved with good intentions and roofed with lost opportunities.—(*A version said to be of Portuguese origin.*)

Hell is paved with infants' skulls.—(*The Non-conformist divine, Baxter, was almost stoned to death by the women of Kidderminster for quoting this from the pulpit.—Hazlitt's Table Talk.*)

Die Hölle ist mit Mönchskappen, Pfaffenaltären, und Pickelhauben gepflastert.—Hell is paved with monks' cowls, priests' drapery, and spike-helmets.—(*German, stated by Wander to be traceable to 1605.*)

Di buona volontà sta pieno l'inferno.—Hell is full of good desire.—(*Ital.*) (*See "Heaven favours good intentions," p. 78ab.*)

The way of sinners is made plain with stones, but at the end thereof is the pit of hell.—(*Ecclesiasticus* 21, 10.)

Help me to salt and you help me to sorrow.

If you ask for salt you ask for sorrow.—(*Folklore superstitions.*)

Help, hands!

For I have no lands.—(*Old saying.*)

Help the lame dog over the stile. (*Gn.*)

Help which is long on the road is no help.

Help yourself and your friends will help you. (*See "God helps those," p. 766b.*)

Her pulse beats matrimony. (*Gn.*)

Heresy is the school of pride. (*G. H.*)

Heresy may be easier kept out than shook off. (*G. H.*)

Hertfordshire kindness (*i.e.* kindness of heart). (*Gn.*)

Hide nothing from thy minister, physician, and lawyer. (*R.*)

Deceive not thy physician, confessor, nor lawyer. (*G. H.*)

Al confessore, medico, e avvocato,

Non tenere il ver celato.

—From your confessor, doctor, and lawyer hide not the truth.—(*Ital., Venetian.*)

À confesseurs, médecins, avocats, la vérité ne cèle de ton cas.—(*Fr.*)

High buildings have a low foundation. (*Gn.*)

High-flying hawks are fit for princes. (*Gn.*)

His bark is worse than his bite. (*See "Barking dogs seldom bite," p. 740a.*)

His heart is in his boots.

Thy hart is in thy hose.—(*Towneley Plays* (c. 1388), No. 12, l. 424.)

His mill will go with all winds. (*Gn.*)

His trumpeter is dead. (*Of a boaster.*)

When you die, your trumpeter will be buried. (*Gn.*)

Hit or miss; luck is all.—(*Dykes: Moral Reflexions* (1708).)

Hobby-horses cost more than Arab steeds.

Steckenpferde sind theurer als arabische Hengste. —(*Germ.*)

Hobson's choice. ("It became a proverb, when your election was forced upon you, to say, 'Hobson's choice.'"—*Spectator*, No. 509, *Sir R. Steele*.)

Hold fast is the first point in hawking. (*Gn.*)

Home is home, though it be never so homely.† (*R.*) (*See "My house, my house, though thou art small."*)

Home is dear, home is best.—(*Greek.*)

Hame is hamelie. (*R. Sc.*)

East or west, home is best.

The bird loves her nest. (*G. H.*)

Home is best. (*See Tusser, p. 375a; also "Domus sua cuique," p. 518a.*)

Honest is the cat when the meat is upon the hook. (*Gn.*)

Honest men fear neither the light nor the dark. (*Gn.*)

Honest men marry soon, wise men not at all. (*R.*)—(*Given as an Italian proverb.*)

Honesty endures longest.

Ehrlich währt am längsten.—(*Germ.*)

Honesty is like an icicle; if once it melts that is the end of it.—(*American.*)

Honesty is the best policy. (*Gn.*) (*See Franklin, p. 140b.*)

Knavery may serve for a turn, but honesty is best at long-run. (*R.*)

He is wise that is honest. (*R.*) (*Given as an Italian proverb.*)

Of all crafts to be an honest man is the master-craft. (*R.*)

(*See also the Latin maxim of Quintilian, "Dedit hoc providentia munus," p. 512a.*)

Honesty is the poor man's pork and the rich man's pudding.

Honesty isna pride. (*R. Sc.*)

Honesty may be dear bought, but can ne'er be an ill pennyworth. (*Sc.*)

* Ray states that Hobson was a noted carrier in Cambridge in King James's time, who became wealthy and did much good for Cambridge. According to Steele, he would only let out his horses for hire in rotation, refusing to allow his customers to choose. Hobson died January 1, 1631.

† "There's no place like home." It's a great pity when either husband or wife is forced to answer, "I'm glad there isn't."—*C. H. Spurgeon: Salt-Cellars.*

Honey catches more flies than vinegar.

On attrape plus de mouches avec du miel que vinaigre.—(*Fr.*; also in *Dutch*, *Dan.*, etc.)

Honey is not for the ass's mouth. (*Gn.*)

Honey is sweet, but the bee stings. (*G. H.*)

Honey is too good for a bear. (*Gn.*)

Honour a physician before thou hast need of him.—(*Hebrew.*) (*Saying ascribed to Ben Syra.*)

Honour a physician with the honour due unto him.—(*Ecclesiasticus* 38, 1.)

Honour amongst thieves.

We men of intrigues [*said Labranche*] observe stricter faith to one another than honest folk.—*Le Sage: Crispin.*

Honour and ease are seldom bedfellows. (*R.*)

Honour and profit lie not all in one sack. (*G. H.*)

Honour without profit is a ring on the finger. (*G. H.*)

Better it is to have more of profit and less honour.—*Melusine*, ch. 34, *Eng. tr.*, c. 1500, of *Fr. Romance* (c. 1385).

Honours change manners.* (*R.*)

Lordships change manners. (*R. Sc.*)

Honores mutant mores.—(*Latin.*)

Gli onori mutano i costumi.—(*Ital.*)

Los oficios mudan las costumbres.—(*Span.*; *Don Quixote*, 2, 4.)

Les honneurs changent les mœurs.—(*Fr.*)

Hope is a good breakfast, but a bad supper. (*R.*)—(*From Bacon*, see p. 12a.)

Hope is a waking man's dream.—(*Aristotle*, *Plato*, etc., see p. 471b, note; see also "Spes est vigilantis," *Latin*. Found in most modern languages.)

L'espérance est le songe d'un homme éveillé.—(*Fr.*)

Hope is as cheap as despair. (*Gn.*)

Hope is grief's best music.

Hope is the last thing that we lose.

L'ultima che si perde è la speranza.—(*Ital.*)

La speranza è l'ultima ch' abbandona l'infelice.

—Hope is the last thing to abandon the unfortunate.—(*Ital.*)†

Hope is the poor man's bread. (*G. H.*)

Hope is worth any money. (*Gn.*)

Hope well and have well. (*R.*)

L'espoir est ma force.—Hope is my strength.—(*Old Fr. motto.*)

* Margaret More in her Diary, October, 1524, records that Lord Rutland said to her father (Sir Thomas More), "in his acute sneering way": "Ah, ah, Sir Thomas, Honores mutant Mores." To which Sir Thomas More replied, "Not so, in faith, but have a care lest we translate the proverb and say, 'Honours change Manners.'" "Manners" was Lord Rutland's family name.

† Epimetheus, according to the classical legend, when griefs and evils flew abroad, at last shut the lid, and kept Hope at the bottom of the vessel.

Horseplay is fools' play.

Jeux de mains, jeu de vilain.—(*Fr.*)

Burlas de manos, burlas de villanos.—(*Span.*)

Hot love, soon cold. (*Heywood*, 1546.)

Love ower het (hot) soon cools. (*Sc.*)

Gay love, God save it: so soon hot, so soon cold.—(*Udall*, see p. 375b.)

(See "Love me little, love me long.")

Hot men harbour no malice. (*Gn.*)

Hot men harbour no malice. (*Gn.*)

How can the cat help it if the maid is a fool? (*R.*)—(*From the Italian.*)

Che non può la gatta se la massaia è matta?

How do you do after your oysters? (*R.*)

How we apples swim!—(*From the Dutch.*)

Wij appelen zwemmen, zei de paardenkeutel.

However early you rise, the day does not dawn sooner.

No por mucho madrugar amanace mas temprano.—(*Span.*)

Humble hearts have humble desires. (*G. H.*)

Humility is the foundation of all virtues.—(*Confucius.*)

Hunger and cold betray a man to his enemies. (*R.*)—(*From the Spanish.*)

Hunger cannot bear contradiction. (*Gn.*)

Hunger drives the wolf from the woods.

La faim chasse le loup du bois.—(*Fr.*, V. 1498.)

La fame caccia il lupo del bosco.—(*Ital.*)

Honger drijft den wolf uit het bosch.—(*Dutch.*)

Hunger is the best sauce. (*See Tusser*, p. 374a.)

Hunger makes hard bones sweet beans. (*R.*) (*See "Fabas indolcet*, p. 528b.)

Hunger is good kitchen meat. (*R. Sc.*)

Hunger finds no fault with the cookery. (*Gn.*)

Il n'y a sauce que d'appétit.—There is no sauce but that of appetite.—(*Fr.*)

A bon appétit il ne faut point de sauce.—(*Fr.*)

Appetito non vuole salsa.—Appetite does not need sauce.—(*Ital.*)

La fame è il miglior intingolo.—(*Ital.*)

Der Hunger ist der beste Koch.—Hunger is the best cook.—(*German.*)

Honger is de beste saus.—(*Dutch.*)

Hunger makes raw beans taste of sugar.—(*Given by Erasmus as a Dutch proverb.*)

La fame muta le fave in mandole.—Hunger changes beans into almonds.—(*Ital.*)

Fames optimum condimentum.—(*Latin.*)

Fames est optimus coquus.—Hunger is the best cook.—(*Latin.*)

La mejor salsa del mundo es la hambre.—Hunger is the best sauce in the world.—(*Span.*, *Don Quixote* 2, 5.)

Cibi condimentum esse famem; potionis sitim.—Hunger is the best spice of food; thirst of drink.—(*Cicero: De Finibus*, Book 2, 28. *Given as a saying of Socrates.*)

Hunger makes dinners; pastime suppers. (*G. H.*)

PROVERBS

787a

Hunger will break through stone walls.—
(*Shakespeare*; see p. 308a.)

Honger eet door steenen muuren.—Hunger eats
through stone walls.—(*Dutch*.)

Hunger will break through stone walls, or any-
thing except Suffolk cheese. (R.)

Hungry bellies have no ears.

La ventre affamé n'a point d'oreilles.—(*Fr.*,
Rabelais: *Pantagruel*, Book 3, ch. 15.)

Hungry dogs will eat dirty puddings. (R.)

—(*Dekker*: *Old Fortunatus* (1599), ii. 2.)

À la faim il n'y a point de mauvais pain.—
To hunger there is no bad bread.—(*Fr.*)

L'asino che ha fame mangia d'ogni stramo.—
The hungry ass will eat any sort of straw.—(*Ital.*)

Hungry men think the cook lazy. (Gn.)

Hunting has as much pain as pleasure.
(Gn.)

Husband, don't believe what you see, but
what I tell you. (Gn.)

Husbands are in heaven whose wives chide
not. (R.)

Hypocrites are a sort of creatures that God
never made. (Gn.)

I am black, but I am not the devil.

I am not the first, and shall not be the last.
(R.)

Vous n'avez pas été sans doute la première,
Et vous ne serez pas, que je crois, la dernière.
—Undoubtedly you have not been the first, and
you will not be, as I suppose, the last.—(*Fr.*)
(*Molière*: *Le Dépit Amoureux*, iii. 9. See *Latin*,
"Primus non sum.")

I cannot find you baith tales and ears.
(R. Sc.)

I can't work for nothing and find thread.

I do not hear that a bribe on both sides is
out of fashion. (Gn.)

I do not like noise unless I make it myself.
—(*Fr.*)

I gave the mouse a hole and she is become
my heir. (G. H.)

I had rather ride on an ass that carries me
than a horse that throws me. (G. H.)

I have a bone in my arm. (An excuse for
not working, etc.) (See "Were it not for the
bone in my leg.")

I have a good cloak, but it is in France.
(Gn.)

I have dined as well as my Lord Mayor of
London. (R.)

I have saved the bird in my bosom (*i.e.* I
have kept the secret).

I know he'll come, by his long tarrying.
(Gn.)

I know of nobody that has a mind to die
this year. (Gn.)

I know on which side my bread is buttered.
(H., 1546.)

787b

I like writing with a Peacock's quill, because
its feathers are all eyes. (Gn.)

I love my friends well, but myself better.

I ne'er liked a dry bargain. (R.)

I never fared worse than when I wished for
my supper. (R.)

I shall never turn my ninepence into a noble
by this bargain. (Gn.)

I sucked not this out of my fingers' ends.
(R.)

I taught you to swim and now you drown
me. (Gn.)

I wasn't born in a wood to be scared by an
owl.—*Belle's Stratagem*, iii. 1 (1780).

I wept when I was born, and every day
shows why. (G. H.)

When I was born, I did lament and cry,
And now each day doth show the reason why.
—*R. Watkins*: *Flamma sine Fumo* (1662)

When we first see the light we weep; when we
leave it we groan. (Gn.)

I will get it from his purse or get it from
his skin.—(*Quoted by Emerson as a proverb*,
Essay on Compensation.)

I will give him a Roland for his Oliver.

(Roland and Oliver, two favourite heroes of the
Charlemagne romances, the popular poems of
France and England from about 1050 to 1400,
were almost invincible in combat.)

Je luy baillerai Guy contre Robert.—I will en-
gage Guy against Robert.—(*Fr.*)

I will give you a shirt full of sore bones.
(Gn.)

I will keep no cats that will not catch mice.
(Gn.)

I will lay a stone at your door. (I will bear
a grudge.)

I will never keep a dog to bite me. (Gn.)

I wot well how the world wags;
He is most loved that hath most bags. (Gn.)

I'll not make fish of one and flesh of another.
(R.)

Iceland is the best land on which the sun
shines.—(*Icelandic*.)

Idle bodies are generally busybodies.

Idle folks lack no excuses. (R.)

Idle people have the least leisure.

Il n'y a pas de gens plus affairés que ceux qui
n'ont rien à faire.—There are no folks so full of
business as those who have nothing to do.—
(*Fr.*, founded on *Ennius*. See "Otio qui nescit
uti," p. 614b; also "He hath no leisure that useth
it not," p. 773b; and "Ex otio," p. 527a.)

Idle men are dead all their life long. (Gn.)

Idle people take the most pains. (R.)

Idleness is the devil's bolster.

Idleness teacheth much evil.—*Ecclesiasticus*
33, 27.

788a

If the devil catch a man idle, he'll set him to work. (Gn.)

Fais toujours aucune chose de bien, que le diable ne te trouve oyseux.—Do always some good deed that the devil may not find you idle.—(Attrib. by Jehan de Vigny to St. Jerome.)

Without business, debauchery. (G. H.)

Otia omnia vitia parit.—Idleness produces all vices.—(Latin.)

Lediggaand er Fandens Hovedpude.—Laziness is the devil's pillow.—(Dan.)
(See "The devil tempts.")

Idleness is the key of beggary. (R.)

A slothful man is a beggar's brother. (R. Sc.)

Sloth is the mother of poverty.—(Ignatius.)

Slouthe bringeth in alle wo.—Gower: Conf. Amantis (c. 1390), 4, 424.

Of idleness cometh no goodness. (R.)

L'ozio è il padre di tutti i vizi.—Idleness is the father of all the vices.—(Ital.)

Be not idle and you shall not be longing. (G. H.)

Sloth is the key to poverty. (R.)

Faulheit ist der Schlüssel zur Armuth.—(Germ.)

Idleness turns the edge of wit. (R.)

Sloth turneth the edge of wit.

If a donkey bray at you, don't bray at him. (G. H.)

If a fool have success it ruins him. (Gn.)

If a good man thrive, all thrive with him. (G. H.)

If a man deceives me once, shame on him; if twice, shame on me.

If a wise man should never miscarry, the fool would burst. (Gn.)

If a woman were little as she is good,
A peascod would make her a gown and a hood. (R.)

Se la donna fosse piccola come è buona,
La minima foglia la farrebbe una veste e una corona.—(Ital.)

If all fools had baubles we should want fuel. (G. H.)

If all fools wore white caps, we should seem a flock of geese. (G. H.)

If an ass goes a-travelling he'll not come home a horse. (Gn.)

If any fool find the cap fit him, let him wear it. (Gn.)

If better were within, better would come out. (Gn.)

If Candlemas day be fair and bright,
Winter will have another flight;
If on Candlemas day it be shower and rain,
Winter is gone and will not come again. (R.)

A fair Candlemas, a foul Lent.—Gabriel Harvey (d. 1630), written in Grafton's "Brief Treatise."

Si Sol splendescat Maria purificante,

Major erit glacies post festum quam fuit ante.

—If the sun is bright on the day of the Purification (Candlemas Day, Feb. 2), there will be more

788b

frost after the feast than has been before it.—(Old Latin rhyme, quoted by Sir T. Browne, Vulgar Errors.)

If Candlemas day be dry and fair,
The half of the winter's to come and mair:
If Candlemas day be wet and foul,
The half o' winter's gane at Yule.
—(Sc. version.) (See "When Candlemas day is come and gone"; also "All the months in the year," etc.)

If coals do not burn they blacken.

If everyone would mend one, all would be amended. (R.)

If folly were grief, every house would weep. (G. H.)

If fools went not to market, bad ware would not be sold. (R.)—(Given as a Spanish proverb.)

Were there no fools bad ware would not pass. (G. H.)

E' va più d'un asino al mercato.—More than one ass goes to market.—(Ital.)

If God give, the devil daurna reave (be-reave). (Sc.)

If great men would have care of little ones,
both would last long. (G. H.)

If I am master, and you master, who shall drive the asses?—(Arabic.)

Yo dueña, y vos doncella, quien barrerá la casa?—I the mistress and you the young lady, who will sweep the house?—(Span.)

Vos doña, yo doña, quien botará á porca fora.—You a lady, and I a lady, who will put the sow out?—(Span.)

If all get into the palanquin, who will be the bearers?—(Hindoo.)

If I can't by might,
I'll do it by sleight. (Gn.)

If I had no plough, you would have had no corn. (Gr.)

If I had not lifted up the stone, you had not found the jewel.—(Hebrew.)

If ifs and ans were pots and pans,
There'd be no work for tinkers' hands.

Avec un "si" on mettrait Paris dans une bouteille.—With an "if" we might put Paris in a bottle.—(Fr.)

If my aunt had been a man, she'd have been my uncle. (R.)

Wenn meine Tante Räder hätte, wäre sie ein Omnibus.—If my aunt had wheels, she would be an omnibus.—(Germ.)

"In your propositions," said Pantagruel, "there are so many ifs and buts that I know not how to make anything of them."—(Rabelais: Pantagruel, Book 3, ch. 10)

Il ne faut qu'une queue de vache pour attendre le ciel, mais il faut qu'elle soit bien longue.—Only one cow's tail is needed to reach the sky, but it must be a very long one.—(Fr.)

If it is in print it must be true.

I love a ballad in print a' life; for then we are sure they are true.—(Shakespeare; see p. 310b.)

Cela est escrit. Il est vray.—The thing is written. It is true.—(Rabelais: Pantagruel, 1533.) (Writing formerly lent the same veri-

PROVERBS

789a

*similitude to a statement as was afterwards ascribed to printing.)**

If it rains, well; if it shines, well.

If it were not for hope the heart would break.

If hope were not, hert shulde breke.—*Gesta Romanorum* (15th Cent. MS.), Tale 51, Fredericus.

It is hope alone that makes us willing to live. (Gn.)

Were it no for hope the heart wad break. (Sc.)

If it were not for the belly the back might wear gold. (Gn.)

Your belly will never let your back be warm (Gn.)

If Jack were better, Jill would not be so bad.

If men had not slept, the tares had not been sown. (Gn.)

If money be not thy servant, it will be thy master. (Gn.)

If on the eighth of June it rain,
It foretels a wet harvest, men sain. (R.)
(June 8, Old Style = June 18, Modern Style.)

If one but knew how good it were
To eat a pullet in Janiveer,
If he had twenty in his flock,
He'd leave but one to go with the cock. (Gn.)
If one door shuts, another will open.

If one's name be up, he may lie in bed. (R.)
Qui a bruit de se lever matin peut dormir jusqu'à dîner.—He who has the reputation of getting up in the morning can sleep until dinner-time.—(Fr.)

If our bodies were to cost no more than our souls, we might board cheap. (Gn.)

If people take no care for the future, they will soon have to sorrow for the present.—(Chinese.)

If slighted, slight the slight and love the slighter.—C. H. Spurgeon.

If St. Paul be fair and clear,
Then betides a happy year.
—(St. Paul's Day, Jan. 25. A prov. prevalent in the Middle Ages throughout W. Europe.)

Clara dies Pauli bona tempora denotat anni;
Si fuerint venti, designat prælia genti;
Si fuerint nebulæ, pereunt animalia (? gulla).
—A fine St. Paul's Day denotes fine weather for the year; if there be winds, it indicates battles to the nation; if there be cloud the animals perish by the water-flood.
—Written by Gabriel Harvey (d. 1630) in R. Grafton's "Brief Treatise."

If the beard were all, the goat might preach.
—(From the Danish.)

It is not the beard that makes the philosopher. (Gn.)

The brains don't lie in the beard. (Gn.)

If the brain sows not corn, it plants thistles. (G. H.)

* Well, sir, our John's booke shall confounde your talke, for I did see it in writyng; and that whiche is written I will beleve, and follow by God's grace, and no more.—*Bullein's Dialogue against the Fever Pestilence* (1564).

789b

If the cock goes crowing to bed,
He'll certainly rise with a watery head.

If the counsel be good, no matter who gave it. (Gn.)

If the doctor cures, the sun sees it; if he kills, the earth hides it. (Sc.)

If the First of July be rainy weather,
It will rain, more or less, for four weeks together. (Gn.)

If the frog and mouse quarrel, the kite will see them agreed. (Gn.)

If the grass grow in Janiveer,
It grows the worse for 't all the year. (R.)

If grass look green in Janiveer,
'Twill look the worse all the year. (Gn.)

Mieux vaut voir un chien enragé qu'un soleil chaud en Janvier.—Better to see a mad dog than a hot sun in January.
(See "All the months in the year.")

It is hope alone that makes us willing to live. (Gn.)

If the husband be not at home, there is nobody. (G. H.)

If the ice bears before Christmas, it won't bear a goose after.—(Eastern Counties [?])

If the mother had not been in the oven, she had never sought her daughter there. (G. H.)

If the mountain will not go to Mahomet, Mahomet must go to the mountain. (R.)—(Found in all modern languages. See Bacon's Essay, No. 12, on "Boldness.")

If the old dog barks, he gives counsel. (Gn.)

If the partridge had the woodcock's thigh,
It would be the best bird that ever did fly. (R.)

If the sky fall, we shall catch larks. (R.)

Si les nues tomboyent esperoyt prendre les alouettes tous rusties.—(Fr., *Rabelais: Gargantua*, Book 1, ch. 11. Also found in Italian.)

Si el cielo se cae, quebrarse han las ollas.—If the sky falls, the pots will be broken.—(Span.)

If the staff be crooked, the shadow cannot be straight. (G. H.)

If the twenty-fourth of August be fair and clear,
Then hope for a prosperous autumn that year. (R.)

If the wife sins, the husband is not innocent.
Se la moglie pecca, non è il marito innocente.—(Ital.)

If there were no clouds, we should not enjoy the sun.

If there were no fools there would be no knaves. (See "If fools went not to market," p. 788b.)

Were there no hearers, there would be no backbiters. (G. H.)

If there were no receivers, there would be no thieves.—*Times Whistle* (1614), l. 2818.

PROVERBS

790a

No hay ladrón sin encubridor.—There would be no thief if there were not a concealer.—(Span.)

If there were no listeners, there would be no liars.

Jamais ne seroit mesdisant s'il n'estoit nul escoutant.—There would never be evil-speaker if there were no listener.—(Old Fr., V. 1498.)

Gäh es keine Narren, so gäh es keine Weisen.—Were there no fools there would be no wise men.—(Germ.)

If there are two fires in the room both will smoke.—(Japanese.)

If there were no fools there would be no war.

If all men were just, there would be no need for valour.—(Saying of Agesilaus. Plutarch: Life of Agesilaus.)

If there were no knaves and fools, all the world would be alike. (Gn.)

If things were to be done twice, all would be wise. (G. H.)

If thou do na ill, do na ill like. (R. Sc.)

If ye do nae ill, dinna be ill like;

If ye steal na my kail, break na my dike.

—Sc. Hislop Coll.

He that would no evil do,

Must do nought that's like thereto.

—English version.

If thou wouldest reap money, sow money. (Gn.)

If you put nothing into your purse, you can take nothing out. (Gn.)

If we are bound to forgive an enemy, we are not bound to trust him. (Gn.)

If we did not flatter ourselves, no one else would. (Gn.)

If wishes were horses, beggars might ride.

If wishes were butter-cakes, beggars might bite. (R.)

If wishes were thrushes, beggars would eat birds. (R.)

If wishes would bide, beggars would ride. (R.)

If wishes were horses, beggars wad ride,

And a' the world be drowned in pride.

—(Sc.) (Hislop.)

Si souhaits furent vrais, pastoureaux seroient rois.—If wishes were true, peasants would be kings.—(Fr., V. 1498.)

If ye believe a' ye hear, ye may eat a' ye see. (Sc.)

If ye would know a knave give him a staff. (G. H.)

If you bow at all, bow low.—(Chinese.)

If you brew well, you can drink well. (R.)

If ye brew weel, ye'll drink the better.—(R. Sc.)

If you can be well without health, you can be happy without virtue. (Gn.)

If you cannot bite, never show your teeth. (R.)

Se non puoi mordere, non mostrar mai i denti.—(Ital.)

If you cannot make a man think as you do, make him do as you think.—(American.)

790b

If you cannot see the bottom, do not cross the river.

Chi non vede il fondo, non passi l'acqua. (Ital.)

If you dinna see the bottom don't wade. (Sc.)

If you cut down the woods you'll catch the wolf. (Gn.)

If you don't say it, you won't have to unsay it.

If you had fewer friends and more enemies you had been a better man. (Gn.)

If you hate a man, let him live.—(Japanese.)

If you have done no ill the six days, you may play the seventh. (Gn.)

If you have a weak case, abuse the other side.*—Legal saying.

If you make Bacchus your god, Apollo will not keep you company. (Gn.)

If you must fly, fly well. (G. H.)

If you play with a fool at home, he'll play with you in the market. (R.)

If you run after two hares you will catch neither. (See Latin, "Duos qui sequitur," p. 520a.)

On ne court pas deux lièvres à la fois.—(Fr. Balzac. Also in Dan.)

For certayne a woman may not have two hertes, no more than a greyhound may renne after two bestes.—Livre du Chevalier de la Tour (1371): English MS. trans., temp. Henry VI.

He who hunts two hares, leaves one and loses the other.—(Japanese.)

If you say nothing, nobody will repeat it.

If you sell the cow you sell her milk too. (Gn.)

If you sing before breakfast you will cry before night.

If you slander a dead man, you stab him in the grave. (Gn.)

If you swear, you'll catch no fish. (R.)

If you tell every step, you will make a long journey of it. (Gn.)

If you throw crumbs on the fire, you are feeding the devil.—(Old proverb.)

If you touch pot, you must touch penny (R.)

If you trust before you try
You may repent before you die.

If you want a thing done, do it yourself.

If thou thyself canst do it, attend to no other's help or hand. (G. H.)

For that thou canst do thyself rely not on another. (R.)

If you would be well served, serve yourself.

Chi vuol presto a ben, faccia da se.—Who wants a thing done quickly and well let him do it himself.—(Ital.)

* "When facts were weak, his native cheek Brought him serenely through."

—C. H. Spurgeon: quoted as being "said of an eminent lawyer."

On n'est jamais si bien servi qu'à soi-même.—One is never so well served as by one's self.—(Fr.)

Chi vuol esser mal servito, tenga assai famiglia.—Who wants to be ill served, let him keep plenty of servants.—(Ital.)

If you wish a thing done, go; if not, send.

Who goes himself, is in earnest; who sends, is indifferent.

Chi va, vuole; chi manda, non se ne cura.—Who goes himself, wishes it; who sends someone else, does not care.—(Ital.)

"Gak med," og "see til," ere to gode Tyende i Bondens Gaard.—"I'll go myself," and "I'll see to it," are two good servants in a countryman's farm.—(Dan.)

Manda e descuida, não se fará cousa nenhuma.—Give orders, and leave it and no more will be done.—(Port.)

Manda, e faze-o, tirar-te-ha cuidado.—Give orders, and do it, and you will be free of anxiety.—(Port.)

If you want to know a man, travel with him.

If you will not hear Reason, she will surely rap your knuckles.—(Poor Richard.)

If you wish for peace prepare for war.—(From the Latin.)

Bâton porte paix.—The cudgel brings peace.—(Fr., V. 1498.)

Qui porte épée, porte paix.—Who carries a sword, carries peace.—(Fr.)

De mortelle guerre fait on bien paix.—Of mortal war you can make peace well.—(Fr., V. 1498.)

Si vis pacem, para bellum.—If you wish for peace make ready the battle.—(Latin.) (See also "Bellum ita suscipiatur," p. 496a; also "Peace with a cudgel in hand," and "One sword.")

If you wish to live and thrive,
Let the spider run alive.—Old saying.

If you would fruit have,
You must bring the leaf to the grave. (R.)
(i.e. Transplant a tree about the fall of the leaf.)

If you would have a hen lay, you must
bear with her cackling. (Gn.)

If you would know secrets, look (sic) them
in grief or pleasure. (G. H.)

If you would know the value of money,
try to borrow it. (See Franklin, p. 140b.)

Pour connaître le prix de l'argent, il faut être obligé d'en emprunter.—To know the price of money one must be compelled to borrow some.—(Fr.)

Se quieres ver quanto vale un ducado, buscalo prestado.—If you would know how much a ducat is worth, seek to borrow one.—(Span.; also in Port.)

If you would live for ever,
You must wash milk from your liver. (R.)

Vin sur lait, c'est souhait;
Lait sur vin, c'est venin.
—Wine on milk is desirable; milk on wine is poison.—(Fr. Cotgrave.)

Milke before wine, I would 'twere mine;
Milk taken after, is poison's daughter.

Wein auf Bier rath ich dir, Bier auf Wein das lass sein.—Wine upon beer I counsel thee; beer upon wine, let that be.—(Germ.)

If your shoe pinch you, give it your man.
(Gn.)

If your wife be crust, mind that you are
crumb.

If your wife is short, stoop to her.

If youth knew what age would crave,
It would both get and save. (R.)

Se il giovane sapesse, se il vecchio potesse, e' non c'è cosa che non si facesse.—If youth knew, if old age could, there would be nothing which might not be done.—(Ital.)

Si jeunesse savait, si vieillesse pouvait!—If youth knew! if old age could!—(Fr.)

Ignorance is the mother of devotion.—According to Fuller (1608-1661) this was a remark made by Dr. Cole at a Convocation at Westminster, temp. Elizabeth. It is attributed in "Times Whistle" (1614) to "an erroneous papist." (See "Wonder is the daughter of Ignorance.")

Ignorance is the mother of impudence.
(See "Foolhardiness," p. 762a.)

Ilka blade o' grass keps (catches) its ain
drap o' dew. (Sc.)

Ill bairns are best heard at hame. (R. Sc.)

Ill comes in by ells and goes out by inches.
(G. H.) (See "One is not so soon cured" and "Misfortunes come on wings.")

Ill comes upon war's back.

Ill doers are ill thinkers. (Gn.)

Ill got, ill spent.

And that with gyle was gete, ungraciousliche
be dispended.—Piers Plowman (1362), passus 17,
l. 278.

Evill gotten goodes are evill spent, saied our
curate upon Sondaie.—Bullein's Dialogue (1564).

Evil gotten, evil spent. (R.)

Ill-gotten goods seldom prosper. (R.)

Unrecht Gut thut nicht gut.—Ill-gotten goods
do no good.—(Germ.)

To naught it goes, that comes from naught.

Della roba di mal acquista non se ne vede
allegrezza.—(Ital.)

Vien presto consumato l'ingiustamente acquis-
tato.—(Ital.)

Ill-gotten gain brings loss.—(Euripides:
Cyclops, 312.)

(See also Sophocles, p. 478b.)

Les biens mal acquis s'en vont à vau-l'eau.—
Wealth ill-got goes to naught.—(Fr.)

Lo bien ganado se pierde, y lo malo ello y su
dueño.—Well-gotten wealth may lose itself, but
ill-gotten loses its master too.—(Span., Don
Quixote.)

An ill-wan penny will cast down a pound.
(R. Sc.)

Unjust gains may be sweet in the mouth, but
will be bitter in the belly. (Gn.)

Uebel gewonnen, übel zerronnen.—Ill won, ill
spent.—(Germ.)

De rebus male acquisitis non gaudebit tertius
heres.—A third heir never enjoys ill-gotten goods.
—(Latin, Joh. Bonif., Lib. de furt.)

(See Latin, "Male parta male dilabuntur";
also Proverb, "Lightly come, lightly go," and
"De male quæstis," p. 511b; also "Lucrum
malum," p. 568a.)

Ill hearing maks wrang rehearsing. (Sc.)
 Ill herds make fat wolves. (R. Sc.)
 Ill luck is good for something. (Gn.)
 Ill natures, the more you ask them the more they stick. (G. H.)
 Ill natures never want a tutor. (Gn.)
 Ill news are aye ower true. (Sc.)
 Ill news travels (or comes) apace.
 Ill news hath wings.—(*Drayton*; see p. 120b.)
 It is an old saying that Ill News hath wings and Good News no legs.—*Duchess of Newcastle: Sociable Companions*, i. 1 (1668).
 Les mauvaises nouvelles ont des ailes.—Bad news has wings.—(*Fr.*)
 Assez tôt vient à l'hôtel qui mauvaises nouvelles apporte.—He comes quickly enough to the house who brings bad news.—(*Fr.*, V. 1498.)
 Trop tôt vient à la porte qui mauvaises nouvelles apporte.—He comes to the door too quickly who brings bad news.—(*Fr.*, V. 1498.)
 Novella trista arriva presto.—(*Ital.*)
 Le cattive nuove sono le prime.—Bad news is the first to arrive.—(*Ital.*)
 El bien suena, y el mal vuela.—Good news is reported, but bad news flies.—(*Span.*)
 Ill manners produce good laws. (Gn.)
 Ill vessels seldom miscarry. (G. H.)
 Ill weeds grow apace.
 Evyl weed ys sone y growe.—(*Harl. MS.*, 1490.)
 Ille weed groweth faste. (H., 1546.)
 Ill weeds waxes weel. (R. Sc.)
 Erba mala presto cresce.—(*Ital.*; also in *Dutch.*)
 Pazzi crescono senza inaffiargli.—Fools grow without watering.—(*Ital.*)
 Mauvaise herbe croît volontiers.—An ill weed grows of its own accord.—(*Fr.*, V. 1498.)
 Onde Urter voxe mest, og forgaæ senest.—Ill weeds grow soonest and last longest.—(*Dan.*)
 Yerba mala no la empece la helada.—Ill weeds are not injured by frost.—(*Span.*)
 Ill-will never said well. (R.)
 Immediately, if not sooner.—19th century phrase.*
 Impatience never gets preferment. (Gn.)
 Impudence commonly makes a fortune. (Gn.)
 In August and at vintage-time there are no Sundays or Saints' days.—(*French proverb.*)
 In a calm sea every man is a pilot. (R.)
 Wenn das Schiff gut geht, will Jeder Schifffherr sein.—(*Germ.*)
 In a fiddler's house all are dancers. (Gn.)
 (From *Ital.*)
 In the house of a fiddler all fiddle. (G. H.)
 (Also in *Fr.*)
 In a leopard the spots are not observed. (G. H.)
 In an ermine spots are soon discovered. (Gn.)
 In an enemy spots are soon seen. (Gn.)

In a long journey weigh straws. (G. H.)
 In a retreat the lame are foremost. (G. H.)
 In a thousand pounds of law there is not an ounce of love. (R.)
 En cent livres de plaît n'a pas une maille d'amour.—In a hundred pounds of law there is not one ha'porth of love.—(*Old Fr.*, V. 1498.)
 In a hundred ells of contention there is not an inch of love. (G. H.)
 In a thousand pounds worth of law there is not a shilling's worth of pleasure. (Gn.)
 In all companies there are more fools than wise.
 En toutes compagnies, il y a plus de folz que de saiges.—*Rabelais: Pantagruel* (1533).
 In at one ear and out at the other. (R.)
 Dentro da un orecchio e fuori dall' altro.—(*Ital.*; and in most modern languages.)
 In bad luck, hold out; in good luck, hold in.—(*German proverb.*)
 In choosing a wife and buying a sword we ought not to trust another. (G. H.)
 In every art it is good to have a master. (G. H.)
 In every country dogs bite. (G. H.)
 In every country the sun riseth in the morning. (G. H.)
 Il ne change pas de pays celui qui voit toujours le soleil.—He does not change his country who always sees the sun.—(*Fr.*)
 In every fault there is folly.
 In excess nectar poisons.—(*Hindoo.*)
 In for a penny in for a pound. (R.)
 In for a mill in for a million.—(*Quoted as a proverb by Emerson, Essay on Experience.* A "mill" = the 1,000th part of a dollar, an imaginary amount of money of account in the U.S.)
 In good years corn is hay; in ill years straw is corn. (G. H.)
 In long treaty lieth sometimes great falsehood.—*Melusine*, ch. 20 (c. 1500).
 In love's wars he who flieth is conqueror. (Gn.)
 In much corn there is some cockle.
 In prosperity, caution; in adversity, patience.
 Evils have their comfort; good none can support. (G. H.) (*Herbert adds*, "To wit, with a moderate and contented heart.")
 In doubtful matters courage may do much; in desperate, patience. (Gn.)
 In smooth water God help me! In rough water I will help myself.
 Del agua mansa me guarde Dios; que de la brava me guardaré yo.—(*Span.*)
 Da chi mi fido mi guardi Iddio;
 Da chi non mi fido mi guarderò io.
 —From whom I trust may God guard me; from whom I do not trust I will guard myself.—(*Ital.*)
 In space comes grace. (R. Sc.)

* Cf. Henryson, p. 162a: "For evermore I wait and longer too."

PROVERBS

793a

In spending lies the advantage. (G. H.)
In sports and journeys men are known. (G. H.)

In the coldest flint there is hot fire. (R.)

In the deepest water is the best fishing. (R.)

In the end we shall find out who stole the bacon.

A dernier saura on qui a mené le lart.—(*Old Fr.*, V. 1498.)

In the evening the idle man begins to be busy.

Abends wird der Faule fleissig.—(*Germ.*)

In the kingdom of a cheater the wallet is carried before. (G. H.)

In the land of the blind the one-eyed is king. (*From the Greek.*)

En la terre des aveugles celui qui n'a qu'un œil y est roi.—(*Fr.*, V. 1498.)

In het land der blinden is een-oog koning.—(*Dutch.*)

In terra di ciechi beato chi ha un occhio.—In the land of the blind blessed is he who has one eye.—(*Ital.*)

In the morning mountains, in the evening fountains. (G. H.)

In the mouth of a bad dog falls often a good bone. (G. H.)

In the world who knows not to swim goes to the bottom. (G. H.)

In time comes he whom God sends. (G. H.)

In time comes she whom God sends. (R.)

In too much disputing truth is lost.

Par trop débattre la vérité se perd.—(*Fr.*)

In two measures of dates there is one measure of stones and more.—(*Hebrew.*)

In vain is the mill-clack, if the miller his hearing lack. (G. H.)

In water you may see your own face; in wine, the heart of another.

Im Wasser kannst du dein Antlitz sehn,

Im Wein des andern Herz espähn.—(*Germ.*)

Indolence is often taken for patience.—(*Fr.*)

Industry is Fortune's right hand, and Frugality her left. (R.)

La diligencia es madre de la buena ventura.—Industry is the mother of good fortune.—(*Span.*, *Don Quixote* I, 46.)

Industry is the parent of success.

Industry is the parent of virtue.

Do falta dicha, por demas es diligencia.—Where luck is wanting diligence avails nothing.—(*Span.*)

Inexperienced men think all things easy. (Gn.)

Infatuation precedes destruction.—(*Hindoo.*) (*See* "Quem Deus vult perdere.")

Ingratitude is the child of pride.

La ingratitud es hija de la soberbia.—(*Span.*, *Don Quixote.*)

793b

Injuries we write in marble, kindnesses in dust.

Chi offende scrive nella rena; chi è offeso nel marmo.—He who offends, writes in sand; he who is offended, in marble.—(*Ital.*)

For men use if they have an evil turn to write it in marble; and who so doth us a good turn we write it in dust.—*Sir Thos. More.*

Injuries don't use to be written on ice. (Gn.)

(*See* "Men's evil manners live in brass."—*Shakespeare: Henry VIII.*, iv. 2.)

Insolence is pride with her mask pulled off. (Gn.)

Insults are like bad coins; we cannot help their being offered to us, but we need not take them.—*C. H. Spurgeon: Salt-Cellars.*

Into a mouth shut flies fly not. (G. H.)

Bouche serrée, mouche n'y entre.—(*Fr.*)

In bocca chiusa non c'entran mosche.—(*Ital.*)

En boca cerrada no entra mosca.—(*Span.*)

A regnard endormi rien ne cheut en la gueule.—Nothing falls into the mouth of a sleeping fox.—(*Fr.*)

Invention breeds invention.—(*Emerson.*)

It is easy to add to other men's inventions. (*See Latin*, "Facile est inventis," p. 529a.)

Is it necessary to add acid to the lemon?—(*Hindoo.*)

It chanceth in an hour that comes not in seven years. (R.)

Accidit in puncto quod non contingit in anno.—It happens in a moment that comes not to pass in a year.—(*Latin.*)

Accasca in un punto quel che non accasca in cento anni.—That may happen in a moment which will not happen in a hundred years.—(*Ital.*)

Lo que no acerta en un ano, acerta en un rato.—That which may not happen in a year may happen in a very short space of time.—(*Span.*)

I do but wait a time and fortune's chance;

Off many things do happen in one hour.

—*Sir T. Wyatt: "Whether liberty or life in prison to be preferred"* (*Tottel's Coll.*, 1557).

Ce advient en une heure que n'advient pas en cent.—That happens in an hour which does not happen in a hundred.—(*Fr.*, V. 1498.)

It costs more to do ill than well. (G. H.)

It costs more to revenge injuries than to bear them. (Gn.)

It costs no more to amass great wealth than little.

Il coûte peu à amasser beaucoup de richesse, et beaucoup à en amasser peu.—(*Fr.*)

It is a bad cause that none dare speak in. (R.)

It is a bad sack which cannot be patched.

Cattivo è quel sacco che non si può rappazzare.—(*Ital.*)

It is a bad soil where no flowers grow. (Gn.)

It is a base thing to tear a dead lion's beard off. (Gn.)

It is a blind goose that knows not a fox from a fernbush. (Gn.)

PROVERBS

794a

It is a bold mouse that nestles in the cat's ear. (G. H.)

It is a dirty bird that fouls its own nest.

It's an ill bird that bewrays its own nest. (R.)

It's an ill bird that files its ain nest. (Sc.)
(*Skellton, 1529.*)

Never cast dirt into the fountain of which thou hast sometime drunk.—(*Hebrew.*)

It is a folly to fret; grief's no comfort.

It is a foolish bird that stayeth the laying salt upon her tail. (Gn.)

It is a foolish sheep that makes the wolf his confessor. (R.)—(*Given as an Italian proverb.*)

It is a good blade that bends well. (Gn.)

It is a good dog that can catch anything. (R.)

It is a good horse that never stumbles,
And a good wife that never grumbles. (R.)

Il n'y a si bon cheval qui ne bronche.—(*Fr.*)

It is a good ill that comes alone. (Gn.)

It is a good tenant that pays once a quarter.
—*Aphra Behn: False Count, ii. 2 (1682).*

It is a great victory that comes without blood. (G. H.) (*See Spanish "Gran victoria," p. 716a.*)

It is a great way to the bottom of the sea.

It is a hard winter when one wolf eats another.

It is a long lane that has no turning.

'Tis a long run that never turns. (R.)

He runs far that never turns.

He runneth far indeed that never returneth. (Gn.)

It is a pain both to pay and pray. (R. Sc.)

It is a poor dog that is not worth the whistling.*—(*"Dialogues" of Thomas Heywood.*)

It is an ill dog that deserves not a crust. (Gn.)

It is a poor heart that never rejoices.

It is a poor stake that cannot stand one year in the ground. (G. H.)

It is a proud horse that will not carry his own provender. (G. H.)

Superbo è quel cavallo che non si vuol portar la biada.—(*Ital.*)

It is a sad house where the hen crows loudest.

It is a sad house where the hen crows louder than the cock. (R.)

Trista è quella casa dove le galline cantano e'l gallo tace.—(*Ital.*)

* The idea of a whistle or whistling as implying small value or worthlessness is found in the old sayings: "You may pipe in an ivy leaf," *Chaucer: Troilus, c. 1433*; "You may blow the buck's horn," *Chaucer: Miller's Tale, 201*; also in the phrase "to go blow one's flute."

794b

Brouille sera à la maison si la quenouille est maitresses.—There will be discord in the house if the distaff rules.—(*Fr.*)

If the hen crows instead of the cock, there will be no peace in the farmyard.—(*Japanese.*) (*See "A whistling woman," p. 729b.*)

It is a silly fish that is caught twice with the same bait. (Gn.)

It is a silly flock where the ewe bears the bell. (R. Sc.)

It is a silly game where nobody wins. (Gn.)

It is a sin to lie on the devil. (R. Sc.)

It is a sorry goose that will not baste itself. (Gn.)

It is a sweet sorrow to bury an outrageous wife. (Gn.)

It is a wicked thing to make dearth one's garner. (G. H.)

It is a wicked world and we make a part of it. (Gn.)

It is a wise child that knows its own father. (R.)

It is a wise father that knows his own child.—(*See Shakespeare, p. 282b.*)

It is a worthier thing to deserve honour than to possess it. (Gn.)

It is always term time in conscience court.

It is always time to do good.

En tous les temps fait il bon bien faire.—It is always time to do well.—(*Fr., V. 1498.*)

It is an equal failing to trust everybody and to trust nobody. (Gn.)

It is an ill counsel that hath no escape. (G. H.)

It is an ill guest that never drinks to his hostess. (Gn.)

It is an ill guest that never drinks to his host. (R.)

It is an ill wind that blows nobody good (or profit).

Ill blows the wind that profits nobody.—*Shakespeare: Pl. 3, Henry VI., ii. 5.*

It's an ill wind that blows naebodie gude. (Sc.)

It's an ill air where we gain nothing. (G. H.)

It's an ill air where nothing's to be gained. (R.)

It is an ill wind turns none to good.—(*Tusser; see p. 374a.*)

A quelque chose malheur est bonne.—Bad fortune is good for something.—(*Fr., V. 1498.*)

There is nothing so bad in which there is not something of good.—(*Hebrew.*)

Sempre il mal non vien per nuocere.—Often bad fortune does not lead to harm.—(*Ital.*)

Spesso d'un gran male nasce un gran bene.—Often out of a great evil a great good is born.—(*Ital.*) (*See "When God will" (prov.)*.)

It is as long a-coming as Cotswold barley. (Gn.)

It is better to be beloved than honoured. (Gn.)

PROVERBS

795a

It is better to be happy than wise. (R.)
 Better to be happy than wise. (H., 1546.)
 È meglio esser fortunato che savio.—It is better to be lucky than wise.—(Ital.)
 Mieux vaut une once de fortune qu'une livre de sagesse.—An ounce of luck is worth more than a pound of wisdom.—(Fr.)
 I would rather be ignorant of evils than wise.—(Greek. *Æschylus: Supplikes*, 454.)
 Ignorance is an advantage in misfortunes.—(Greek. *Euripides: Antiope*.)
 (See "Where ignorance is bliss," etc., under Gray.)
 It is better to have a hen to-morrow than egg to-day. (Gn.)
 It is cheap enough to say "God help you!"
 It is day still while the sun shines. (R.)
 It is difficult to be strong and not rash.—(Japanese.)
 It is easier to build two chimneys than to maintain one. (G. H.)
 It is easier to build two chimneys than to keep one in fuel.—*Poor Richard*.
 It's easier to big lums (build chimneys) than to keep them reeking. (Sc.)
 It is easier to get money than to keep it.
 Gewinnen ist leichter als Erhalten.—(Germ.)
 Weisse Hut behält ihr Gut.—Wise care keeps what it has gained.—(Germ.)
 It is easier to pull down than build. (R.)
 It is easier to ridicule than to command. (Gn.)
 It is easier to rule a kingdom than a family. (Japanese.)
 It is easy to bear the misfortunes of others.
 El mal ageno de pelo cuelega.—Another man's misfortunes hang by a hair.—(Span., *Don Quixote*.)
 When another man suffers, a piece of wood suffers.—(Arabic.)
 The comforter's head never aches. (G. H.)—(From Italian.)
 It is easy to hurt; it is hard to cure.
 Verletzen ist leicht, heilen schwer.—(Germ.)
 It is easy to open a shop, but hard to keep it open.—(Chinese.)
 It is easy to rob an orchard when none keeps it. (R.)
 It is easy to keep a castle that was never assaulted. (Gn.)
 It is eith (easy) to cry zule (Christmas) on another man's cost. (R. Sc.)
 It is fair in hall where beards wag all. (R. Sc.)
 It is folly to live in Rome and strive with the Pope.
 It is for want of thinking that most men are undone. (Gn.)
 It is fortune (or chance) chiefly that makes heroes. (Gn.)

795b

It is God's blessing that makes the pot boil. (Gn.)
 It is good fishing in drumbling (troubled) waters. (R. Sc.)
 On pêche bien en eau troublé.—(Fr.)
 A río revuelto, ganancia de pescadores.—(Span.)
 In troebel water is't goed visschen.—(Dutch.)
 It is good sheltering under an old hedge. (R.)
 It is good sleeping in a heal (whole) skin. (R. Sc.) (See *Aphra Behn's "Lucky Mistake"* (c. 1689): "It was safe sleeping in a whole skin.")
 It is good to go cross-legged and say prayers backward.—*Saying quoted in "Old Wives' Tale"* (1595).
 It is good to have some friends both in heaven and hell. (G. H.)
 It is good to hold the ass by the bridle. (G. H.)
 It is good tying the sack before it be full. (G. H.)
 It is hard to be high and humble. (Gn.)
 It is hard to be wretched, but worse to be known so. (G. H.)
 It is hard to carry a full cup.
 It is hard to wive and thrive both in a year. (R.)
 It is sayde full ryfe (often),
 A man may not wyfe
 And also thryfe,
 And all in a yere.
 —*Towneley Plays* (c. 1388), No. 12, *Shepherd's Play*, 1.
 It is height makes Grantham's steeple stand awry. (Gn.)
 It is ill baking without meal or water.
 Ohne Mehl und Wasser, ist übel backen.—(Germ.)
 It is ill to drive black hogs in the dark. (R.)
 It is ill waiting for dead men's shoes.
 He that waits for dead men's shoes may go long barefoot. (R.)
 Qui attend les souliers d'un mort risque d'aller pieds nus.—(Fr.; also in Dan.)
 He should wear iron shoon that bides his neighbour's death. (R. Sc.)
 A longue corde tire qui d'autrui mort desire.—He pulls with a long rope that waits for another's death.—(Fr., V. 1498.) (Given in the English form by Geo. Herbert.)
 A lunga corda tira chi la morte altrui desidera.—(Ital.)
 It is in vain to look for yesterday's fish in the house of the otter.—(Hindoo.)
 It is in vain to mislike the current fashion. (Gn.)
 It is in vain to speak reason where it will never be heard. (Gn.)

PROVERBS

796a

It is lost labour to play a jig to an old cat. (Gn.)

It is more difficult to praise rightly than to blame. (Gn.)

It is more pain to do nothing than something. (G. H.)

It is na play where one greets (one weeps) and another laughs. (R. Sc.)

It is na time to stoop when the head is off. (R. Sc.)

It is natural to a greyhound to have a long tail. (Gn.)

It is never a bad day that hath a good night. (R.)

It is never too late to mend. *

It's never too late to repent. (R.)

"Woman, amends may never come too late."—*(A Looking Glass for London and England, by Thos. Lodge and Robt. Greene, c. 1590.)*

(See Æschylus: Agamemnon. "It is always in season for old men to learn." See also "Better late than never.")

It is no injury that is not meant an injury. (Gn.)

It is no good planting boiled potatoes.—*John Ploughman (C. H. Spurgeon).*

It is no sure rule to fish with a crossbow. (G. H.)

It is no use crying over spilt milk.

No weeping for shed milk. (R.)

Dove bisognan rimedi, il sospirar non vale.—Where remedies are required, sighing is of no avail. —(Ital.)

Il vaut mieux tâcher d'oublier ses malheurs que d'en parler.—It is better to try to forget your troubles than to speak of them.—(Fr.)

It is not as thy mother says, but as thy neighbours say.—(Hebrew, signifying that a mother's report is likely to be biased.)

It is not enough for a man to know how to ride; he must know how to fall.—(Mexican.)

It is not everyone that can pickle well. (Gn.)

It is not fair to tell names.—*Mrs. Centlivre's Beau's Duel, i. 1 (printed 1702). (Quoted as "a saying.")*

It is not for everyone to catch a salmon. (Gn.)

It is not good to want and to have. (R. Sc.)

It is not lost that comes at last.

It is not necessary to teach a fish to swim.

Il ne faut apprendre aux poissons à nager.—(Fr.)

(See "Piscem natere," p. 620b.)

It is not the longest sword but the longest purse that conquers.—"Favourite maxim," repeated several times by Defoe.

It is not the coat that makes the gentleman. *(See "Meat and cloth.")*

It's not the gay coat makes the gentleman. (R.)

796b

It is not the most beautiful women whom men love most.

Ce ne sont pas les plus belles qui font les grandes passions.—(Fr.)

It is not tint (lost) that is done to friends. (R. Sc.)

It's no tint that a friend gets. (Sc.)

It is possible for a ram to kill a butcher. (R.)

It is safer to hear and take counsel than to give it. (Gn.)

It is safer to reconcile an enemy than to conquer him.

It is sin not to be angry with sin. (Gn.)

It is sure to be dark if you shut your eyes.

It is the abilities of the horse that occasions his slavery. (Gn.)

It is the first step which is troublesome.

Ce n'est (or Il n'y a) que le premier pas qui coûte.—(Fr.)

Il più duro passo è quello della soglia.—The hardest step is over the threshold.—(Ital.)

See Greek, "The beginning is half of the whole"; also Latin, "Hæc dum incipias," p. 540a.)

It is the men, not the houses, that make the city. (Gn.)

It is the nature of the beast. (R.)

It is the place that shows the man. (Gn.)

It is the riches of the mind only that make a man rich and happy. (Gn.)

It is time to be wise when you have a beard.

Il est temps d'être sage quand on a la barbe au menton.—(Fr.)

It is time to cock your hay and corn, When the old donkey blows his horn. —Halliwell (*Nature-Songs*), with the comment that "the braying of an ass is said to be an indication of rain or hail."

It is time to marry when the woman woos the man. (Gn.)

It is time to set in, when the oven comes to the dough. (R.)

It is time to yoke when the cart comes to the caples.—(Cheshire.) (R.)

It is too late to shut the stable-door when the horse is stolen.

Whan the grete stede

Is stole, than he taketh hede

And maketh the stable-dore fast.

—Gower: *Conf. Amantis*, c. 1390, Bk. 4, 812.

Good it is to shette the stable before the hors be lost.—*Melusine. (Eng. tr., c. 1500, of French 14th Cent. romance.)*

A tard on ferme l'étable quand les chevaux sont perdus.—(Fr., V. 1498.)

Il est temps de fermer l'étable quand les chevaux en sont allés.—It is full time to shut the stable when the horses have gone.—(Fr.)

Het is te laat den stal te sluiten als het paard gestolen is.—(Dutch.)

PROVERBS

797a

Det er for sildigt at skyde Brønden igien naar
Barnet er druknet.—It is too late to cover the
well when the child is drowned.—(*Dan.*)

Serrar la stalla quando s'han perduti i buoi.—
(*Ital.*)

A tard crie l'oiseau quant il est pris.—The bird
cries out too late when it is taken.—(*Fr.*, V. 1498.)

De chose perdue le conseil en es pris.—When a
thing is lost people take advice.—(*Fr.*) (*See*
"Give losers leave," p. 765b.)

The dam must be made before the flood comes.—
(*Hindoo.*)

To cut a stick when the fight is over.—(*Japanese.*)

It is truly makes a man angry.

It is very hard to shave an egg. (G. H.)

Il trouverait à tondre sur un œuf.—He would
find something to shave on an egg.—(*Fr.*)

It is weel said, but who will bell the cat ?
(R. Sc.)

It is well to buy when someone else wants
to sell.

È buon comprare quando un altro vuol vendere.
—(*Ital.*)

It is working that makes a workman. (Gn.)

It is worse to do than to revenge an injury.
(Gn.)

It matters less to a man where he is born
than how he can live.—(*Turkish.*)

It matters not what religion an ill man is of.
(Gn.)

It needs more skill than I can tell
to play the second fiddle well.

—C. H. Spurgeon : *Salt-Cellars.*

It never rains but it pours.

Non tuona mai che non piova.—It never
thunders but it rains.—(*Ital.*)

It ought to be a good tale that is twice
told. (Gn.)

It takes the guilt off the gingerbread.

"Buy any gingerbread, gilt gingerbread."—
Jonson : *Bartholomew Fair*, ii. 2 (1614).

It takes two to make a quarrel.

The second blow makes the fray.

The second word makes the fray.—(*Japanese.*)
(*See* "When two quarrel.")

It was fear that first put on arms. (Gn.)

It was surely the devil that taught women
to dance and asses to bray. (Gn.)

It will be a wet month when there are two
full moons in it.

It will be all the same a hundred years
hence.

It is all one a hundred years hence. (R.)

A thousand pounds and a bottle of hay
Is all one thing at Doom's day. (R.)

In frolics dispose your pounds, shillings and pence ;
For we shall be nothing a hundred years hence.
—*Anon. Risson* : *English Songs*, Vol. 2, 16.

It will not happen in a week of Sundays.

La semaine tant renommé par les annales,
qu'on nomme la semaine des trois jeudis.—The

797b

week so renowned in the annals, which is called the
week of three Thursdays.—*Rabelais* : *Pantagruel*
(1533), *Prologue.*

To-morrow come never,

When two Sundays come together.

—*Halliwel* : *Proverb Rhymes.*

Zu Sanct-Nimmerstag.—On St. Never's Day.—
(*Germ.*)

It's a gude heart that says nae ill, but a
better that thinks nane. (Sc.)

It's a hard battle where none escapes. (Sc.)

It's a poor man that always counts his
sheep.—(*Ovid.* *See* "Pauperis est," p. 617b.)

It's a rank courtesy when a man is forced
to give thanks for his own. (R.)

It's an ill procession where the devil holds
the candle. (R.)

It's an ill battle where the devil carries the
colours. (R.)

It's as good to be in the dark as without
light. (R.)

It's good to marry late or never. (R.)

It's hard sailing where there's no wind.

It's hard to sail over the sea in an egg-shell.
(R.)

It's ill healing an old sore. (R.)

It's ill killing a crow with an empty sling.
(R.)

It's ill living where everybody knows
everybody.

It's ill talking between a full man and a
fasting.

It's lang ere the deil dee by the dyke-side.
(Sc.)

It's no use killing nettles to grow docks.

It's no use pumping a dry well.

It's not "What has she?" but "What is
she?" (*See* "Non quare," p. 600a.)

It's one beggar's woe to see another by the
door go. (R.)

Etiam mendicus mendico invidet.—Even a
beggar envies another beggar.—(*Latin* : from the
Greek, Hesiod.)

It's pity fair weather should do any harm.
(R.)

It's poor friendship that needs to be
constantly bought.

It's the clerk makes the Justice. (R.)

It is the Justice's clerk that makes the Justice.
(Gn.)

It's the life of an auld hat to be weel
cockit. (Sc.)

It's too late to cast anchor when the ship's
on the rocks.

Jack is as good as Jill.

Jack of all trades, and master of none.

PROVERBS

798a

Jack will never make a gentleman.

Jack would be a gentleman if he could speak French. (Gn.)

Jack's as good as his master.

Jeezers must be content to taste of their own broth. (Gn.)

Jest not with the eye, or with religion. (G. H.)

Con los ojos y la fé nunca me burlaré.—(Span.)

"Nec patitur ludum fama, fides, oculus."—Fame, confidence and the eye do not endure trifling with.

(See "You should never touch your eye but with your elbow.")

Jest with an ass and he will flap you in the face with his tail.

Jesting brings serious sorrows.

Jesting lies bring serious sorrows.

Jests spare no one.

Bons mots n'épargnent nuls.—(Fr., V. 1498.)

Joan is as good as my lady, in the dark.—*Duchess of Newcastle: Sociable Companions*, ii. 4 (1668).

When the light is taken away every woman is the same.—(Greek.)

Job was no schoolmaster.—*Dykes: Moral Reflexions* (1708). (The saying is said to be proved by Job's patience.)

Job was not so miserable in his sufferings as happy in his patience. (Gn.)

Joke at your leisure: ye kenna wha may jibe yoursel'. (Sc.)

Jouk (duck) an' let the jaups (splashes of mud) gae by. (Sc.)

Jouk, and let the jaw gae o'er.—*Allan Ramsay's Scottish Proverbs* (1737).

Sae we had better jook, until the jaw

Gang o'er our heads, than stand afor't and fa'.

—*Alexander Ross* (1699-1784): *Helenore*.

Jurists are bad Christians.

Juristen. böse Christen.—(Germ.)

Justice hath a nose of wax.

Das Recht hat eine wächserne Nase.—(Germ.)

Les lois ont le nez de cire.—Laws have a nose of wax.—(Fr.)

Justice pleaseth few in their own house. (G. H.)

Kail (broth) spares bread. (R. Sc.)

Kame sindle (seldom), kame sair. (Sc.) (Combing is a painful process if neglected.)

Kamesters are aye greasy. (R. Sc.) (People are like their trade.)

Keep a thing seven years, and ye'll find a use for it. (Sc.)

Lay things by, they may come to use. (Gn.)

Keep good men company, and you shall be of the number. (G. H.)

Juntate á los buenos y seras uno de ellos.—(Span., *Don Quixote* 2, 32.)

798b

Llegádvos á la compañía de los buenos è seredes uno dellos.—(Span. Another form of the same proverb.)

Keep not ill men company lest you increase the number. (G. H.)

Keep oot o' his company wha cracks o' his cheatey (boasts of his knavishness). (Sc.)

Keep some till more come.

Keep something for a sair fit. (Sc.)

Keep something for a rainy day.

Keep the common road and thou'rt safe. (Gn.)

Keep the dogs near when you sup with the wolf.—(Oriental.)

Keep the rake near the scythe, and the cart near the rake.—(Quoted by Emerson, *Essay on Prudence*.)

Keep well is as great as winning.

As great a craft is kepe wel as winne.—*Chaucer: Troilus*, 3, 1634.

Keep well thy tongue and keep thy friend.—(Chaucer; see p. 79a.)

Giem din Mund, og giem din Ven.—Keep your mouth and keep your friend.—(Dan.)

Keep well while you are well.

Keep your ain fish-guts to your ain seamaws (i.e., Keep your leavings for your own friends). (Sc.)

Keep your eyes wide open before marriage, half-shut afterwards.—(American.)

Keep your gab (mouth) steeket (shut) when ye kenna your company. (Sc.)

Keep your hurry in your fist.—(Irish.)

Keep your mouth shut and your een (eyes) open.

Keep your purse and your mouth close. (Gn.)

Keep your shop, and your shop will keep you.—*Attributed by Steele (Spectator, No. 509) to Sir William Turner, "that valuable citizen."*

Mind your till and till your mind.—*O. H. Spurgeon: Salt-Cellars*.

Ken when to spend, and when to spare, And when to buy, and you'll ne'er be bare. (Sc.)

Ken yoursel' and your neebours winna misken you. (Sc.)

Kill not the goose that lays the golden eggs.

Every man has a goose that lays golden eggs, if he knew it.—(American.)

Sie streiten um ein Ei, und lassen die Henne fliegen.—They quarrel about an egg and let the hen fly.—(Germ.)

Kill two birds with one stone (or shaft).

To stop two gaps with one bush. (R.)

To stop two mouths with one morsel. (R.)

To kill two flies with one flap. (R.)

D'une pierre faire deux coups.—To make two hits with one stone.—(Fr.)

Pigliar due colombe con una fava.—To take two pigeons with one bean.—(Ital.)

799a

Di un' dono far duei amici.—To make two friends with one gift.—(Ital.)

Kindle not a fire that you cannot put out.

Kindness begets kindness.—(Cicero. See Benignitate," p. 497a.)

Gratia gratiam parit.—(Latin.)

Kindness cannot be bought for geir. (R. Sc.)

Kindness comes o' will; it canna be coft (bought). (Sc.)

Kindness lies not aye in ané side of the buse. (R. Sc.)

Kindness o'ercomes a dislike. (Sc.)

Kindness will creep where it may not gang. (R. Sc.)

Kings alone are no more than single men. See "Rex est major singulis," p. 646a.)

Kings and bears oft worry their keepers. (R. Sc.)

Kings are out of play. (R. Sc.)

Kings' caff is better than ither folks' corn. (R. Sc.)

Mas vale migaja de Rey que merced de Señor.—The king's leavings are better than the lord's bounty.—(Span., Don Quixote, I, 39.)

Kings hae long lugs (ears). (Sc.)

Kings hes long ears. (R. Sc.)

Kings have long arms.

Les rois ont les mains longues.—Kings have long hands.—(Fr.) (See "An nescis," p. 490a.)

Fürsten haben lange Hände und viele Ohren.—Princes have long hands and many ears.—(Germ.)

Kiss and be friends.—(This expression is used by Swift : Letter, Jan., 1711.)

Kissing goes by favour. (R.)

Knaves and fools divide the world. (R.)

Knaves are in such repute that honest men are accounted fools. (Gn.)

Knotty logs must have hard beetles.—Quoted by John Rogers (1572 ?–1636) : Sermon at Dedham.

Knowledge is a treasure, but practice is the key to it. (Gn.)

Knowledge without practice makes but half an artist. (Gn.)

Knowledge is folly except grace guide it. (G. H.)

Ciencia es locura si buen senso no la cura.—Knowledge is madness if good sense does not direct it.—(Span.)

Knowledge is power.—Bacon.

Knowledge makes one laugh, but wealth makes one dance. (G. H.)

Labour as long lived; pray as ever dying. (G. H.)

Labour has a bitter root but a sweet taste.

Arbeide har en bitter Rod, men söd Smag.—(Dan.)

Labour warms, sloth harms.

Arbeid verwarmt, luiheid verarmt.—(Dutch.)

Lads will be men. (R. Sc.)

Laith (loth) to the bed, laith out of the bed. (R. Sc.)

Laith (loth) to the drink and laith fra it. (R. Sc.) (Slow to begin, difficult to stop.)

Lang ill, soon weel. (Sc.)

Land was never lost for want of an heir. (R.)

Last come, worst served.

Au dernier les os.—To the last comers the bones.—(Fr.)

Chi tardi arriva, mal allogia.—Who comes late is lodged ill.—(Ital.)

Les derniers venus sont souvent les maîtres.—The last comers are often the masters.—(Fr.) (See Latin, "Tarde venientibus," p. 669a.)

Last in bed, best heard. (R.)

Late fruit keeps well.

Spät Obst liegt lange.—(Germ.)

Laugh and grow fat.

Il riso fa buon sangue.—Laughter makes good blood.—(Ital.)

Law cannot persuade where it cannot punish. (Gn.)

Law is a bottomless pit. (Title of Pamphlet c. 1700, see p. 4a.)

Law is a lottery. (See "The glorious uncertainty of the law.")

Law is king. (Sc.)—Cheviot says that this was a favourite saying with the Covenanters. Samuel Rutherford (c. 1600–1661) published "Lex Rex" in 1644.*

Law licks up a'. (Sc.)

Law's costly: tak a pint and 'gree. (Sc.)

Lawsuits consume time, and money, and rest, and friends. (G. H.)

Lawyers' houses are built on the heads of fools. (G. H.)

Les maisons des avocats sont faictes de la teste des folz.—(Old Fr.)

Lazy people take the most pains.

Idle folks have the most labour. (R.)

Leal (loyal) heart leed (lied) never. (Sc.)

Lean liberty is better than fat slavery. (Gn.)

Learn a bad habit, and ye'll ca' 't a custom. (Sc.)

Learn weeping and thou shalt laugh gaining. (G. H.)

Learn young, learn fair;
Learn auld, learn mair. (Sc.)

Learned fools are the greatest fools.

* Founded on Gower's "Do lawe away, what is a king?"

PROVERBS

800a

Un sot savant est sot plus qu'un sot ignorant.—
A learned fool is a greater fool than an ignorant
fool.—(Fr.)

Die gelehrte Narren sind über alle Narren.—
Learned fools are above all fools.—(Germ.) (See
"Learning makes the wise wiser," etc.)

Learning is a sceptre to some, a bauble to
others.

Learning makes a man fit company for him-
self. (Gn.)

Learning makes the wise wiser, but the fool
more foolish.

Learning makes a good man better, and an ill
man worse. (Gn.)

Jean a étudié pour être bête.—Jack has studied
in order to be a fool.—(Fr.)

Least said, soonest mended.—(See *Wither*,
p. 391a.)

Little said, soon amended. (R.)

Little said, soon mendit. (R. Sc.)

Little said, soon amended;

Little money, soon spendend.—(Gn.)

Muckle spoken, part spilt. (Much spoken, part
will be lost.) (Sc.)

Leave a jest when it pleases you best.

Leave jesting whiles it pleaseth, lest it turn to
earnest. (G. H.)

Long jesting was never good. (G. H.)

Lascia la burla quando più piace.—Drop the
jest when it pleases most.—(Ital.)

A la burla dejarla quando mas agrada.—
(Span.)

Leave a welcome behind you.

Leave Ben Lomond where it stands. (Sc.).

Leave it if you cannot mend it.

Leave not the meat to gnaw the bones,
Nor break your teeth on worthless stones.

Leave something for manners.

Leave off first for manners' sake.—*Ecclesiasticus*
31, 17.

Leave the court before the court leave thee
(R. Sc.)

Leave to-morrow till to-morrow.

Leaves enough, but few grapes.

Lend only what you can afford to lose.

Lend thy horse for a long journey; thou
mayest have him return with his skin. (R.)

Lend your money to a city, but never to a
man.—(Japanese.)

Less of your courtesy and more of your
purse. (R.)

Weniger Rath und viele Hände.—Less counsel
and more hands.—(Germ.)

Let a man say what he will,
An ill man will turn it ill.

Let ae deil ding another. (Sc.)

Let all live as they would die. (G. H.)

Let alone makes mony a loon. (R. Sc.)

800b

Let an ill man lie in thy straw and he looks
to be thy heir. (G. H.)

Let anger's fire be slow to burn.

Let bygones be bygones.

Erase que se era.—What hath been hath been
—(Span.)

Let each tailor mend his own coat.

Let every fox take care of his own brush.

Let every herring hang by its own tail.—
(Irish.)

Let every man talk of what he understands.

Cada qual hablé en lo que sabe.—(Span.)

Let every pedlar carry his own burden.
(R.) (See *Galatians* 6, 5, p 429a.)

Let every man carry his own sack to the mill.
(Fr. and Germ.)

Let every tailor keep to his goose.

Let George do it.—*American saying, speci-
ally current during the war, 1914-1918. It
means "Let the other fellow do it," and comes
from the French.*

Laissez faire à George, il est l'homme d'âge.—
Leave it to George, he is the man of years.—(Old
Fr. Saying, said to have been traced to the time
of Louis XII 1498-1515.)

Let him fry in his own grease. (Gn.)

Let them cool in the same they grew hot in.—
Quoted as a prov. in 1706 (Letter by Earl of Mar to
Sir D. Nairne.)

Let him set up shop on Goodwin Sands.
(R.)

Let him tak' his fling, and find oot his ain
wecht (weight). (Sc.)

Let him who knows not how to pray, go to
sea.

Let him who knows the instrument play
upon it.

Quien las sabe las tañe.—(Span., *Don Quixote*.)

Die 't spel niet kan

Die blijv 'er van.

—Who cannot play should not touch the instru-
ment.—(Dutch.)

Let none say, I will not drink water. (G. H.)

No diga nadie, de esta agua no beberé.—Let
no one say, "I will not drink of this water."
—(Span.)

Let not plenty make you dainty.

Let not poverty part good company.

Let not the grass grow on the path of friend-
ship.—(American-Indian.)

Let people laugh as long as I am warm.—
(From the *Spanish*.)

Andeme yo caliente, y riase la gente.—(Span.,
Don Quixote.)

Let people talk and dogs bite.

Lass die Leute reden und die Hunde bellen.—
(Germ.)

Let sleeping dogs lie.

It is not good a sleeping hound to wake.—
(*Chaucer: Troilus*, 1, 640.)

It is evil waking of a sleeping dog. (H., 1546.)

Wake not a sleeping lion.—(*From the Countryman's New Commonwealth*, 1647.)

Wake not a sleeping wolf.—(*Shakespeare, Henry IV., Part 2; see p. 315a.*)

It is ill to wakin sleeping dogs. (R. Sc.)

Il fait mal éveiller le chien qui dort.—(*Modernised from a French MS. of the 13th century.*)

N'éveille point le chat qui dort.—Do not wake a sleeping cat.—(*Fr. 1555.*)

Esveiller le chat qui dort.—(*Rabelais: Pantagruel*, 1533.)

Quieta non movere.—Do not disturb things at rest.—(*Latin, see "Stare decisis," p. 662b.*)*

Non destare il can che dorme.—Do not wake the dogs who sleep.—(*Ital.*)

Non stuzzicare il can che dorme.—(*Ital.*)

Den slafenden Hund skal nymant wecken.—(*Old Germ.*)

Lass den Hund schlafen.—Let the dog sleep.—(*Germ.*) (*See "When sorrow is asleep wake it not"; also "To stir up a hornets' nest."*)

(*See also the Latin, "Ne moveas Camarinam."*)

Let the best horse leap the hedge first. (Gn.)

Let the church have leave to stand in the churchyard. (Gn.)

Let the cobbler stick to his last. (*See "Neutor," Latin.*)

Let the drunkard alone, and he will fall of himself.—(*Hebrew.*)

Let the tow (rope) gang wi' the packet. (Sc.)

Let those laugh that win.

He laugheth that winneth. (H., 1546.)

Give winners leave to laugh, for if you do not they'll take it. (R.)

They laugh aye that winnes. (R. Sc.)

Marchand qui perd ne peut rire.—The merchant who loses cannot laugh.—(*Fr.*)

Let us have a talk in my house, and dinner in yours.—(*Telugu.*)

Let Uter Pendragon do what he can,
The river Eden will run as it ran.

—*Old Rhyme.*

Let (or leave) well alone.

Chi sta bene non si muove.—Who stands well should not move.—(*Ital.*) (*Said to have been the reply of Nich. Poussin when asked to return from Rome to Paris.*)

Let women spin, not preach. (Gn.)

Cada puta hile.—Let every wench spin.—(*Span., Don Quixote.*)

Let your purse be your master. (R.)

Liars have short wings. (R.)

Lügen haben kurze Beine.—Lies have short legs.—(*Germ.*)

Lies and Latin go round the world.

Lögn og Latin löbe Verden omkring.—(*Danish.*)

* "Quieta movere magna merces videbatur."—To disturb things at rest seemed to be a great source of revenue.—*Sallust: Catilina*, 21.

B.Q.

A lie travels round the world while truth is putting on her boots.—*C. H. Spurgeon.*

Lies hunt in packs.

Lies may be acted as well as spoken.

Lies take a deal of killing.

Life is half spent before we know what it is. (G. H.)

La vie est moitié usée avant qu'on ne sache ce qu'est la vie.—(*Fr.*)

Life lieth not in living, but in liking. (R.)

Il n'est vie que d'être aisé.—It is not life unless you are at ease.—(*Fr., V. 1498.*) (*See Latin, Martial, "Non est vivere," p. 598a.*)

Life without a friend is death without a witness. (G. H.)

Life without a friend is death with a vengeance. (Gn.)

Life would be too smooth without rubs in it.

Das Leben heisst Streben.—Life means strife.—(*Germ.*)

Light another's candle, but don't put your own out.

Light burdens, long borne, grow heavy. (G. H.)

Light burdens far heavy. (R.)

Petit fardeau poise à longue.—(*Fr.*)

Leichte Bürden werden ferne schwer.—(*Germ.*)

Light cheap, lither yield (*i.e.* What costs little yields badly). (R.)

And men say, Lyghte chepe letherly for-yeldys
—*Towneley's Plays*, No. 13, l. 169.

Light Christmas, light wheatsheaf;
Dark Christmas, heavy wheatsheaf.
—(*Kentish, said to refer to full or new moon at Christmas.*)

A light Christmas a heavy sheaf. (R.)

Light gains make heavy purses.—(*Bacon, Essay of Ceremonies.**)

Light gains make a heavy purse. (R.)

Le petit gain remplit le bourse.—(*Fr.*)

Klein gewin brengt rijkdom in.—Small gains bring in wealth.—(*Dutch.*)

Kleiner Profit und oft, ist besser wie grosser und selten.—Small and frequent gains are better than large ones and seldom.—(*Germ.*)

Poco e spesso empie il borsetto.—Little and often fills the purse.—(*Ital.*) (*See "Small profits and quick returns," p. 835a.*)

Light supper makes long life.

He that goes to bed thirsty rises healthy. (G. H.)

Come poco y ceno mas poco.—Dine lightly and sup more lightly still.—(*Span.*)

By suppers more have been killed than Galen ever cured. (G. H.)

He wrongs not an old man that steals his supper from him. (G. H.) (*Given as Span.*)

Come poco y ceno mas,

Duerme en alto y viviras.

—Dine lightly, and sup more plentifully; sleep high up and live long.—(*Span., Lorenzo Palmireno.*)

* Bacon, in explanation, says: "For light gains come thick, whereas great come but now and then."

D D

Qui couche avec le soif se lève avec la santé.—Who goes to bed thirsty rises healthy.—(Fr.)

Prandium exiguum cœna liberalior excipiat.—A more generous supper may follow a light dinner.—(Latin.)

Sound sleep cometh of moderate eating.—*Ecclesiasticus* 21, 20.

Chi ben cena ben dorme.—Who sups well sleeps well.—(Ital.) (See "Who goes to bed supperless.")

Ex magnâ cœnâ stomacho fit maxima pœnâ; Ut sis nocte levis, sit tibi cœna brevis.

—From a great supper comes a great pain; that you may sleep lightly sup lightly.—(Latin, *Mediaval.*) (See "Feed sparingly," p. 760b.)

Light your lamp before it becomes dark.—(Arabic.)

Die keerse die voorgaet
Die licht liest.—(Flemish.)

Lightly come, lightly go.—*Times Whistle* (1614), l. 2828.

Lightly comes, lightly goes. (R. Sc.)

Soon gotten, soon spendit. (R. Sc.)

Ligt gekomen, ligt gegaan.—(Dutch.)

Lightly as it cometh, so mot it pace.—*Balade* (c. 1377) *Against Women Unconstant* (prob. by Chaucer.)

Losing money is begotten of winning.—(Chinese.)

Evil gotten, evil spent. (R.)

Ce qui vient de la flûte s'en retourne au tambour.—What is gained by the flute goes by the drum.—(Fr., *Ballet des Proverbes*, 1654.)

Levis impressio, levis recessio.—(Latin. Quoted by Chaucer: *Troilus*, 2, 1238.)

(See "Ill got, ill spent"; also Seneca, "*De Brev. vit.*," 17: "Omne enim quod fortuito evenit instabile est.")—All that comes by chance is unstable.)

Like a dying duck in a thunderstorm.

What meaneth he by winking like a Goose in the rain?—*Bullein's Dialogue against the Fever and Pestilence* (1564 ed.).

Like a hog, he does no good till he dies. (Gn.)

Like Ascension Day, it neither advances nor goes back.—*French proverb.* (Ascension Day is always on a Thursday, whatever the month.)

Like author, like book. (R.)

Like Banbury tinkers, that mend one hole and make three. (Gn.)

Like blood, like good, and like age
Make the happiest marriage. (R.)

Gleiches Blut, gleiches Gut und gleiche Jahre,
Machen die besten Heirathspaare.—(Germ.)

Like cures like.

Similia similibus curantur.—(Latin.)

Like draws to like, the whole world over.

Like father like son.

Tel père, tel fils.—(Fr.)

Qualis pater, talis filius.—(Latin, quoted in *Piers Plowman*, 1362.)

Such a father such a son. (R.)

Like mother like daughter.

We may not expect a good whelp from a bad dog.—(Hebrew.)

Like Cowe, like Calfe.—*Bullein's Dialogue* (1578 ed.)

Like Flanders mares, fairest afar off. (Gn.)*

Like lips, like lettuce. (R.)

A tal labbra tal lattuga.—(Ital.)

Wie das Maul, also der Salat.—(Germ.)

Like master, like land.

Tant vaut l'homme, tant vaut sa terre.—As a man is worth such is the worth of his land.—(Fr.)

Like master, like man,
Like mistress, like Nan.—(See *Tusser*, p. 374b.)

Qualis dominus, talis est servus.—*Petronius Arbiter*: *Sat.* 58.

A tel seigneur, tels serviteurs.—(Fr., V. 1498.) (See *Isaiah* 24, 2.)

Wie der Herr, so der Knecht; wie die Frau, so die Magd.—(Germ.)

Il n'aura bon varlet qui ne le nourrit.—He will not have a good servant who does not treat him well.—(Fr., V. 1948.)

Tel maître tel valet.—(Fr.)

Tel chapelain, tel sacristan.—(Fr.)

Al amo imprudente, el mozo negligente.—The imprudent master has a negligent servant.—(Span.)

Si bien canta el abad, no le va en zaga el monacillo.—If the abbot sings well the novice is not far behind him.—(Span., *Don Quixote*, 2, 25.)

Si l'abbé chante bien, le novice se mettra vite à l'unison.—If the abbot sings well the novice soon gets in harmony with him.—(Fr.)

Le moine répond comme l'abbé chante.—The monk responds as the abbot sings.—(Fr.)

Como canta el abad responde el monacillo.—As the abbot sings the monk replies.—(Span.)

Qualis hera, tales pedisequæ.—Like mistress, like waiting women.—(Latin. *Cicero*.)

The sleepy master makes his servant a lout. (G. H.)

Like priest, like people. (R.)

Ut populus, sic sacerdos.—Like people like priest.—(Latin.) (Quoted by St. Bernard (b. 1091, d. 1153) as a saying. St. Bernard, however, adds in reference to the evil example of priests, that the saying no longer held good, because the people were not as bad as the priests.)

Like prince, like people.

Qualis rex, talis grex.—Such a king, such a people.—(Latin.)

Quales in republica principes essent tales reliquos solere esse cives.—Such as the chief persons were in the republic such were wont to be the other citizens.—*Cicero*: *Sp. ad Lentulum*, Bk. 1. (Quoted as Plato's saying.)

Mobile mutatur semper cum principe vulgus.—The fickle crowd changes always with [the disposition of] the prince.—*Mediaval.* Quoted in this form in Sir D. Lyndesay's "*Satire of the Three Estates*," l. 1051.

Qual o Rei, tal a lei; qual a lei, tal a grei. Like king, like law; like law, like people.—(Port.)

Like saint, like offering. (R.)

Such a saint, such an offering. (G. H.)

A tel saint, tel offense.—(Fr., V. 1498.)

A tal santo, tal offerta.—(Ital.)

* In allusion to Henry VIII's disappointment with Ann of Cleves when he saw her, and his reported reference to her as "a Flanders mare."

Like Teague's (the Irishman's) cocks, that fought one another, though all on the same side. (Gn.)

Like to die mends not the kirk-yard. (R. Sc.)

Like will to like. (H., 1546).—(From the Greek and Latin)

Pares cum paribus facillime congregantur.—Like very readily gathers together with like.—(Quoted by Cicero as an ancient proverb.)

But like to like, the collier and the devil.—*The Times Whistle* (c. 1614), l. 3097.*

Like will to like, as the Devil said to the collier. (R.)

Gleich und Gleich gesellt sich gern, sprach der Teufel zum Köhler.—Like will to like, as the devil said to the charcoal-burner.—(Germ.)

Chacun cherche son semblable.—(Fr.)

Chacun demande sa sorte.—(Fr.)

Ogni simile appetisce il suo simile.—(Ital.)

Gelijk bij gelijk, Jan bij Lijs.—Like to like, Jack to Lizzie.—(Dutch.)

Like to like, and Nan for Nicholas. (R.)

Like draws to like, and a scabbied horse to an auld dyke. (R. Sc.)—(From the Danish.)

Qui se ressemble, s'assemble.—Those who resemble each other assemble with each other.—(Fr.)

For like to like, the proverb saith.—*Sir T. Wyatt: The Lover Complaineth*, c. 1525.

For as saith a proverb notable,
Each thing seeketh his semblable.

—*Sir T. Wyatt: The Re-cured Lover*, c. 1525.

Like pleases like.—(Greek.)

Like is dear to like.—(Greek.) (See *Homer*, 481.)

Simile gaudet simili.—(Latin.)

Likely lies in the mire and unlikely goes by it. (R. Sc.)

Lincoln was and London is.

There is a proverb, part of which is this,

They say that Lincoln was and London is.

—*Taylor's Merry-Wherry-Ferry Voyage* (1622).

Lions are not frightened by cats.

Lippen (trust) to me, but look to yourself. (Sc.)

Listeners never (or seldom) hear good of themselves. (R.)

He that listens after what people say of him shall never have peace. (Gn.)

Listen at a hole, and ye'll hear news o' yourself. (Sc.)

Look through a keyhole and your eyes will be sore.

Escuchas al agujero; oirás de tú mal y del ageno.—Listen at the keyhole; you will hear ill of yourself as well as of your neighbour.—(Span.)

He that keeks (peeps) through a keyhole may see what will vex him. (Sc.)

Little and good.

Little things are pretty. (R.)

That little which is good fills the trencher. (R.)

Peu et bien.—Little and good.—(Fr.)

There is grace in small things.—(Greek.)

Little and good.—(Hebrew.)

A little and good fills the trencher. (G. H.)

Little and often fills the purse. (R.)

I guadagni mediocri empiono la borsa.—

Moderate gains fill the purse.—(Ital.)

Wenig und oft macht zuletzt viel.—Little and often make much at last.—(Germ.)

The greatest burdens are not the gainfullest (R.) (See "Light gains," p. 801b.)

Little bantams are great at crowing.

Little birds may pick a dead lion. (Gn.)

Little boats must keep the shore;

Larger ships may venture more. (R.)

Little bodies have great souls. (R.)

Little by little the bird builds its nest.

Petit à petit l'oiseau fait son nid.—(Fr.)

Little children, little sorrows; big children, big sorrows.

Smaae Börn, smaee Sorger; store Börn, store Sorger.—(Dan.; also in Germ.)

Fanciulli piccioli, dolor di testa; fanciulli grandi, dolor di cuore.—Little children, head-ache; big children, heart-ache.—(Ital.)

Little chips light great fires.

Little sticks kindle the fire; great ones put it out. (G. H.)

A little wind kindles; much puts out the fire. (G. H.)—(Founded on Latin, "Lemis alit flammam.")

Pequenas rachas accendem o fogo, e os madeiros grossos o sustentão.—Little chips kindle the fire, and great logs sustain it.—(Port.)

Little dogs start the hare, the great get her. (G. H.)

I picciol cani trovano, ma i grandi hanno la lepre.—The little dogs find, but the big ones get the hare.—(Ital.)

Little enemies and little wounds are not to be despised.

Kleine Feinde und kleine Wunden sind nicht zu verachten.—(Germ.)

Little fire burns up much corn.—Quoted as an old proverb in *Lytton's What will he do with it*, Book 8, ch. 1.

Little fish are sweet.

Klein vischje zoet vischje.—Little fish are fish.—(Dutch.)

Little fishes should not spout at whales.

Little folk are soon angry. (Sc.)

The little pot is soon hot.

Eene kleine pot wordt haast heet.—(Dutch.)

Little gear, less care.

Nothing have, nothing crave. (R.)

(See "He that hath nothing," p. 778b.)

Little good is soon spendit. (R. Sc.)

Little griefs are loud, great griefs are silent.

I gran dolori sono muti.—Great sorrows are silent.—(Ital.)

Little heads may contain much learning.

En petit tête git grand sens.—(Fr., V. 1498.)

* Grim the Collier figures in Ulpian Fulwell's morality, *Like will to Like* (1561).

Little intermeddling makes good friends.
(R. Sc.)

Little is done when everyone is master.
(See "Everybody's business," p. 758a.)

Little journeys and good cost bring safe home. (G. H.)

Little kens the wife, that sits by the fire,
How the wind blows cold in hurle burle swyre.
(R. Sc.)*

Little losses amaze, great tame. (G. H.)

Little may an old horse do if he may not neye.
(R. Sc.)

Little odds between a feast an' a fu' wame
(stomach). (Sc.)

Little pigs eat great potatoes.

Providence often puts a large potato in a little pig's way.

Die dümmsten Bauern haben die dicksten Kartoffeln.—The stupidest peasants have the biggest potatoes.—(Germ.)

Little pitchers have long ears.

Small pitchers have wide ears. (H. 1546.)

Little pitchers have wide ears. (G. H.)

Petit chaudron, grandes oreilles.—(Fr.)

Pitchers have ears.—(Shakespeare; see p. 276b.)

Little strokes fell great oaks.† (R.)

Multis ictibus dejicitur quercus.—The oak is felled by many strokes.—(Latin.)

Petit homme abat grand chêne.—A little man fells a great oak.—(Fr.)

Kleine houwen vellen groote eiken.—(Dutch.)

Little thieves we hang, great ones we let go free.—(From the German.)

Little things please little minds. (See Ovid,
"Parva leves," p. 616a.)

A small heart hath small desires. (G. H.)
(See "A small pack"; also *Disraeli*, p. 116b:
"Little things affect little minds.")

Little troubles are great to little people.

Little troubles the eye, but far less the soul.
(R. Sc.)—(From Horace, see "Quæ lædunt,"
p. 628a.)

Little wealth, little sorrow.

Little wealth, little care. (G. H.)

Peu de bien, peu de soin.—Little wealth, little care.—(Fr.)

Little wit in the head maks muckle travel
to the feet. (Sc.)

Little wood, much fruit.

Weinig houts, veel vruchten.—(Dutch.)

Live and learn.

Vivendo s'impara.—(Ital.)

Il n'y a qu'à vivre pour apprendre.—(Fr.)

Live and let live. (R.)

Vivi, e lascia vivere.—(Ital.)

Leben, und leben lassen.—(Germ.)

Let-a-be (let alone) for let-a-be. (Sc.)

Live in to-day, not for to-day.

Live not to eat, but eat to live. (See the
maxim of Socrates, p. 474b; also "Edere oportet," p. 521a.)

Live to learn, and learn to live.

Live with a singer, if you would learn to sing.

Liveless, faultless. (R. Sc.)

Living upon trust is the way to pay double
(Gn.)

Living well is the best revenge. (G. H.)

Loans and debts

Make worries and frets.

Loaves put awry in the oven come out awry.

A mal enfourmer on fait les pains cornuz.
—(Fr.) (Quoted by Rabelais, 1521.)

Lock your door and keep your neighbours
honest. (Gn.)

London Bridge was made for wise men to
pass over, and for fools to pass under. (R.)

Bridges were made for wise men to walk over
and fools to ride over. (R.)

London lickpenny. (See *Lydgate*, p. 203a.)

Long absent, soon forgotten. (R.)

Longue demeure fait changer ami.—Long
absence changes a friend.—(Fr., V. 1498.)

Long expected comes at last.

Long looked for comes at last. (R.)

Man murmelt so lange von einem Dinge, bis
es geschieht.—(Germ.)

Long hair, little wit.

Longues cheveux, courte cervelle.—(Fr.)

Long are a woman's locks, but short a woman's
wits.—(Russian.)

Long lent is not given.

Long standing and little offering makes a
good price. (R. Sc.)

Long talk makes short work.

Longer lives a good fellow than a dear year.
(R.)

Look above you, and then about you.

Look after Number One.

Nemo sibi secundus.—No one is second to him-
self.—(Latin.) (Quoted by Rabelais, *Letter*, Feb. 15,
1536, as being an old proverb.) (See "Close sits my
shirt," p. 748a; and "Self do, self have," p. 832a.)

Look at the bright side.

Look at your corn in May,
And you'll come weeping away;
Look at the same in June,
And you'll come home to another tune. (R.)

Look before you leap.*

* Harle-Burle-Swire, a gusty passage through a mountain ridge between Nithsdale and Tweeddale and Clydesdale. See Scott's *Bride of Lammermoor*, ch. 6. See Shakespeare (p. 318a): "And many strokes, though with a little axe."

* Ray adds: "For snakes among sweet flowers do creep."

PROVERBS

805a

He that looks na ere he loup, will fa' ere he wit o' himself'. (R. Sc.)

Look whair thou licht before thou loup
And slip na certainty for houp.

—Cherry and the Slae. (Sc.)

Look ere thou leap, see ere thou go.—(Heywood, 1546; also Tusser, see p. 375a.)

Guarda innanzi che tu salti.—Take care before you leap.—(Ital.)

Erst besinn 's, dann beginn 's.—First consider, then begin.—(Germ.)

Look before you, or you'll have to look behind you.

Look not for musk in a dog's kennel. (G.H.)

Look not too high,
Lest a chip fall in your eye.

—Dykes: *Moral Reflexions* (1708).

Look high and fall low. (Gn.)

Look out for squalls, but don't make them.

Look to the main chance. (R.)

Lookers-on see most of the game.

A looker on may see more than a gamester.—(Quoted by Bacon.)

Lookers-on see more than the players.

Standers by see more than gamesters. (R.)

Lose nothing for asking. (R.)

Many things are lost for want of asking. (G. H.)

Loss of honour is loss of life.

He that loseth his honesty hath nothing else to lose.—(Lyly: see p. 203a.)

Fidem qui perdit, perdere ultra nil potest.—He who loses honour can lose nothing else.—(Latin, Publilius Syrus, p. 532b.)

Ehren und Leben kann Niemand zurück geben.—No man can restore honour and life.—(Germ.)

El hombre sin honra peor es que un muerto.—A man without honour is worse than dead.—(Span., Don Quixote.)

(See Shakespeare, "Mine honour is my life," p. 312a; also, "If I lose mine honour I lose myself."—Antony and Cleopatra, p. 307b.)

Lost time is never found. (See Chaucer, "For time ylost," p. 79b.)

Love and a cough cannot be hid. (G. H.)

Love and a sneeze can't be hid.

Love and a red nose cannot be hid.—(Holcroft: *Duplicity* (1781) ii. 1.)

Nature and love cannot be concealed.

Love and light winna hide. (Sc.)

Love and murder will out.—(Congreve: *Double Dealer* (1694) iv 2.)

Love and poverty are hard to hide.

Amor tussisque non celantur.—(Latin.)

Amor, la toussé et la galle ne se peuvent celer.—Love, a cough, and gall cannot be hid.—(Fr.)

Nè amor, nè tosse, nè rognà, nè panza, no se possono scondere.—Love, a cough, the itch, and the stomach cannot be hid.—(Ital., Venetian.)

L'amour et la fumée ne peuvent se cacher.—Love and smoke cannot be hid.—(Fr.)

El amor verdadero no sufre cosa encubierta.—True love endures no concealment.—(Span.)

Lieben und Husten lassen sich nicht verbergen.—Love and a cough will not let themselves be hidden.—(Germ.)

805b

Love and business teach eloquence. (G. H.)

Love and lordship like no fellowship.—Chaucer: *Knights Tale*, 767.

Love and lairdship like nae marrows (rivals) (Sc.)

Love never desires a partner. (Gn.)

Amor e signoria non voglion compagnia.—(Ital.)

Amor et seigneurie ne se tiendront jamais compagnie.—(Fr., V. 1498; also in *Romaunt de Rose*, l. 8487.)*

Love and pride stock Bedlam. (Gn.)

Love asks faith, and faith firmness. (G. H.)

Chi ama, crede.—Who loves, believes.—(Ital.)

Love being jealous makes a good eye look askint. (R.)

Love makes a good eye squint. (G. H.)

Love and jealousy are sindle sindry (seldom separated). (Sc.)

Amor è di sospetti fabro.—Love is the maker of suspicions.—(Ital.)

Chi ama, teme.—Who loves, fears.—(Ital.)

Love betters what is best.

Love does much, but money does more. (Gn.)

Liebe kann viel, Geld kann alles.—Love can do much, gold can do everything.—(Germ.)

Amour fait moult, argent fait tout.—(Fr.)

Amor fa molt, argent fa tot.—(Span.)

L'amour fait rage, mais l'argent fait mariage.—Love makes passion, but money makes marriage.—(Fr.)

Love has na luck. (R. Sc.)

Love is blind. (R.)

Amor è cieco ma vede da lontano.—Love is blind but sees afar.—(Ital.)

Love is master of all arts. (See Gower, p. 152a.)

Di tutte le arti maestro è amore.—(Ital.)

Love is not found in the market. (G. H.)

Love is not what it used to be.

On n'aime plus comme on aimait jadis.—(Fr.)

Love is the true price of love. (G. H.) (See "Amor gignit amorem," p. 189b.)

Love lives in cottages as well as in courts. (R.)

Love makes all equal.

Amor tutti eguaglia.—(Ital.)

El amor iguala todas las cosas.—(Span., Don Quixote.)

Love makes all hearts gentle. (G. H.)

Love makes one fit for any work. (G. H.)

Love makes clever hands. (Sc.)

Love me little, love me long. (H., 1546.)

* The meaning of the Italian and French maxims appears to be that love and high position do not go together; that of the English and Scottish, that love and rulership endure no rivalry. All are from Ovid's "Non bene conveniunt," see p. 596a.

Love me little, love me long,
Is the burden of my song.—*Ballað, c. 1570.*
Aime-moi un peu, mais continue.—(*Fr.*)
Amami poco, ma continua.—(*Ital.*)
Elsk mig lidt og elsk mig længe.—(*Dan.*)

Love me, love my dog. (H., 1546.)
Whosoever loveth me loveth my hound.—
(*Sir Thomas More, see p. 234b.*)

Qui m'aime il aime mon chien.—*Fr. 13th Century, according to Le Roux de Lincy's "Livre des Proverbes français," 2nd ed., 1859.*

Qui me eyme eme mon chien.—*Old Fr. MS., Corpus Christi Coll., Cambridge.*

Qui me amat amat et canem meum.—*St. Bernard (d. 1153): Sermon, In Festo Sancti Michaelis, Sec. 3.*

Qui aime Jean aime son chien.—Who loves Jack loves his dog.—(*Fr.*)

Spesse volte si ha rispetto al cane per il padrone.—(*Ital.*)

He that strikes my dog would strike me, if he durst. (Gn.)

Love of wit makes no man rich. (Gn.)

Love rules without a sword;
Love binds without a cord.

Love rules his kingdom without a sword.—(G. H.)

Amor regge il suo regno senza spada.—(*Ital.*)

Amor regge senza legge.—Love rules without law.—(*Ital.*)

Love speaks nae ill; envy thinks nae gude. (Sc.)

Love will creep where it cannot go.—*Wily Beguiled, l. 2445; Shakespeare: Two Gentlemen of Verona, iv. 2.*

Love will make an ass dance.

L'amour apprend aux ânes à danser.—(*Fr.*)

Love without return is like a question without an answer.

Liebe ohne Gegenliebe ist wie eine Frage ohne Antwort.—(*Germ.*)

Love's fire, once out, is hard to kindle.

Lovers live by love as larks by leeks. (R.)

Lovers' purses are tied with cobwebs.

Gli amici legano la borsa con un filo di ragnatelo.

—Friends tie their purse with spider's thread.—(*Ital.*)

Lovers' quarrels are soon adjusted.—*Aphra Behn: Emperor of the Moon (1687), ii. 1.*

Lowly sit, richly warm. (R.)

Loyalty is worth more than money.

Loyauté vaut mieux qu'argent.—(*Fr., V. 1498.*)

Luck can never come of a half-drowned man or a half-hanged one. (Sc.)

It's best to let saut water tak its ain gate; luck never came o' crossing it. (Sc.)

They are wise that let wave and withy haud their ain. (Sc.)

—(*Superstition prevalent in Shetland and elsewhere that it was unlucky to save a drowning person. See Scott: The Pirate, ch. 7 and ch. 11.*)

Luck is a lord.—*Dykes; Moral Reflexions (1708).*

Lydford law.*

First hang and draw,
Then hear the case by Lydford law.—(*Fuller.*)
I oft have heard of Lydford law,
How in the morn they hang and draw,
And sit in judgment after.—(*Wm. Browne.*)

Lying is weakness; truth is health.—(*Arabic.*)

Lying like a dentist.—(*From the French.*)
Menteur comme un arracheur de dents.—(*Fr.*)

Lying pays no tax.
O mentir não paga sisa.—(*Port.*)

Mad dogs cannot live long.
Chien enragé ne peut longuement vivre.—(*Fr., V. 1498.*)

Mad people think others mad.

Maidens must be seen and not heard. (R.)
Children should be seen and not heard.

Maidens should be meek until they be married. (R. Sc.)

Maidens must be mild and meek,
Swift to hear and slow to speak. (Gn.)

Maids want nothing but husbands, but when they have them want everything.—(*Said to be a Somersetshire proverb.*)

Magistrates are to obey as well as execute laws. (Gn.)

Make a bridge of gold for a flying enemy.
A nemico che fugge, fa un ponte d'oro.—(*Ital.*)

Al enemigo, si vuelve la espalda, la puente de plata.—Make a bridge of silver for a flying enemy.—(*Span.*)†

Make a crutch of your cross.

Make a virtue of necessity.

To maken vertue of necessitie.—(*Chaucer, p. 77a.*)

There is no virtue like necessity.—(*Shakespeare, p. 312a.*)

Il savio fa della necessita virtù.—(*Ital.*)

Of need make virtue. (R. Sc.)

Il faisoit de nécessité vertu.—He made virtue of necessity.—(*Rabelais.*)

Van den nood eene deugd maken.—(*Dutch.*)

Make all sure and keep all pure.

Make every bargain clear and plain
That none may afterwards complain.

Make good cheese if you make little.

* The earliest reference appears in *Richard the Redeles* (1399), passus 3, l. 144, where it is suggested that "by the lawe of Lydford" the fashionable fops of Richard II.'s time, who forestalled their incomes and spent more than their possessions were worth on jewellery and clothing, ought to thrive ill.

† The saying is attributed to the Spanish commander, Gonsalvo Fernandez de Cordova, d. 1515; but it appears in *Rabelais, Gargantua, I. 43 (1534)* as an old-established military principle: "Always leave all the doors and roads open to your enemies, and even make them a bridge of silver in order for them to cross." See also under "Walls and Strays," p. 451a, where it will be seen that the origin of the phrase is found in *Plutarch*.

PROVERBS

807a

Make haste to an ill way that you may get out of it. (G. H.)

Make hay while the sun shines.

When the sun shineth, make hay. (H., 1546.)

Man muss Heu machen, weil die Sonne scheint.—(Germ.)

Winnow while there is wind.—(Hindoo.)

Turn the mill while there is sugar-cane.—(Hindoo.)

Make your hay as best you may.

Be like the ant in the days of summer.—(Arabic.)

Wärme dich weil das Feuer brennt.—Warm yourself while the fire burns.—(Germ.)

Make not thy tail broader than thy wings. (R.)

Make not two sorrows of one.

Make your plans for the year at its beginning; correct your wife from the first day.—(Japanese.)

Malice is mindful. (Gn.)

Man is a bundle of habits.

Der Mensch ist ein Gewohnheitsthier.—Man is an animal of habits.—(Germ.)

Man is fire and woman tow; the devil comes and sets them in a blaze.

When the man's fire, and the wife's tow,
In comes the devil and blows it in a lowe (blaze). (Sc.)

L'homme est de feu, la femme d'étoupe; le diable vient qui souffle.—Man is of fire, woman of tow; the devil comes and blows.—(Fr.; also in Span. and Port.)

Man is the child of error.—(Arabic.)

Man is the slave of beneficence.—(Arabic.)

Man learns little from victory, but much from defeat.—(Japanese.)

Man loves only once.

Der Mensch liebt nur einmal.—(Germ.)

Man proposes, God disposes.* (G. H.)

But as the wyse man saith, The fole (fool) proposeth and god dysposeth.—*Melusine*. (Eng. trans., c. 1500, of *Jean D'Arras*. Fr. version, c. 1385.)

Man propones, but God dispones. (R. Sc.)

Man proposeth, God disposeth. (G. H.)

Der Mensch denkt, Gott lenkt.—(Germ.)

L'homme propose et Dieu dispose.—(Fr.)

El hombre pone, y Dios dispone.—(Span.)

Ordina l'uomo, e Dio dispone.—(Ital., *Ariosto*, *Orl. Fur.* c. 46, 35.)

While we meditate one thing, God determines another.—(Hindoo.)

At Athens, wise men propose, and fools dispose.—(Anacharsis. See *Bacon*, p. 12a.)

Man punishes the action, but God the intention. (Gn.)

* Mediæval Proverb, twice quoted in *Piers Plowman* (1362), the author of which, William Langland, ascribes the saying to Plato. Also found in Thomas Kempis, *Imit. Christi*, 1, 19, sec. 2, in the form, "Homo proponit sed Deus disponit." Derived perhaps from *Proverbs* 16, 9: A man's heart deviseth his way: but the Lord directeth his steps."

807b

Manners make the man. (See *Latin*, "Mores cuique," p. 579b.)

Manners make often fortunes. (R.)

Manners makyth man.—(Motto of *William of Wykeham*, 1324-1404.)

Good maners and conynge (knowledge) maken a man.—*Henry Bradshaw: Life of St. Werburge*, Pt. 2, *Prolog.* 7 (c. 1510).

Manners and money make a gentleman. (Gn.)

Meat feeds, and claiith cleeds, but manners mak a man. (R. Sc.) (See "Meat is good," p. 809b.)

Man's extremity is God's opportunity.

Many a fine dish has nothing on it.

Many a good cow hath a bad calf.

Manche gute Kuh hat ein übel Kalb.—(Germ.)

Many a man asks the way he knows full well. (R. Sc.)

Many a one for land takes a fool by the hand. (R.)

Many a one threatens while he quakes for ear. (See "Barking dogs," p. 740a.)

Tel menace qui a grand peur.—(Fr., V. 1498.)

Tal ha paura che minacciar osa.—(Ital.)

Tel rechigne des dents qui n'a nul talent à mordre.—He that shows his teeth has no skill in biting. (Fr., V. 1498.)

Many acres will not make a wiseacre.

Many are the friends of the golden tongue.—(Welsh *Triads*.)

Many can bear adversity, but few contempt. (Gn.)

Many can make bricks, but cannot build.

Many can pack the cards that cannot play. (R.)

Many can pack the cards better than they can play.—(Gn.)

Many drops of water will sink a ship. (Gn.)

Many sands will sink a ship.

Many find fault without any end,
And yet do nothing at all to mend.

Many friends, few helpers.

Viele Freunde und wenige Nothhelfer.—(Germ.)

Many get into a dispute well that cannot get out well. (Gn.)

Many go out for clothes and come home stripped.

Many go out for wool and come home shorn. (R.)

Muchos van por lana y vuelven trasquilados.—(Span., *Don Quixote*, 1, 7.)

Mancher geht nach Wolle aus und kommt geschoren selbst nach Haus.—(Germ.)

Many hands make light (or quick) work. (R.)

Multorum manibus grande levatur onus.—By the hands of many a great work is lightened.—(Latin.)

The work of many is strong.—(Greek, *Homer*.)

Multæ manus onus levius faciunt.—Many hands make the burden light.—(Latin.)

Viele Hände machen bald ein Ende.—(Germ.)

PROVERBS

808a

Many kinsfolk, but few friends. (R. Sc.)

Many kiss the child for the nurse's sake.
(R.) (See "He that wipes," p. 782b.)

For love of the nurse many kisses the bairn
(R. Sc.)

Mange kysser Barnet for Ammens Skyld.—
Many kiss the babe for the nurse's sake.—(Dan.)

Hvo der tager Barnet ved Haanden tager
Moderen ved Hjertet.—Who takes the child by the
hand takes the mother by the heart.—(Dan.)

Many kiss the hand they wish cut off.
(G. H.)—(Span. ?)

Many laws in a state are a bad sign.

La molteplicità delle leggi e dei medici in un
paese sono egualmente segni di male di quello.—
A multiplicity of laws and of physicians in a coun-
try is equally a sign of its bad condition.—(Ital.)

Je mehr Gesetze, je weniger Recht.—The more
laws the less justice.—(Germ.)

The more laws the more offenders. (Gn.)

Jo mere af Lov, jo mindre af Ret.—The more by
law the less by right.—(Dan.) (See "Corrup-
tissima republica," p. 506b.)*

Many lick before they bite.

Many littles make a mickle. (R.)

Many littles mak a muckle. (Sc.) (Correct
form.)

Many pickles (small quantities) make a mickle.
(Sc.)

Manye smale maken a great.—Chaucer: *Par-
son's Tale*, sec. 21.

Muchas pocos hacen un mucho.—(Span., Don
Quixote.)

Veel kleintjes maken een groot.—(Dutch.)

Many minds, one heart.—(Motto of Borough
of Chelmsford.)

Many owe their fortunes to their enviers
(Gn.)

Many rendings need many mendings.

Many speak much that cannot speak well.
(R.)

Many straws may bind an elephant.—
(Hindoo.)

Many talk like philosophers and live like
fools. (Gn.)

Many talk of Robin Hood, that never shot in
his bow,
And many talk of Little John, that never did
him know. (R.)

Molti parlan di Orlando,
Chi non videro mai suo brando.
—Many talk of Orlando who have never seen his
sword.—(Ital.)

Many ventures make a full freight. (R.)

Many without punishment, none without
sin. (R.)

* Another passage in Tacitus is "Ut olim flagitiis,
sic nunc legibus laboramus." (As formerly we suffered
from crimes, so now we suffer from laws.) Montaigne
(Book 3, 13) says that in his time France had more laws
than all the rest of the world put together, with the
worst result in promoting licentiousness and undue
liberty.

808b

Many words hurt more than swords.

Sanan llagas, y no malas palabras.—Wounds
heal, but not ill words.—(Span.) (See "Words
are but wind," p. 878a.)

Many words wald have mickle drink.
(R. Sc.)

Many words muckle drouth (thirst). (Sc.)

Many words will not fill the bushel. (R.)

Many words fills not the furlet. (R. Sc.)

Meikle crack fills nae sack. (Sc.)

Veele woorden vullen geen zak.—(Dutch.)

Daar gaan veel woorden in een zak.—Many
words go to one sack.—(Dutch.)

Many would have been worse if their estates
had been better. (Gn.)

March birds are best. (Gn.)

March borrows of April
Three days, and they be ill;
April borrows of March again
Three days of wind and rain.

March comes in like a lion, goes out like a
lamb. (R.)

March hack ham, comes in like a lion, goes out
like a lamb. (R.)

March in Janiveer
Janiveer in March I fear. (R.)

Märzen schnee thut den Saaten weh.—March
snow hurts the seed.—(Germ.)

March, many weathers.* (R.)

March many weathers rained and blowed,
But March grass never did good. (R.)

March search, April try,
May will prove if you live or die.

March winds and April showers
Bring forth May flowers.

Mars venteux annonce un bon mai.—A windy
March forecasts a fine May.—(Fr.) (Used also in
the sense that a violent war [Mars] is prelude to a
prosperous peace.)

Marriages are made in heaven.

Marriage is destinie, made in heaven.—Lyly:
Mother Bombe (1594).

Les mariages se font au ciel, et se consomment
sur la terre.—Marriages are made in heaven and
completed on earth.—(Fr.)

Les mariages sont écrits dans le ciel.—(Fr.)

Nozze e magistrato dal cielo è destinato.—
Weddings and magistracy are arranged by heaven.
—(Ital.)

If marriages are made in heaven, you had few
friends there. (Gn.)

* The unknown author of *The Complaynt* (c. 1420 or
1430), apostrophising March, refers to its variety of
weather:

Nowe canst thou reyne, now shyne,
And so wrongly drawest the lyne.

Nowe art thou boot, now art thou colde,
Nowe canst thou loude and fully blowe,
Nowe smoothe and stilly bere the (thee) lowe,
Nowe canst thou snewe, now canst thou heyle,
And us with stormes sore assayle.

PROVERBS

809a

A French proverb expresses the reverse of these adages:

Au mariage et à la mort,
Le diable fait son effort.

—In marriage and in death the devil contrives to have his part.

(See "Hanging and wiving go by destiny," p. 771a.)

Marry a widow before she leave mourning.
(G. H.)

Marry above your match, and you get a good master.

Cada uno case con su igual.—Let everyone marry an equal.—(*Span.*, *Don Quixote*, 2, 5, 19.)

Go down the ladder when thou choosest a wife; go up when thou choosest a friend.—(*Hebrew*.)

Marry first and love will follow.—Quoted as "the good old maxim," in *Hannah Cowley*, "*Belle's Stratagem*," iii. 1 (1780).

Marry for love and work for siller.

Marry in haste, repent at leisure.

Qui se marie à la hâte, se repent à loisir.—(*Fr.*)

Chi si marita in fretta, stenta adagio.—(*Ital.*)

Heiraten in Eile, bereut man mit Weile.—Marry in haste one repents at leisure.—(*Germ.*)

Haast getrouwd, lang berouwd.—(*Dutch*.)

Make haste when you are purchasing a field, but when you marry a wife be slow.—(*Hebrew*.)
(See "It's good to marry late or never," p. 797b.)

Marry in Lent, live to repent.

Marry in May, repent alway.—(*This is quoted as a proverb by Ovid.*) (See *Latin*, "Si te proverbia tangunt," p. 656a.)

Marriage in May is unlucky.—(*Russian*.)

Good folks do not marry in May.—(*Russian*.)

The proverbs teach and common people say,
It's ill to marry in the month of May.

—(*Old Rhyme*.)

Marry the daughter on knowing the mother.
—(*Hindoo*.)

Choose a good mother's daughter, though her father were the devil.—(*Gaelic*.)

Marry your daughters betimes, lest they marry themselves. (G. H.)

Marry your son when you will, your daughter when you can. (G. H.)

Marie ton fils quand tu voudras, mais ta fille quand tu pourras.—(*Fr.*)

Casa il figlio quando vuoi, e la figlia quando puoi.—(*Ital.*)

(Also found in most other modern languages.)

Marrying is easy, housekeeping is hard.

Marriage is honourable, but housekeeping's a shrew. (R.)

Marriage is honourable but housekeeping chargeable. (Gn.)

Heiraten ist leicht, Haushalten ist schwer.—(*Germ.*)

Casar, casar, soa bem e sabe mal.—Marriage, marriage, it sounds well but tastes ill.—(*Port.*)

Masters should be sometimes blind, and sometimes deaf. (Gn.)

Masters two
Will not do.

809b

Mastery mawes the meadows down. (R. Sc.)

Matchmakers often burn their fingers.

May, come she early or come she late,
She'll make the cow to quake. (R.)

Who doffs his coat on a winter's day
Will gladly put it on in May.

—(See "Cast not a clout," p. 747a.)

May difference of opinion never alter friendship.

May flood never did good. (R.)

Agua de Mayo, pan para todo el año.—Rain in May makes bread for the whole year.—(*Span.*)

May it please God not to make our friends so happy as to forget us!—(Gn.)

May your shadow never grow less!—(*Oriental*.)

"May-be" is very well, but "Must" is master.

The buke (book) o' "May-be's" is very braid (broad). (Sc.)

Meanest reptiles are found on the highest pillars.—(*Oriental*.)

Measure is a merry mean. (R.)

Measure is a mery meene.—*John Russell's Boke of Nurture*, l. 107 (c. 1450); also *Wynkyn de Worde's Boke of Keryng* (1508). Compare also *F. Seager: Schoole of Vertue* (1557): "For measure is treasure, the proverbe doth say."
(See "Moderation in all things," p. 811a.)

Measure is treasure. (R. Sc.) (*Vide Langtand*, p. 194a: "Measure is medicine.")

In everything, I wot, ther lyeth mesure.—*Chaucer: Troilus*, 2, 715.

Moderate things are best. (Gn.) (See "Moderation in all things," p. 811a.)

Measure men round the heart.

Measure thrice before you cut once.

Misura tre volte, e taglia una.—Measure thrice and cut once.—(*Ital.*)

Meet driemaal eer gij eens snijd.—(*Dutch*.)

Measure your cloth ten times; you can only cut it once.—(*Russian*.)

Measure thrice what thou buyest, and cut it but once. (R.)—(*Given as an Italian proverb*.)

Meat and matins (or mass) hinder no man's journey. (R.)

Prayers and provender hinder no journey. (G. H.)

Meat and mass never hindered no man. (R. Sc.)

Meat is good, but manners are better.

Meat is good, but mense (good manners) is better. (R. Sc.)

Medlars are never good till they be bad (or rotten). (R.)

Till we be roten can we not be rype.—*Chaucer: Reeve's Prol.*, 21. (Referring to the "open-ers," or meylars.)

Meed (reward or bribery) is strong.—*Gower: Conf. Amantis* (c. 1390), Book 5.

Meekness is not weakness.

Men and asses must be held by the ears.—
(*Alluded to by Swift as "the old Slavonian proverb."*)

On prend le peuple par les oreilles comme on fait un pot par les anses.—One takes the people by the ears as one takes a pot by the handles.—(*Fr.*)

Men apt to promise are apt to forget. (*Gn.*)

Men are blind in their own cause. (*R. Sc.*)
(*See "A man's eye crousest," p. 725b.*)

Men are never wise but returning from law.

Men are not to be measured by inches. (*Gn.*)

Men are rare.

Les hommes sont rares.—(*Fr.*)

Men are very generous with what costs them nothing.

Men chew not when they have no bread.

Men get wealth and women keep it. (*Gn.*)

Gli uomini fanno la roba, e le donne la conservano.—Men make wealth and women preserve it.—(*Ital.*)

Men go not laughing to heaven.

Men komt niet laghende in den Hemel.—(*Dutch.*)

Men hate those they have hurt. (*Gn.*)

Men make houses, women make homes.

Men may meet sooner than mountains.—
(*From the Greek, see p. 476a; also "Friends may meet," p. 764a.*)

I found the proverb true that men have more privilege than mountains in meeting.—*Taylor's Penniless Pilgrimage* (1618).

For alday meteth men at unset stevene (*i.e.* unexpectedly, at a meeting not prearranged).—*Chaucer: The Knights Tale*, 666.

Hyt is sothe seyde, be God of heaven,

Mony meten at on-sett stevyn.

—*Sir Eglamour of Artoys*, l. 1282

Men may the wyse at-renne (out-run), and, not at-rede (surpass in counsel).—*Chaucer: Troilus*, l. 1456 (*also Knights Tale*, l. 1591).

One may out-ride the old man better than out-wit.—*Prov. of Alfred*, ed. Morris.

Men of business must not break their word twice. (*Gn.*)

Men rattle their chains to show that they are free. (*See "He is not free," p. 774a.*)

Men rule the world; women rule men.

Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tout.—Women can accomplish all, because they rule the persons who govern all.—(*Fr.*)

Men speak of the fair, as things went with them there. (*G. H.*)

Mend your clothes and you may hold out this year. (*G. H.*)

Mendings are honourable, rags are abominable.

Besser ein Flick als ein Loch.—Better a patch than a hole.—(*Germ.*)

Mercy begets mercy. (*See "Kindness," p. 799a.*)

And mercy of mercy needes must aryse.—*Piers Plowman* (1362), *passus* 12, l. 233.

Merry is the feast-making till we come to the reckoning. (*R.*)

The reckoning spoils the relish.

Le coût en ôte le goût.—The cost takes away the relish.—(*Fr.*)

Mettle is dangerous in a blind horse. (*R.*)

Might is not always right.

Force n'est pas droit.—(*Fr.*, V. 1498.)

Force n'a pas droit.—(*Fr.*)

Geweld is geen recht.—(*Dutch.*)

Bon droit a bon mestier d'aide.—A good cause needs help.—(*Fr.*, V. 1498.) (*See "Possession is nine-tenths of the law," p. 826a; also "The weakest must go to the wall," p. 852b.*)

Might is right.

Might overcomes right. (*R.*)

Ein Handvoll Gewalt ist besser als ein Sackvoll Recht.—A handful of might is better than a sackful of right.—(*Germ.*)

No hay tal razon como la del baston.—There is no argument like that of the stick.—(*Span.*)

Der Stärkste hat Recht.—The strongest has right.—(*Germ.*)

Recht geht vor Macht.—Right goes before might.—(*Germ.*) (*See Latin, "Vi verum vincitur."*)

The stronger is most in the right.—(*Russian.*)

Milk says to wine, Welcome friend. (*G. H.*)
(*See "If you would live," p. 791a.*)

Mills and wives ever want. (*G. H.*)

Al molino ed alla aposa

Sempre manca qualche cosa.

—A mill and a wife are always in want of something.—(*Ital.*)

Mind your P's and Q's.

Said to be due to the old custom of hanging up a slate in the tavern with P. and Q. (for pints and quarts), under which were written the names of customers and ticks for the number of "P's and Q's." Another explanation is that the expression referred to "toupées" (artificial locks of hair) and "queues" (tails).

Mint or ye strike (offer before you strike). (*R. Sc.*)

Miracles are to those who believe in them.

Pour qui ne les croit pas il n'est pas de prodiges.—To him who does not believe in them there are no miracles.—(*Fr.*)

A los bobos se les aperece la Madre de Dios.—The Mother of God appears to fools.—(*Span.*)

Mirth and mischief are two things. (*Gn.*)

Misfortunes come on wings and depart on foot.

Le mal vient à cheval et s'en va à pied.—Misfortune comes on horseback and goes away on foot.—(*Fr.*)

Mischiefs come by the pound and go away by the ounce. (*R.*)

Misfortunes never (or seldom) come singly.

One misfortune is the vigil of another.—(*Ital.*)

Misfortunes come by forties. (*R.*)

PROVERBS

811a

Welcome, misfortune, if thou comest alone.
Malheur ne vient jamais seul.—(Fr.)
Un mal attire l'autre.—One misfortune draws on another.—(Fr.)

Ondt bliver aldrig godt før halv værre kommer.
—Bad never becomes good till something worse happens.—(Dan.)

Bien vengas mal, si vienes solo.—Well comes evil if it comes alone.—(Span., Don Quixote.)

Benedetto è quel male che vien solo.—Blessed is the misfortune which comes alone.—(Ital.)

Nie kommt das Unglück ohne sein Gefolge.—Misfortune never comes without his retinue.—(Germ., Heine.)

Un mal llama a otro.—One misfortune calls another.—(Span., Don Quixote.)

One loss brings another.

Of an ill comes many. (R. Sc.)

Après perdre perd on bien.—After losing one loses well. (Fr.)

Misreckoning is no payment. (R.)

Wrong compt is na payment. (R. Sc.)

De deniers mécontés ni grâce ni gré.—Of pence misreckoned no thanks and no good proceeds.—(Fr., V. 1498.)

Missrechnung ist keine Zahlung.—(Germ.)

Misunderstanding brings lies to town. (R.)

Moderation in all things.*

Proportion in all things.

En toutes choses a mesure.—(Fr., V. 1498.)
(See "Measure is a merry man," p. 809b.)

Modest dogs miss much meat.

Modesty is the beauty of women.—(Gaelic.)

Modesty ruins all that bring it to court.
(Gn.)

Bescheidenheit ist eine Zier,
Doch weiter kommt man ohne ihr.
—Modesty is an ornament, yet people get on better without it.—(Germ.)

Il n'y a que les honteux qui perdent.—None but the shamefaced lose.—(Fr.)

Modesty sets off one newly come to honour.
(G. H.)

Monday for wealth,

Tuesday for health,

Wednesday the best day of all:

Thursday for crosses,

Friday for losses,

Saturday no luck at all.

—From *Days Lucky or Unlucky* (for Marriage), in *Brand's Popular Antiquities*.

Monday is the key of the week.

Monday religion is better than Sunday profession.

Money borrowed is soon sorrowed. (See "He that goes a-borrowing.")

Argent emprunté porte tristesse.—(Fr.)

Money cures melancholy.

Geld im Beutel vertreibt die Schwermuth.—Gold in the purse drives away melancholy.—(Germ.)

* Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more; and all good things are yours.—*Lord Fisher*: Quoted in "Records," Nov. 25, 1919.

811b

Money breeds money.

L'argent ne se perd qu'à faute d'argent.—Money is only lost through want of money.—(Fr.)

Cobre gana cobre, que no huesos de hombre.—Money gains money, and not man's bones.—(Span.)

Dinero llama dinero.—Money brings money.—(Span.)

Danari fanno danari.—Money begets money.—(Ital.)

Il danaro è fratello del danaro.—Money is brother to money.—(Ital.)

If a little cash does not go out, much cash will not come in.—(Chinese.)

On ne prête qu'aux riches.—One only ends to the rich.—(Fr.)

Money does not go so far as it did.

Or va pis que devant.—Gold goes worse than formerly.—(Fr., V. 1498.)

Money in purse will always be in fashion.
(Gn.)

Money is a good servant, but a bad master.

L'argent est un bon serviteur et un méchant maître.—(Fr.) (See Bacon, "Wealth is a good servant, but a bad mistress," p. 13a.)

Ne'er let your gear owergang (master) ye. (Sc.)

Money is a merry fellow. (Gn.)

Money is flat and meant to be piled up. (Sc.)

Money is round and meant to roll.—*English version*.

Money is money's worth.

That is gold which is worth gold. (G. H.)

Or est qu'or vault.—(Fr., V. 1498.)

Oro è che oro vale.—(Ital.)

A man hath no more good than he hath good of.
(R. Sc.)

Money is the sinews of love as well as of war. (Gn.)

Money is the sinews of war.—(From the Latin, see "Nervi belli," p. 590b.)

Les nerfs des batailles sont les pécunes.—(Rabelais: *Gargantua* (1533), I, 46.)

Dinheiro faz batalha, e não braço largo.—Money controls the battle and not the strong arm.—(Port.)
(See Bacon, p. 11a.)

Money makes marriage. (Gn.)

Money makes the man.—From the Greek (*Pindar*).

Geld ist der Mann.—Money is the man.—(Germ.)

Divitiæ virum faciunt.—(Latin.)

God makes, and apparel shapes, but it's money that finishes the man. (R.)

Chi ha, è.—Who has, is.—(Ital.)

Chi non ha, non è.—Who has not, is not.—(Ital.)

Les affaires font les hommes.—Business makes men.—(Fr.) (See "Magistratus indicat hominem," Latin, p. 599b.)

Celui est homme de bien qui est homme de biens.—He is a good man who is a man of goods.—(Fr.)

Dinheiro he a medida de todas as cousas.—

Money is the measure of all things.—(Port.)

Money makes the mare to go.

I danari fan correre i cavalli.—(Ital.)

PROVERBS

812a

It is money makes the mare to trot.—(*Wolcot, Ode to Pitt, c. 1790.*)

Money refused loatheth its brightness. (G. H.)

Money ruins many.

Money often unmakes its makers.

The abundance of money ruins youth. (R.)

(See "Pecuniam perdidisti," p. 618a.)

Money taken, freedom forsaken.

Geld genommen, um Freiheit gekommen.—(*Germ.*)

Money will do more than my lord's letter. (R.)

Money is better than my lord's letter.

Money will make the pot boil. (Gn.)

More are slain by suppers than the sword. (See "Light supper," p. 801b.)

Flere Folk dræbes af Nadver end af Sværd.—More people are killed by supper than by the sword.—(*Dan.*)

More die by food than famine. (Gn.)

More by luck than gude guiding. (Sc.)

More cats than mice.

I will keep no more cats than will catch mice.—(*Somerset proverb.*)

More cost more worship. (R.)

Much worship, much cost.

Les honneurs comptent.—Honours count, i.e. cost money.—(*Fr.*)

Lo que cuesta poco, se estima en menos.—That which costs little is lightly esteemed.—(*Span., Don Quixote, i, 34, 43.*)

Nunca mucho costó poco.—Much never cost little.—(*Span., 1535.*)

More cost than worship. (Gn.)

More grows in the garden than the gardener has sown.

Nace en la huerta lo que no siembra el hortelano. (*Span.*)

More haste less speed.*

The more haste the less speed. (H. 1546.)

Fool haste is no speed. (R. Sc.)

Good and quickly seldom meet. (R.)

Most haste, worst speed. (R.)

Ofte rap rethew. (Often haste repents).—(*Prov. of Hending, l. 256.*)

He that sone demeth, sone shal repente.—*Chaucer: Melibeus. (Given as "a commune proverb.")*

The more haste the worse speed,

Quoth the tailor to his long thread. (Gn.)

Presto e bene non si conviene.—(*Ital.*)

Festinaio tarda est.—Haste is slow.—(*Latin, Quintus Curtius, 9, 9, 12.*)

The mair haste the waur speed. (R. Sc.)

Stay awhile, that we may make an end the sooner. (G. H.)

Eile mit Weile.—Haste with leisure.—(*German version of "Festina lente," see p. 532a note.*)

812b

Qui nimis propere, minus prospere.—He who does things too hastily does them the less effectually.—(*Latin.*)

More like the devil than to St. Lawrence. (Gn.) (*St. Lawrence was martyred on account of his devotion to the poor.*)

More malice than matter.—(*Given by Ray as a Somerset proverb.*)

More meat and less mustard.

More men die of drink than of thirst.

Es trinken tausend sich den Tod, ehe einer stirbt vor Durstes Noth.—A thousand will drink themselves to death before one dies of thirst.—(*Germ.*)

Im Becher ersaufen mehr als im Meer.—More are drowned in the goblet than in the sea.—(*Germ.*) (See "More are slain.")

More people know Tom Fool than Tom Fool knows.

The wise man knows the fool, but the fool does not know the wise man. (R.)

More than we use is more than we want.

More words than one to a bargain. (Gn.) (*Also Dryden: Amphitryon, iii. 1.*)

Most felt, least said.

Most of our evils come from our vices. (Gn.)

Mothers' darlings make but milksop heroes. (Gn.)

Mouth of honey, heart of gall.

Boca de mel, coracaõ de fel.—(*Port.*)

Much bran and little meal. (R.)

Much bruit, little fruit. (R.)

Beaucoup de bruit, peu de fruit.—(*Fr.*)

The noise is greater than the nuts. (G. H.) (See "Much cry," and "Great boast.")

Much corn lies under the straw that's not seen. (R.)

Much corn lies in the chaff unseen. (Gn.)

Much (or great) cry, little wool.

Great cry but little wool, as the devil (or as the follow) said when he sheared his hogs.

Muckle din and little 'oo,

As the deil said when he clippit the sow.—(*Sc.*)

Assai romor e poca lana.—(*Ital.*)

Veel geschreeuws, en luttel wol.—(*Dutch.*)

Viel Geschrei und wenig Wolle, sagte der Narr und schor ein Schwein.—Much cry and little wool, said the fool as he sheared a pig.—(*Germ.*) (Found in this form in several modern languages.)

There is more talk than trouble. (G. H.)

Thou hast dived deep and brought up a potsherd.—(*Hebrew.*) (See "Much bruit.")

Much industry and little conscience make a man rich.

Gross Diligenz und klein Consciencz macht reich.—(*Germ.*)

Much law, but little justice. (Gn.)

Much meat, much malady. (Gn.) (See "Feed sparingly," p. 760b.)

* This proverb is paraphrased by Sir T. Browne (*Christian Morals, Part I, sec. 23*) in the curious verbiage of the 17th century: "Festinaio may prove Precipitation; deliberating delay may be wise cunctation." The original meaning of "speed" was "success."

PROVERBS

813a

Much religion, but no goodness. (Gn.)
 Much praying, but no piety. (R.) (See "He has mickle prayer," p. 773a.)

Much rust needs a rough file.

Much spends the traveller more than the abider. (G. H.)

Much water goeth by the mill that the miller knoweth not. (H., 1546.) (*Shakespeare*, p. 276a.)

Assai acqua passa per il molino, che il molinaio non se n'accorge.—(*Ital.*)

Der löber meget Vand i Dammen, medens Mölleren sover.—Much water flows in the dam, whilst the miller sleeps.—(*Dan.*)

Muck and money go together. (R.)

Mud chokes no eels. (Gn.)

Muddy springs will have muddy streams. (Gn.)

Mules boast much that their ancestors were horses.

Maulesel treiben viel Parlaren
 Dass ihre Voreltern Pferde waren.—(*Germ.*)

Mum's the word.—(*Found in G. Colman, jun.: Battle of Hexham, ii. 1, about 1789.*)

Schwamm darüber.—Sponge over it.—(*Germ.*)

Murder will out.

Mordre wol out.—(*Chaucer.*)

(See *Æschylus* (*Greek*), *Choëphoræ*, 324-9: "The funeral pyre quencheth not the spirit of a dead man, but after death he shows forth his anger; the dead maketh moan, and the murderer is brought to light.")

Music will not cure the toothache.

Music helps not the toothache. (G. H.)

Quien canta, sus males espanta.—He that sings drives away his troubles.—(*Span.*)

Must is a hard nut, but it has a sweet kernel.

Must is a king's word. (R.)

"Must" is for the king to say. (Sc.)

Must ist eine harte Nuss.—Must is a hard nut.—(*Germ.*)

Mustard is a good sauce, but mirth is better. (Gn.)

Mutual help is the law of nature.

Il faut entr' aider; c'est la loi de nature.—(*Fr.*)

My dame fed her hens on thanks, but they laid no eggs.

My house, my house, though thou art small,
 Thou art to me the Escorial. (G. H.)

Casa mia, casa mia, per piccina che tu sia, tu mi sembri una badia.—My house, my house, though you be small, you are an abbey to me.—(*Ital.*)

My name is Twyford; I know nothing of the matter. (Gn.) (Twyford = two-fold: said of an alias or alibi.)

My No is as good as your Yes.

Tanto vale il mio nò, quanto il tuo sì.—(*Ital.*)

My son is my son till he gets him a wife,
 But my daughter's my daughter for all her life. (R.)

813b

Nae butter 'll stick to my bread. (Sc.)

Nae friend like the penny. (Sc.)

Nae man can baith sup and blaw at once. (R. Sc.)—(*From the Latin. See "Simul flare," p. 658a.*)

Nae man can be happy without a friend,
 nor be sure of him till he's unhappy. (Sc.)

Nae man can play the fule sae weel as the wise man. (R. Sc.)

Nae man has a tack (lease) of his life. (Sc.)

Naething is a man's truly,
 But what he cometh by duly. (Sc.)

Naething is got without pains, except dirt
 and lang nails. (Sc.) (See "Nothing for nothing.")

Name not a rope in his house that hanged himself. (R.)

Mention not a halter in the house of him that was hanged. (G. H.)

Il ne faut point parler de corde dans la famille d'un pendu.—You should never speak of rope in the family of one who has been hanged.—(*Fr.*)

Non ricordar il capestro in casa dell' impiccato.—(*Ital.*)

Im Hause der Gehenkten soll man nicht vom Stricke reden.—(*Germ.*)

Nombrar la soga en casa del ahorcado.—To name the rope in the house of one who has been hanged.—(*Span., Don Quixote*, i, 25.)

Em casa do ladrão, não lembrar baraço.—Do not mention a rope in the house of a thief.—(*Port.*)

Natural folly is bad enough, but learned folly is intolerable. (Gn.)

Nature abhors a vacuum.

Natura abhorret vacuum.—(*Quoted in Latin in Rabelais: Gargantua, ch. 5. See p. 584b, note.*)

Nature draws more than ten teams. (G. H.)

Nature draws more than ten oxen. (R.)

(See "Beauty draws more," p. 740b.)

Natur zieht stärker denn sieben Ochsen.—Nature draws stronger than seven oxen.—(*Germ.*)

Chassez le naturel, il revient au galop.—Drive out nature and it comes back in a gallop.—(*Fr.*) (See "Naturam expellas," p. 585a.)

Nature is beyond all teaching. (Gn.)

Nature never meant us for play and pleasure. (Gn.)

Nature passes nurture. (R. Sc.)

Nay stay, goth Stringer, when his neck was in the halter. (R.)

Nearest is dearest.

Das Nächste das Liebste.—(*Germ.*)

Nearest the heart, nearest the mouth. (R. Sc.)

Nearest the king, nearest the widdie (strife). (R. Sc.)

Hiest in Court, nixt the weddie.—*Sir D. Lyndesay: Complaint of Bagsche* (c. 1536), l. 151.

Necessity breaks iron.

Noth bricht Eisen.—(*Germ.*)

Nood breekt ijzer.—(*Dutch.*)

Durum telum necessitas.—Necessity is a hard weapon.—(*Latin.*)

Ingens telum necessitas.—Necessity is a tremendous weapon.—(*Latin, Seneca.*)

Necessity hath no law. (R.)

Necessitas non habet legem.—(*Latin; quoted (in Latin) in Piers Plowman, 1362. See "Necessitas dat legem."*)

Need has ne law. (R. Sc.)

Nede has na peer.—*Chaucer: Reve's Tale, 106.*

Nécessité n'a pas de loi.—(*Fr.*)

La necessità non ha legge.—(*Ital.*)

Noth kennt kein Gebot.—(*Germ.*)

Neede hath no lawe.—*Piers Plowman (1362), passus 23, l. 10.*

Necessity is the mother of invention.

Want is the mother of industry.

Want makes wit.

Necessity sharpens industry. (Gn.)

Want, the mistress of invention.—(*Mrs. Centlivre, The Busy Body (1708), i. 1.*)

Nécessité est mère d'invention.—(*Fr.*)

Noth lehr Kunst.—Necessity teaches art.—(*Germ.*)

Artis magistra necessitas.—Necessity is the mistress of art.—(*Latin.*)

La peur est un grand inventeur.—Fear is a great inventor.—(*Fr.*)

(See "Poverty is the mither o' a' arts," p. 826b.)

Neck or nothing, for the king loves no cripples. (Gn.)

Need makes the old wife trot. (R.)

Need maks an auld wife trot. (Sc.)

Besoing fait vieille trotter.—(*Fr., V. 1498.*)

Bisogno fa trottar la vecchia.—(*Ital.*)

De nood doet een oud wijf draven.—(*Dutch.*)

La necesidad hace á la viega trotar.—(*Span.; also in this form in Danish.*)

Modesty, as well as need, makes the old wife trot. (Gn.)

Need makes the naked man run. (R.)

Need makes the naked quean spin. (R.)

Need makes virtue. (R. Sc.)

Necessitas etiam timidus fortes facit.—Necessity makes even the timid brave.—(*Latin. Sallust: Catalina, 58.*)

Needs must when the devil drives. (R.)

He must needs go that the devil drives.—(*Marlowe: Dr. Faustus, 1584.*)

There is a proverb which trewe now preveth,

He must nedes go that the dyvell dryveth.

—(*John Heywood: Johan the Husband, printed 1553.*)

Needles and pins, needles and pins!

When a man's married his trouble begins.

—(*Also quoted, "When a girl marries her trouble begins"; see "When a man's single."*)

Ne'er put a sword in a wudman's (madman's) hand. (R. Sc.)

Neglect will sooner kill an injury than revenge. (Gn.)

Neither bribe, nor lose thy right. (G. H.)

Neither crow nor croak.

Neither eyes on letters, nor hands in coffers. (G. H.)

Neither fish, nor flesh, nor good red herring. (H., 1546.)

Il est chair et poisson.—He is flesh and fish.—(*Fr. (Of a Protestant.)*)

Neither lead nor drive.

Neither marry nor buy an old beast; the reason is plain. (Gn.)

Neither praise nor dispraise thyself, thy actions serve the turn. (G. H.)

Neither wise men nor fools

Can work without tools.

Never a rose without a thorn.

No rose without a thorn. (R.)

Point de roses sans épines.—(*Fr.*)

Geene roozen zonder doornen.—(*Dutch.*)

Non v' è rosa senza spina.—(*Ital.*)

Never be ashamed to eat your meat.

Apud mensam verecundari neminem decet.—(*Quoted by Erasmus.*)

A tavola non bisogna aver vergogna.—(*Ital.*)

Qui a honte de manger a honte de vivre.—He who is ashamed to eat is ashamed to live.—(*Fr.*)

Never bolt your door with a boiled carrot. —(*Irish.*)

Never burn your fingers to snuff another man's candle.

Never buy a pig in a poke. (See *Tusser, p. 374b.*)

Never do things by halves.

Never give advice unasked.

Rathe Niemand ungebeten.—(*Germ.*)

Never grudge a penny for a pennyworth.

Never hang a man twice for one offence.

Never have an idle hour, nor an idle pound.

Never hit a man when he's down.

It is a base thing to tread upon a man that is down.—(*Gn.*)

Don't strike a man when he is down.—(*Russian. Quoted to the Empress Catherine on behalf of her former favourite, Orloff.*)

Never hold a candle to the devil.

Never is a long day.

Never is a lang term. (Sc.)

Cent ans n'est guère, mais jamais c'est beaucoup. —A hundred years are not long, but never is a great deal.—(*Fr.*)

Never look a gift horse in the mouth.

Noli equi dentes inspicere donati.—(*St. Jerome (d. A.D. 420), on the Epistle to the Ephesians. Quoted as a "common proverb."*)

Si quis dat mannos, ne quare in dentibus annos. —(*Latin, Medieval.*)

A caval donato non guardar in bocca.—(*Ital.*)

PROVERBS

815a

A caval donato non si mira il pelo.—Do not trouble about the colour of a gift horse.—(Ital.)

A cheval donné, ne faut point regarder en la bouche.—(Fr., V. 1498.)

De cheval donné toujours regardoit en la gueulle.—(Rabelais: *Gargantua*, ch. 11.)

Geschenktem Gaul sieht man nicht in's Maul.—(Germ.; also in *Span.*, *Dutch*, and *Dan.*)

Never meet trouble half-way.

Never pleasure without repentance. (R.)

Never put off till to-morrow what may be done to-day. (See *Franklin*, p. 140b.)

Por la calle de Despues se acabe á la casa de Nunca.—By the street of "By and by" one comes to the house of "Never."—(*Span.*, *Don Quixote*.)

Heute muss dem Morgen nichts borgen.—To-day must borrow nothing of to-morrow.—(Germ.)

Never refuse a good offer. (R.)

Never rode, never fell. (R. Sc.)

"Qui ne s'aventure n'a cheval ny mule, ce dist Salomon.—Qui trop, dist Echephron, s'aventure —perd cheval et mule, respondit Malcon.—He who has not an adventure has not horse or mule, so says Solomon.—Who is too adventurous, said Echephron—loses horse and mule, replied Malcon.—(*Rabelais: Gargantua* (1534), l. 33.)

Never say die.

Never say die!
Up, man, and try!

Never shirk the hardest work.

Never shoot, never hit.

Offt schiessen trifft das Ziel.—Shooting often hits the mark.—(Germ.)

Never sigh, but send.

Never spoil the ship* for a ha'porth of tar.

Don't lose your ship for a ha'porth of tar.

Ne'er lose a hog for an half-pennyworth of tar (R.)

(Ray adds: "Some have it 'Lose not a sheep, etc. Indeed, tar is used more about sheep than swine.")

Never swap horses while crossing the stream.

It is not best to swap horses while crossing the river.—*Abt. Lincoln: Speech*, 1864. (Given as the remark of "an old Dutch farmer.")

Never too old to learn;

Never too late to turn.

Never trouble yourself with trouble till trouble troubles you. (See *Defoe*, p. 108b.)

Never try to prove what nobody doubts.

Never was a mewling cat a good mouser.

Non fu mai cacciator gatto che miagola.—(Ital.)

Never was strumpet fair. (G. H.). (See "Non mala," p. 599a.)

Never write what you dare not sign.

New brooms sweep clean. (See *Lyly*, 1553–1606.)

A new bissome soupes clean.—(R. Sc.)

815b

Au nouveau tout est beau.—All that is new is fine.—(Fr., V. 1498.)

Neue Besen kehren gut.—(Germ.)

Der niuwe beseme kert vil wol.—(Germ.) *Freidank's Bescheidenheit* (14th century).

New things are fair. (G. H.)

Granata nuova spazza ben la casa.—A new broom sweeps the room well.—(Ital.)

Granata nuova, tre di buona.—A new broom is good for three days.—(Ital.)

Neue Besen kehren gut.—(Germ.; also in *Dutch* and *Dan.*)

New grief awakens the old. (Gn.)

New laws, new frauds.

Neuem Gesetze folgt neuer Betrug.—New laws, new deceit.—(Germ.)

New lords, new laws. (R.)

De nouveau seigneur nouvelle mesnie.—(Fr.)

Of a new prince new bondage. (G. H.)

Night is the mither (mother) o' thoughts. (Sc.)

Nightingales can sing their own song best. (Gn.)

A nightingale cannot sing in a cage. (Gn.)

Nine tailors make a man. (R.) (*Proverbial Phrases relating to several trades.*)

Nine tailors make but one man. (R.)

Il faut neuf tailleurs pour faire un homme.—Quoted by the *Comte de la Villemarqué* as a Breton proverb.

Neun und neunzig Schneider gehen auf ein Pfund.

Wiegen sie noch weniger, so sind sie nicht gesund.

—Nine and ninety tailors ought to weigh a pound. If they are lighter they are out of health.—(Germ.)

No alchemy to saving. (G. H.)

Thrift is the philosopher's stone. (Gn.)

No answer is also an answer.

Keine Antwort ist auch eine Antwort.—(Germ.)

Intet Svar er ogsaa Svar.—(Dan.)

Non ogni parola vuol risposta.—Not every word wants an answer.—(Ital.)

Nae reply is best. (Sc.)

Let the letter answer itself.—Modern.

No barber shaves so close but another finds work. (G. H.)

No bees, no honey;
No work, no money.

No better than you should be.

No carrion will kill a crow. (R.)

No choice amongst stinking fish. (Gn.)

No churchyard is so handsome that a man would desire straight to be buried there. (G. H.)

No churchyard is so handsome anywhere,
As will straight move one to be buried there.

—R. Watkyns (1662).

No cloth is too fine for moth to devour.

No corn without chaff.

Geen koorn zonder kaf.—(Dutch.)

* This originally meant sheep; pronounced "ship" in Leicestershire and other parts of England.

PROVERBS

816a

No cross, no crown.—*Title of book by Wm. Penn* (1668).

No cut to unkindness.—*Quoted in Burton's Anat. Melan.*, 1621, as "a saying."

No dish pleases all palates alike. (Gn.)

No fence against a flail. (Gn.)

No fishing to fishing in the sea. (R.)

Il fait beau pêcher en eau large.—It is good fishing in waters which are large.—(Fr.)

No folly to being in love.

Where love's in the case, the doctor is an ass.

No fool like an old fool. (R.)

No fool to the old fool. (H. 1546.)

Nae fules like auld fules. (Sc.)

The older a fool is the worse he is. (Gn.)

Les vieux fous sont plus fous que les jeunes.—Old fools are bigger fools than young ones.—(Fr. *Roche foucauld*: *Maxim* 444.)

No gains without pains. (R.)

Ohne Fleiss, kein Preis.—Without pains, no prize.—(Germ.)

No greater promisers than those who have nothing to give.

Nul n'est si large que celui qui n'a rien à donner.—(Fr.)

Geen stouter belovers dan die niets te geven hebben.—(Dutch.)

No halting before a cripple. (R.)

Il fait mal clocher devant boiteux.—It is ill to limp before the lame.—(Fr., V. 1498.)

Ne clochez pas devant les boyteux.—(Fr. *Rabelais*: *Gargantua*, 1534.)

No honest man ever repented of his honesty. (Gn.)

No horse so blind as the blind mare.

No house without mouse; no throne without thorn.

Geen huis of 't heeft zijn kruis.—No house but has its cross.—(Dutch.)

No joy without alloy (or annoy).

No life without pain.

Nul vie sans peine.—(Fr., V. 1498.)

No longer pipe, no longer dance.

No love is foul nor prison fair. (G. H.)

No love to a father's. (G. H.)

No living man all things can. (See *Latin*, "Non omnia possumus omnes," p. 599 b.)

On ne peut contenter tout le monde et son père.—One cannot please all the world and his father.—(Fr.)

No man can make a good coat with bad cloth.

No man can see over his own height.

No man cries stinking fish. (R.)

No man ever thought his own too much.

Jedem das Seine ist nicht zu viel.—(Germ.)

No man hath a velvet cross.

816b

No man is a good physician who has never been sick.—(Arabic.)

No man is a hero to his valet.*

Il n'y a point de héros pour son valet de chambre.—(Fr.)

No author is a man of genius to his publisher.—*Heine*.

No man is always wise, except a fool. (See "None is a fool always," p. 817b.)

Kein ist so klug, dass er nicht ein wenig Narrheit übrig hätte.—No man is so wise but that he has a little folly remaining.—(Germ.) (See "The wisest make mistakes," p. 853a.)

Weise sein ist nicht allzeit gut.—It is not good to be always wise.—(Germ.)

No man is born wise or learned. (Gn.)

Nadie nace enseñado.—(Span., *Don Quixote*.)

None is born master. (G. H.)

Nessuno nasce maestro.—No one is born a great master.—(Ital.)

Kein Meister fällt vom Himmel.—No master falls from heaven.—(Germ.)

No man is indispensable.

Il n'y a point d'homme nécessaire.—There is no man necessary.—(Fr.)

No man is so old but he thinks he will live one year.—(From the *Latin*, see p. 589a.)

'Tis late ere a man comes to know he is old. (Gn.)

No man is the worse for knowing the worst of himself. (Gn.)

No man is without enemies.—(Arabic.)

No man loveth his fetters, be they made of gold. (H., 1546.)

No man was ever as rich as all men ought to be.

No man was ever scared into heaven. (Gn.)

No man's religion ever survives his morals. (Gn.)

No mill, no meal. (Gn.)

No money, no Swiss (i.e. Swiss mercenaries will not fight without payment).

No pay, no Swiss. (Gn.)

No silver, no service. (Gn.)

Point d'argent, point de Suisse.—(Fr.)

No more mortar, no more brick;

A cunning knave has a cunning trick. (Gn.)

* Hegel's comment: "That is true, not because the hero is not a hero, but because the valet is a valet." The saying is attributed to the Prince de Condé (1621-1686), but its germ is to be found in Plutarch, who twice uses it as follows: "My personal attendant does not think so much of these things as I do."—*De Iside* and *Regum et Imperatorum Apothevmata*.—Montaigne, in his *Essays* (pub. 1580), Bk. 3, 2, thus amplifies the idea: "Tel a esté miraculeux au monde, auquel sa femme et son valet n'ont rien veu seulement de remarquable; peu d'hommes ont esté admirer par leur domestiques."—Such an one has been miraculous to the world, in whom his wife and valet have seen nothing even remarkable; few men have been admired by their servants.—(See also the *Latin maxim*, "Verior fama e domesticis emanat," p. 681a.)

PROVERBS

817a

No news is good news.

Point de nouvelles, bonnes nouvelles.—(Fr.)

Nulla nuova, buona nuova.—(Ital.; also in Germ.)

No offence taken where none is meant.

Naething is ill said if its nae ill ta'en. (Sc.)

No word is ill spoken if it be not ill taken.

There were no ill language if it were not ill taken. (G. H.)

That is well spoken that is well taken. (R.)

No pot without bacon; no sermon without St. Augustine.—(A Spanish proverb. Olla is a dish composed of various meats; citations from St. Augustine were frequent in the pulpit.)

No hay olla sin tocino, ni sermon sin Agostino.—(Span.)

No one claims kindred with the poor.

Poor folk hae neither only kindred nor freends. (Sc.)

No one eats goldfish.

No one knows where the shoe pinches but he who wears it.

The wearer knows where the shoe wrings. (G. H.)

Every man wates best where his own shoe binds him. (R. Sc.)

(This proverb is found in all modern languages. For its origin see under "Waifs and Strays," p. 452b.)

No one was ever ruined by speaking the truth.—(Hindoos.)

No one was ever ruined by taking a profit.

—Stock Exchange saying.

No pains, no gains.

No sweet without some sweat. (R.) (See "He that hath some land," p. 779a.)

No penny, no paternoster. (R.)

Nae penny, nae pardon. (R. Sc.)

Point d'argent, point de Paternoster.—(Fr.)

De main vide, vide prière.—An empty hand, an empty prayer.—(Fr., V. 1498.)

Nimmer Geld, nimmer Gesell.—(Germ.,

No priestling, small though he may be, But wishes some day Pope to be.

Heine: Proverb cited in his Confessions.

No profit to honour, no honour to religion. (G. H.)

No religion but can boast of its martyrs. (Gn.)

No rogue like the godly rogue. (Gn.)

No villain like to the conscientious villain. (Gn.)

No rose without a thorn.

No rose without a prickle. (Gn.)

No song, no supper.

No sunshine but hath some shadow. (R.)

No sweetness without sweat.

No hay dulzura sin sudor.—(Span.)

No tale so good but may be spoiled in telling.

A good tale, ill told, is marred in the telling. (R.)

817b

No time was ever suitable in all points. (Gn.)

No tree falls at the first stroke.

Kein Baum fällt auf den ersten Schlag.—(Germ.)

No vice but hath its patron. (Gn.)

No vice goes alone.

No weather is ill if the wind be still. (R.)

No wisdom below the girdle.—Attrib. (doubtfully) to Sir Matthew Hale (1609-1676); apparently proverbial in 1622. In "Polyolbion," pub. 1622, Drayton in a list of "blazons of the shires" (Song 23), wrote:

Northamptonshire of long hath had this blazon.—"Love

Below the girdle all, but little else above."

No wisdom to silence.

No work, no recompense.

No worse thief than a bad book.

Non v'è peggior ladro d'un cattivo libro.—(Ital.)

Nobility constrains us.

Noblesse oblige.*—(Fr.)

But certes, yif there be any good in gentillesse, I trowe it to be al-only this, that it semeth as that a maner necessitee be imposed to gentil men, for that they ne sholden nat out rayen (disgrace) or forliven (degenerate) for the virtues of hir (their) noble kinrede.—Chaucer: Tr. of Boethius, Bk. 3, Prose 6.

Cause me oblige.—The cause constrains me.—(Fr.) Ancient motto used by Thos. Fitzalan, Earl of Arundel.

Noble birth compels. (See Latin, "Respondere nos decet," p. 646a.)

Noble housekeepers need no doors. (G. H.)

Nobody calls himself a rogue.

Nobody is fond of fading flowers. (Gn.)

Nobody's enemy but his own.

"We commonly say of a prodigall man, that hee is no man's foe but his owne."—John Knight, Bishop of London, 1611 (Lectures upon Jonah).

None are so well shod but they may slip.

None can be good too soon. (Gn.)

None ever gives the lie to him that praiseth him. (Gn.)

None is fool always, everyone sometimes. (G. H.)

None is so wise but the fool overtakes him. (R.)

Il n'est si sage qui ne foloye aucune fois.—None so wise but he is foolish sometimes.—(Fr., v. 1498.)

None knows the weight of another's burden. (G. H.)

Other folks' burdens kill the ass.—(Span., Don Quixote, 2, 13.)

None knows what will happen to him before sunset. (Gn.)

* The earliest occurrence in this form is said to be in 1808 in the Duc de Lévis' *Maximes et Reflexions*, No. 73.

PROVERBS

818a

None says his garner is full. (G. H.)

None so blind as those that will not see.

None so deaf as those that will not hear.

Il n'est si mauvais sourd que celui qui ne veut ouïr.—(Fr., V. 1498.)

Non ci è il più cattivo sordo di quel che non vuol udire.—(Ital.)

Non hay peor sordo que el que no quiere oir.—(Span.)

Ingen er mere döv end den som ikke vil høre.—(Dan.)

Who is so deaf as he that will not hear? (G. H.)

Not a long day, but a good heart rids work. (G. H.)

Not a word to throw at a dog.—(See Shakespeare, p. 288a.)

Not fit to hold a candle to him.—(From the custom of holding candles before shrines, in processions, etc. A similar proverbial expression was, "Not worthy to carry the buckler unto him."—Religio Medici, 1642, Part I, sec. 21.) See Byron:

Others aver that he to Handel,
Is hardly fit to hold a candle.

Not God above
Gets all men's love.

Not to advance is to go back.

Non progredi est regredi.—(Latin.)

Qui non proficit deficit.—Who does not advance fails.—(Latin.)

Not so good to borrow as to be able to lend. (H., 1546.)

Nothing but what is ominous to the superstitious. (Gn.)

Nothing comes amiss to a hungry man.

Nothing comes fairer to light than what has been lang hidden. (Sc.)

Nothing costs so much as what is given us. (Gn.)

Nothing down, nothing up. (R.)

Nothing dries sooner than a tear.* (G. H.)

Niente più tosto se secca che lagrime.—(Ital.)

Nichts vertrocknet balder als Thränen.—(Germ.)

Nothing dries sooner than a woman's tears. (Gn.)

Nothing for nothing; and very little for a halipenny.

Rien n'arrive pour rien.—Nothing comes for nothing.—(Fr.)

Aus Nichts wird Nichts.—(Germ., and in most languages.)

On n'a rien pour rien.—One gets nothing for nothing. (Fr., V. 1498.)

La fortune vend ce qu'on croit qu'elle donne.—Fortune sells what we think she gives.—(Fr.)

Nothing in haste but catching fleas.

Nichts mit Hast als Flöhe fangen.—(Germ.)

Geen ding met der haast dan vlooiien te vangen.—(Dutch.)

* Derived from Cicero: "Nihil enim lacryma citius arescit" (p. 591a). Cicero stated that he was quoting Apollonius, the Greek rhetorician.

818b

Hurry is good only for catching flies.—(Russian.)

Mai si fa cosa ben in fretta, che il fuggir la peste e i rumori, e pigliar pulci.—Nothing is done well in haste except running from the plague and quarrels, and catching fleas.—(Ital.)

Nothing is bad if we understand it right.

Ein Ding ist nicht böse, wenn man es gut versteht.—(Germ.)

Nothing is certain but death and the taxes. (See Dickens: "As true as taxes," p. 114a.)

Nothing is certain but uncertainty.—(From the Latin, "Solum certum," p. 660a.)

Rien n'est sûr que la chose incertaine.—(Fr.)

Nothing is cheap if you don't want it.—(Cato. See "Quod non opus est," p. 641a.)

Nothing is difficile to a well willit man. (R. Sc.) (See "Where there's a will there's a way," p. 873b; also "Industriae," p. 555a.)

Nothing is impossible to a willing mind. (R.)

A qui veut, rien n'est impossible.—(Fr.)

A cœur vaillant, rien d'impossible.—To a brave heart nothing is impossible.—(Fr.)

Der Wille ist des Werkes Seele.—The will is the soul of the work.—(Germ.)

Nothing is easy to the negligent. (Gn.)

Nothing is fine but what is fit. (Gn.)

Nothing is got without pains, except poverty. (Gn.)

Nothing is more like an honest man than a rascal.

Rien ne ressemble plus à un honnête homme qu'un fripon.—(Fr.)

Nothing is new. (See Eccles. 1, 9, p. 415a.)

Il n'y a de nouveau que ce qui a vieilli (or qui est oublié).—There is nothing new but what has grown old (or has been forgotten).—(Fr.)

Nichts ist so neu, als was längst vergessen ist.—Nothing is so new, as what has been long forgotten.—(Germ.) (See "Nothing's new.")

There nis (is not) no new gyse (fashion) that it nas (was not) old.—Chaucer: Knight's Tale, 1267.

What has been the fashion once will be the fashion again.—(Japanese.)

Nothing is ours but time. (Gn.)

Nothing is safe from fault-finders.

Nothing is to be presumed on or despaired of. (G. H.)

Nothing lasts but the Church. (G. H.)

Nothing secure unless suspected. (G. H.)

Nothing sharpens sight like envy. (Gn.)

Nothing stands in need of lying but a lie.

Nothing succeeds like success.

Rien ne réussit mieux que le succès.—Nothing succeeds better than success.—(Fr.)

Success is never blamed. (Gn.)

Nothing that is violent is permanent. (Gn.)

Nothing venture, nothing have. (R.)

Nothing venture, nothing win.

Qui ne hasarde rien, n'a rien.—(Fr.)

PROVERBS

819a

He that nought nassayeth, nought nacheveth.—
Chaucer: Troilus, Bk. 5, 784; also Bk. 2, 807.

Nought lay down, nought take up. (H. 1546.)

For who that nought dare undertake,

By ryghte he shall no profit take.

—*Gower: Conf. Amanis, c. 1390, Bk. 4, 319; also 4, 2434.*

Wer wagt, gewinnt.—Who ventures wins.—
(*Germ.*)

Qui ne s'aventure n'a cheval ni mule.—Who does not venture gets neither horse nor mule.—
(*Fr.*)

Nothing stake, nothing draw. (Gn.)

Unhardy (unventuresome) is unsely (unlucky).—
Chaucer: Reves Tale, 290.

Chi non s'arrischia non guadagna.—(*Ital.*)

Nothing's new, and nothing's true, and nothing matters.—(*Attributed to Lady Morgan, novelist, 1783–1859.*)

Novelty sets the people a-gaping. (Gn.)

Now is now; and Yule's in winter. (Sc.)

Now is the watchword of the wise.

"Now we are even," quoth Stephen, "when he gave his wife six blows for one."—(*Quoted by Swift in Letter to Stella, Jan. 20, 1710–11.*)

Nowadays truth is news. (Sc.)

Nowadays truth is the greatest news. (Gn.)

Number three is always fortunate.—(*Quoted as "the well-known maxim," in "Peregrine Pickle." Smollett, 1751.*)

All good things go in threes.

Ternarius numerus est perfectissimus.—Three is the most perfect number.—(*Latin, Medieval.*)

Of all the numbers arithmetically,

The number three is held for princippal.

The Times Whistle (c. 1614), No. 18.

Third try, lucky try.

Nuts are given us, but we must crack them ourselves.

O.K. "Orl Korrekt."—(*American.*)

M.W. = Machen wir.—We will do it (*i.e.* "Consider it done.")—(*Germ.*)

Oaks may fall when reeds stand the storm. (Gn.)

Obedience is much more seen in little things than in great. (Gn.)

Of a little thing a little displeaseth. (G. H.)

Of a pig's tail you can never make a good shaft. (G. H.)

De rabo de porco, nunca bom virote.—(*Port.*)

Man gör ei godt Jagthorn af en Svinehale.—You cannot make a good hunting horn of a pig's tail.—(*Dan.*)

You can't make a horn of a pig's tail. (R.)

Aus des Esels Wadel wird kein Sieb.—You cannot make a sieve out of an ass's tail.—(*Germ.*)

It is ill to make a blown horn of a tod's (fox's) tail. (R.)

Every man's nose will not make a shoeing horn. (R.) (*See "You cannot make a silk purse," p. 879a.*)

Of all birds give me mutton. (Gn.)

Of all crafts Downright is the best craft.

819b

Of all tame beasts I hate a slut. (Gn.)

Of an ill wood take though it be but one stick.

De monte malo si quiera un palo.—(*Span.*)

Of anuch (enough) men leaves. (R. Sc.)

Of evil grain no good seed can come. (R.)

Of goods ill got

The third heir joyeth not.

—*Burroughs on Hosea (1652), Vol. 4, 319. (See the Latin, "De male," p. 511b.)*

Of him that speaks ill, consider the life more than the word. (G. H.)

Of ill debtors men take oaths. (R. Sc.)

O' ill debtors men get aiths (promises). (Sc.)
(*Cheviot Coll.*)

Man maa tage suur Sild af onde Geldinder.—You may take spoilt herrings of bad debtors.—
(*Dan.*)

Of one ill comes many. (R. Sc.)

Of saving

Cometh having.

Of soup and love the first is the best. (Gn.)

Of two evils choose the less. (H., 1546.)

Ex malis eligere minima oportere.—Of evils one should select the least.—(*Latin. Cicero, De Officiis, Book 3, 1.*)

De duobus malis minus est semper eligendum.—Of two evils, the less is always to be chosen.—
(*Thomas Kempis: Imit. Christi, Book 3, 12.*)

Of two evylles men ought to choose the lasse.—
Melusine, ch. 34, tr. of Fr. 14th Cent. Romance.

De deux maux il faut choisir moindre.—(*Fr.*)

De los enemigos los menos.—Among enemies choose the least.—(*Span.*)

Minima de malis.—(*Latin.*)

Of two evils choose neither.—*John Ploughman (C. H. Spurgeon.)*

Offences generally outweigh merits, with great men. (Gn.)

Offer not the pear to him that gave the apple. (Gn.)

Oft counting makes good friends. (R. Sc.)

See "Over narrow counting," p. 824a; and "Short reckonings," p. 833b.)

Oft mouseth the cat after her mother.—
Prov. of Alfred.

Often and little eating makes a man fat. (R.)

Souvent et peu manger,

Ce fait l'homme engraisser.—(*Fr.*)

Eat many meals, and you will grow fat.—
(*Arabic.*)

Old age is a heavy burden.

Old age is honourable.

Eild should (*or* would) hae honour. (Sc.)

Old age makes us wiser and more foolish.

En vieillissant on devient plus fou et plus sage.—
(*Fr.*)

Old age, though despised, is coveted by all. (Gn.)

- Old bees yield no honey. (Gn.)
- Old birds are hard to pluck.
Alte Vögel sind schwer zu rupfen.—(Germ.)
- Old birds are not caught with chaff.
Nuova rete non piglia uccello vecchio.—An old bird is not taken with a new net.—(Ital.)
- Old camels carry young camels' skins to the market. (G. H.)
- Old customs are best.
Les vieilles coutumes sont les bonnes coutumes.—Old customs are good customs.—(Fr.)
- Old friends are best.
Old wine and an old friend are good provisions. (G. H.)
Desert not old friends for new ones.—(Hindoo.)
Old wood, old friends, old wine and old authors are best.—*Athib. by Bacon to Alonso of Arragon.*
Pesce, oglio, e amico vecchio.—Old fish, old oil, and an old friend.—(Ital.)
Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.—(Ecclesiasticus 9, 10; see p. 420a.)
Vieilles amours et vieux tisons s'allument en toutes saisons.—Old loves and old brands kindle at all seasons.—(Fr.)
- Old maids lead apes in hell. (R.)
Women, dying maids, lead apes in hell.—*The London Prodigall* (printed 1605). *The prov. is also used by Shakespeare in "The Taming of the Shrew," ii. 1 (c. 1594).*
- Old men are soon angry. (Gn.)
- Old men are twice children.—(From the Greek.)
Once a man and twice a child.
Auld men are twice bairns. (R. Sc.)
- Old men go to death, death comes to young men. (G. H.) (See *Bacon*, p. 12a.)
- Old men have one foot in the grave, and many young men, too. (Gn.)
- Old men, when they scorn young, make much of death. (G. H.)
- Old ovens are soon hot.
- Old oxen have stiff horns.
De Gamle Stude har de stive Horn.—(Dan.)
Alte Schweine haben harte Mäuler.—Old pigs have hard snouts.—(Germ.)
- Old porridge is sooner warmed than new made. (Gn.)
- Old praise dies unless you feed it. (G. H.)
- Old shoes are easiest.
- Old sin, new shame. (R. Sc.)
Olde sinne reneweth shame.—*Melusine* (14th Cent.), ch. 19.
- Old vessels must leak. (Gn.)
- Old women's gold is not ugly. (Gn.)
- Old wounds soon bleed.
Contesa vecchia tosto si fa nuova.—An old feud soon becomes new.—(Ital.)
Alte Wunden bluten leicht.—Old wounds bleed easily.—(Germ.)

- Old young and old long.
Mature fias senex si diu senex esse velis.—You must be old early if you wish to be old late.—(Latin. Quoted as a proverb by Cicero.)
They who would be young when they are old, must be old when they are young. (R.)
- On a good bargain think twice. (G. H.)
- On a long journey even a straw is heavy.
- On painting and fighting look afar off. (R.)
On painting and fighting look aloof. (G. H.)
- On the sea sail, on the land settle.
- On Valentine's day will a good goose lay. (R.)
If she be a good goose, her dame well to pay,
She will lay two eggs before Valentine's Day. (R.) (See "Before St. Chad," p. 741a.)
- Once a knave, always a knave.
Once a thief, always a thief.
"For he that is ones a thief is ever more in daunger."—*Piers Plowman* (1362), *passus* 15, l. 146.
Wer einmal stiehlt, der bleibt ein Dieb.—Who steals once, remains a thief.—(Germ.)
Die eens steelt is altijd een dief.—Who steals once is ever a thief.—(Dutch.)
Once a whore and ever a whore. (Gn.)
- Once a year a man may say, "On his conscience." (G. H.)
- Once does not make a custom.
Une fois n'est pas coutume.—(Fr.)
Einmal ist keinmal.—One time is no time.—(Germ.)
Eenmaal is geen gewoonte.—(Dutch.)
Once in use, and ever after a custom. (Gn.)
- Once in ten years one man hath need of another. (Gn.)
- Once pay it, never crave it. (R. Sc.)
- One and none is all one. (R.)—(Given as a Spanish proverb.)
Un homme, nul homme.—One man, no man.—(Fr.)
- One ass nicknames another "Long ears."
Ein Esel schimpft den andern Lang-ohr.—(Germ.)
- One barking dog sets all the street a-barking. (Gn.)
- One beats the bush and another catcheth the bird. (R.)
Il bat le buisson sans prendre l'oisillon.—He beats the bush without taking the bird.—(Fr.)
Vous battez les buissons dont un autre a les oyssissons.—You beat the bushes, but someone else gets the birds.—(Fr., V. 1498.)
- One beggar grieves that another goes by the gate.*
One beggar is wae that another by the gate gae. (Sc.)
Dem einen Hund ist es leid wenn der andere in die Küche geht.—One dog growls when the other goes into the kitchen.—(Germ.)

* See Greek (p. 473a.)

PROVERBS

821a

One can live on little, but not on nothing.

One cannot die twice.—(*Russian.*)

One cannot take true aim at things too high.
(*Gn.*)

One chick keeps the hen busy.

One cloud may hide all the sun.

One dog can drive a flock of sheep.

One enemy can do more hurt than ten friends can do good.—(*Quoted by Swift as a saying. Letter, May 30, 1710.*)

One enemy is too much. (*G. H.*)

Il n'y a pas de petit ennemi.—There is no little enemy.—(*Fr.*)

È troppo un nemico, e cento amici non bastano.—One enemy is too many, and a hundred friends are not sufficient.—(*Ital.*)

Ein Feind ist zu viel, und hundert Freunde sind zu wenig.—One foe is too many, and a hundred friends are too few.—(*Found in this form in most modern languages. See Emerson, p. 131b: "He who has a thousand friends."*)

One eye of the master does more than both his hands.

Das Auge des Herrn schafft mehr als seine beiden Hände.—(*Germ.*)

One eye of the master's sees more than ten of the servants'. (*G. H.*)—(*Given by Ray as an Italian proverb.*)

Più vede un occhio del padrone che quattro del servitore.—One eye of the master sees more than four eyes of the servants.—(*Ital.*) (*See "The master's eye," p. 848a.*)

One fair day in winter makes not birds merry. (*G. H.*)

One false move may lose the game.

One wrong step may bring a great fall.

One father is enough to govern one hundred sons, but not a hundred sons one father.
(*G. H.*)

One father is more than a hundred school-masters. (*G. H.*)

One good mother is worth a hundred school-masters.

Ein Vater ernährt eher zehn Kinder, denn zehn Kinder einen Vater.—One father supports ten children better than ten children one father.—(*Germ.*)

One favour qualifies for another. (*Gn.*)

One fire does not put out another.

Il fuoco non s'estingue con fuoco.—A fire is not extinguished by fire.—(*Ital.*) (*See, however, the Latin, "Incendium," p. 554a.*)

One flower makes no garland. (*G. H.*)

One fool makes many.

One fool makes a hundred. (*G. H.*)

Uno loco hace ciento.—(*Span.; also in Port., Germ., Dutch, and Dan.*)

One foot is better than two crutches. (*G. H.*)

Mieux vaut un pied que deux échasses.—(*Fr.*)

One gift well given recovereth many losses.
(*Gn.*)

One good head is better than a hundred strong arms. (*Gn.*)

821b

One good head is better than a hundred good hands.

One good turn deserves (*or asks*) another.

For one good turn another doth itch,
Claw my elbow and I'll claw thy breech. (*R.*)

Qui plaisir fait, plaisir requiert.—Who gives pleasure requires pleasure.—(*Fr.*)

Une bonté l'autre requiert.—One kindness requires another.—(*Fr.*)

À beau jour beau retour.—To a fine day a fine return.—(*Fr.*)

Ein Dienst ist des andern Werth.—(*Germ.*)

One shrewd turn asks another. (*R.*)

One slumber invites another. (*R.*)

One ill word asketh another. (*R.*) (*See Greek, p. 480b, Sophocles.*) *See also "Scratch my back" (p. 831b).*

One good word can warm three winter months.—(*Japanese.*)

One grain fills not a sack, but helps his fellows. (*G. H.*)—(*Portuguese.*)

One grain of pepper is worth a cartload of hail. (*Gn.*)

One half the world does not know how the other half lives.

Et là commençay à penser qu'il est bien vray ce que l'on dit, que la moitié du monde ne sçait comment l'autre vit.—And there I began to think that it is very true, which is said, that half the world does not know how the other half lives.—(*Rabelais: Pantagruel, ch. 32.*)

Half the world knows not how the other half lives. (*G. H.*)

One half of the world wonders how the other lives. (*Gn.*)

As half o' the world doesna ken how the ither half lives. (*Sc.*)

Eine Hälfte der Welt verlacht die andere.—One half of the world laughs at the other half.—(*Germ.*)

La moitié du monde se moque de l'autre.—(*Fr.*)

One hand is enough in a purse.

One hand washes another.—(*From the Greek, see p. 480b.*)

One hand washes the other, and both the face.
(*G. H.*)

Eine Hand wäscht die andere.—(*Germ.*)

Una mano lava l'altra, e tutt' e due lavano il viso.—One hand washes the other, and the two wash the face.—(*Ital.; also in Span., Port., and Dutch in this form.*)

One of his hands is unwilling to wash the other for nothing. (*Gn.*)

One has often need of a lesser than one's self.

One head cannot hold all wisdom.

One hour in doing justice is worth a hundred in prayer.—(*Mahometan.*)

One hour's sleep before midnight is worth three after. (*G. H.*)

Dormir une heure avant minuit vaut mieux que trois après.—(*Fr.*)

One hour's sleep before midnight is worth two hours after. (*R.*) (*Also in German in this form.*)

One ill weed mars a whole pot of pottage.
(*R.*)

PROVERBS

822a

One ill word meets another, an it were at the bridge of London. (R.)

One ill word asketh another. (R.)

Una parola tira l' altra.—One word draws another.—(Ital.)

One is not so soon healed as hurt. (R.)

One is of Martin's religion, another of Luther's. (Gn.)

One keep-clean is better than ten make-cleans.

One lawsuit breeds twenty.

The worst of law is that one lawsuit breeds twenty. (R.)—(Given as a Spanish proverb.)

One leg of a lark's worth the whole body of a kite. (R.)

One lie makes many. (See " Nothing stands in need of lying but a lie," p. 818b.)

One lie needs seven to wait on it.

Una bugia ne tira dieci.—One lie draws ten after it.—(Ital.)

One mad action is not enough to prove a man mad. (Gn.)

One man can lead a horse to the water, but twenty cannot make him drink.

A man may well bring a horse to the water; but he cannot make him drink without he will. (H., 1546.)

You may bring a horse to the river, but he will drink when and what he pleaseth. (G. H.)

A man may lead a horse to the water, but four-and-twenty cannot gar him drink. (R. Sc.)

On ne fait boire l' asne quand il ne veut.—You cannot make an ass drink when he does not wish to.—(Fr.)

On a beau mener le bœuf à l' eau s'il n'a soif — It is no good leading the ox to the water if he is not thirsty.—(Fr.)

One man can speak and seven can sing.*

Einer kann reden und sieben können singen.—(Germ.)

One man makes a chair; another man sits on it.

One man may steal a horse, but another may not look over the hedge.

One man may better steal a horse than another look over the hedge. (R.)

One man's meat is another man's poison. (R. Sc.) (See " Quod cibus," p. 640a; *Fletche*, p. 139a.)

One man's breath is another man's death. (Gn.)

One may be confuted and yet not convinced. (Gn.)

One may sooner fall than rise. (R.)

One may understand like an angel and yet be devil. (Gn.)

One month doth nothing without another. (G. H.)

822b

One nail drives out another. (R.)

Un clou chasse l' autre.—(Fr.)

Chiodo con chiodo da se si cava.—(Ital.)

Un chiodo caccia l' altro.—(Ital.)

(See " Clavus clavo," p. 503a.)

One never loseth by doing good turns. (R.)

One of these days is better than none of these days.

One of these days is none of these days.

One pair of ears draws dry a hundred tongues. (G. H.)

Un pajo d' orecchie seccherebbero cento lingue.—(Ital.)

One ploughs, another sows; Who will reap no one knows.

Ben pløier, en Anden saær,

Den Tredie veed ei hvo det faær.—(Dan.)

One pots sets another boiling.

Jesais à mon pot comment les autres bouillent.— I can tell by my pot how the others boil.—(Fr.)

One saddle is enough for one horse. (Gn.)

One sheep follows another.—(Hebrew.)

One shoe off and one shoe on.

Un pied chaussé et l' autre non.—(Fr.) Dict. Univ., dit de Trévoux, 1771. (The French expression is used of a man who has escaped in great haste.)

One sickly sheep infects the flock.—(Dr. Watts. See p. 382b.)

One scabbed sheep will mar a whole flock. (R.)

Il ne faut qu' une brebis galeuse pour gâter tout le troupeau.—(Fr.) (Common to all modern languages.)

One slumber finds another. (G. H.)

One slumber invites another. (R.)

One sound blow will serve to undo us all. (G. H.)

One stroke fells not an oak. (G. H.)

One swallow maketh not summer. (H., 1546.)

One swallow makes not a spring nor one woodcock a winter. (R.)

One swallow does not make spring.—(Greek, Aristotle: *Ethic. Nicom.*, Book 1.)

Une hirondelle ne fait pas le printemps.—(Fr.)

Una rondine non fa l' estate.—(Ital.; also in Germ.)

Una golondrina sola no hace verano.—One swallow alone does not make the summer.—(Span., *Don Quixote*, 1, 13.)

Eine Krähe macht keinen Winter.—One crow does not make a winter.—(Germ.)

One sword keeps another in the sheath.

Un coltello fa tener l' altro nella guaina.—One knife makes the other keep in the sheath.—(Ital.)

Ein Schwert hält das andere in der Scheide.—(Germ.; also in Danish.)

There is also a proverb: " One sword does not keep another in the scabbard."

One " Take this " is better than two " I will give."

* " God giveth speech to all, song to the few."—Walter C. Smith (p. 333b). See " Contra verbosos," p. 506a.

PROVERBS

823a

Better is one *Accipe*, than twice to say *Daob* *ibi*. (G. H.)
 Mieux vaut un "tenez" que deux "vous l'aurez."—(Fr.)
 Mas vale un "toma" que dos "te daré."—(Span., *Don Quixote*.)
 Ein: "Nimm hin" ist besser, als zehn: "Helf Gott!"—One "Take this" is better than ten "God-help-you's."—(Germ.)
 One tale is good till another is told. (R.)
 One To-day is worth two To-morrows. (See *Franklin*, p. 140b.)
 Ein Heute ist besser als zehn Morgen.—One To-day is better than ten To-morrows.—(Germ.) (See *Greek*, p. 474a.)
 One hour to-day is worth two to-morrow. (Gn.)
 One tongue is enough for a woman. (R.)
 One tongue is enough for two women. (Gn.)
 One trick needs a great many more to make it good. (Gn.)
 One wedding brings on another.
 Bridesmaids may soon be made brides; one wedding brings on another.—C. H. Spurgeon: *Salt-Cellars*.
 One woman will take another woman's part. —*Bullein's Dialogue* (1564 ed.).
 One year a nurse, and seven the worse. (Gn.) (Alluding to the arduous work of a nurse.)
 One year of joy, another of comfort, and all the rest of content. (R.) (A marriage wish.)
 One's too few, three is too many. (See "Two is company, three is none," p. 864b.)
 Open confession is good for the soul.
 Open not the door when the devil knocks.
 Opinion is the mistress of fools.
 Opinion is the queen of the world.—*Referred to by Pascal* (1623–1662) as the title of an Italian piece, "*Della opinione regina del mondo*."
 An ancient Greek sentence states that men are tormented by their own opinions of things, and not by the things themselves. (See *Montaigne*, I, 40.)
 Opinion governs all mankind.—S. Butler. (See also "Opinio veritate major," p. 613b; and "Plura sunt," p. 621a.)
 Opinions are like fashions, beautiful when new, ugly when discarded.—(Fr.) (From *Theodore Jouffroy*, 1796–1842.)
 Opportunity makes the thief. (R.)
 Opportunity maketh a thief.—(Bacon: *Letter to the Earl of Essex*, 1598.)
 The hole calls the thief. (G. H.)
 L'occasion fait le larron.—(Fr.)
 Gelegenheit macht den Dieb.—(Germ.)
 La ocasion hace el ladron.—The opportunity makes the thief.—(Span.)
 El agujero llama al ladron.—A hole tempts the thief.—(Span.)
 Occasio facit furem.—(Latin.)
 Ayse fait les larrons.—Convenience makes thieves.—(Fr., V. 1498.)
 Abandon fait larron.—(Fr.)

823b

There is a Dutch proverb: "Een dief maakt gelegenheid."—A thief makes an opportunity.
 Guardati dall' occasione, e ti guarderà Dio da' peccati.—Keep yourself from opportunities, and God will keep you from sin.—(Ital.)
 Other fish to fry.
 I have other fish to fry.—(Swift: *Letter to Stella*, Feb. 8, 1700–1.)
 Other times, other manners.
 Autres temps, autres mœurs.—(Fr.)
 Altri tempi, altri costumi.—Other times, other customs.—(Ital.)
 Altri tempi, altre cure.—Other times, other cares.—(Ital.)
 Mudado o tempo, mudado o conselho.—As time changes, counsel changes.—(Port.)
 Anden Tid giver andet Folk.—Different times, different folk.—(Dan.)
 Oughts are nothings unless they have strokes to them.—(Devonshire.)
 Our ancestors grew not great by hawking and hunting. (Gn.)
 Our birth made us mortal; our death will make us immortal. (Gn.)
 Our fathers, who were wondrous wise, Did wash their throats before they washed their eyes. (R.)
 Our neighbour's hen seems a goose.
 Your pot broken seems better than my whole one. (G. H.)
 Our own opinion is never wrong. (Gn.)
 Our whole life is but a greater and longer childhood. (Gn.)
 Out nettle, in dock. (Gn.)
 Out of debt out of danger. (R.)
 He that gets out of debt grows rich. (G. H.)
 Est assez riche qui ne doit rien.—He is rich enough who owes nothing.—(Fr.)
 Out of sight out of mind.* (H., 1546.) (See *Clough*, p. 85a.)
 Long absent, soon forgotten.
 Seldom seen, soon forgotten.
 For he that is ute bi-loken (shut out), He is inne sone for-getten.
 —*Prov. of Alfred*. *Jesus Coll. MS.* 554.
 Fer from eye, fer from herte.—(Hending.)
 Heart soon forgets what the eye sees not.—*Cursor Mundi* (c. 1250), l. 4508.
 Loin des yeux, loin du cœur.—Far from the eyes, far from the heart.—(Fr.)
 Aus den Augen, aus dem Sinn.—(Germ.) (And in most other modern languages.)
 Out of the frying pan into the fire.
 But as the flounder doth—leap out of the frying pan into the fire. (H. 1546.)
 Out of the mucksy (muckheap) Into the pucksy (quagmire).
 —(Halliwell, "*Proverb Rhymes*.")

* Cum autem sublatus fuerit ab oculis, etiam cito transit a mente.—But when he (man) shall have been taken from sight, he quickly goes also out of mind.—*Thos. Kempis: Imit. Christi*, I, 23, 1.

Cader della padella nelle bragie.—To fall from the frying pan into the burning coals.—(*Ital.*)

Sauter de la poêle (or poêle) et se jeter dans les braises.—To leap from the frying pan and to throw oneself into the coals.—(*Fr.*)

De fumo in flammam.—Out of the smoke into the fire.—(*Latin.*) (Cited by *Ammianus Marcellinus*, according to *Ray*, as "an ancient proverb." It is also found in Greek, in *Lucian*, and exists in most modern languages in this form.)

Out of the smoke into the smother.—(*Shakespeare*; see p. 288a.)

It is a sad choice, frying or fire. (*Gn.*)

I escaped the thunder, and fell into the lightning. (*G. H.*)

Andar de Ceca en Meca, y de zocos en colodros.—To go from Ceca to Mecca, and from bad to worse.—(*Span.*, *Don Quixote*.)

Over fast, over loose. (*R. Sc.*)

Over high, over low. (*R. Sc.*)

Over narrow counting culzies na kindness. (*R. Sc.*)

Ower narrow counting culyes (gains) nae kindness.—(*Sc.*) (*Cheviot Coll.*)

Overdone is worse than underdone.

Overdoing is nothing to the purpose. (*Gn.*)

Oysters are not good in a month that hath not an "r" in it. (*R.*) (*i.e.* from May to August, though some excuse their indulgence in the last-mentioned month by spelling it "Orgust.") The saying is mentioned by *Harri-son*; *Description of England*, Book 3, ch. 3, pub. 1577.

Boir eau point ne devez
Au mois où "r" trouverez.

—You should never drink water in a month in which you can find an "r."—(*Old French.*)

A month without an R in it has nae richt being in the year.—*John Wilson*: *Noctes*, 16 (*Ettrick Shepherd*.)

Painted pictures are dead speakers. (*R.*)

Painters and poets have leave to lie. (*R. Sc.*)

Those who err follow the poets.—*Koran*, ch. 26. (*The Oriental belief being that devils prompt the poets with such scraps of angels' converse as they can hear by stealth.*)

Pardon is the choicest flower of victory.—(*Arabic.*)

Pardons and pleasantness are great revengers of slanders. (*G. H.*)

Parents are patterns. (*Gn.*)

Parnassus has no gold mines in it. (*Gn.*)

Parsons are souls' waggoners. (*G. H.*)

Patch, and long sit;
Build, and soon flit. (*R.*)

Paternoster built churches, and Our Father helps them down. (*R.*)

Patience! and shuffle the cards!

Paciencia y barajar.—(*Span.*, *Don Quixote*.)

Patience conquers the world.

Il mondo è di chi ha pazienza.—The world is his who has patience.—(*Ital.*)
(See "He that endures.")

Patience is a flower that grows not in every-one's garden. (*R.*)

Patience is a plaister for all sores. (*R.*)

Patience perforce is a medicine for a mad dog. (*R.*)

Patience is a stout horse, but it tires at last.

Patience is good for abundance of things besides the gout. (*Gn.*)

Patience is the greatest prayer.*—(*Hindoo*: *saying of Buddha*.)

Patience is the key of content.—(*Mahomet*.)

Patience is the key of Paradise.—(*Turkish*.)

Patience passes science.

Patience passe science.—(*Fr.*)

Patience surpasses learning. (See "An ounce of discretion," p. 736a.)

Geduld gaat boven geleerdheid.—Patience excels learning.—(*Dutch*.)

Patience, money, and time bring all things to pass. (*Gn.*)

Patience, time, and money accommodate all things. (*G. H.*)

Patience wears out stones.

Patience with poverty is all a poor man's remedy. (*R.*)

Patience wi' poverty is a man's best remedy (*Sc.*)

Patient waiters are no losers.

Paul Pry is on the spy.

Paul's will not always stand. (*R.*)

Pay beforehand and your work will be behindhand.

Pay-before-hand's never well served. (*Sc.*)—*Bride of Lammermoor*, ch. 3.

Chi vuol il lavoro mal fatto, paghi innanzi tratto.—Who wants his work ill done, let him pay beforehand.—(*Ital.*)

Paga adelantada, paga viciosa.—Payment in advance is evil payment.—(*Span.*) (See "When wages are paid.")

Pay well when you are served well.

Pay what you owe, and what you're worth you'll know.

Paga lo que debes, sabrás lo que tienes.—(*Span.*)

Paga lo que debes, sanarás del mal que tienes.—Pay what you owe, and be cured of your complaint.—(*Span.*)

Peace with a cudgel in hand is war.

Paz de cajado guerra he.—(*Port.*)

Peel a fig for your friend, a peach for your enemy. (*R.*)

All' amico mondagli il fico,
All' inimico il persico.—(*Ital.*)

Après la poire le vin ou le prêtre.—After a pear, wine or the priest.—(*Fr.*, V. 1498.)

* "The principal part of faith is patience."—*George Macdonald*.

PROVERBS

825a

Penny and penny laid up will be many. (R.)

Who will not keep a penny shall never have many. (R.)

Bonne est la maille qui sauve le denier.—Good is the farthing which saves the penny.—(Fr., V. 1498.)

Pfennig ist Pfennigs Bruder.—Penny is penny's brother.—(Germ.)

Put two pennies (or halfpennies) in a purse and they'll creep thegither. (Sc.)

Penny come quick soon makes twopence. (Gn.)

Penny goes after penny,
Till Peter hasn't any.

Penny in pocket is a merry companion. (Gn.)

Penny wise, pound foolish.

Mancher sucht einen Pfennig, und verbrennt dabei ein Pfund.—Many seek a farthing and thereby consume a pound.—(Germ.)

Cent wise, and dollar foolish.

Pension never enriched a young man. (G. H.)

People throw stones only at trees with fruit on them.

People who are too sharp cut their own fingers.

Perhaps you'd have cherries at Christmas? (Gn.)

Persevere and never fear.

Persuasion is better than force.

Sylla proceeded by persuasion, not by arms.—(Plutarch's Lives. Lysander and Sylla compared.)

Contrivance is better than force. (R.)

Engin mieulx vault que force.—Machination is worth more than force.—(Rabelais: Pantagruel, ch. 27.)

List geht über Gewalt.—Cunning surpasses strength.—(Germ.)

Perverseness makes one squint-eyed. (G. H.)

Peter in, and Paul out. (R. Sc.)

Peter's in, Paul's out. (Sc.) (Hislop) When one thing or person is at last found, another, also required, is missing.

Peter is so godly that God don't make him thrive. (Gn.)

Pheasants are fools if they invite the hawk to dinner. (Gn.)

Pickpockets are sure traders, for they take ready money. (Gn.)

Pigs grow fat where lambs would starve.

Pigs grunt about everything and nothing.

Pigs love that lie together. (Gn.)

Pigs might fly (i.e. if they had wings).

Pigs might fly, but they're very unlikely birds.

Pigs when they fly go tail first.

That is as likely as to see a hog fly. (Gn.)

Pigs play on the organ at Hog's Norton. (Gn.)

825b

Pills are to be swallowed, not chewed.

Pillen muss man schlingen, nicht kauen.—(Germ.)

Il faut avaler les pilules, sans les mâcher.—(Fr.)

Pinch yourself and know how others feel.—(Japanese.)

Pith (strength) 's gude at a' play but threadin' o' needles. (Sc.)

Pith is good in all plays. (R. Sc.)

Pity cureth envy. (Gn.)

Pity is akin to love.—(Southern, p. 335a.)

La plainte et la commiseration sont meslées à quelque estimation de la chose qu'on plaint.—Pity and commiseration are mixed with some regard for the thing which one pities.—(Fr. Montaigne, I, 50.)

Pity it is that no vanity should be put into the composition of womenkind. (Gn.)

Plain dealing's a jewel; but they that use it die beggars. (R.)

Plain dealing is a jewel, but they that wear it are out of fashion. (Gn.)

Plain dealing is dead, and died without issue. (Gn.)

Fair play is a jewel.

Consistency is a jewel.

Plain dealing is the best.—(Prynne, see p. 260b; also Wycherley, p. 403b.)

Plaster thick;

Some will stick.

Play may be good, but folly can never be of any use. (Gn.)

Play with your peers. (R. Sc.)

Play wi' your play fairs. (R. Sc.)

Play, women, and wine undo men laughing. (R.)

Pleasing ware is half sold. (G. H.)

Chose qui plait est a demy vendue.—(Fr. V. 1498.)

Pleasure tasteth well after service. (Gn.)

Plenty is na dainty. (R. Sc.)

Plenty is no fault.

Ce qui abonde ne vicie pas.—Abundance of a thing does no harm.—(Fr.)

Plenty makes dainty. (R.)

Abbondanza genera fastidio.—(Ital.)

Plough deep whilst sluggards sleep.—(Franklin, see p. 140b.)

Ara bien y hondo, cogerás pan en abondo.—Plough well and deep and you will have plenty of corn.—(Span.)

Plough or plough not, you must pay me my rent.

Ares, no ares, renta me pagues.—(Span.)

Pluck a gown o' gold and you may get a sleeve o't. (Sc.)

Point not at others' spots with a foul finger. (Gn.)

PROVERBS

826a

Policy may be virtuous as well as vicious. (Gn.)

Poor and liberal; rich and covetous. (G. H.)

Poor folks are glad of porridge. (Sc.)

Poor men are fain of little things. (R. Sc.)

Poor folks must say, Thank-ye for a little. (Gn.)

Poor folks seek meat for their stomachs, rich folks, stomachs for their meat. (*The Selkirk Grace is perhaps founded on this. See Burns, p. 47b, note.*)

Poor men are apt to think everybody flouts them. (Gn.)

Poor men have no souls. (R.)

Poor men, they say, hesna souls. (R. Sc.)

Poor men's reasons are not heard. (Gn.)

Poor men's tables are soon spread. (R.)

Poortith (poverty) is better than pride. (Sc.)

Popular opinion is the greatest lie in the world. (Gn.)

Positive men err most of any men. (Gn.)

Positiveness is an evidence of poor judgment. (Gn.)

Possession is nine-tenths of the law.

Possession, they say, is eleven points of the law.—(*Swift: Works, Vol. 17, p. 270.*)

Possession is eleven points of the law, and they say there are but twelve. (R.)

The first is most right.—(*Russian.*) (*See "Might is right," p. 810b.*)

Possession is worth an ill charter. (R. Sc.)

Possession vaut titre.—Possession is as good as title.—(*Fr.*)

Possibilities are infinite. (Gn.)

Postponed is not abandoned.

Aufgeschoben ist nicht aufgehoben.—(*Germ.*)

Verschoben ist nicht aufgehoben.—To put off is not to let off.—(*Germ.*) (*See "Quod differtur," p. 640a.*)

Pour not water on a drowning mouse. (Gn.)

Poverty breaks covenants. (Gn.)

Poverty has no greater foe than bashfulness.

Poverty is an evil counsellor. (Gn.)

Poverty is no crime and no credit.

Armuth macht nicht Glücklich und Reichthum ist keine Schande.—Poverty is not happiness, and riches are not disgrace.—(*Germ.*)

Poverty is no sin, but twice as bad.—(*Russian.*)

Poverty is no sin. (G. H.)

La pauvreté n'est pas un péché; Mieux vaut cependant la cacher.

—Poverty is not a sin; all the same, it is better to hide it.—(*Fr.*)

Probreza no es vileza, ma es ramo de picardia.—Poverty is no sin, but it is a branch of knavery.—(*Span.*)

826b

Poverty is not a shame, but the being ashamed of it is. (Gn.)

Shame of poverty is almost as bad as pride of wealth.

Poverty is querulous. (Gn.)

Poverty is the mither (mother) o' a' arts. (Sc.)

Necessity is the mither o' a' arts. (Sc.)

Mater artium necessitas.—(*Latin.*)

The poor man's budget is full of schemes.

A poor man is all plans.—(*Span.*)

De moulte se pourpense qui pain n'a.—He is very thoughtful who has no bread.—(*Fr., V. 1498.*)

(*See "Necessity is the mother of invention," p. 814a.*)

Poverty is the mother of crime.

Mater criminum necessitas tollitur.—Need is held to be the mother of crimes.—(*Latin. Cassiodorus: Variarum, Lib. 9, Epist. 13.*) (*Misquoted by Chaucer, in Melibæus, sec. 50: "Poverty . . . the moder of ruine."*)

Poverty is the mother of health. (G. H.)

Paupertas sanitatis mater.—*Vincent of Beauvais: Speculum Historiale, 10, 71.*

Povertà, madre de sanità.—(*Ital.*)

Poverty is a friend to health. (Gn.)

Poverty is the sixth sense.

Armuth ist der sechste Sinn.—(*Germ.*)

Poverty makes men poor-spirited. (Gn.)

Poverty makes men ridiculous. (Gn.)

Poverty parteth fellowship (*or* friends). (R.)

Poverty and death will part good fellowship.—*Bullein's Dialogue (1564).*

Poverty breeds strife.

Poverty parts good company, and is an enemy to virtue. (R. Sc.)

"This wrat I often, povertie partyth company." (*MS. of 14th Century.*)

Practice is better than precept. (*See "Example," p. 759a; "Præcepta," p. 623b; "Homines amplius," p. 545a.*)

Précepte commence, exemple achève.—Precept begins, example accomplishes.—(*Fr.*)

Practice make's perfect.

Use maketh perfiteness.—*Bullein's Dialogue, c. 1564.*

Use maks perfyteness. (Sc.) (*Hisplo.*)

Use of hand is father of lear (learning). (Sc.)

Custom makes all things easy.

Uebung bringt Kunst.—(*Germ.*)

Uebung macht den Meister.—Practice makes the master.—(*Germ.*)

El usar saca oficial.—Practice makes the workman.—(*Span.*)

Uso hace maestro.—(*Span.*)

Exercitatio potest omnia.—Practice can do all things.—(*Latin.*)

Exercitatio optimus est magister.—Practice is the best master.—(*Latin.*)

Practise thrift or else you'll drift.

Praise a fool and you water his folly.

PROVERBS

827a

Praise day at night, and life at the end. (G. H.)

Praise not the day before the night. (Gn.)

Ruse (praise) the fair day at een. (Sc.)

Call me not an olive till you see me gathered. (G. H.)

Attendez à la nuit pour dire que le jour a été beau.—Wait till night before saying it has been a fine day.—(Fr.)

Schönen Tag soll man loben, wann es Nacht ist.—You should praise a fine day when it is night.—(Germ.; also in Dan.)

Speak no ill of the year before it is gone.—(Found in all languages.)

Praise is always pleasant. (Gn.)

Praise makes good men better and bad men worse.

Praise none too much, for all are fickle. (G. H.)

Praise Peter, but don't find fault with Paul.

Who praiseth St. Peter doth not blame St. Paul. (G. H.) (See "Do not rob Peter," p. 752b.)

Praise the bridge which carries you over.

Ruse (praise) the foord as ye find it. (R. Sc.)

Praise not the ford till you are safe over. (Gn.)

(See Hebrew proverb, under "It is a dirty bird," p. 794a.)

Praise the hill, but keep below.

Praise a hill, but keep below. (G. H.)

Praise the sea, but keep on land. (G. H.)

Loda il mar, e tiienti alla terra.—(Ital.)

Il faut louer la mer et se tenir en terre.—(Fr.)

Prate is prate, but it is the duck that lays the egg. (Gn.)

Pray devoutly, but hammer stoutly. (See "God helps those," p. 766b.)

A Dios rogando y con el mazo dando.—In praying to God you must use your hammer.—(Span.)

Joindre les mains, c'est bien; les ouvrir c'est mieux.—To join the hands (in prayer) is well; to open them (in work) is better.—(Fr.)

Beten und Arbeiten.—Pray and work.—(Germ.)

Laborare est orare.—(Latin.) (See "Qui laborat," p. 632b.)

None can pray well but he that lives well.

Work as though work alone thine end could gain;

But pray to God as though all work were vain.

—D'Arcy Wentworth Thompson: tr. of Euripides.

Pray to God, but row to shore.—(Russian.) (See "God helps those," p. 766b; and "Pray devoutly," p. 827a.)

Prayer and practice is good rhyme. (Sc.)

Prayer knocks till the door opens.

Prayer should be the key of the day and the lock of the night.

Precious things are not found in heaps. (Gn.)

Present company always excepted.

Good manners always to except my Lord Mayor of London. (R.)

827b

Presents keep friendship warm.

Geschenke halten die Freundschaft warm.—(Germ.)

Presents endear absents.—(Charles Lamb; see p. 192a.)

(See "Gifts make their way.")

Press a stick and it seems a youth. (G. H.)

Prettiness dies first. (G. H.)

Prettiness dies quickly. (R.)

Prettiness is short lived. (Gn.)

Prettiness makes no pottage. (Gn.)

"Pretty pussy" will not feed a cat.

Prevention is better than cure.

Precaution is better than cure. (See "Præstat cautela," p. 623b.)

Pride and grace never dwell in one place.

Pride and poverty are ill met, yet often dwell together.* (See "Poortith," p. 826a.)

Poor and proud, fy, fy. (R.)

The devil wipes his tail with the poor man's pride. (R.)

There's nothing agrees worse

Than a proud mind and a beggar's purse. (R.)

A proud heart in a poor breast, he's meikle dollour to dree. (R. Sc.)

Three sorts of men my soul hateth . . . a poor man that is proud.—Ecclesiasticus 25, 2.

Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy.—(Poor Richard.)

Pride feels no cold.

Pride feels no frost. (Gn.)

Pride is as loud a beggar as want, and a great deal more saucy.—(Poor Richard.)

Pride is scarce ever cured. (Gn.)

Pride is the sworn enemy to content. (Gn.)

Pride joined with many virtues chokes them all. (Gn.)

Pride may lurk under a threadbare cloak. (Gn.)

Pride must (or will) have a fall. (See Shakespeare, p. 313a.)

Pride never leaves his master till he gets a fa'. (Sc.)

Pride goes before a fall. (See Prov. 16, 18, and 11, 2.)

* The Twelve Evils of the Age as set forth in an Homily, *De Octo Vitiis*, etc., c. A.D. 1200 (E.E.T.S., No. 34, p. 107), were: (1) Sapiens sine operibus bonis; (2) Senex sine religione; (3) Adolescens sine obedientia; (4) Dives sine elemosina; (5) Femina sine pudicitia; (6) Dominus sine virtute; (7) Christianus contentiosus; (8) Pauper superbus; (9) Rex iniquus; (10) Episcopus negligens; (11) Plebs sine disciplina; (12) Populus sine lege. 1, A wise man without good works; 2, An old man without religion; 3, A young man without obedience; 4, A rich man without charity; 5, A woman without modesty; 6, A lord without virtue; 7, A quarrelsome Christian; 8, A poor man who is proud; 9, An unjust king; 10, A negligent Bishop; 11, A populace without discipline; 12, A people without law.)

Pride goeth before, and shame cometh after
(H., 1546.)
Hochmuth kommt zu Fall.—(Germ.)
Hovmod gaaer for Fald.—(Dan.)
Pride's an ill horse to ride. (Sc.)

Pride, perceiving humility honourable, often
borroweth her cloak. (Gn.)

Pride will spit in pride's face. (Gn.)

Proud men can't bear with pride in others.
(Gn.)

Pride with pride will not abide.

Pride's chickens have bonny feathers but
bony bodies. (Sc.)

Priestcraft is no better than witchcraft.

Princes have no way. (G. H.)

Proffered service stinketh. (H., 1546.)

Merx ultronea putet.—St. Jerome.

See Chaucer: Canon's Yeoman's Tale, 513.

Promises are like pie-crust, lightly made and
easily broken. (See "Bad customs," p. 740a.)

Promises engage more effectually than pre-
sents. (Gn.)

Promises make debts, and debts make pro-
mises.

Bihest (promise) is dette.—Chaucer: Man of
Lawe. Prol., Introd., 41.

And of a trewe man beheest is dette.—Hoccleve:
De Regim. Principum.

Belofte maak schuld, en schuld maakt belofte.—
(Dutch.)

Zusagen macht Schuld.—Promising makes
debt.—(Germ.)

He who promises runs into debt. (R.)

Quien promete (or Quien fia ó promete), en deuda
se mete.—(Span.)

Promising is the eve of giving. (G. H.)

Prosperity destroys fools and endangers the
wise. (Gn.)

Prosperity has damned more souls than all
the devils together. (Gn.)

Prosperity knows not the worth of patience.
(Gn.)

Prosperity lets go the bridle. (G. H.)

Prosperity takes no counsel and fears no
calamity. (Gn.)

Proverbs are the wisdom of the streets.

Spreekwoorden zijn dochters der dagelijksche
ondervinding.—Proverbs are daughters of daily
experience.—(Dutch.)

Providence is better than a rent. (G. H.)

Providence provides for the provident.
(See "God helps those," p. 766b.)

Prudence is not satisfied with May-be's.
(Gn.)

Prudent pauses.

Public money is like holy water—everyone
helps himself.—(From the Italian.)

Public reproof hardens shame. (Gn.)

Puff not against the wind. (R.)

Chi sputa contra il vento, si sputa contra il viso.
—Who spits against the wind spits in his own
face.—(Ital.)

Who spits against heaven it falls in his face.
(G. H.)

Pull devil, pull baker.

Tirer le diable par la queue.—To pull the devil
by the tail; to be in great difficulty.—(Fr.)*

Pull down your hat on the wind's side.
(G. H.)

Punctuality is the soul of business.

Tempus anima rei.—Time is the soul of the
business.—(Latin.)

Punishment is lame, but it comes. (G. H.)

Il castigo puo differirsi ma non si toglie.—
Chastisement may be deferred, but it is not put
off for ever.—(Ital.)

Purchase the next world with this; you
will win both.—(Arabic.)

Put a stout heart to a stey (steep) brae.
(Sc.)

Put another man's child in your bosom and
he'll creep out at your elbow. {R.}—(Given
as a Cheshire saying.)

Put not your hand betwixt the rind and the
tree. (R. Sc.)

Put not your trust in money; put your
money in trust.—(American.)

Put off your armour and then show your
courage. (Gn.)

Put your finger into the fire, and then say
it was your misfortune. (Gn.)

Put your foot down where you mean to
stand.

Put your hand quickly to your hat and
slowly to your purse.—(From the Danish.)

Put your own shoulder to the wheel.

Quarrel and strife make short life.—
(Swedish.)

Quarrellers do not live long.—Scott: St.
Ronan's Well, ch. 8.

Quarrelling dogs come halting home. (Gn.)

Quarrelsome dogs get dirty coats.—Quoted as
"the old saying" in Lover's "Handy Andy,"
ch. 46.

Queen Anne is dead.

Queen Elizabeth is dead.—Earlier saying
prevalent before Queen Anne.

My Lord Baldwin's dead. (R.)—(Sussex.)

"Our story a secret! Lord help you—tell 'em
Queen Anne's dead."—(G. Colman, jun.: Heir at
Law, i. 1.)

Henri Quatre est sur le Pont Neuf.—Henry IV.
(his statue) is on the Pont Neuf.

C'est vieux comme le Pont Neuf.—That is old
like the Pont Neuf—"the new bridge," but the
oldest of the bridges of Paris.

* Supposed to have originated in the old and
favourite puppet-shows, in which a baker was consigned
to the flames by the devil.

PROVERBS

829a

Quey caufs are dear veal. (Sc.) ("Queys" are young cows, and too valuable to be sold as veal.)

Quick at meat, quick at work. (R.)

Hurtig zum Imbiss, hurtig zur Arbeit.—(Germ.)

Slow at meat, slow at work. (R.)

Quick believers need broad shoulders. (G. H.)

Quick landlords make careful tenants. (Gn.)

Quick removals are slow prosperings.

Quick steps are best over miry ground.

Quickly too'd (toothed), and quickly go, Quickly will thy mother have mo'.

—(Yorkshire.) (R.)

Quickly tod, quickly with God. (R.)

Soon tod, soon with God.—(Northern.)

Quietness is best.

Quiet persons are welcome everywhere. (Gn.)

Rain before seven, fine before eleven; fine before seven, rain before eleven. (See "For a morning rain," p. 762b.)

If it rains at eleven

It will last till seven.

Rain on Good Friday and Easter Day, A good year for grass, and a bad year for hay.

Rain, rain, rattle stanes [hail],

Dinna rain on me,

But rain on Johnnie Groat's house,

Far owre the sea. (Sc.)

Raise no more spirits than you can conjure down. (R.)

Raise nae mair deils than ye're able to lay. (Sc.)

Man soll nicht mehr Teufel rufen als man bannen kann.—(Germ.)

Raw dads mak fat lads. (R. Sc.)

The soft dough makes the stiff buttock.—(Gaelic.)

Ready money is a ready medicine. (G. H.)

Argent comptant porte médecine.—(Fr.)

Rien de plus éloquent que l'argent comptant.—

Nothing more eloquent than ready money.—(Fr.)

Ready money will away. (R.)

Reason lies between the spur and the bridle. (G. H.)

Tra la briglia e lo sprone consiste la ragione.—

Between the bridle and the spur consists reason.—(Ital.)

Rebuke should have a grain more of salt than of sugar.

Rebukes ought not to have a grain of salt more than of sugar. (Gn.)

Reckless youth makes rueful age.

Reckless youth makes a goustie age. (R. Sc.)

Reckon right and February hath one-and-thirty days. (G. H.)

Red herring ne'er spake word but e'en, "Broil my back, but not my weam." (R.)

829b

Reeds become darts.

Las cañas se vuelven lanzas.—(Span., Don Quixote.)

Reevers (thieves) should not be rewers (soft-hearted). (R. Sc.)

Rejoice Shrovetide to-day, for to-morrow you will be ashes. (Gn.)

Religion is a stalking horse to shoot other fowl. (G. H.)

Religion is the best armour in the world, but the worst cloak. (Gn.)

Religion lies more in walk than in talk.

Religion without piety hath done more mischief in the world than all other things put together. (Gn.)

Remove an old tree and it will wither to death. (R.)

Arbre souvent remué fait à piene bon fruit.—A tree often removed will hardly bear good fruit.—(Fr., V. 1498.)

Alte Bäume soll man nicht verpflanzen.—Old trees must not be transplanted.—(Germ.)

Repentance costs very dear.

Le repentir coûte bien cher.—(Fr.)

Repentance is good, but innocence is better.

Repentance is the May of the virtues.—(Chinese.)

Reproof never does a wise man harm.

Reputation is commonly measured by the acre. (Gn.)

Reputation is often got without merit and lost without crime. (Gn.)

Reputation serves to virtue as light does to a picture. (Gn.)

Reserve the master-blow. (R.)

Respect a man, he will do the more. (R.)

Respect yourself, or no one else will. (See the Greek maxim of the Pythagoreans, p. 477a; also "Rarum est," p. 643a.)

Autant vaut l'homme comme il s'estime.—A man's worth is as he esteems himself.—(Fr.)

An Italian proverb says: "Chi non se stima vien stimato."—Who does not esteem himself will gain esteem.

Rest and success are fellows.

Rest breeds rust.

Rast macht Rost.—(Germ.)

"Rast ich, so rost ich," sagt der Schlüssel.—"If I rest, then I rust," says the key.—(Germ.)

Rust maakt roest.—(Dutch.)

Revenge is a mouthful for a god.

Vendetta boccone di Dio.—(Ital.)

* Derived from the well-known story of Demosthenes who informed Laius, "I do not buy repentance at so heavy a cost as a thousand drachmæ."—Aulus Gellius: Bk. 1, ch. 8, 6.

Revenge never repairs an injury. (Gn.)

Rice for good luck and bauchles (old shoes) for bonnie bairns. (Sc.) (*Referring to throwing of rice and old shoes at weddings.*)

Rich men feel misfortunes that fly over poor men's heads. (Gn.)

Rich men have no faults. (Gn.)

Riches are got wi' pain, kept wi' care, and tint (lost) wi' grief.

To have money is a fear, not to have it a grief. (G. H.)

Pains to get, care to keep, fear to lose. (G. H.)

Riches are like muck which stinks in a heap, but spread abroad makes the earth fruitful.* (R.)

Money, like dung, does næ good till 'tis spread. (Gn.)

Riches are often abused, never refused.

Rigdom bliver vel lastet, men aldrig forkastet.—(Dan.)

Riches breed care, poverty is safe.

Rigdom har Sorg, og Armod har Tryghed.—(Dan.)

Riches bring cares.

Gold hath been the ruin of many.—(*Ecclesiasticus* 21, 6.)

Riches come better after poverty than poverty after riches.

Riches do not come in a few hours.

Grand bien ne vient point en peu d'heures.—(Fr., V. 1498.)

He that would be rich in a year, will be hanged in half a year.

Riches have made more covetous men than covetousness hath made men rich. (Gn.)

Riches have wings.—(*Prov.* 23, 5.)

Riches rather enlarge than satisfy appetites.

Ridicule is the test of truth.

Right wrongs no man.

Richt wrangs næ man. (Sc.)

Rivers need a spring. (G. H.)

Rome was not built in a day.

Rome n'a été bâti tout en un jour.—(Fr.)

Rome ne fut pas fait en ung jour.—(*Old Fr.*, V. 1498.)

Rome was not biggit on the first day. (R. Sc.)

Troy was not took in a day. (Gn.)

On ne fait pas tout en un jour.—One cannot do everything in one day.—(Fr., V. 1498.)

Paris n'a pas été fait en un jour.—Paris was not made in one day.—(Fr.)

No se ganó Zamora en una hora.—Zamora was not conquered in an hour.—(*Span.*, *Don Quixote*, 2, 23.)

Rue an' thyme grow baith in æ garden. (R. Sc.)

Rumour is a great traveller. (*See* "Fama malum," p. 530b.)

Ouir dire va partout.—Hearsay goes everywhere.—(Fr., V. 1498.)

Rumour is a liar.

"On dit" est souvent un grand menteur.—

"People say" is often a great liar.—(Fr.) (*See* "Common fame," p. 748b; "What everyone says," p. 867b.)

Rust wastes more than use.

La rouille use plus que le travail.—(Fr.)

Sacrifice not thy heart upon every altar. (Gn.)

Sadness and gladness succeed one another. (Gn.)

Lachen und Weinen in einem Sack.—Laughter and weeping in one bag.—(*Germ.*)

Sail, quoth the king; Hold, saith the wind. (Gn.)

St. Bartholomew [Aug. 24] brings the cold dew.*

St. Benedick [March 21], sow thy pease or keep them in the rick. (R.)

St. Luke was a saint and physician, yet he is dead. (G. H.)

St. Matthee [Sept. 21], shut up the bee. (R.)

St. Matthie [St. Matthias, Feb. 24] sends sap into the tree. (R.)

St. Mattho [Feb. 24], take thy hopper and sow. (R.)

St. Matthy [Feb. 24], all the year goes by. (R.)

Ray says: "Because in Leap-year the super-numerary day is then intercalated." The additional day in Leap-year was, under the Roman system, as introduced by Julius Cæsar, inserted between Feb. 24 and Feb. 25, the 25th being the 6th of the Kalends of March. The inserted day was called "bis-sexto calendas," whence the Latin "Bissextile." Until the introduction of New Style (1752), the legal year in England began on March 25. This usage holds good in the Treasury, and in the financial year of many companies, corporations, and other institutions.

St. Valentine [Feb. 14], set thy hopper by mine. (R.)

Safe bind, safe find.—(*Tusser: Points of Good Husbandry.*)

Sure bind, sure find. (R.)

Fast bind, fast find,

A proverb never stale in thrifty mind.

—*Merchant of Venice*, Act ii. 5.

Salmon and sermon have their season in Lent. (R.)—(*Given as a French proverb.*)

Salt spilt is seldom clean taken up. (Gn.)

Samson was a strong man, yet could not pay money before he had it. (Gn.)

* Bacon uses a similar maxim in several forms. In his Essay on "Seditions," he has it: "And money is like muck, not good except it be spread."

* As to all these dates, it must be remembered that the change of style put them forward ten days in the season, thus altering the application of the proverbs.

831a
Saturday's new and Sunday's full
as always rough and always wull.

—Old saying.

New Moon, if on a Saturday, and comes once
in seven years, is once too soon.—*Kentish saying.*

Save a thief from the gallows and he'll cut
our throat. (R.)—(Quoted in "Humphrey
Linker," Smollett, 1761.)

This is trewe, by al halowes,
Delyver a theeff fro the galloos,
And he shall wayte the to rob or sloo.

—*Sir Beves of Hamtoun, 14th Century MS., l. 969.*

Dispicca l'impiccatto, e impiccherà poi te.—(Ital.)

Otez un villain du gibet, il vous y mettra.—Take
an evil-doer from the gallows and he will put you
there.—(Fr.)

Oignez villain, il vous poindra. Poignez villain
il vous oindra.—Anoint a scoundrel and he will
wound you; wound him and he will anoint you.—
(*Rabelais: Gargantua, 1, 32.*)

Save me from my friends.

Amico, e guardati.—(Ital.)

Fra gli amici guardami Iddio, che fra' nemici mi
guarderò io.—God preserve me from my friends;
from my enemies I will preserve myself.—(Ital.;
also in *Germ.*)

De qui je me fie Dieu me garde.—God save me
from him in whom I trust.—(Fr.)

Save something against a rainy day.

The business of a poor waiting-woman . . . is
to be scraping up something against a rainy day,
called the day of marriage.—(*Dryden: Amphitryon,*
i. 2.)

Save something for a sore foot.

Save something for the man that rides on
the white horse. (R.)

Saving is getting. (Gn.)

Say nay, and take it.

Say no ill of the year till it be past. (G. H.)
See "Praise day at night," p. 827a.)

Say nothing, but think the more.

Though he says nothing, he pays it with think-
ing, like the Welshman's jackdaw. (R.)

"Say well" is good, but "Do well" is
better.

"Say well" and "Do well" end with one letter;
"Say well" is good, but "Do well" is better. (R.)

Say well or be still.

Saying gangs cheap. (R. Sc.)

Saying is one thing, doing another.

Saying and doing are two things. (R.)

Le dire est aultre chose que le faire.—(Fr.
Montaigne: Essais (1580), 2, 31.)

Dal detto al fatto v'è un gran tratto.—From
saying to doing is a long step.—(Ital.)

Du dire au fait y a grand trait.—(Fr.)

Del dicho al hecho hay gran trecho.—There is
great distance between saying and doing.—(Span.)

Sagen und Thun ist zweierlei.—Saying and
doing are two different things.—(Germ.)

Fare e dire son due cose.—(Ital.)

Fra dir e far si guastano scarpe assai.—Between
saying and doing a great many shoes are worn
out.—(Ital.)

There is a long way between doing and saying.—
(*Hindoo.*)

(See also *Montaigne's* "C'est sans doute," etc.,
p. 690b; also *proverbs*, "Easier said than done,"
and "Between promising and performing.")

Scald not your lips in another man's pottage.
(R.)

Scandal will rub out like dirt when it is
dry. (Gn.)

Scanderbeg's sword must have Scanderbeg's
arm. (Gn.) (Scanderbeg, alias Iskender Bey
(1403-1467), whose real name was Georgio
Castrioti, was a distinguished warrior, who is
national hero of Albania and was reputed to
have slain 3,000 Turks with his own sword.)

Scorning is catching. (R.)

Hanging's stretching; mocking's catching. (R.)

Scotsmen aye reckon frae an ill hour. (Sc.)

Scratch my back, and I will scratch yours.

Tickle me, Bobby, and I'll tickle you.

Scratch my breech, and I'll claw your elbow.
(R.)

Give me fire, and I will give you a light.—
(*Arabic.*)

Ka me and I'll ka thee. (R.)

Claw me and I'll claw thee. (R.)

Caw me, caw thee. (R.)

Scraitch me and I'll scraitch thee. (Sc.)

Take heed of him that by the back thee claweth.
—*Sir T. Wyatt: Of the Feigned Friend, c. 1540.*

Il faut gratter les gens par où il leur dérange.—
One must scratch people where they itch.—(Fr.)

Mutum muli scabunt.—Mules rub one another.
—(Latin.) Title of a lost writing by Varro
(116-27, B.C.)

Senes mutuum fricant.—Old men rub one
another.—(Lat.) (*Erasmus: Adagia.*)

Fricantem refica.—Rub the back of one who
rubs you.—(Lat.) (*Ib. Referred to, by Erasmus,*
as a *Greek prov.*)

Un âne gratte l'autre.—One ass scratches the
other.—(Fr.) (See "One good turn," p. 821b.)

Seamen are the nearest to death and the
farthest from God. (Gn.)

Search not for a good man's pedigree. (Gn.)

Second thoughts are best.—*Dryden: Span-
ish Friar* (1681), Act ii.

He thinks not well that thinks not again.
(G. H.)

Second thoughts are certainly wiser.—(*Euri-
pides: Hippolytus*, 436.)

Il secondo pensiero è il migliore.—(Ital.)

Prends le premier conseil d'une femme et non
le second.—Take a woman's first advice and not
the second.—(Fr.)

See a pin and let it lie,
You're sure to want before you die.

See a pin and let it lie,
You'll want a pin before you die.

Qui voit une épingle et ne le prend,
Vient un temps qu'il s'en repent.—(Fr.)

He that takes not a pin slights his wife. (G. H.)

See Naples and then die.

Vedi Napoli, e poi muori.—(Ital.)

PROVERBS

832a

Qui n'a pas vu Séville n'a rien vu.—Who has not seen Seville has seen nothing.—*Quoted as a prov. in "Gül Blas" (1735), Bk. 10, ch. 10.*

Seeing is believing.

Chi con l'occhio vede, di cuor crede.—Who sees with the eye believes with the heart.—*(Ital.)*

Seein's believin', but feelin's the naked truth. (Sc.) (*See "Words are but wind, but seein's believin'," p. 878a.*)

Seek till you find, and you'll not lose your labour. (R.)

Seek your salve where you got your sore.

Seek your saw where you gat your ail,
An' beg your barm where you buy your ale.
(R. Sc.)

Sel, sel, has half filled hell. (Sc.) ("Sel" = selfishness.)

Seldom rides tynes (loses) the spurs. (R. Sc.)

Self do, self have. (R.)—(*Quoted as a prov. by Burton, Anat. Melan., 1621, with the comment, "As the saying is, they may thank themselves."*)

Self love makes the eyes blind.

Eigenliebe macht die Augen trübe.—*(Germ.)*

Self love is a mote in every man's eye. (R.)

Self praise is no recommendation.

Self praise is no praise.

Self praise is nae honour. (Sc.)

Self praise comes aye stinking ben. (Sc.) ("Ben" = inwards.)

Hast thou that ancient, true-said sawe forgot,
That a man's praise, in his owne mouth, doth stinke?

—*Times Whistle, c. 1614, Sat. 3, 1089.*

La alabanza propia envilece.—Self-praise disgraces.—*(Span., Don Quixote.)*

He that praiseth himself, spattereth himself. (G. H.)

Chi si loda s'imbroda.—Who praises himself fouts himself.—*(Ital.)*

Eigenlob stinkt, Freundes Lob hinkt.—Self-praise smells, friend's praise halts.—*(Germ.)*

Self-preservation is Nature's first law. (Gn.)

Self's allers at home.—*Suffolk saying.*

Self loves itself best.

Selbst ist der Mann.—Self is the man (*i.e.* I prefer to do a thing for myself).—*(Germ.)*

Sell not the bear's skin before you have caught him. (R.)

Non vender la pelle del orso innanzi che sia presa.—*(Ital.)*

Die Bärenhaut soll man nicht verkaufen the der Bär gestochen ist.—You must not sell the bearskin before the bear is killed.—*(Germ.)*

Verkoop den huid niet, voor gij den beer hebt gevangen.—Do not sell the hide before you have caught the bear.—*(Dutch.)*

Sæl ikke Bælgen før du har fanget Ræven.—Do not sell the hide before you have caught the fox.—*(Dan.)*

Send a fool to market, and a fool he'll return. (R.)

Send a fool to France and he'll come a fool back. (Sc.)

Chi bestia va á Roma, bestia ritorna.—He who goes to Rome a beast, returns a beast.—*(Ital.)*

832b

Send not a cat for lard. (G. H.)

Send not for a hatchet to break open an egg. (Gn.)

Take not a musket to kill a butterfly. (Gn.)

Send not to market for trouble. (Gn.)

Do not buy trouble.—*Modern.*

Send your noble blood to market and see what it will buy. (Gn.)

September blow soft,
Till the fruit's in the loft. (R.)

Servants should put on patience when they put on a livery. (Gn.)

Service is no inheritance. (G. H.)

Service de seigneur n'est pas héritage.—Service of a lord is not inheritance.—*(Fr., V. 1498.)*

Sirve á señor, y sabrás que es dolor.—Serve a lord and you will know what sorrow is.—*(Span.)*

Servizio de' grandi non è eredità.—Service of the great is not inheritance.—*(Ital.)*

(The English and French proverbs are supposed to refer to the old manorial right of claiming service before the successor to property was admitted to his inheritance.)

Service without reward is punishment. (G. H.)

Serving one's own passions is the greatest slavery. (Gn.)

Set a beggar on horseback and he will gallop. (R.)

Set a beggar on horseback and he'll ride to the devil. (R.)

Wenn ein Bettler auf's Pferd kommt, so kann ihm kein Teufel mehr voreilen.—When a beggar gets on horseback the devil cannot outstride him.—*(Germ.)*

Helpt gij een' bedelaar te paard, hij draaft niet, maar hij galoopt.—Put a beggar on horseback, he does not trot but he gallops.—*(Dutch.)*

Quando el villano está en el mulo, ni conoce á Dios, ni al mundo.—When a clown is on a mule, he remembers neither God nor the world.—*(Span.)*

Vióse el villano en bragas de cerro, y el fiero que fiero.—The peasant saw himself in fine breeches, and he was as insolent as could be.—*(Span.)*

When the slave is freed he thinks himself a nobleman.—*(African.)*

Set a colt in ambling rings and he will use it while they are on. (*Eng. tr., c. 1450, of "The Book of the Knight of La Tour-Landry."*)

Mettez poulain en ambleure,

Il la tendra tant comme il dure.

—*The French version of the foregoing (1371).*

Set a thief to catch a thief. (R.)

À fripon, fripon et demi.—To a rogue a rogue and a half.—*(Fr.)*

Schälke muss man mit Schälken fangen.—With a rogue you must catch a rogue.—*(Germ.)*

Met dieven vangt men dieven.—With a thief one catches a thief.—*(Dutch.)*

The authors of great evils know best how to remove them.—*Cato the Younger's remark when advising the Senate to put all power into Pompey's hands.—(Plutarch, Life of Cato.)*

(*See also Chaucer: "A thief of venisoun," p. 78a.*)

Set good against evil. (G. H.)
 Set hard heart against hard hap. (R.)
 Set not your loaf in till the oven's hot. (Gn.)
 Set the hare's head against the goose's
 bleets. (R.)
 Set trees at Allhallontide [Nov. 1], and com-
 and them to prosper; set them after Candle-
 as, and entreat them to grow.* (R.)

Seven may be company, but nine are con-
 fusion. (Gn.)

Seven shepherds spoil a flock.—(Russian.)

Shake a Leicestershire man by his collar,
 and you shall hear the beans rattle in his belly.
 (Gn.)

Shallow waters make most din. (R. Sc.)

Altissimè a quaque flumina minimo sono labuntur
 —The deepest river flows with the smallest noise
 —(Latin. Curtius.)

Shame is worse than death.—(Russian.)

Ther smyt nothing so smarte, ne smelleth so
 sour,
 As shame.—Piers Plowman, Passus 11.

Shameless pray must have shamless Nay.
 (Gn.)

Share and share alike.†

Sharp stomachs make short devotion. (R.)

She had rather kiss than spin. (R.)

She has given them green stockings. (Sc.)
 of a girl who marries before her elder sisters—
 green being the colour of jealousy.)

She hath broken her elbow at the church
 door. (R.) (Given as a Cheshire phrase apply-
 ing to a woman who grows idle after marriage.)

She hath broken her elbow.‡ (R.)

She hath broken her leg above the knee.‡ (R.)

She is as quiet as a wasp in one's ear. (Gn.)

She is as quiet as a wasp in one's nose. (R.)

She simpers like a frumenty-kettle. (Gn.)

She spins well that breeds her children.
 (G. H.)

She spins a good thread that brings up her
 daughter well. (Gn.)

She that hath an ill busband shows it in her
 dress. (Gn.)

She that is ashamed to eat at table, eats in
 private. (Gn.) (See "Never be ashamed to eat
 your meat," p. 814b.)

She that is born handsome is born married.
 (R.)

Chi nasce bella, nasce maritata.—(Ital.)

She that is born a beauty is half married. (Gn.)

* Ray states that Dr. J. Beal "alledged this as an
 old English and Welch proverb."

† Ray adds to this: "Some all, some never a whit"
 or "never a white".

‡ Ray gives as the meaning of these two phrases:
 "She hath had a bastard."

She that marries ill never wants something
 to say for it. (Gn.)

"She" 's the cat's mother.

She wad na hae the walkers, and the riders
 gaed by. (Sc.) (Of a woman who is unmar-
 ried through setting her expectations too high.)

She was so hungry she could not stay for
 the parson to say grace. (Gn.)

She wears the breeches.

She doeth rule the roost, she ware the keies
 (wears the Keys.)—Bulletin's Dialogue against the
 Fever Pestilence. (1564 ed.)

She will as soon part with the cook as the
 porridge. (Gn.)

She will scold the Devil out of a haunted
 house. (Gn.)

She will stay at home, perhaps, if her leg
 be broke. (Gn.)

Shear your sheep in May, and shear them
 all away. (R.)

Il faut tondre les brebis, non les écorcher.—The
 sheep should be shorn and not flayed.—(Fr.; also
 in Dutch.)

Ships fear fire more than water. (G. H.)

Shod in the cradle, barefoot in the stubble.
 (R. Sc.)

Shoemakers' wives are worst shod.

Who is worse shod than the shoemaker's wife?—
 (H., 1546.)

Who goes more bare
 Than the shoemaker's wife and the smith's mare?
 (R.)

Quand nous voyons un homme mal chaussé,
 nous disons que ce n'est pas merveille, s'il est
 chaussetier.—When we see a man with bad shoes,
 we say it is no wonder, if he is a shoemaker.—(Fr.,
 Montaigne: Book 1, ch. 24.)

Les cordonniers sont toujours les plus mal
 chaussés.—Shoemakers are always the worst shod.
 —(Fr.)

Short and sweet. (R.)

Short boughs, long vintage. (G. H.)

Short follies are best.

La plus courte folie est toujours la meilleure.—
 The shortest folly is ever the best.—(Fr.)

Les courtes folies sont les meilleures.—Short
 follies are best.—(Fr., V. 1498.)

Short pleasure, long lament. (R.)

Short pleasures, long pains. (Gn.)

De court plaisir long repentir. (Fr.)

Short prayers reach heaven. (See p. 449a,
 "Brevis oratio.")

Short (or Even) reckonings make long
 friends.

Of counting makes good friends. (R. Sc.)

Even reckoning keeps long friends. (R.)

À vieux comptes nouvelles disputes.—From old
 accounts come new disputes.—(Fr.)

Conto spesso e amicizia longa.—(Ital.)

Kurze Rechnung, lange Freundschaft.—(Germ.)

Conta de perto, amigo de longe.—(Port.)

Effene rekeningen maken goede vrienden.—
(Dutch.)

Short reckonings are soon cleared.

Short shooting loses the game. (R.)

Show me a liar, and I will show thee a thief.
(G. H.)

Montre-moi un menteur, je te montrerai un
larron.—(Fr.; also in this form in Germ. and
Dutch.)

Wer lügt, der stiehlt.—He who lies, steals.—
(Germ.)

Lying and stealing are next-door neighbours.

Show me a man without a spot and I'll
show you a maid without a fault. (Gn.)

Show me the man, and I shall show you the
law. (R. Sc.)

Sick of the mulligrubs with eating of
chopped hay. (R.)

Sickness is better than sadness. (Gn.)

Sickness tells us what we are. (Gn.)

Sike (such) a man as thou would be, draw
thee to sike company. (R. Sc.)

Silence answers much.

Zwijgen antwoordt veel.—(Dutch.)

Silence catches a mouse. (Gn.)

Silence grips the mouse. (Sc.)

Silence gives consent.

Chi tace, acconsente.—(Ital.)

Chi tace, confessa.—(Ital.)

Qui tacet consentire videtur.—Who is silent is
held to consent.—(Latin Maxim, said to be from
the Book of Decretals of Boniface VIII. (1220-1303)).
See Seneca: Rhet. Controv., 10, 2, 6.

Assez consent qui ne mot dit.—He consents
enough who does not say a word.—(Fr.)

Silence is a friend that will never betray.—
(Confucius.)

Silence doth seldom harm. (R.)

Silence is wisdom, but the man who practises it
is seldom seen.—(Arabic.)

Silence does not make mistakes.—(Hindoo.)

The tree of silence bears the fruit of peace.—
(Arabic.)

Il tacer non fu mai scritto.—Silence was never
written down.—(Ital.)

(See "Speech is silver," p. 837a.)

Silence is the best ornament of women.
(R.)

Silence is a fine jewel for a woman, but it's
little worn. (Gn.)

Silence is not the greatest vice of a woman.
(Gn.)

Silks and satins put out the fire in the
chimney.* (G. H.)

Silk doth quench the fire in the kitchen. (G. H.,
added to 2nd Ed.)

Sammt und Seide löschen das Feuer in der
Küche aus.—Silk and velvet let the kitchen fire
out.—(Germ.)

Silly bairns are eith (easy) to learn. (R. Sc.)

* Ray gives it, "the fire in the kitchen."

Silly dogs are more angry with the stick
than with the hand that flung it. (Gn.)

Singularity always seems to have a spice
arrogancy. (Gn.)

Sink or swim. (R.)

Sin is sin, whether it be seen or no. (Gn.)

Sin makes ugly.

Péché enlaidit. (Fr.)

Sins and debts are always more than
think them to be. (Gn.)

Sins are not known till they be acted.
(G. H.)

Sir John Barleycorn's the strongest knight.
(R.)

Sit in your place, and none can make you
rise. (G. H.)

Chi sta bene non si muova.—Who stands well
let him not shift.—(Ital.)

Wer wohl sitzt, der rücke nicht.—Who is well
seated, let him not stir.—(Germ.)

Sit still rather than rise and fall down. (Gn.)

Six awls make a shoemaker. (R.)

Six of one, and half a dozen of the other.

Dasselbe in grün.—The same in green.—(Germ.)
Used in much the same sense as the English proverb

Skill is stronger than strength.

List geht über Gewalt.—Cunning overcomes
might.—(Germ.)

L'adresse surmonte la force.—Skill surpasses
force.—(Fr.)

Was der Löwe nicht kann, das kann der Fuchs.—
What the lion cannot, the fox can.—(Germ.)

Skill and confidence are an unconquered army.
(G. H.)

It is skill, not strength, that governs a ship.
(Gn.)

Slander flings stones at itself. (Gn.)

Slander leaves a score behind it. (R.)

Slander leaves a sair behind. (Sc.)

Sleep is better than medicine.

El leto xe' una medicina.—Bed is a medicine.—
(Venetian.)

Sleep over it.

Night is the mother of counsels. (G. H.)

La nuit a conseil (or donne conseil).—Night has
(or gives) counsel.—(Fr., V. 1498.)

In nocte consilium.—(Latin.)

The difference is very wide
That the sheets will not decide. (Gn.)

La notte è madre di pensieri.—Night is the
mother of thoughts.—(Ital.)

Guter Rath kommt über Nacht.—Good counsel
comes overnight.—(Germ.) (See "Evening words"
and "Evening orts," p. 755b.)

In night there is counsel.—(Greek.)

Dormireis sobre ello y tomareis acuerdo.—Sleep
over it and you will come to a decision.—(Span.)

Slippery is the flagstone at the great house
door.

Sloth makes all things difficult, but industry
all easy.

PROVERBS

835a

Slow and steady wins the race. (*See D. Lloyd, p. 196b.*)

Slow and sure.

Langsam und gut.—(*Germ.*)

Slow and sure like Pedley's mare. (*R.*)

Slow fire makes sweet malt. (*R.*)

Soft fire maketh swete malte.—*Bullein's Dialogue, 1564 ed.*

Slow help is no help.

Sluggards are never great scholars. (*Gn.*)

Sma' fish are better than nane. (*Sc.*) (*See*

"Little fish are sweet," p. 803b.)

Small beginnings make great endings.

Sur petit commencement fait on grant finée.—(*Fr., V. 1498.*)

Du petit on vient au grand.—From little one comes to great.—(*Fr., V. 1498.*)

Peu de moyens, beaucoup d'effet.—Slight means, great effect.—(*Fr.*)

Small faults let in greater.

Small faults indulged are little thieves that let in greater. (*Gn.*)

Small people love to talk of great people.

Die Kleinen reden gar so gern von dem, was die Grossen thun.—(*Germ.*)

Small profits and quick returns.

Quick returns make rich merchants. (*R.*) (*See "Light gains make a heavy purse," p. 80rb.*)

Liden Vinding smager vel.—Small profits are sweet.—(*Dan.*) (*See "Little fish are sweet," p. 803b.*)

Small rain allays a great wind.

Small rain lays great dust. (*R.*)

A lytel rayne leyeth down grete wynd.—*Melusine, ch. 36. (Eng. trans., c. 1500, of Jean D'Arras' French version, c. 1385.)*

Petite pluie abat grand vent.—Small rain lays a great wind.—(*Fr., V. 1498; also in Rabelais: Gargantua, ch. 5.*)

Piccola pioggia fa cessar gran vento.—(*Ital.*)

Smooth words make smooth ways.

So many countries, so many customs. (*R.*)

Forthy (therefore) men seyn (say) ech ctree hath his laws.—*Chaucer: Troilus, 2, 42.*

As fele thedes, as fele theives, quoth Hending.—(*Hending.*)

In sondry londes sondry ben usages.—*Chaucer: Troilus, Bk. 2, 28.*

En tant de pays tant de guises.—(*Fr., V. 1498.*)

En cada tierra su uso.—In every country its own custom.—(*Span.*)

So mancher Mensch, so manche Sitte.—(*Germ.*)

So many men in court, and so many strangers. (*G. H.*)

So many men, so many opinions.

So many heads, so many wits. (*H., 1546.*)

So many heads, so many arts—fie, fie!

Is't not a shame for Proverbs thus to lie?

Myselfe, though my acquaintance be but small,

Know many heads that have no wit at all.

—*Epigram in Camden's "Remaines Concerning Brittain," ed. 1657.*

Viele Köpfe, viele Sinne.—(*Germ.*)

835b

Autant de têtes, autant d'avis.—So many heads, so many counsels.—(*Fr.*)

Tante teste, tanti cervelli.—So many heads, so many brains.—(*Ital.*)

Quot homines, tot sententiae.—(*Latin. See p. 642a.*)

(*Found in most modern languages.*)

So much as there is of the more, so much there is of the less.—(*Spanish.*) (*According to Sir A. Helps: Friends in Council, 2nd series, ch. 10.*)

So much is mine as I enjoy and give away for God's sake. (*Gn.*)

So the miracle be wrought, what matter if the devil did it? (*Gn.*)

Soft and fair goes far.—*Dryden: Sir Martin Mar-All, ii. 2 (1667).*

Chi va piano, va sano, e anche lontano.—Who goes softly goes safely and also far.—(*Ital.*)

Soft words, and hard arguments. (*R.*)

Soft words are hard arguments. (*Gn.*)

Soft words break no bones. (*R.*)

Soft words (or good or fair words) butter no parsnips. (*See "Good words," p. 769a.*)

Schöne Worte machen den Kohl nicht fett.—Fine words do not grease the cabbage.—(*Germ.*)

Soft words hurt not the mouth.

Douces (or Belles) paroles n'écorchent pas la langue.—Soft words do not flay the tongue.—(*Fr.*)

Non scortica la lingua il parlar dolce.—Speaking sweetly does not flay the tongue.—(*Ital.*)

Soft words win hard hearts.

"Softly, softly" caught the monkey.—(*Negro.*)

Soldiers in peace are like chimneys in summer. (*G. H.*)

Solid pudding is better than empty praise.—*Pope: Dunciad, 1, 52.*

Solitude is often the best society.*

Solitude is better than bad company.—(*Arabic.*)

Meglio è solo che mal accompagnato.—(*Ital.*)

Something hath some savour. (*Gn.*)

Some are atheists only in fair weather. (*Gn.*)

Some evils are cured by contempt. (*G. H.*)

Some had rather lose their friend than their jest. (*G. H.*)

Some will lose rather their best friend than their worst joke. (*Gn.*)

I love my jest, an the ship were sinking, as we say'n at sea.—*Congreve: Love for Love (1695), iii. 3.*

Some have been thought brave because they were afraid to run away. (*Gn.*)

Some make a conscience of spitting in church, yet rob the altar. (*G. H.*)

* "Omnia nobis mala solitudo persuadet."—Solitude leads us into all manner of evil.—*Seneca: Ep. 25*

Some men are wise, and some are otherwise. (R.)

Some men go through a forest and see no firewood.

Some men plant an opinion they seem to eradicate. (G. H.)

Some rain, some rest. (R.) (*Described as "a harvest proverb."*)

Some that speak no ill of any do no good to any. (Gn.)

Some wits can digest before others can chew. (Gn.)

Sometimes the best gain is to lose. (G. H.)

Soon enough if well enough. (R.)

We do it soon enough if that we do be well. (G. H.)

Assez tôt si assez bien.—(*Fr.*)

Quick enough, if good enough. (*See* "Well done soon done"; and "Deliberating is not delaying," p. 751b.)

Soon hot, soon cold.

Cold cools the love that kindles over hot (R. Sc.)

Over hot over cold. (R. Sc.)

Vroeg vuur, vroeg asch.—Soon fire, soon ash.—(*Dutch.*)

Gedwongen liefde vergaat haast.—Love that is forced does not last.—(*Dutch.*)

Anfang heiss, Mittel lau, Ende kalt.—Beginning hot, middle lukewarm, ending cold.—(*Germ.*)

Soon ripe, soon rotten. (R. Sc.)

Presto matura, presto marcio.—(*Ital.*)

Vroeg rijp, vroeg rot; vroeg wijs, vroeg zot.—Soon ripe, soon rotten; soon wise, soon foolish.—(*Dutch.*)

Vroeg gras, vroeg hooi.—Soon grass, soon hay.—(*Dutch.*)

Quod cito fit, cito perit.—What is soon done, soon perishes.—(*Latin.*)

Sooner said than done.

Sorrow and an evil life

Maketh soon an old wife. (Gn.)

Sorrow and night watches are lessened when there is bread.

Todos los duelos con pan son buenos (*or* son menos).—All sorrows are good (*or* are less) with bread.—(*Span., Don Quixote*, 2, 13, 55.)

Duelos y serenos con pan son menos.—(*Span.*)

Sorrow comes unsent for. (Gn.)

Sorrow and ill weather come unca'ed. (Sc.)

Sorrow for a husband is like a pain in the elbow, sharp and short. (Gn.)

Sorrow is good for nothing but sin. (R.)

Sorrow hath killed many, and there is no profit therein.—(*Ecclesiasticks* 30, 23.)

Sorrow kills not, but it blights.—(*Russian.*)

Sorrow will pay no debt. (R.)

Sorrows are dry.

Sorrow is always dry. (R.)

Sour grapes ne'er make sweet wine. (Gn.)

Sow beans in the mud, and they'll grow like wood. (R.)

Sow (*or* set) beans in Candlemas waddle. (R.)

Sow wheat in dirt and rye in dust. (Gn.)

Sow good work and thou shalt reap gladness. (Gn.)

Sow in the slop, sure of a crop.

Siembra trigo en barrial, y pón viña en cascajal.—Sow corn in clay, set vines in sand.—(*Span.*)

Sow thin, and mow thin. (R. Sc.)

Sowing with the basket rather than with the hand (*i.e.* wholesale rather than with individual attention).—(*From Plutarch, see p. 479a.*)

Spare at the brim, not at the bottom. (Gn.)

Too late to spare

When the bottom is bare. (Gn.)

Spare the rod and spoil the child. (R.) (*Founded on Prov. 13, 24. Found in all early collections of proverbs.*)

For whoso spareth the spring (switch) spilleth his children.—(*Piers Plowman*, 1362.)

Qui aime bien châtie bien.—(*Fr.*)

Spare to speak and spare to speed. (R.) (*See* "Dumb folks get no lands," p. 753b.)

Jamais n'a bon marché qui ne l'ose demander.—He never gets good business who does not dare to ask for it.—(*Fr., V. 1498.*)

A peu parler bien besoigner.—(*Fr., V. 1498.*)

Qui ne veut parler ne veut gagner.—(*Fr.*)

A man may lose his goods for want of demanding them. (R.) (*See* "Ask much," p. 739b.)

Spare to spend, and only spend to spare.

Spare your breath to cool your pottage. (R.)

Keep your breath to cool your own crowdie (porridge). (Sc.)

Spare your rhetoric and speak logic. (Gn.)

Sparrows fight for corn which is none of their own. (Gn.)

Speak little and to the purpose.

Schweig, oder rede etwas, das besser ist denn Schweigen.—Keep silence, or say something better than silence.—(*Germ.*)

Speak little, but speak the truth.

Rede wenig, rede wahr,

Zehre wenig, zahle baar.

—Speak little, speak the truth; spend little, pay cash.—(*Germ.*)

Speak not of a dead man at the table. (G. H.)

Speak not of my debts unless you mean to pay them. (G. H.)

Speak of a man as you find him. (*See* "Speak of me as I am," p. 303a, and "Take things as you find them," p. 838b.)

Let every man speak as he finds. *Dryden: Wild Gallant* (1663), ii. 2.

Ruse (praise) the foord as ye find it. (R. Sc.)

On doit dire le bien du bien.—One ought to speak well of what is well.—(*Fr., V. 1498.*)

PROVERBS

837a

Speak weel o' the Hielands, but dwell in the
Laigh (low). (Sc.)

Speak well of your friend, and of your enemy
nothing.

Dell' amico bene; del nemico nè bene nè
male.—(Ital.)

Speak when you're spoken to; come when
you're called. (R.) See *Edgeworth*, p. 129b.

A well-bred youth neither speaks of himself, nor
being spoken to is silent. (G. H.)

Speak when ye're spoken to, do what ye're bidden,
Come when ye're ca'd, an' ye'll no be chidden.
(Sc.)

Speak when ye're spoken to,
Drink when ye're drucken to. (Sc.)

Speaking without thinking is shooting with-
out aim.

Spears are not made of bulrushes. (Gn.)

Spectacles are death's arquebuse. (G. H.)

Speech is silver, silence is golden.

If a word be worth one shekel, silence is worth
two.—(Hebrew.)

Reden ist Silber und Schweigen ist Gold.—(Germ.)

Sprechen ist silbern, Schweigen ist golden.—
(Germ., Swiss.) (The proverb is alleged to be of
Persian origin.)

Speech is the picture of the mind. (R.)

Spend, and God will send. (R.)

Spies are the ears and eyes of princes.
(G. H.)

Spilt salt is never all gathered.*

Sal vertida, nunca bien cogida.—(Span.)

Spilt wine is worse than water. (R.)

Spread the table and contention will cease.
—(Hebrew, from *Ben Syra*.)

Spring has come when you can place your
foot on three daisies at once.—(Old saying.)

Spurs are the first part of armour.

Nous disons que par esperons on commence soy
armer.—We say that a man begins arming himself
with spurs.—(Rabelais: *Pantagruel*, 3, 8, 1533.)

Standing pools gather filth. (R.)

L'eau dormant vaut pis que l'eau courant.—
Stagnant water is worth less than running water.—
(Fr., V. 1498.)

Stars are not seen by sunshine. (Gn.)

Stay a little and news will find you. (G. H.)

Stay till the lame messenger come, if you will
know the truth of a thing. (G. H.)

Steal the goose and give the giblets in alms.
(R.) (See "To steal the pig," p. 862a.)

Steer not after every mariner's direction.
(Gn.)

* To spill salt is "unlucky," and to do so is regarded
as foreboding a quarrel with those between whom the
salt is spilt. To avert this it is necessary for the person
spilling the salt to throw a pinch of it over the left
shoulder. (See "Help me to salt.")

837b

Step by step one goes far.

Step after step the ladder is ascended. (G. H.)

Pas à pas on va bien loin.—(Fr.)

Passo a passo si va a Roma.—Step by step one
gets to Rome.—(Ital.)

Wer die Leiter hinauf will, muss bei der untersten
Sprosse schön beginnen.—Who will mount the
ladder must needs begin at the lowest step.—
(Germ.)

Maille à maille est fait l'aubergeon.—Plate by
plate the armour is made.—(Fr., Rabelais:
Pantagruel, 1533. Quoted as a proverb.)

Still fisheth he that catcheth one. (G. H.)

Still waters run deep.

Smooth waters run deep.

Waters that are deep do not bubble.

Take heed of still waters, the quick pass away.
(G. H.)

Smooth runs the water where the brook is deep.
—*Shakespeare*: *Pt. 2, Henry VI.*, iii. 1.

God defend me from the still water and I'll
keep myself from the rough. (Gn.)

Silent men, like still waters, are deep and
dangerous. (Gn.)

Stille Wasser sind tief.—(Germ.)

Stille waters hebben diepe gronden.—(Dutch.)

Acqua cheta vermini mena.—Still water breeds
worms.—(Ital.)

Stumme Hunde und stille Wasser sind gefährlich.
—Dumb dogs and still waters are dangerous.—
(Germ.) (See "Barking dogs.")

The stillest humours are always the worst
(R.) (See "Shallow waters," p. 833a.)

Stolen kisses are sweet.

Stolen apples are sweet.

Stolen waters are sweet. (Prov. 9, 17.)

The apples on the other side of the wall are
sweetest.

Stones are thrown only at fruitful trees.

On ne jette des pierres qu'à l'arbre chargé de
fruits.—(Fr.)

Stop a little to make an end the sooner.
(Gn.) (See "More haste," p. 812a.)

Storms make oaks take deeper root.

Straight trees have crooked roots. (Gn.)

Stretch your arm no further than your
sleeve will reach. (R.)

Stretch your legs according to your coverlet.
(R.)

Everyone stretcheth his legs according to his
coverlet. (G. H.)

Cada uno estiende la pierna como tiene la
cubierta.—Everyone stretches his leg according to
his coverlet.—(Span.)

Man muss sich nach der Decke strecken.—
(Germ.; also in Dutch.)

Strike while the iron's hot. (See *Dryden*,
128a.)

When the iron is hot, strike. (H., 1546.)

When the yron is hoot it moste be wrought
and forged.—*Melusine*, ch. 27. (Tr., c. 1500, of
14th cent. Fr. Romance.)

Pandare, which that stood hir faste by
Felte yron hoot, and he bigan to smyte.

—*Chaucer*: *Troilus*, 2, 1276. (See also *Melibeu*s,
sec. 12.)

Beat out the iron while it is hot.—(*Arabic.*)
On doit battre le fer quand il est chaud.—(*Fr.*,
V. 1498.)
Batti il ferro quando è caldo.—(*Ital.*)
Nunc tuum ferrum in igni est.—Now your iron
is in the fire.—(*Latin; also in Germ., Span.,
Dutch, and Dan.*)

Study sickness when you are well. (Gn.)

Study the past if you would divine the
future.—(*Chinese, Confucius.*)

Stuffing is good for geese.

Stumbling is the excuse of a lame horse.—
(*Hindoo.*)

The losing horse blames the saddle.—*Quoted as
a prov. in Lover's Handy Andy, ch. 34.*

Such a pot must have such a lid. (Gn.)

Such a welcome, such a farewell. (R.)

Such carpenter such chips.—*Bullein's "Dialo-
gue" (1564 ed.).*

Sudden friendship, sure repentance. (R.)

Sudden acquaintance
Brings long repentance. (Gn.)

Sudden glory soon goes out. (Gn.)

Suffer and expect. (G. H.)

Suffer that you may be wise; labour that
you may have. (*Said to be from the Spanish.*)

Sugar itself may spoil a good dish. (Gn.)

Sunday words and Saturday cheer.—*Pr.
quoted by Gabriel Harvey in his copy of Foorth's
Synopsis, in illustration of "Liberality prom-
iseth (Sunday words) and Covetousness per-
formeth" (Saturday cheer).*

Supple knees feed arrogance.

Surgeons cut that they may cure. (Gn.)

Suspicion is the bane of friendship.

Soupon est d'amitié poison.—(*Fr., said to be
from Petrarch.*)

Suspicion raises hobgoblins in the dark.—
(*Japanese.*)

Suspicion may be no fault, but showing it
may be a great one. (Gn.)

Sweep before your own door. (R.)

Sweep under your own mats.—(*Germ.*)

Sweet discourse makes short days and
nights. (G. H.)

Sweet meat must have sour sauce. (Gn.)—
(*Quoted in Centlivre's "The Artifice," printed
1724.*)

Dolce vivanda vuole salsa acerba.—(*Ital.*)

Sweetest wine makes sharpest vinegar.

Take heed of the vinegar of sweet wine. (G. H.)

Süsser Wein giebt sauern Essig.—(*Germ.*)

Guardati da aceto di vin dolce.—(*Ital.*)

Fortè è l'aceto di vin dolce.—Strong is vinegar
made from sweet wine.—(*Ital.*)

Sweetheart and Honeybird keeps no house.
(R.)

Swine, women, and bees cannot be turned.
(R.)

Sympathy without relief
Is like mustard without beef.

Feel for others—in your pocket.—*G. H.
Spurgeon: Salt-Cellars.*

Table friendship soon changes.

Ami de table est variable.—(*Fr.*)

Tailors and writers must mind the fashion.
(Gn.)

Take a farthing from a thousand pounds, it
will be a thousand pounds no longer.—(*Saying
quoted by Goldsmith.*)

Take a man by his word and a cow by her
horn. (R. Sc.)

Le bœuf par la corne et l'homme par la parole.—
(*Fr.*)

Men vangt het paard bij den breidel, en den man
bij zijn woord.—Take a horse by his bridle and a
man by his word.—(*Dutch.*)

Take all and pay the baker. (R.)

Take away fuel and you take away fire.
(Gn.)

Take care of the pence, and the pounds will
take care of themselves.* (*See "Penny and
penny," p. 825a.*)

He that regards not a penny will lavish a
pound. (Gn.)

Take courage! younger than thou have been
hanged. (Gn.)

Take heed is a good rede. (R.)

Take heed doth surely speed.

Take heed of a person marked and a widow
thrice married. (G. H.)

Take heed of a stepmother; the very name
of her sufficeth. (G. H.)

Take heed of a young wench, a prophetess,
and a Latin-bred woman. (G. H.)

Take heed of an ox before, an ass behind,
and a monk on all sides. (R.) (*Given as a
Spanish proverb.*)

Take heed of enemies reconciled, and of
meat twice boiled. (R.)—(*Given as a Spanish
proverb.*)

Take heed of wind that comes in at a hole, and
a reconciled enemy. (G. H.)

Take heed you find not that you do not
seek. (R.)

He that gropes in the dark finds that he would
not. (R.)

Take me upon your back and you'll know
what I weigh. (Gn.)

Take things as you find them.

On prend son bien où on le trouve.—(*Fr.*)

* "A very just and sensible remark of old Mr.
Lowndes, the famous Secretary of the Treasury under
William III., Anne, and George I."—*Lord Chesterfield:
Advice to his Son. (Employment of Time.)*

Nimm die Welt wie sie ist, nicht wie sie sein sollte.—Take the world as it is, not as it ought to be.—(*Germ.*)

Tel le voyez, tel le prenez.—As you see a thing so take it.—(*Fr.*, V. 1498.)

That's my good that does me good. (R.)

The world is as you take it.

We must take the world as we find it.

Take time in time ere time be tint (lost). (Sc.)

Take time while time is, for time will away. (R. Sc.)

Take time in turning a corner.

Talent works, genius creates.

Das Talent arbeitet, das Genie schafft.—(*Germ.*)

Tales of Robin Hood are good enough for fools. (R.) (See "Many talk," p. 808a.)

Talk much and err much, says the Spaniard. (G. H.)

A mucho hablar, mucho errar.—(*Span.*)

Talk of camps, but stay at home. (Gn.)

Talk of the devil and he'll appear.

Talk of the devil and he'll either come or send. (R.)

Speak of a person and he will appear, Then talk of the dule and he'll draw near.

—*Halliwel, Proverb-Rhymes.*

Talk of the devil and see his horns.

Evil comes by talking of it. (*Gaelic.*)

Talk of the absent and he will appear.—(*Arabic.*)

When the wolf comes into your mind prepare a stick for him.—(*Arabic.*)

Speak o' the deil and he'll appear. (Sc.)

A force de peindre le diable sur les murs, il finit par apparaître en personne.—By dint of painting the devil on the walls he ends by appearing in person.—(*Fr.*)

Parlez du loup et vous en verrez la queue.—Talk of the wolf and you will see his tail.—(*Fr.*)

Fallai no lobo ver-lhe-heis a pelle.—Talk of the wolf and behold his skin.—(*Port.*)

Wenn man den Wolf nennt, so kommt er gerennt.—When you mention the wolf, then he comes.—(*Germ.*)

Als men van den duivel spreekt, dan rammelt reeds zijn gebeente.—When you talk of the devil you will hear his bones rattle.—(*Dutch.*) (See "Oculus dexter," p. 608b.)

Talking comes by nature, silence by wisdom.

Reden kommt von Natur, Schweigen vom Verstande.—(*Germ.*)

Talking of love is making it.

Talking pays no toll. (G. H.)

Tall trees catch much wind. (See "Sæpius ventis," p. 647b.)

Hooge boomen vangen veel wind.—(*Dutch.*)

Tarrying (or tarrowing, i.e. murmuring) bairns were never fat. (R. Sc.)

Tarry-long brings little home. (Gn.)

Taxes and gruel will continually grow thicker.—(*Hindoo.*)

Teach your grandmother to suck.

Jack Sprat would teach his grandame. (R.)

Teach your grandame to grope her ducks (or to sup sour milk). (R.)

Teach your grandame to suck eggs. (R.)

Teach your grandame to spin.

Teach your father to get children. (R.)

Shall the goslings teach the goose to swim? (Gn.)

Teaching others teacheth yourself.

Teaching of others teacheth the teacher. (Gn.)

Lord, teach my teacher that he may teach me.—*C. H. Spurgeon.*

Tell a lie and find the truth. (R.)

Di mentira, y sacarás verdad.—(*Span.*)

Sag eine Lüge, so hörst du die Wahrheit.—(*Germ.*)

Tell a lie and stick to it.

"Thou shalt tell a lie and stick to it" was once, we are told, the schoolboy's eleventh commandment.—*Swinburne: Journal of Sir Walter Scott* (1891).

Tell a woman she's a beauty and the devil will tell her so ten times. (Gn.)

Some ane has tauld her she was bonny. (Sc.)

Tell money after your own father. (R.)

Tell (or speak) the truth and shame the devil.—(*Quoted in Shakespeare, 1 Henry IV., iii. 1.*)

Truth shames the devil. (Gn.)

Truth makes the devil blush. (Gn.)

Telling the truth loses the game.

Au vray dire perd on le jeu.—(*Fr.*, V. 1498.)

Truth is victim of its own simplicity.—(*Arabic.*)

That cake came out of my oven. (Gn.)

That dog barks more out of custom than care of the house. (Gn.)

That fish will soon be caught that nibbles at every bait. (Gn.)

That is but an empty purse that is full of other men's money. (R.)

That is not good language that all understand not. (G. H.)

That is the best gown that goes up and down the house. (G. H.)

That is the upper end where the chief person sits (Gn.)

That is the way to Beggar's Bush. (Gn.)

That is well spoken that is well taken. (Gn.) (See "No offence taken," p. 817a.)

That suit is best that fits me. (R.)

That which a man knows best he must use most.—*Cotgrave's Dict.*

L'herbe qu'on cognoist, on la doit lier à son doigt.—The herb one knows one should bind to one's finger.—(*Fr.*) (*Cotgrave.*)

Therfor I wol seye a proverbe, That he that fully knoweth therbe (the herb) May safely leye hit to his eye.

—*Chaucer: House of Fame* (c. 1383), *Bk. I*, 291.

That which cometh from the heart will go to the heart.—*Proverb quoted in Burroughes' In Hosea, published 1652.*

Was vom Herzen kommt, das geht zu Herzen.—
What comes from the heart goes to the heart.—
(*Germ.*)

That which hussies spare, cats eat.

That which is easily done is soon believed.
(*R.*)

That which is evil is soon learnt. (*R.*)

That which is good for the back is bad for the head. (*R.*)

That which proves too much proves nothing.
(*Gn.*) (*Also in French.*)

That which two will, takes effect.—(*From Ovid, see "Non caret," p. 596b.*)

That which was bitter to endure may be sweet to remember. (*Gn.*)

That which will not be butter must be made into cheese.

That's another pair of shoes.

C'est une autre paire de manches.—That's another pair of sleeves.—(*Fr., Colgrave, 1611.*)
The English form has been thought to be a corruption of the French "Tout à fait une autre chose."—Quite another matter.)

The absent party is still faulty. (*G. H.*)

Les absents ont toujours tort.—The absent are always in the wrong.—(*Fr.*)

De afwezigen krijgen altijd de schuld.—(*Dutch.*)

Nunca los ausentes se hallaron justos.—Never were the absent in the right.—(*Span.*)

Absens hæres non erit.—The absent shall not be made heir.—(*Latin.*)

Absent n'est point sans coulpe, ni présent sans excuse.—The absent is never without blame, nor the present without excuse. (*Fr.; also in this form in Span.*) (*See also "Sævit in absentes," p. 648a.*)

The air of a window is like a shot from a crossbow.

Aria di finestra colpo di balestra.—(*Ital.*)

The anvil fears no blows. (*Gn.*)

The apothecary's mortar spoils the luter's music. (*G. H.*)

The apple had not fallen far from the tree.—*Quoted as a Danish saying or proverb by Borrow: Bible in Spain, ch. 40.*

The archer who overshoots misses as well as he that falls short.

The ass dreams of thistles.

Der Esel träumt von Disteln.—(*Germ.*)

The ass that carrieth wine drinketh water. (*Gn.*)

The axe goes to the wood where it borrowed its helve. (*Gn.*)

The back is made for the burden.—*Quoted by Carlyle as "a pious adage."*

The back of one door is the face of another.

The balance distinguisheth not between gold and lead. (*G. H.*)

Faisant son office, la balance
D'or ni de plomb n'a connaissance.

—In doing its office, the balance does not distinguish between gold and lead.—(*Fr.*)

The balance will decide the matter. (*Gn.*)

The beads in the hand, and the Devil in capuch (*or* cape of the cloak). (*G. H.*)

The beast that goes always never wants blows. (*G. H.*)

La bestia que mucho anda, nunca falta quien la taña.—The beast which goes well never wants someone to try him.—(*Span.*)

The beaten road (*or* path) is the safest.

Via trita est tutissima.—(*Latin, Coke.*)

The belly hates a long sermon. (*Gn.*)

A pudding sermon.—*Essex expression, meaning a short sermon.*

The belly hath no ears. (*R.*)

Venter famelicus auriculis caret.—The hungry belly wants ears.*—(*Latin, Cato the Elder.*)

Venter non habet aures.—(*Latin.*)

Ventre affamé n'a point d'oreilles.—(*Fr.*)

The best bred have the best portion.
(*G. H.*)

The best fish swim near the bottom (*or* swim deep).

In the deepest water is the best fishing. (*R.*)

The best is at the bottom. (*Gn.*)

The best friends are in the purse.

Die besten Freunde stehen im Beutel.—(*Germ.*)

The best metal is iron, the best vegetable wheat, and the worst animal man. (*Gn.*)

The best mirror is an old friend. (*G. H.*)

A friend's eye is a good mirror.—(*Gaelic.*)

The best of friends must part.

Il n'y a si bonne compagnie qui ne se quitte, comme disait le roi Dagobert à ses chiens.—The best company must part, as King Dagobert said to his dogs.—(*Fr.*)

The best of the sport is to do the deed and say nothing. (*G. H.*)

The best patch is off the same cloth. (*Gn.*)

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman. (*R.*)—*Trans. of Latin Maxim of School of Salerno. (See "Si tibi," p. 656b.)*

Mas cura la dieta que la lanceta.—Diet cures more than the lancet.—(*Span.*) (*See "Feed sparingly," p. 760b.*)

Use three physicians' skill: first Dr. Quiet, Then Dr. Merriman, and Doctor Diet.

—*Old Rhyme.*

The best remedy against an ill man is much ground between both. (*G. H.*)—(*From the Spanish.*)

* "It is difficult to speak to the belly, because it has no ears."—Saying of Cato the Censor (234 B.C.—149 B.C.) when the Romans clamoured for a distribution of corn (*Plutarch: Life of Cato the Censor.*)

PROVERBS

841a

The best remedy against ill fortune is a good heart.

Contre fortune bon cœur.—(Fr.)

Contre fortune nul ne peut.—Against fortune nothing avails.—(Fr., V. 1498.)

The best smell is bread, the best savour salt, the best love that of children. (G. H.)

The best that can happen to a poor man is that æ bairn dee and the rest follow. (Sc.)

The best things are hard to come by. (Gn.)

The best things are worst to come by. (R.)

The best fruits are slowest in ripening. (Sc.)

The best things are most difficult.—Quoted as a proverb by Plutarch: *Morals, Book 1, Of the Breeding of Children.*

The best way to see divine light is to put out thy own candle. (Gn.)

The best work in the world is done on the quiet.

The better the day the better the deed. (R.)

The better day the better deed.* (R.)

A bon jour bonne œuvre.—(Fr., V. 1498.)

En buen día buenas obras.—(Span.)

Dicenda bonâ sunt bona verba die.—On a good day good things are to be spoken.—(Latin.)

The better workman the worst husband. (Gn.)

The biggest horses are not the best travellers. (Gn.)

The bird that can sing and won't sing must be made to sing. (R.)

The biter bit. (See "Diamond cut diamond," p. 751b; also "The gyler," etc., p. 152b.)

The black ox never yet trod on your feet. (Gn.) (Said to be a Scottish proverb used towards an unsympathetic person. Tusser applies it to a man who has not had the troubles of marriage (Points of Husbandry, Wooing and Thriving).)

The blind eat many a fly. (R.)

The blind man's wife needs no painting. (R.)

The body is more dressed than the soul. (G. H.)

The body is sooner dressed than the soul. (G. H.)

The boughs that bear most hang lowest. (Gn.)

The camel going to seek horns lost his ears.—(Hebrew.)

The candle before lights better than the candle behind.—(Fr.) (Used in reference to posthumous charity.)

The cards beat all the players, be they never so skilful. (See Emerson: *Essay on Nominalist and Realist.*)

* Used in this form by Sir John Holt, Lord Chief Justice, c. 1700.

841b

The cat sees not the mouse ever. (G. H.)

The cat sees not every mouse. (Gn.)

The cat shuts its eyes when stealing the cream.

The cat would eat fish, but is loth to wet her feet.*—Chaucer: *House of Fame* (c. 1383), *Book 3, 1783.* (Found in most languages.)

The cat is fain the fish to eat,
But bath no will to wet her feet.

"Truly," quoth the frere, "a fol I thee holde!
Thou woldest not weten thy fote, and woldest
fich kacchen."

—Pierce the Ploughman's Crede, 405 (c. 1394).

The cause is gude and the word's "Fa' on."
(R. Sc.)—(Said to be "a profane grace.")

The chamber of sickness is the temple of devotion. (R.)

The Charing Cross of the Highlands. (Oban.)
—(Cheviot's Scottish Proverbs.)

The charitable give out at the door, and God puts in at the window. (R.)

The chickens are the country, but the city eats them. (R.)

The chief box of health is time. (G. H.)

The child says nothing but what it heard by the fire. (G. H.)

The citizen is at his business before he rises. (G. H.)

The clock goes as it pleaseth the clerk. (Gn.)

The cloth gives out at the end of the ell.—
(French proverb.)

The coaches won't run over him (i.e. he is in gaol). (R.)

The coat makes the man.

Vestis virum facit.—(Latin.)

Kleider machen Leute.—Clothes make people.—
(Germ.)

The tailor makes the man.—B. Jonson: *Staple of News*, i. 2.

De Kleederen maken den man.—The clothes make the man.—(Dutch.) (See "It is not the coat," p. 796a.)

Meat and cloth make the man. (R. Sc.)

The coin that is most current is flattery. (Gn.)

The commandments have made as many good martyrs as the creed. (Gn.)

The company makes the feast.† (Gn.)

The company, and not the charge, makes the feast.—(Quoted by Isaak Walton.) (See Swift, p. 350b.)

The complaint of the present times is the general complaint of all times. (Gn.)

* "The poor cat i' the adage."—Shakespeare. (See p. 303b.)

† Founded on a saying of Epicurus: "Ante, inquit, circumspicendum est, cum quibus edas et bibas, quam quid edas et bibas."—He (i.e. Epicurus) says that you should rather have regard to the company with whom you eat and drink, than to what you eat and drink.—Seneca: *Epistle*, 19.

The cord breaketh at last by the weakest pull.—(*Quoted by Bacon as a Spanish proverb, Essay on Seditions.*) (See "The strength of a chain," p. 851b.)

The counsel you would have another keep, first keep thyself.*

The covetous spends more than the liberal. (G. H.)

Autant despent chiche que large.—A niggard spends as much as a generous man.—(*Fr.*, V. 1498.)

The cow knòws not what her tail is worth till she has lost it. (G. H.)

Vache ne sait que vaut sa queue, Jusqu'à ce qu'elle l'ait perdue.—(*Fr.*)

D'une vache perdue c'est quelque chose de recouvrer le queue.—Of a lost cow it is something to recover the tail.—(*Fr.*)

L'asino non conosce la coda se quando non l'ha più.—The ass does not know what his tail is worth until it has gone.—(*Ital.*)

The cow (or goat) must browse where she is tied.—(*French proverb.*)

The crow bewails the sheep, and then eats it. (G. H.)

The crow thinks her own bird fairest. (R.)

The owl thinks all her young ones beauties. (Gn.)

The crutch of Time does more than the club of Hercules. (Gn.)

The cunning wife makes her husband her apron. (R.)

The darkest hour is nearest the dawn.

The day has eyne, the night has ears. (R. Sc.)

The day is short, the work is much.—(*Hebrew.* *Saying of Ben Syra.*) (See "Ars longa," p. 492b.)

The deaf gains the injury. (G. H.)

The dead, and only they, should do nothing. (Gn.)

The dearer it is, the cheaper to me, for I shall buy less. (Gn.)

The death of wolves is the safety of the sheep. (G. H.)

The death of youth is a shipwreck. (Gn.)

The Devil, as the common people say, Doth go a-nutting on Holy-Rood day.—*Poor Robin* (1709). (*In allusion to the custom of young people going nutting on Sept. 14, Holy-Rood Day.*)

The devil divides the world between atheism and superstition. (G. H.)

* If so be that thou ne mayst nat thyn owene conseil hyde, how darstou prayen any other wight thy conseil secretly to kepe?—*Chaucer: Melibeus*, sec. 20. (Tr. from Albertano di Brescia, who attributes it to Seneca. The passage is, however, from *Martinus Dumiensis: De Moribus*, Sent. 16: "Si tibi ipsi non imperasti, ut taceres, quomodo ab alio silentium quaeris?" The idca is also in *Plutarch. Ed. Hutten, Tubinga*, 1814, Vol. 14, p. 395.)

The devil is a busy bishop in his own diocese.—(*Proverb quoted by Bishop Latimer. Given by Ray as a Scotch proverb.*)

The devil is ae gude to beginners. (Sc.)

The devil is an ass.—(*Title of a play by Ben Jonson, acted 1614.*)

The devil is good to his own.

The devil is good to some. (R.)

The devil is not always at one door. (R.)

Le diable n'est pas toujours à la porte d'un pauvre homme.—The devil is not always at a poor man's door.—(*Fr.*)

The devil is not so black as he is painted.

Il diavolo non è così brutto come si dipinge.—The devil is not so ugly as he is painted.—(*Ital.*)

Der Teufel ist nie so schwarz, als man ihn malt.—The devil is not so black as they paint him.—(*Germ.*; also in *Dutch, Port., etc.*)

The deil's nae waur them he's ca'd. (Sc.)

Report makes the crows blacker than they are.

On crie toujours le loup plus grand qu'il n'est.—One always proclaims the wolf bigger than he is. (*Fr.* V. 1498.)

Geschrei macht den Wolf grösser als er ist.—Clamour makes the wolf bigger than he is.—(*Germ.*; also in *Spanish and Dutch.*) (See "The lion is not so fierce," p. 847b; "Though I am black," p. 858a.)

The devil lurks behind the cross.

Derrière la croix souvent se tient le diable.—(*Fr.*; also in *Germ., Span., and Dutch.*)

The devil may get in by the keyhole, but the door won't let him out.

The devil's meal goes half to bran.

La farine du diable s'en va moitié en son.—(*Fr.*)
La farina del diavolo va tutta in crusca.—The devil's flour goes all to chaff.—(*Ital.*)

The devil tempts all other men, but idle men tempt the devil.*—(*Arabic.*)

Il diavolo tenta tutti, ma l'ozioso tenta il diavolo.—(*Ital.*)

(See "Idleness is the devil's bolster," p. 787b.)

The devil was handsome when he was young.

Le diable était beau quand il était jeune.—(*Fr.*)

The devil was sick, the devil a monk would be; The devil was well, the devil a monk was he.

Ægrotat Dæmon; monachus tunc esse volebat.

Dæmon convuluit; Dæmon ut ante fuit.—(*Latin, Mediæval.*) (R.)

Il diavolo, quand'è vecchio, si fa romito.—The devil, when he is old, becomes a hermit.—(*Ital.*)

The heron's a saint when there are no fish about.—(*Japanese.*)

In time of affliction, a vow; in the time of prosperity, an inundation (or increase of wickedness).—(*Hebrew.*)

Dum fero langorem, volo religionis amorem; Expers langoris, non sum memor hujus amoris. Heu! cum languebat lupus, agnus ut esse volebat; Postquam convuluit, talis ut ante fuit.

* "The devil tempts us not, 'tis we tempt him, Beckoning his skill with opportunity."
—*Mrs. Cross* (George Eliot).
(See "Opportunity makes the thief.")

PROVERBS

843a

—While I am sick I desire the love of religion; free from sickness, I am not mindful of this love. Alas! when the wolf was sick, he wished that he were as a lamb; afterwards when he was well, he was the same as he was before.—*Gesta Romanorum*, 15th Century. Tale 63. Theobaldus.

The dog gnaws the bone because he cannot swallow it. (G. H.)

The dog that fetches will carry.

The dog that licks ashes, trust not with meal. (G. H.)

The dog that trots about finds a bone.—*Gipsy saying (Borrow: Bible in Spain, ch. 47)*.

The dust goes before the broom.
Mischief in front.

The dust raised by the sheep does not choke the wolf. (Gn.)

The eagle does not catch flies.

Aquila non captat muscas.—(Latin, Medieval.) (This has become a proverb in several modern languages.)

L'aquila non fa guerra ai ranocchi.—The eagle does not make war against frogs.—(Ital.)

The early bird catcheth the worm. (R.)

Morgenstunde hat Gold im Munde.—The morning has gold in its mouth.—(Germ.)

Den første Fugl fanger det første Korn.—The first bird gets the first grain.—(Dan.)

The early sower ne'er borrows of the late. (Gn.)

All the speed is in the morning.—Attrib. by Gabriel Harvey (Commonplace Book, c. 1600) to his mother, Alice Harvey (d. c. 1613).

The earthen pot must keep clear of the brass kettle.—*Founded on Ecclesiasticus, 13, 2. (See p. 420a.)*

The end crowns the work.

Finis coronat opus.—(Latin.)

The end crowns all.

—Shakespeare, Troil. and Cress., 4, 5 (p. 299a).

Koněts dyelu vyeněts.—The end to the work, a crown.—(Russian.)

Het einde kroont het werk.—(Dutch.)

La fin loue l'œuvre.—The end praises the work.—(Fr., V. 1498.)

La fin couronne les œuvres.—(Fr.) (Shakespeare: Pt. 2, Henry VI., v. 2.)

Das Werk lobt den Meister.—The work praises the artist.—(Germ.)

Ende gut, alles gut.—End good, all good.—(Germ.)

The end justifies the means.

Cum finis est licitus, etiam media sunt licita.—When the end is lawful, the means are also lawful.—(Lat.) H. Busenbaum, Jesuit: Medulla Theologiae (1650).

Qui veut la fin, veut les moyens.—Who desires the end, desires the means.—(Fr.)

The end makes all equal. (Gn.)

The end of fishing is not angling, but catching. (Gn.)

The Englishman greets (weeps),

The Irishman sleeps,

But the Scotsman gangs till he gets it. (Sc.)

843b

The epicure puts his purse into his belly, and the miser his belly into his purse. (Gn.)

The escaped mouse ever feels the taste of the bait. (G. H.)

The eternal talker neither hears nor learns. (Gn.)

The evening crowns the day. (R.)

The evening praises the day, and the morning a frost. (G. H.)

The evening brings a' hame. (Sc.)

All comes out even at the end of the day.

La vita il fine, e'l dì loda la sera.—The end praises the life, and the evening the day.—(Ital.)

The evil wound is cured, but not the evil name. (R.) (See "Fair words," p. 760a.)

An ill wound is cured, not an ill name. (G. H.)

The exception proves the rule.

There is no rule without an exception.

Il n'est règle qui ne faille.—There is no rule which does not fail.—(Fr., V. 1498.)

Exceptio probat regulam.—(Latin.)

The eye is bigger than the belly. (G. H.)

Die Augen sind weiter als der Bauch.—(Germ.)

The eye is harder to please than the stomach.—(Japanese.)

The eye is blind if the mind is troubled.—(Ital.)

Cieco è l'occhio se l'animo è distratto.

The eye is the mirror of the soul.

The eye lets in love.

Dove è l'amore, là è occhio.—Where love is, there is the eye.—(Ital.)

The eyes believe themselves, the ears believe other people.—*Derived from Greek (see p. 481b) and Latin (see "Segnius," p. 652a.)*

Die Augen glauben sich selbst, die Ohren andern Leuten.—(Germ.)

To hear a hundred times is not so good as to see once.—(Japanese.)

The eyes have one language everywhere. (G. H.)

The eye that sees all things else, sees not itself.

The eye will have his part. (G. H.)

The face is the index of the mind.—(From the Latin. See "Frons homini," p. 536a.)

The failings of other men accuse us of frailty. (Gn.)

The fairer the hostess the fouler the reckoning. (R.)

Belle hostesse c'est un mal pour la bourse.—A fair hostess is a bad thing for the purse.—(Fr.)

Ventera hermosa mal para la bolsa.—(Span.)

Je schöner die Wirtin, je schwerer die Zeche.—

The fairer the landlady the heavier the reckoning.—(Germ.) (See "A handsome hostess," p. 723a.)

The fairer the paper the fouler the blot. (Gn.)

The fairest silk is soonest stained. (Gn.)

The fairest apple hangs on the highest bough. (Sc.)

The fat man knoweth not what the lean thinketh. (G. H.)

Little knows the fat sow what the lean one means. (Sc.)

Den fede So veed ei hvad den sultne lider.—
The fat sow knows not what the hungry sow suffers.—(Dan.)

The fated will happen.—(Gaelic.)

Che sarà, sarà.—What will be, will be.—(Ital.)

That which God writes on thy forehead thou wilt come to.—(Koran.)

The fat's in the fire. (H., 1546.)

All the fat's in the fire. (R.) (Also in this form in Smollett's "Reprisal," i. 8; 1757):

Shente all the browet (broth),
And caste adoun the crokk, the colys amyde.

—Richard the Redeles (1399).

To cast oil into the fire is not the way to quench it. (R.)

The father to the bough, the son to the plough. (R.)—(Given as a Law Maxim, "Jacob's Law Dictionary.")

The fork is commonly the rake's heir. (Gn.)

The fault is as great as he that is faulty. (G. H.)

La faute est grande comme celui qui la commet.
—The fault is as great as he that commits it.—(Fr.)

Tan grande es el yerro como el que yerra.—
(Span.)

The greater the man the greater the crime
(Gn.)

The fault of the horse is put on the saddle. (G. H.)

The fault of the ass must not be laid on the pack-saddle. (Gn.)

See "Stumbling is the excuse of a lame horse."

The faulty stands on his guard. (G. H.)

The fear of war is worse than war itself.

Peggio è la paura della guerra che la guerra stessa.—(Ital.)

The feet are slow when the head wears snow.

The file grates other things, but rubs itself out too. (Gn.)

The fire in the flint shows not till it is struck.

The fire that burneth taketh out the heat of a burn. (Gn.)

The fire which does not warm me shall never scorch me.

The first and last frosts are the worst. (G. H.)

The first article a young trader offers for sale is his honesty.

The first blow is as much as two. (G. H.)

Le premier coup en vaut deux.—(Fr.)

Il premier colpo per due colpi vale.—(Ital.)

The first breath

Is the beginning of death.

—(See "Nascentes morimur," p. 584b.)

The first dish pleaseth all. (G. H.)

La prima scodella piace ad ognuno.—(Ital.)

The first faults are theirs that commit them;
The second faults are theirs that permit them.
(Gn.)

The first men in the world were a Gardener,
a Ploughman, and a Grazier. (Gn.)

The first pig, but the last whelp of a litter,
is the best. (R.)

The first point of hawking is to hold fast.
(R.)

The first service a child doeth his father is
to make him foolish. (G. H.)

The first year let your house to your enemy;
the second, to your friend; the third, live in
it yourself.

The fish adores the bait. (G. H.)

The fish follow the bait. (R.)

The fish, by struggling in the net, hampers
itself the more. (Gn.)

The fish that we did not catch is a very
large one.

The fool asks much, but he is more fool that
grants it. (G. H.)

The fool wanders far, the wise man travels.
(Gn.)

The foolish sayings of the rich pass for wise
saws in society.

Las necedades del rico por sentencias pasan en
el mundo.—(Span., Don Quixote, 2, 43.)

Rich men's spots are covered with money.

The foremost dog catcheth the hare. (R.)

The hindmost dog may catch the hare. (R.)

The fortunate alone are the wise.—Aphra
Behn (1678).

The fountain is clearest at its source.

Chi vuol dell' acqua chiara, vada alla fonte.—
Who wants clear water, let him go to the fountain-
head.—(Ital.)

The fowler's pipe sounds sweet till the bird
is caught. (Gn.)

The fox changes his skin but not his habits.

Vulpem pilum mutare, non mores.—(Suetonius:
Vespasianus, 16.)*

Der Fuchs ändert den Pelz und behält den Schalk.
—The fox changes his skin but remains the rogue.
—(Germ.)

Een vos verliest wel zijne haren, maar niet zijne
streken.—The fox may lose his hair but not his
tricks.—(Dutch.)

The fox fares best when he is most cursed.
(Gn.)

The fox knows much, but more he that
catcheth him. (G. H.)

Mucho sabe la zorra, pero mas el que la toma.—
(Span.)

* Suetonius says that this expression was used by
an old ploughman in reference to Vespasian, who had
promised him liberty, but refused to confer it without
payment.

PROVERBS

845a

Multa novit vulpes, sed felis unum magnum.—
The fox knew much, but the cat one great thing
(viz. how to climb).—(Latin proverb, founded on
Æsop's Fable.)

The fox's wiles will never enter into the
lion's head. (Gn.)

The friar preached against stealing, and had
a goose* in his sleeve. (G. H.)

The frog that has not seen the sea thinks the
well a fine stretch of water.—(Japanese.)

The frog's own croak betrays him.

The frost hurts not weeds. (Gn.)

The full moon brings fair weather.

The further we go, the further behind. (R.)

The furthest way about's the nearest way
home. (R.)

Ein guter Weg um, ist nicht krumm.—A good
way round is not roundabout.—(Germ.)

The game is not worth the candle.—(From
the French.)

The play won't pay the candles. (R.)

Le jeu n'en vaut pas la chandelle (or les
chandelles).—(Fr.)

Le jeu ne vaut pas la chandelle.—(Fr., *Mon-
taigne, Book 2, ch. 17*.)

It is a poor sport that is not worth the candle.
(G. H.)

The generous man pays for nothing so much
as for what is given him. (Gn.)

The gentle hawk half mans herself. (G. H.)

Oiseau débonnaire de lui-même se fait.—(Fr.)

The German's wit is in his fingers. (G. H.)

Les Allemands ont l'esprit aux doigts.—(Fr.)

The gods sell things at a fair price.

(See the Greek (*Epicharmus*), p. 480a; also "Dii
laboribus," p. 516a.)

The good man's the last to know what's
amiss at home. (R.)—From the Latin "Dedecus
ille domus sciet ultimus."—*Juvenal* (p.
512a).

Ille solus nescit omnia.—He alone is ignorant
of everything.—(Latin. *Terence: Adelphi, iv. 2*.)

The good mother saith not, "Will you?"
but gives. (G. H.)

The good seaman is known in bad weather.

Il buon marinajo si conosce al cattivo tempo.—
(Ital.)

The good you do is not lost, though you
forget it. (Gn.)

The goose-pan is above the roast. (R. Sc.)

The gown is his that wears it, and the world
is his that enjoys it. (G. H.)†

The grace of God is gear enough. (R. Sc.)

The grandmother's correction makes no
impression. (Gn.)

* A "pudding" instead of a "goose," according to
Ray.

† Ray gives this proverb: "The gown is hers that
wears it; the world is his," etc.

845b

"The grapes are sour," as the fox said when
he could not reach them.—(Found in this form
in all modern languages.)

The fox, when he cannot reach the grapes, says
they are not ripe. (G. H.)

Fie upon heps (quoth the fox, because he could
not reach them).* (R.)

Ainsi dit le renard des meures quant il ne peut
avoir.—As the fox says of the mulberries when he
cannot get them.—(Fr., V. 1498. In modern
French, the words are added, "elles ne sont point
bonnes"—they are not good at all.)

The gravest fish is an oyster;

The gravest bird is an owl;

The gravest beast's an ass;

An' the gravest man is a fule. (Sc.)

The great put the little on the book. (G. H.)

The great thieves punish the little ones.
(Gn.)

The great would have none great, and the
little all little. (G. H.)

The great and the little have need of one
another. (Gn.)

There could be no great ones if there were no
little. (R.)

The greater the truth the greater the libel.†
(See "True jests," p. 863a.)

One may tell lies without danger of the law
(Gn.)

The greatest calf is not the sweetest veal.
(Gn.)

The greatest clerks be not the wisest men.
(H., 1546.)

Les plus grands clerks ne sont pas les plus fins.—
(Rabelais: *Gargantua*, I, 39; also quoted in Latin
by *Montaigne*, 1580.)

The greatest clerks ben not the wisest men.—
Chaucer: Miller's Tale.

The greatest cunning is to have none.

La plus grande finesse est de n'en avoir point.—
(Fr.)

The greatest favourites are in the most
danger of falling. (Gn.)

The greatest hate springs from the greatest
love. (Gn.)

The greatest step is that out of doors.
(G. H.)

Der grösste Schritt ist der aus der Thür.—
(Germ.)

The grey mare is the better horse. (H.,
1546.†)

The white mare is the better horse.—*Andrew
Boorde: Breviary of Health* (c. 1547).

* "Heps" = hips or berries, but the word has been
assumed by some editors to be a misprint for "hens."

† Lord Ellenborough (about 1789) seems to have
originated this saying. He amplified it by the explanation:
"If the language used was true, the person
would suffer more than if it was false." Burns, in
some lines written at Stirling, attributes the saying to
Lord Mansfield (b. 1704, d. 1793).

‡ These dates discredit Lord Macaulay's conjecture:
"This (saying) originated, I suspect, in the preference
generally given to the grey mares of Flanders over the
finest coach horses of England."—*History of England*,
Vol. I, ch. 8 (footnote).

The groat is ill-saved that shames the master. (R.)

The groundsel (*i.e.* the ground- or door-sill) speaks not save what it heard at the hinges. (G. H.)

The habit does not make the monk.

L'habit ne fait point le moine.—(*Fr.*, *Rabelais*: *Gargantua*, Preface.)

El habitó no hace al monge.—(*Span.*)

Cucullus (*or* Cuculla) non facit monachum.—(*Latin*, quoted by *Erasmus*.)

Non tonsura facit monachum, nec horrida vestis.—The tonsure does not make the monk, nor the rough clothing.—(*Lat.* *Alex. de Neckham*.)

Vor the clothinge ne maketh nagt the monk, ne the armes the knight.—*Dan Michel*: *Ayenbite of Inuyt* (1340); *tr. of Fr. Lorens*: "Somme des Vices" (1279).

Habit ne makyth monk ne frere.—*Romaunt of the Rose*, 6192 (c. 1380).

The handsomest flower is not the sweetest.

The hard gives no more than he that hath nothing. (G. H.)

The hare starts when a man least expects it. (Gn.)

The head and the feet keep warm ;

The rest will take no harm. (R.)

(*English version of French proverb. Said to be from Plutarch.*)

Tenez chauds les pieds et la tête ;

Au demeurant, vivez en bête.

—(*Fr.* Quoted by *Montaigne* as a saying from time immemorial in the mouth of the people.)

Asciutto il piede, calda la testa,

E dal resto vive da bestia.

—Keep the feet dry and the head warm, and for the rest live like a beast.—(*Ital.*)

Keep warm the feet and head, as to the rest

Live like a beast.

—(*Collon's translation of the foregoing lines.*)

Dry feet, warm head, bring safe to bed. (G. H.)

A cool mouth and warm feet live long. (G. H.)

Testa freda e piè caldi.—The head cool and the feet warm.—(*Ital.*, *Venetian*.)

The heart of the wise, like a mirror, should reflect all objects without being sullied by any.—(*Chinese saying, Confucius.*) (See "Le cœur d'une femme," p. 699a.)

The heart sees further than the head.—(*Quoted by Carlyle.*) (See "Le cœur a ses raisons," p. 699a.)

The heart has ears.—(*Russian.*)

The heart's letter is read in the eyes. (G. H.)
The hermit thinks the sun shines nowhere but in his cell. (Gn.)

The higher the ape goes, the more he shows his tail. (G. H.)

Tu fai come la simia, chi più va in alto più mostra il culo.—(*Ital.*)

Plus le singe s'élève, plus il montre son cul pelé.—(*Fr.*)

Je höher der Affe steigt, je mehr er den Hintern zeigt.—(*Germ.*)

The higher a proud man is raised the giddier he is. (Gn.)

The higher the plum-tree the riper the plum ;
The richer the cobbler the blacker his thumb.
—*Old Rhyme.* (R.)

The higher up, the greater fall. (R. Sc.)
—*Derived from Horace.* (See "Sæpius ventis," p. 647b.)

The highest standing the lower fall. (R.)

The highest tree has the greatest fall. (R.)

A cader va chi troppo in alto sale.—He who climbs too high, falls.—(*Ital.*)

Hoe hooger berg, hoe dieper dal ;

Hoe hooger boom, hoe zwaarder val.

—The higher the mountain, the deeper the vale ;
the higher the tree, the heavier the fall.—(*Dutch.*)

De grande montée grande chute.—A great rise, a great fall.—(*Fr.*)

A gran salita gran discesa.—(*Ital.*)

The highest price a man can pay for a thing is to ask for it.

The horse that draws his halter is not quite escaped. (R.)

Il n'est pas échappé qui traîne son lien.—He has not escaped who drags his chain.—(*Fr.*; also in *Ital.*)

The horse thinks one thing, and he that saddles him another. (G. H.)

The horse thinks one thing, and he that rides him another. (R.)

The donkey means one thing and the driver another.

Una cosa piensa el vayo, y otra el que lo ensilla.

—The horse thinks one thing and he that saddles it another.—(*Span.*)

For thus men seyn, that oon (one) thenketh the bere (bear),
But al another thenketh his ledere.

—*Chaucer*: *Troilus*, 4, 1453.

The host is happy when his guest has gone.—(*Chinese.*)

The house is a fine house when good folks are within. (G. H.)

The house shows its owner. (G. H.)

The house that is a-building looks not as the house that is built.—(*Quoted by Carlyle.*)

The husband's mother is the wife's devil.—(*Dutch* ?)

Des Mannes Mutter ist der Frau Teufel.—(*Germ.*)

The gudeman's mither is aye in the gudewife's gait (way). (Sc.)

The mother-in-law remembers not that she was a daughter-in-law.

The ignorant hath an eagle's wings and an owl's eyes. (G. H.)

The informer is the worse rogue of the two. (Gn.)

The Isle of Wight hath no monks, lawyers, or foxes. (R.)

The Italians are wise before the deed ; the Germans in the deed ; the French after the deed. (G. H.)

Gl' Italiani saggi innanzi il fatto, i Tedeschi nel fatto, i Francesi dopo il fatto.—(*Ital.*)

PROVERBS

847a

The itch of disputing is the scab of the Church. (G. H.)—(*This sentence was claimed by Sir H. Wotton. See p. 403a, note.*)

The king can do no wrong.—(*Legal maxim. See Latin, "Rex non potest fallere."*)

The king can make a Serjeant, but not a Lawyer. (Gn.)

The king goes as far as he dares, not as far as he desires.

El Rey va hasta do puede, y no hasta do quiere. —(*Span.*)

The king never dies.—(*Legal maxim, Blackstone's Com. 4, 249.*)

Le Roi est mort. Vive le Roi!—The king is dead. Long live the king!—(*Fr. Form of announcement and proclamation.*)

The king's cheese goes half away in parings. (Gn.)

The king's favour is no inheritance. (Gn.)

The lame goeth as far as the staggerer. (R.)

The lame goes as far as your staggerer. (G. H.)

The lame post brings the truest news (Gn.)

The last best, like to gude wives' daughters. (Sc.)

The last drop makes the cup run over.

The last garment is made without pockets.

L'ultimo vestito è fatto senza tasche.—(*Ital.*)

The last straw breaks the camel's back.

The last ounce breaks the camel's back.

El asno sufre la carga mas no la sobrecarga.—The ass endures the load but not the overload.—(*Span.*)

'Tis the last feather that breaks the horse's back. (Gn.)

The last suitor wins the maid. (R.)

Les derniers venus sont les mieux aimés.—The last to arrive are the best loved.—(*Fr., V. 1498.*)

The last taste of things gives them their name of sweet or sour. (Gn.)

The law is not the same at morning and night. (G. H.)

The least foolish is wise. (G. H.)

The less people think the more they talk.

Moins on pense, plus on parle.—(*Fr.*)

The less play the better. (R. Sc.)

The less the temptation the greater the sin. (Gn.)

The liar is sooner caught than the cripple. (Gn.)

The life of man is a winter's day, and a winter's way. (R.)

The life of man is a winter way. (G. H.)

The light is nought for sore eyes. (R.)

A l'œil malade la lumière nuit.—To a diseased eye the light is annoying.—(*Fr. Cotgrave.*)

Ad occhio infermo nuoce la luce.—(*Ital.*)

847b

Light is not good for syke (sick) folkes yēn (eyes).—Chaucer: *Troilus*, 3, 1137.

Troubled eyen han no cleer sighte.—Chaucer: *Melibeus*, sec. 57.

The lion is not so fierce as they paint him. (G. H.)—(*Quoted by Pepys: Diary, Aug. 9, 1661.*)

No est tan bravo el leon como le pintan.—(*Span.*)

The lion (sure) is not so fierce or stout As foolish men do paint or set him out.

—(*R. Warkyns, 1662.*)

The lion is not half so fierce as he is painted.

(R.) See "The devil is not so black," p. 842b.)

The lion's skin is never cheap. (R.)

Il n'y eut jamais bon marché de peaux de lions.—Lions' skins were never cheap.—(*Fr.*)

The little cannot be great unless he devour many. (G. H.)

The little which is good fills the trencher. (R.)

The lone sheep's in danger of the wolf. (R.)

The longest day must have an end. (R.)

Be the day never so long, at length cometh evensong. (R.)

Il n'est si grand jour qui ne vienne a vespre.—(*Fr.*)

Car il n'est si beau jour qui n'amène sa nuit.—(*Fr.*)

Be the day weary, be the day long

At length it ringeth to evensong.

—(*Quoted by Tankerfield at the stake, 1555.—Foxe's*

Martyrs, ch. 7.)

Yet is he sure, be the day never so long,

Evermore at last they ring to evensong.

—*J. Heywood's Dialogue Concerning English*

Proverbs.

Non vien di, che non venga sera.—(*Ital.*) See

"Every day hath its night," p. 756a.)

The loser pays.

C'est la coutume de Lorris, où le battu paye

l'amende.—It is the custom of Lorris (Loiret)

where the one who is beaten pays the fine.—(*Fr.*)

The love of a woman and a bottle of wine

Are sweet for a season, but last for a time.

(R.)

The love of money and the love of learning seldom meet. (G. H.)

The low stakes stand long. (Gn.)

The lower millstone grinds as well as the upper. (R.)

Den Qværnsteen maler og, der under ligger.—(*Dan.*)

The mad dog bites his master. (Gn.)

The magician mutters, and knows not what he mutters.—(*Hebrew.*)

The malt is above the water. (R.)—(*Meaning that a man is drunk.*)

The mawt is aboon the meal wi' him. (R. Sc.)

The man in the moon drinks claret. (Gn.)

The man-at-arms is the only man.—(*Proverb cited by Ibsen, in Lady Inger of Ostraat, Act i. (1854).*)

The market is the best garden. (G. H.)
 Cheapside is the best garden.—(*London proverb.*)
 The married man must turn his staff into a stake. (R.)
 The master absent, and the house dead. (G. H.)
 The master's eye fattens the horse, and his foot the ground. (G. H.)*
 The master's eye, as it is always found, Doth fat the horse; his foot doth fat the ground.—(*R. Waihyms, 1662.*) (*See Greek, p. 476 b; and the Latin, "Quocunque domini," p. 640a.*)
 The master's eye makes the horse fat. (R.)
 Oculos et vestigia domini res agro saluberrimas.—*The eyes and footsteps of the master are very wholesome things for the field.*—(*Latin. Columella, 4, 18; also in Pliny, Nat. Hist., 18, 6, 8, 43.*)
 L'occhio del padrone ingrassa il cavallo.—(*Ital.*)
 L'œil du maître engraisse le cheval.—(*Fr.*)
 El pie del dueño estierco para la heredad.—(*Span.*)
 The master's foot manures the estate. (*See "The mistress's eye."*)
 The mastiff is quiet while curs are yelping.
 The ox lies still while the geese are hissing.
 The meekness of Moses is better than the strength of Samson. (Gn.)
 The mice do not play with the cat's son.
 Con hijo de gato ne se burlan los ratones.—(*Span.*)
 The mill cannot grind with water that's past. (G. H.)
 Con agua pasada no muele molino.—(*Span.*)
 Le moulin ne moult pas avec l'eau coulée en bas.—*The mill does not grind with the water which has gone below it.*—(*Fr.*)
 The mill gets by going. (G. H.)
 Andando gana la hazienda, que no estándose queda.—*The mill gains by going, not by standing still.*—(*Span.*)
 The mind ennobles, not the blood.
 Edel macht das Gemüth, nicht das Geblüt.—(*Germ.*)
 The mind is the man.
 The mind loves free space.—(*Russian.*)
 The mistress's eye keeps all things clean.
 The mob has many heads, but no brains.
 The moon ripens the corn. (Sc.)
 The more by law, the less by right.
 Jo mere af Lov, jo mindre af Ret.—(*Dan.*)
 Je mehr Gesetze, je weniger Recht.—*The more law, the less right.*—(*Germ.*)
 The more cost, the more honour. (R. Sc.)
 The more dirt, the less hurt.

The more knave, the better luck. (R.)
 The honester (or properer) man, the worse luck. (R.)
 Thieves and rogues have the best luck, if they do but escape hanging. (R.)
 Aux bons mèche-t-il.—(*Fr.*)
 Jo argere Skalk, jo bedre Lykke.—*The more knave, the better luck.*—(*Dan.*)
 The more noble, the more humble. (R.)
 The more the merrier, the fewer the better cheer. (R.)
 The more the merrier. (*Heywood, 1548.*)
 The more the well is used, the more water it gives.
 Je mehr der Brunnen gebraucht wird, desto mehr giebt er Wasser.—(*Germ.*)
 The more wit, the less courage. (Gn.)
 The more women look in their glass, the less they look to their house. (G. H.)
 The more you do, the more you may do.
 The more we work, the more we shall be down-trodden.—(*From the French.*)
 The more we work, the more we may; It makes no difference to our pay.—*War Song (c. 1915): "We are the Royal Sappers."*
 The more you have, the more you want.
 Mickel hes, wald aye have mair. (R. Sc.)
 The more you heap
 The worse you cheap. (R.)
 The morning hour has gold in its mouth.
 Morgenstunde hat Gold im Munde.—(*Germ.*)
 De Morgenstond heeft goud in den mond.—(*Dutch.*)
 The morning sun never lasts a day. (G. H.)
 The most lasting monuments are the paper monuments. (Gn.)
 The mother of mischief is na mair nor a gnat wing. (R. Sc.)
 The mother o' mischief is nae bigger than a midget wing. (Sc.) (*Cheviot.*)
 The mother of dissension is less than a gnat.—(*Gaelic.*)
 The mother's heart is always with her children.
 The mouth that lies slays the soul. (R. Sc.)
 The multitude of offenders is their protection. (Gn.)
 The number of malefactors authorizes not the crime. (Gn.)
 The nearer the bone the sweeter the flesh. (R.)
 Je näher dem Bein, je süsser das Fleisch.—(*Germ.; also in Dutch.*)
 The nearer the church, the farther from God. (R.)
 The ne'er to church, the further from God (H., 1546.)
 Près de l'église, loin de Dieu.—(*Fr.*)

* Aristotle (*Econom.*, 2) relates that Perses declared that the master's eye was the best thing to make a horse fat, and that Libys affirmed "that the master's footsteps were the best manure for his land." (*See Herrick: Hesperides, 663, p. 165a.*)

Je näher der Kirche, je weiter von Gott.—
(*Germ.*)
Près du monastère, à messe le dernier.—Near
the monastery, last at mass.—(*Fr.*)

The nightingale and the cuckoo sing both in
one month. (R.)

The nimblest footman is a false tale. (R.)

The noblest revenge is to forgive.
To forget a wrong is the best revenge.—(*From
the Ital.*)

The noisy drum hath nothing in it but mere
air. (Gn.)

The noisy fowler catcheth no birds. (Gn.)

The nurse's tongue is privileged to talk.
(R.)

The offender never pardons. (G. H.)
Chi offende non perdona mai.—(*Ital.*)
Chi t'ha offeso non ti perdonera mai.—(*Ital.*)
Since you wronged me you never had a good
thought of me. (Gn.)
He that does you a very ill turn will never
forgive you. (Gn.)

The office makes the man.
Magistratus facit hominem.—(*Latin.*)
Magistratus indicat hominem.—(*Latin.*)
Magistratus indicat virum.—(*Latin. Family
Motto.*)
Le magistrat et l'office descouvre l'homme.—
The magistrate and the office discover the man.—
(*Fr., Rabelais: Pantagruel, 1533.*)
Das Amt lehrt den Mann.—The office teaches
the man.—(*Germ.*)

The offspring of those that are very young
or very old last not. (G. H.)

The old coachman likes to hear the whip.—
Borrow: Lavengro, ch. 30.

The old cow thinks she was never a calf.
Il est avis à vieille vache qu'elle ne fût onques
veau.—(*Fr.*)

The old man's staff is a knocker at death's
door. (R.)—(*Given as a Spanish proverb.*)

The older the blood the less the pride.
Jo ædlere Blod, jo mindre Hoymod.—(*Dan.*)

The only way to be sure of not losing a child
is never to have any. (Gn.)

The owl is not accounted wiser for living
retiredly. (Gn.)

The path of duty is near at hand; men seek
it in what is remote.—(*Japanese.*)

The pebble in the brook secretly thinks itself
a precious stone.—(*Oriental (? Japanese).*)

The persuasion of the fortunate sways the
doubtful. (G. H.)

The physician owes all to the patient, but
the patient owes nothing to him but a little
money. (G. H.)

The patient hath more need of the physician
than the physician of the patient. (Gn.)

The pick of the basket.
Ce n'est, dit Panurge, pas le pis du panier.—It
is not, said Panurge, the worst of the basket.—
Rabelais: Pantagruel, 4, 51.

The piper wants meikle that wants the
nether chaps. (R. Sc.)
He can ill pipe that has lost his upper lip.

The pitcher goes so often to the water that
it is broken at last.
But so long goys the pott to the water, men
says, at last
Comys it home broken.
—*Towneley Plays (c. 1388), No. 13, l. 318.*
Tant va le pot à l'eau qu'il demeure.—The jug
goes so often to the water that it stays there.—
(*Fr., V. 1498.*)
Tant souvent va le pot à l'eau que l'anse y
demeure.—The jug goes so often to the water
that the handle stops there.—(*Fr.*)
Tant souvent va la cruche à l'eau qu'à la fin elle
se brise.—The pitcher goes so often to the water
that at length it breaks.—(*Fr.*)
Tantas veces va el cantarillo á la fuente.—The
pitcher goes so often to the fountain (that it gets
broken).—(*Span., Don Quixote, 1, 30.*)
Cantarillo que muchas veces va á la fuente, ó
deja el asa ó la frente.—The pitcher which goes
often to the fountain loses either its handle or its
spout.—(*Span.*)
Vaso che va spesso al fonte, ci lascia il manico o
la fronte.—(*Ital. Tr. as Span.*)
So long cometh the pot to the water that it
cometh to broke home.—(*Dan Michal of North-
gate's Tr. of French Proverbs, 1340. See N. & Q.,
8th S., 5, 255.*)
Tant va li poz au puis qu'il brise.—(*Quoted in
this form by Gautier de Coinci, early 13th century.*)
Gaesen gaer saa lunge i Stegerset, til hun
fæstner ved Spidet.—The goose goes so often to
the kitchen that at last she is fastened to the
spit.—(*Dan.*)

The pleasure of what we enjoy is lost by
coveting more. (Gn.)

The pleasures of the mighty are the tears of
the poor. (R.)
The pride of the rich makes the labours of the
poor.
The labours of the poor make the pride of the
rich.
The pleasures of the rich are bought with the
tears of the poor. (Gn.)
The dainties of the great are the tears of the
poor. (G. H.)
De' peccati de' signori fanno penitenza i poveri.
—The poor do penance for the sins of the rich.—
(*Ital.*)

The poet, of all artificers, is fondest of his
works. (Gn.)

The poor dance as the rich pipe.
Die Armen müssen tanzen wie die Reichen
pfeifen.—(*Germ.*)
Was die Fürsten geigen, müssen die Unterthanen
tanzen.—What the princes fiddle the subjects
must dance.—(*Germ.*)

The poor man pays for all. (R.)

The poor man turns his cake and another
comes and eats it. (Gn.)

The poor man's shilling is but a penny.
(R.)

The pot calls the kettle black.

The frying pan says to the kettle "Avant black brows." (Gn.)

Dijo la sartén a la caldera, quitate allá ojinegra.—Said the pot to the kettle, "Get away, black-face."—(Span., *Don Quixote*, 2, 67.)

Dijo la corneja al cuervo, quitate allá negro.—Said the jackdaw to the crow, "Get away, nigger."—(Span.)

La padella dice al paiuolo, Fatti in là, che tu mi tigni.—The pan says to the kettle, "Get away, lest you stain me."—(Ital.)

De pot verwijt den ketel, dat hij zwart is.—The pot reproaches the kettle because it is black.—(Dutch.)

The kettle calls the pot black,
The kiln calls the oven burnt-house. (R.)

La pelle se moque du fourgon.—The shovel scoffs at the poker.*—(Fr.)

Il l'aveggio fa beffe della pignatta.—The saucepan laughs at the pipkin.—(Ital.)

Le chaudron mâchure la poêle.—The kettle blackens the frying pan (or the stove).—(Fr.)

The colander said to the needle, "Get away; you have a hole in you."—(Hindoo.)

The raven said to the rook, "Stand away, black-coat." (Gn.)

The preparations of a woman are as long as the legs of a goose.—(Russian.)

The present fashion is always handsome.
(Gn.)

The priest forgets he was a clerk. (R.)

The proof of a pudding is in the eating. (R.)

The proverb of the three S's: spend, spend profusely, and spare.

El proverbio dei tre S: spender, spender, e spargnar.—(Ital.)

Sabio, Solo, Solicito, y Secreto (las cuatro SS. qué dicen que han de tener los buenos enamorados).

—Sapient, Solitary, Solicitous, and Secret—the four S's which they say all good lovers must have.† —(Span., *Don Quixote*.)

The purse-strings are the most common ties of friendship. (Gn.)

The public pays with ingratitude.

Undank ist der Welt Lohn.—Ingratitude is the world's reward.—(Germ.)

The rath (early) sower never borrows of the late.

The raven will seek the carrion.—*Bullein's Dialogue* (1578 ed.).

The receiver's as bad as the thief. (R.)

The receiver is worse than the thief.

* Montaigne (1580), 3, 5, has it: "Le fourgon se moque de la paele."

† The Lovers' Alphabet, as given in *Don Quixote*, is as follows: Agradecido (grateful), Bueno (good), Cavallero (gallant), Dadvoso (bountiful), Enamorado (enamoured), Firme (firm), Gallardo (gay, or brave), Honrado (honourable, or punctual), Ilustre (illustrious), Leal (faithful), Mozo (young), Noble (noble), Onesto (honourable), Principal (distinguished), Quantioso (versatile), Rico (wealthy), SSSS (as mentioned above), Tacito (silent), Verdadero (sincere), X, Y (not lovers' letters), Zelado (zealous).

He that is receiver
Is worse than the thief. (Gn.)

They are both thieves alike, the receiver and the man who steals.—(Greek. *Phocilides*.)

Der Hehler ist so schlecht wie der Stehler.—(Germ.)

There is no thief without a receiver. (R. Sc.)
(See "If there were no fools," p. 789b.)

The remedy is worse than the disease. (R.)
—(Found in Bacon's *Essay on Seditions*, 1612. See p. 10a.)

The reverend are ever before. (G. H.)

The reward of love is jealousy. (Gn.)

The rich knows not who is his friend.
(G. H.)

Riche homme ne sait
Qui ami lui est.—(Fr., V. 1498.)

The rich need not beg a welcome. (Gn.)

The rich never want kindred.

Ai ricchi non mancano parenti.—(Ital.)

Le riche a plus de parents qu'il ne connaît.—The rich has more relations than he knows.—(Fr.)

Money wants no followers. (G. H.)

Povertà non ha parenti.—Poverty has no relations.—(Ital.)

Every one is kin to the rich man.

All are kin to the fortunate.—(Greek.)

Infelicius nulli sunt affines.—The unfortunate have no relatives.—(Latin.)

The rich widow cries with one eye and laughs with the other. (Gn.)

The road to ruin is in good repair; the travellers pay the expense of it.

The robin and the lintie (linnet),
The laverock (lark) and the wren,
Them that heries their nest
Will never thrive again. (Sc.)

The rotten apple injures its neighbour.
(Gn.) (See *Chaucer: Coke's Tale*, 42.)

The saint who works no miracles, has few pilgrims.

Saint qui ne guérit de rien, n'a guère de pèlerins.
—The saint who cures no diseases has few pilgrims.
—(Fr.)

Non si crede al santo se non fa miracoli.—There is no belief in the saint unless he works miracles.—(Ital.)

The sauce is better than the fish.

La sauce vaut mieux que le poisson.—(Fr.)

The Scot will not fight till he sees his own blood.—(North England proverb.)

The scythe feeds the meadow.

La faux pait le pré.—(Fr., V. 1498.)

The sea complains for want of water. (Gn.)

The sea refuses no river. (Gn.)

The second blow makes the fray. (R.)

The second blow makes the fray, the second word makes the bargain.—Bacon: *Colours of Good and Evil*.

He who returns the first blow begins the quarrel.

PROVERBS

851a

The servant of a king is a king.—(*Hebrew.*)

The shoe will hold with the sole. (R.)

La suola tiene con la scarpa.—(*Ital.*)

The sole holdeth with the upper leather. (Gn.)

The shortest answer is doing. (G. H.)

The sight of a man hath the strength of a lion. (G. H.)

The sin is not in the sinning, but in the being found out.

Scandal is the greatest part of the offence.—*Dryden: Limberham* (1678), i. 1.

Verily the sin lieth in the scandal.—*Aphra Behn: The Roundheads* (1682), iii. 2.

Le mal n'est jamais que dans l'éclat qu'on fait.—The harm is only in the noise which one makes.—*Molière: Le Tartuffe*, iv. 5.

Thou shalt not be found out.—The "eleventh Commandment."

D'être pincé te garderas,
Afin de fauter librement.

—Guard yourself from being found out, so that you may be at fault freely.—(*Fr.*) (*The Prince de Joinville in his "Mémoires" states that this "eleventh Commandment," "according to the late Lord Clarendon, sums up all the rest."*)

È mala cosa esser cattivo ma è peggiore esser conosciuto.—It is ill to be a villain, but it is worse to be found out.—(*Ital.*)

(See p. 153a: "'Tis the talk and not the intrigue.")

The singing man keeps his shop in his throat. (G. H.)

The sleeping fox catches no poultry.

The slothful is the servant of the counters. (G. H.)

The slothful man is the beggar's brother. (Gn.)

The sluggard's convenient season never comes. (Gn.)

The smith and his penny are both black. (R.)

The smith hath always a spark in his throat. (R.)—(*Meaning that he is always thirsty.*)

The smoke follows the fair. (Gn.)

The smoke of man's own house is better than the fire of another's. (R.)—(*Given as from the Spanish.*)

Più vale il fumo di casa mia, che il fuoco dell'altrui.—The smoke of my own house is worth more than the fire in another's.—(*Ital.*)

The son full and tattered, the daughter empty and fine. (G. H.)

The soul is not where it lives, but where it loves.

The soul needs few things, the body many. (G. H.)

The sow loves bran better than roses.

Mieux aime truie filth que roses.—(*Fr.*, V. 1498.)

The sparrow builds in the martin's nest. (Gn.)

851b

The sparrow flying behind the hawk thinks the hawk is fleeing.—(*Japanese.*)

The still sow eats up all the draught. (R.)

Still swine eat all the draft.

De lumske Sviin æde Masken, de galne løbe uden om.—The cunning pig eats the mash, the mad one rushes by it.—(*Dan.*)

The sting is in the tail.*

En la queue gist le venin.—In the tail lies the poison.—(*Fr.*, V. 1498.)

Nella coda sta il veleno.—(*Ital.*)

The sting of a reproach is the truth of it. (Gn.)

The truest jests sound worst in guilty ears. (R.)

Soth pley quad pley, as the Fleming saith.—A true jest is an evil jest, as the Fleming says.—*Chaucer: Cook's Prol.*, 33.

The stomach carries the feet.

Tripas llevan piés.—(*Span.*, *Don Quixote*, 2, 34.)

Tripas llevan corazon, que no corazon tripas.—

The stomach carries the heart, and not the heart the stomach.—(*Span.*, *Don Quixote*, 2, 47.)

La soupe fait le soldat.—The broth makes the soldier.—(*Fr.*)

The stone that lieth not in your way need not offend you.

The stream cannot rise above the spring.

The strength of a chain is its weakest link.

The thread breaks where it is weakest. (G. H.)

Where it is weakest there the thread breaketh. (R.)

El hilo por lo mas delgado quiebra.—The thread breaks where it is thinnest.—(*Span.*)

The worst spoke in a cart breaks first. (Gn.)

The sun can be seen by nothing but its own light. (Gn.)

The sun may do its duty though your grapes are not ripe. (Gn.)

The table robs more than the thief. (G. H.)

The table is a great robber. (Gn.)

The tale runs as it pleases the teller. (Gn.)

The taste of the kitchen is better than the smell. (R.)

The thief is sorry that he is to be hanged, but not that he is a thief. (Gn.)

The thin end of the wedge is to be feared.

The third day of April

Comes in the cuckoo and nightingale. (Gn.)

—(*April 3, Old Style = April 13, New Style.*)

* In Topsell's *Serpents* (1653) is the passage: "Some learned writers . . . have compared a Scorpion to an Epigram . . . because as the sting of the Scorpion lyeth in the tayl, so the force and vertue of the Epigram is in the conclusion.—Lillius Gyraldus (Lillo Gregorio Giraldo, 1479–1562) in *De Poetarum Historia, Dial.* 10 (1545) has the passage: "Alii epigramma Scorpioni, perquam simile esse voluerint, qui licet omni ex parte minetur, in cauda tamen, in qua inest aculeus, venenum habet."

The thirteenth man brings death.—(*From the Dutch.*)

De dertiende man
Brengt den dood an.—(*Dutch.*)

The thorn comes forth with the point forwards. (G. H.)

La espiná quando nace, la punta lleva delante.—(*Span.*)

The thought hath good legs and the quill a good tongue. (R.)—(*Given as an Italian proverb.*)

The thundercloud always moves against the wind.—*Quoted by Mrs. Thrale: Letter to F. Burney, July 19, 1780.*

The tide will fetch away what the ebb brings. (R.)

The time to come is no more ours than the time past. (Gn.)

The tired ox treads surest.

El buey quando se cansa, firme sienta la pata.
The ox, when he is tired, plants his foot firmly.—(*Span.*)

Le bœuf soif marche.—The thirsty ox walks.—(*Fr., V. 1498.*)

Bos lassus fortius figit pedem.—The weary ox is all the more sure on his feet.—(*Latin.*)

The tongue always grows older.—*Proverbial saying. Southern: Isabella, iv. 1 (1692).*

The tongue ever turns to the aching tooth.

La langue va où la dent fait mal.—(*Fr.*)

Dove il dente duole, la lingua v'inciampa.—(*Ital.*)

Allá va la lengua, do ducele la muela.—(*Span.*)

Daar 't een mensch wee doet, daar heeft hij de hand.—Where a man feels the pain there he lays his hand.—(*Dutch.*)

The tongue is not steel, yet it cuts. (G. H.)

For ofte tunge breketh bon,
Theyh (though) heo seolf nabbe non.

—*Provs. of Alfred, Jesus Coll. MS., 425*

The tongue breaketh bone,
Though itself have none. (R.)

—(*Version of foregoing.*)

Tel coup de langue est pire qu'un coup de lance.
—A stroke from the tongue is worse than a stroke from a lance.—(*Fr.*)

La lengua del mal amigo mas corta que cuchillo.
—The tongue of a bad friend cuts more than a knife.—(*Span.*)

The tongue walks where the teeth speed not. (G. H.)

Evil words cut worse than swords.

Sometimes words hurt more than swords. (Gn.)

The stroke of the tongue breaketh the bones.
Many have fallen by the edge of the sword; but not so many as have fallen by the tongue.—(*Ecclesiasticus 28, 17, 18.*)

Thou "Fair words," p. 760a; also "Thistles and thorns," p. 857b.)

The tongue of idle people is never idle. (Gn.)

The tongue talks at the head's cost. (G. H.)

He that strikes with his tongue must ward with his head. (G. H.)

The trap to the high-born is ambition. (R.)
—(*Given as a British or Welsh proverb.*)

The tree falls not at the first straike. (R. Sc.)

Au premier coup ne chet pas l'arbre.—(*Fr., V. 1498.*)

Al primo colpo non casca l'albero.—(*Ital.; also in Dutch.*)

The tree is no sooner down than everyone runs for his hatchet. (Gn.)

The tree that God plants, no winds hurt it. (G. H.)

The unexpected always happens.

That which one least anticipates soonest comes to pass.

Unverhofft kommt oft.—The unlooked-for often comes.—(*Germ.*)

Dove non si crede, l'acqua rompe.—Where is not expected, the water breaks out.—(*Ital.*)

That which one most forehats soonest comes to pass. (R.)

(*See the Latin: "Insuperata accidunt," p. 557b.*)

The unfortunate are counted fools. (Gn.)

The vale best discovereth the hills.—(*A favourite proverb of Francis Bacon.*)

Next the vale is the hill aloft.—*Chaucer: Troilus, I, 950.*

The vessel that will not obey her helm will have to obey the rocks.—(*Cornish.*)

Those who will not be ruled by the rudder must be ruled by the rock.—(*Cornish.*)

The vicar of Bray will be vicar of Bray still. (R.) (*See p. 455a.*)

The virtue of a coward is suspicion. (G. H.)

The vulgar keep no account of your hits, but of your misses.

The war is not done, so long as my enemy lives. (G. H.)

The warmest clad sit nearest the fire.

Les mieux vêtus devers le feu.—(*Fr., V. 1498.*)

The way is an ill neighbour. (G. H.)

The way to hell is more difficult than the way to heaven.

In die Hölle kommt man mit grösserer Mühe, als in den Himmel.—(*Germ.*)

The weakest must go to the wall. (*See Shakespeare, p. 277b.*)

The weakest goes to the wa'. (R. Sc.)

Les maïs vêtus devers le vent.—The ill-clad are put against the wind.—(*Fr.*)

(*See above, "The warmest clad."*)

Sempre ha torto il più debole.—The weakest always has wrong.—(*Ital.*)

The weeds o'ergaes the corn. (R. Sc.)

The weeping bride makes a laughing wife.—(*From the German.*)

Weinende Braut, lachende Frau.—(*Germ.*)

The wholesomest meat is at another man's cost. (R.)

The best wine is someone else's.

The wife is the key of the house. (G. H.)

PROVERBS

853a

The wind in one's face makes one wise. (G. H.)

The wind keeps not always in one quarter. (R.)

Es weht nicht allezeit derselbe Wind.—(Germ.)
The wind blows not always west. (Gn.)

The wind that blows out candles kindles the fire. (Gn.)

The wine in the bottle doth not quench thirst. (G. H.)—(According to Ray, this is an Italian proverb.)

The wise hand doth not all that the foolish mouth speaks.—(G. H.) (From the Span.)

The wise make jests, and fools repeat them. (R.)

The wisest make mistakes.

Il n'est si saige que ne foloye aucune fois.—(Fr., V. 1498.)

The wisest of the wise may err.—(Greek, Eschylus, *Fragm.*)

None is so wise but the fool o'ertakes him. (G. H.)

Qui vit sans folie n'est pas si sage qu'il croit.—Who lives without folly is not so wise as he thinks.—(Fr.)

Zu viel Weisheit ist Narrheit.—Too much wisdom is folly.—(Germ.)
(See "No man is always wise," p. 816b.)

The wish is father to the thought.—*Shakespeare, 2 Henry IV., iv. 4.*

What we wish we readily believe.—(See Young, p. 404b, 407a.)

We are apt to believe what we wish for. (Gn.)
(See Greek, p. 475a; and Bacon, "Man prefers to believe," p. 13b.)

The wished-for comes too late.

The wit of you and the wool of a blue dog will make a good medley. (R.)

The wolf finds a reason for taking the lamb.

A petite occasion prend le loup le mouton.—(Fr., V. 1498.)

The wolf never wants a pretence against the lamb. (Gn.)

The wolf knows what the ill beast thinks. (G. H.)

The wolf must die in his own skin. (G. H.)

En la peau où le loup est le convient il mourir.—(Fr., V. 1498.)

The world is a net; the more we stir in it the more we are entangled. (Gn.)

The world is a staircase, some are going up and some are coming down.

Il mondo è fatto a scale,
Chi le scende, e chi le sale.—(Ital.)

The world is a ladder for some to go up and some down. (Gn.)

The world is made of good and bad men.

Bons et máos mantem cidade.—(Port.)

The world is much the same everywhere.

C'est partout comme chez nous.—It is the same everywhere as it is at home.—(Fr.)

853b

The world is nowadays, God save the conqueror. (G. H.)

Viva quien vence.—(Span., *Don Quixote.*)
Vive le vainqueur.—(Fr.)

The world is wiser than it was.

Le monde n'est plus fat.—The world is no longer stupid.—(Stated by Rabelais to be a common proverb in 1533.)

The world was never so dull,
But if one won't another will. (R.)

The world would perish were all men learned. (Gn.)

The worse for the rider, the better for the bider. (R.)—(Spoken of the condition of the land.)

Bon pays, mauvais chemin.—Good land, bad travelling.—(Fr.)

The worse things are, the better they are.—(A proverb expressing "the transcendentalism of common life." Emerson: *Circles.*)

The worst of law is that one suit breeds twenty. (G. H.)

The worse wheel always creaks most.

La pire roue du chariot crie toujours.—(Fr., V. 1498.)

Das schlechteste Rad am Wagen knarrt am meisten.—Germ.; also in Dutch and Ital.)

The worth of a thing is best known by the want. (R.)

We never know the value of a thing till we have lost it.

Bien perdu, bien connu.—We know a good thing when we have lost it.—(Fr.)

No se conoce el bien hasta que se ha perdido.—We do not know what is good until we have lost it.—(Span., *Don Quixote.*)
(See Latin, "Animus quod perdidit optat," p. 490b; also "The cow knows not," p. 842a.)

The wound that bleedeth inwardly is most dangerous. (Gn.)

The wrath of brothers is fierce and devilish. (Gn.)

The wrong sow by th' ear. (H., 1546.)

The year does nothing else but open and shut. (G. H.)

The younger brother hath the more wit. (R.)

The younger brother is the ancients gentleman. (R.)

The younger brother the better gentleman.—*Dykes: Moral Reflexions* (1708).

There are as good fish in the sea as ever came out of it.

Be content, the sea hath fish enough. (Gn.)

There are but two families in the world, the Haves and the Have-nots.

Dos linages solos hay en el mundo, el "Tener" y el "No tener."—(Span., *Don Quixote.*)

There are many fair words in the marriage making, but few in the portion paying. (R. Sc.)

There are many ways to fame. (G. H.)

There are more acres in Yorkshire than letters in the Bible. (The number of letters in the Bible is stated to be 3,566,480; the number of acres in Yorkshire is variously stated as from 3,771,843 to 3,889,611.)

There are more foolish buyers than foolish sellers.

Il y a plus fous acheteurs que de fous vendeurs.—(Fr.)

There are more maids than Maukin, and more men than Michael. (R.)

There are more maids than Moggy and more men than Jockey. (Gn.)

Il y a plus d'un âne à la foire qui s'appelle Martin.—There is more than one ass at the fair called Martin.—(Fr.)

There be more maids than Mawkin, more men than Hodge, and more fools than Firk.—*Dekker's Shoemaker's Holiday*, iii. 1 (1599).

There are more mares in the wood than Grissell. (R.)

There are mair maidens than maukins (young bares). (Sc.)

There been mo sterres (more stars), god wot, than a paire.—*Chaucer: Parlement of Foules*, 595.

There are more physicians in health than drunkards. (G. H.)

Es giebt mehr alte Weintrinker als alte Aezte.—There are more old wine-bibbers than old doctors.—(Germ.)

See "Il y a plus," p. 694a.—Fr.

There are more thieves to be found than gibbets.

Si trovano più ladri che forche.—(Ital.)

Es giebt mehr Diebe als Galgen.—(Germ.)

There are more ways to kill a dog than hanging. (R.)

There are more ways to the wood than one. (R.)

There are no birds this year in last year's nest. (Gn.)

En los nidos de antaño no hay pájaros hogaño.—There are no birds of this year in the nests of last year.—(*Cervantes, Don Quixote, Part 2, ch. 74.*)

Enjoy the spring of love and youth,

To some good angel leave the rest;

For time will teach thee soon the truth,

There are no birds in last year's nest.

—*Longfellow: It is not always May.*

There are no fans in hell. (Oriental.)

There are none poor but such as God hates. (R.)

There are people and people.

Il y a gens et gens.—(Fr., V. 1498.)

There's naught so queer as folk.—*N. Country Prov.*

There are three ways—the universities, the sea, the court. (G. H.)

There are two sides to every question—the wrong side and our side.—(American.)

There belongs more than whistling to a ploughman. (Gn.)

There came never ill of good advisement. (R. Sc.)

There came nothing out of the sack but what was in it. (R.)

There comes nought out of the sack but what was there. (G. H.)

Daar niets goeds in is, gaat niets goeds uit.—

Where there is no good in, no good comes out.—(Dutch.)

There can be no friendship where there can be no freedom. (Gn.)

There could be no great ones if there were no little. (R.)

There is a black sheep in every fold.

Of every ordre some shrewe is, parde.—In every company there is some evil person, par Dieu.—*Chaucer: Chanoun Yemannes Tale*, 422.

There is a "but" in everything.

Alles wäre gut, wäre kein aber dabei.—All would be well if it were not for the "buts."—(Germ.)

There is a fault in the house, but would you have it built without any? (Gn.)

There is a good time coming.

Le bon temps viendra.—The good time will come.—(Fr. Motto.)

Mieux sera.—Better [time] will be.—(Fr. Motto.)

There is a mystery in the meanest trade. (R.)

There is a remedy for everything, could men find it. (G. H.)

There is remedy for all things except stark dead. (R. Sc.)

Il y a remède à tout, fors à la mort.—There is a remedy for everything except death.—(Fr.)

A todo hay maña, sino a la muerte.—(Span.)

Er is hulp voor alles, behalve voor den dood.—

There is help for all, except for the dead.—(Dutch; also in this form in Danish.)

There is a scarcity of friendship, but not of friends. (Gn.)

There is a skeleton in every house.

There is a snake in the grass.

Anguis sub viridi herbâ.—(Latin.) (Quoted thus by Bacon, *Essay, Of a King.*)

Il y a anguille sous roche.—There is an eel under the stone.—(Fr.) (See Virgil, "Latet anguis in herbâ," p. 564a.)

I know under the grene the serpent how he lurkes.—*Earl of Surrey: Description of the Fickle Affections* (c. 1550).

There is a sort of pleasure in indulging of grief. (Gn.)

There is a time for all things.

To everything there is a season.—*Ecclesiastes* 3, 1.

Cada cousa a seu tempo.—(Port.)

It will happen in its time, it will go in its time.—(Hindoo.)

There is a time to wink as well as to see. (R.)

There is always less money, less wisdom,
and less honesty than people imagine.—
Italian proverb as quoted by Bacon.

We all have more than each man knows
Of sins, of debts, of years, of foes.
—*Said to be from the Persian.*

There is always life for the living. (*See*
"Where there is life there is hope," p. 873a.)
There is ay life for a living man. (R. Sc.)

There is an hour wherein a man might be
happy all his life, could he find it. (G. H.)

Il tempo buono viene una volta sola.—The good
time only comes once.—(*Ital.*)

Einmal im Leben geht das Glück an Jedem
vorbei.—Happiness passes everyone in life once.—
(*Germ.*)

There is as much greatness in owning a good
turn as in doing it. (*Gn.*)

There is craft in daubing. (*Gn.*)

There is God's poor and the devil's poor:
the first from Providence, the other from Vice.
(*Gn.*)

There is great force hidden in a sweet com-
mand. (G. H.)

Remissius imperanti melius paretur.—Obedience
is yielded more readily to one who commands
gently.—(*Lat. Seneca: De Clementia, 1, 24, 1.*)

He that most curteisly commandeth, to him
men most obeyen.—*Chaucer: Melibeus, sec. 77.*
(*Tr. of foregoing Latin.*)

There is honour amongst thieves.

There is life in a muscle. (*Gn.*)

There is life in a mussel. (R.)
There's life in a mussel as long as it cheeps
(squeak). (Sc.)—*Hislop.*

There's life in a mussel although it be little.
(Sc.)

There is life in the old dog yet.

There is life in the old mule yet.

There's fight in the old dog yet.

There is little for the rake to get after the
bissome. (R. Sc.)

There's little for the rake after the shool (shovel).
(Sc.)

There is many a fair thing full false. (R. Sc.)

There is mickle hid meat in a goose eye.
(R. Sc.)

There is more art in saving than in gaining.
Sparen ist grössere Kunst als erwerben.—(*Germ.*)

There is more pleasure in loving than in
being loved. (*Gn.*)

There is much meat in God's storehouse.
—(*Danish.*)

There is much more learning than know-
ledge in the world. (*Gn.*)

There is nae medicine for fear. (R. Sc.)

There's nae remede for fear but cut aff the head.
(Sc.)—*Hislop.*

There is never any cake
But there's one of the same make. (*Gn.*)

There was never a cake but it had a make
(mate). (R.Sc.)

There is no chance which does not return.

Il n'est pas chance qui ne retourne.—(*Fr. V.*
1498.)

Il n'est mois qui ne revienne.—There is no
month which does not return.—(*Fr., V. 1498.*)

There is no deceit in a brimmer. (R.)

In vino veritas.—In wine truth.—(*Lat.; also*
in Greek.)

There is no dog so sad but he will wag his
tail.

Non è si tristo cane che non meni la coda.—(*Ital.*)

There is no going to heaven in a sedan.
(*Gn.*)

There is no good horse of a bad colour.—
Quoted by Isaak Walton.

There is no good mother-in-law but she that
weareth a green gown (*i.e.* who is under the
turf).

There is no great banquet but some fares ill.
(G. H.)

There is no greater pride than that of a
poor man grown rich.

Il n'est orgueil que de pauvre enrichi.—(*Fr.*)

There's nothing agrees worse
Than a proud mind and a beggar's purse.

There is no jollity but hath a smack of folly.
(G. H.)

There is no law for just men.

Für Gerechte giebt es keine Gesetze.—(*Germ.*)

There is no mischief done, but a woman is
one. (R.)

Cherchez la femme.—(*Fr.*) (*See "Cherchons,"*
p. 691a.)

There's no mischief in the world that's done,
But a woman is always one.

There is no mother like my mother.

There is no need for a sculptor to be made
of marble.—(*French proverb.*)

There is no proverb which is not true.

No hay refran que no sea verdadero.—(*Span.,*
Don Quixote.)

There is no redemption from hell. (R.)

In inferno nulla est redemptio.—(*Latin. Used*
jestingly in this form by Paul III., when Michael
Angelo refused to alter a portrait introduced among
the condemned in his "Last Judgment.")

Quien ha inferno nulla es retencio.—In hell
there is no retention.—(*Span., Don Quixote, 1, 25.*
Sancho's mistaken attempt to quote the Latin saying.)

There is no revenge upon the rich.

Del hombre arraigado no veras vengado.—
(*Span.*)

There is no smoke without fire.

There is no fire without some smoke. (H., 1346)
Nunquam ubi diu fuit ignis defecit vapor.—

Never, where fire has been for any length of time, is some vapour (warmth) wanting.—(*Lat. Publius Syrus. Attrib. to Seneca in Chaucer, Melibeus, sec. 23.*)

There is no royal road to learning.

There is no royal road to geometry.—(*Euclid. See Latin, "Non est ad astra," p. 597.*)

There is no time like the present.

Chi ha tempo non aspetti tempo.—Who has time let him not wait for time.—(*Ital.*)

There is no worse fruit than that which never ripens.—*From the Italian.*

Non c'è il peggior frutto di quello che non matura mai.

There is no worse pestilence than a familiar foe.—(*Chaucer: Merchant's Tale, l. 549-550.*)

There is no venom like that of the tongue.

There is no wool so white but a dyer can make it black. (*Gn.*)

There is nobody will go to hell for company. (*G. H.*)

There is not always good cheer where the chimney smokes. (*Gn.*)

There is nothing more precious nor time. (*R. Sc.*)

There is nothing so crouse (cheerful) as a new-washen house. (*R. Sc.*)

There is one good wife in the country, and every man thinks he hath her. (*R.*)

There is something in it, quoth the fellow, when he drank it, dish-clout and all. (*Gn.*)

There is winter enough for the snipe and the woodcock too. (*Gn.*)

There may be blue, and better blue. (*Gn.*)

There needs a long time to know the world's pulse. (*G. H.*)

There were such black swans formerly as Truth and Honesty. (*Gn.*)

There will be sleeping enough in the grave.* —(*Given in this form by Benj. Franklin, 1758.*)

There would be no great ones if there were no little ones.

There's a salve for every sore. (*R.*) (*See "God who sends," p. 767b.*)

"There's baith meat and music here," quoth the dog, when he ate the piper's bag. (*Sc.*)

There's luck in odd numbers. (*See "Number three," p. 819a.*)

* Apparently a parody of an old and very popular saying derived from a tale often found in the old theologians, and included in the *Gesta Romanorum*, of one who sorrowed greatly for his sins and was tempted to desist by devils, who whispered in his ear, "Thou shalt sorrow enough in Hell." But the man sorrowed and wept the more, till the devils were forced by the Holy Ghost to say to him in his ear, "Thou hast overcome us."

There's many a slip
'Twixt the cup and the lip. (*R.*)

Entre la bouche et le cuillier vient bien souvent grant destourbe.—Between the mouth and the spoon great trouble often arises.—(*Fr.*)

De la main à la bouche perd souvent la soupe.—The soup is often lost between the hand and the mouth.—(*Fr.*)

Many things happen betwixt the cup and the lip.—(*Greek. Attrib. to Aristotle, Fragm. 530, ed. Val. Rose, Bekker, Bk. 5, 1566.*) (Quoted by Aulus Gellius, Bk. 13, 17, 3, as a "proverbial Greek verse," equivalent to that ancient [*Latin*] proverb, "Inter os et offam multa invenire possunt"—Between the mouth and the morsel many things can happen.)

Multa intersunt calcem et labrum summum.—Many things happen between the cup and the upper lip.—(*Latin.*) (Aulus Gellius's translation of the foregoing Greek proverb.)

There's many a true word said in jest.

A man may say ful sooth in game and play.—(*Chaucer: Cook's Prol., 31.*)

Full ofte in game a sooth I have heard seye.—(*Chaucer: Monk's Prol., 76.*)

En oy moquant dit on bien vrai.—(*Fr., V. 1498.*) (*Also in Germ.*)

There are many sooth words spoken in bourding (mockery). (*R. Sc.*) (*See Latin, "Ridentem dicere verum," p. 646a.*)

Quel che pare burla, ben sovente è vero.—What seems a joke is very often the truth.—(*Ital.*)

There's never enOUGH where nought leaves. (*R.*)

Non vi è abbastanza se niente avanza.—There is not enough if there is nothing over.—(*Ital.*)

There's no companion like the penny. (*R.*) —(*Given as a Spanish proverb.*)

There's nothing agrees worse
Than a prince's heart and a beggar's purse. (*Gn.*)

There's nothing like leather (said the cordwainer). (*See "Every man praises his own wares," p. 757b.*)

There's no seeing one's way through tears.

There's reason in roasting of eggs. (*R.*)

There's safety in numbers.

There's safety in solitude.—(*Saadi.*)

"There's sma' sorrow at our pairting," as the auld mear (mare) said to the broken cart. (*Sc.*)—(*Rob Roy, ch. 27.*)

They agree like London clocks. (*R.*)

They agree like bells; they want nothing but hanging. (*R.*)

They are like bells, every one in a several note. (*Gn.*)

They are as good cats who scare the mice away as those who devour them.—(*Germ.*)

They are as wise that speir (ask) not. (*R. Sc.*)

They are so like that both are the worse for it. (*Gn.*)

PROVERBS

857a

They are welcome that brings. (R. Sc.)
 Bien venu celui qui apporte.—(Fr.)
 They're a' gude that gies. (Sc.)
 They buy good cheap that bring naething
 name. (R. Sc.)
 They buy gudes cheap that bring naething
 home. (Sc.)—*Cheviot Coll.*
 They had never an ill day that had a good
 evening. (R. Sc.)
 They have begun a dispute which the devil
 will not let them make an end of. (Gn.)
 They love most who are least valued.
 They who love most are least set by. (R.)
 They love too much that die for love. (R.)
 C'est trop aimer quand on en meurt.—(Fr.,
 V. 1498.)
 They may sit in the chair that have malt
 o sell. (Gn.)
 "They say so" is half a lie. (Gn.)
 They seldom live well who think they shall
 ve long. (R.)
 They that are bootied are not always ready.
 G. H.)
 They that burn *you* for a witch lose all their
 oals. (Gn.) (*Also in R.*)
 They that buy an office must sell something.
 Gn.)
 They that desire but a few things can be
 crossed but in few. (Gn.)
 They that have good store of butter may
 ay it on thick. (Gn.)
 hey that have no other meat,
 Bread and butter are glad to eat. (R.)
 They that know one another, salute afar off.
 R. H.)
 They that live longest see most.
 The longer we live the more strange sights we
 see. (R. Sc.)
 Quien larga vida vive, mucho mal vide.—Who
 lives longest sees much evil.—(*Span.*)
 They that live longest must go farthest for
 food. (R.)
 They that live longest must fetch fire furthest.
 (R.)
 They that tease each other, love each other.
 (Germ.)
 They who only seek for faults find nothing
 se.
 They were never fain that shrugged. (R. Sc.)
 They were never fain that fidg'd [shrugged their
 shoulders], nor fu' that licket dishes. (Sc.)
Cheviot Coll.
 Things are not what they are, but as they
 em.
 Le cose non sono come sono, ma come si vedono.
 —(Ital.)
 Things hardly attained are long retained.
 R.)

857b

Things not understood are admired. (Gn.)
 Things well fitted abide. (G. H.)
 Think and thank God.
 Think much, speak little, write less. (R.)
 Pense moult, parle peu, écris moins.—(Fr.)
 Cuidar muitas cousas, fazer huma.—Think of
 many things, do one.—(Port.)
 Falla pouco e bem;
 Ter-te-hão por alguém.—Speak little and well;
 you will be accounted somebody.—(Port.)
 Think of ease, but work on. (G. H.)
 Thinking is not knowing.
 Cuidar não he saber.—(Port.)
 This buying of bread undoes us. (R.)
 This rule in gardening ne'er forget,
 To sow dry and set wet. (R.)
 This world is nothing except it tend to
 another. (G. H.)
 Thistles and thorns prick sore,
 But evil tongues prick more.
 Thorns whiten, yet do nothing. (G. H.)
 Those who do nothing generally take to
 shouting.
 Those who live in glass houses should not
 throw stones.
 And forthy (therefore) who that hath an heed of
 verre (glass)
 Fro cast of stones war him in the werre (let him
 beware in the strife).—*Chaucer: Troilus*, 2, 867.
 Whose house is of glass must not throw stones
 at another. (G. H.)
 Who hath glass windows of his own must take
 heed how he throws stones. (R.)
 He that hath a body made of glass must not
 throw stones at another. (R.)
 El que tienetexados de vidrio no tire piedras al
 de su vecino.—He that has a roof of glass should
 not throw stones at his neighbour's.—(*Span.*,
Nunes Collection, 1553.) (*A similar proverb occurs*
in Don Quixote.)
 Chi ha tegoli di vetro, non tiri sassi al vicino.—
 (Ital.)
 Wer ein gläsern' Dach hat, muss andere nicht
 mit Steinen werfen.—(Germ.; also in Dutch and
 Danish.)
 Those who make the best use of their time
 have none to spare.
 Those who play at bowls must expect
 rubbers.
 Thou wilt get nae mair of the cat but the
 skin. (R. Sc.)
 Thou wouldst do little for God if the devil
 were dead.
 Though God take the sun out of the heaven,
 yet we must have patience. (G. H.)
 Though good be good, yet better is better
 (or "yet better carries it"). (R.)
 Il buono è buono, ma il meglio vince.—(Ital.)
 Il meglio è l'inimico del bene.—Better is the
 enemy of well.—(Ital.)

Though he says nothing, he pays it with thinking, like the Welshman's jackdaw. (R.)

Like the parrot, he says nothing, but thinks the more.—(*Modern.*)

Though I am black, I am not the devil.—*Quoted in Peele's Old Wives' Tale* (1595) as "the old proverb."

Though I say it that should not.

To say the truth, though I say 't that should not say 't.—(*Beaumont and Fletcher's Wit at Several Weapons, Act ii.; pub. 1657.*)

Though malice may darken truth, it cannot put it out. (Gn.)

Though men were made of one metal, yet they were not cast all in the same mould. (Sc.)

Though old and wise, yet still advise (take counsel). (G. H.)

Aunque seas prudente viejo, no desdénas e consejo.—Though you are a prudent old man do not disdain counsel.—(*Span.*)

Though peace be made, yet it's interest that keeps peace.—(*Quoted by Oliver Cromwell, in Parliament, Sept. 4, 1654, as "a maxim not to be despised."*)

Though the cat winks a little, she is not blind. (R.)

Though the fox run, the chicken hath wings. (G. H.)

Though the heavens be glorious, yet they are not all stars. (Gn.)

Though the mastiff be gentle, yet bite him not by the lip. (G. H.)

Aunque manso tu sabueso, no le muerdas en el bezo.—Though your dog be tame do not bite him on the lip.—(*Span.; also in Port.*)

Though the speaker be a fool, let the hearer be wise.

Though the sun shines, leave not your cloak at home. (R.)—(*Given as a Spanish proverb.*)

Though we lose fortune we should not lose patience.

Though you are bound to love your enemy, you are not bound to put your sword in his hand. (Gn.)

Though you stroke the nettle ever so kindly it will sting you. (Gn.)

Thoughts are free. (R.)

I have heard said that thought is free.—*Gower: Conf. Amanitis, Bk. 5* (c. 1390).

Gedanken sind zollfrei, aber nicht Höllenfrei.—Thoughts are toll-free, but not hell-free.—(*Germ.*)

Thraw (twist) the wand while it is green. (R. Sc.)

Den Baum muss man biegen, wann er jung ist.—The tree must be bent while it is young.—(*Germ.*)

Was ein Haken werden will, krümmt sich bei Zeiten.—That which would become a hook, must bend itself betimes.—(*Germ.*)

Threatened men (or folks) live long. (R.)

Threatened men eat bread, says the Spaniard. (G. H.)

The fox thrives best when he is banned (or cursed). (R.)

There are more men threatened than stricken. (G. H.)

Menacés vivent, et décollés meurent.—Threatened men live, and men beheaded die.—(*Fr., V. 1498.*)

Los amenzados comen pan.—Threatened men eat bread.—(*Span.; also in Port.*)

Van dreien sterft man niet.—A man does not die of threats.—(*Dutch.*)

Le minace son arme del minacciato.—Threats are arms to the threatened.—(*Ital.*)

Excommunie mange bien pain.—The excommunicated person eats bread very well.—(*Fr., V. 1498.*)

It's lang or Like-to-dee fills the Kirkyard. (Sc.) (*Hilsp.*)—Used in respect of valetudinarians.

Three helping one another bear the burden of six. (G. H.)

Three may keep counsel if two be away. (H., 1546.)

Three can hold their peace if two be away. (G. H.)

Three may keep a secret if one of them is dead.—(*Version quoted by Benjamin Franklin.*)

Secret de deux, secret de Dieu;

Secret de trois, secret de tous.

—A secret between two is a secret of God; a secret between three is a secret of everybody's.—(*Fr.; also in Span.*)

If one knows, it is a secret; if two, it is public.—(*Hindoo.*)

Two may keep counsel when one is away.

Two may keep counsel when the third's away.—(*Shakespeare; see p. 276a, note.*)

What is known to three is known to everybody.

Tre lo sanno, tutti lo sanno.—Three know it; all know it.—(*Ital.*)

Three removes are as bad as a fire.—(*As quoted by Benjamin Franklin.*)

Trois déménagements valent un incendie.—(*Fr.*)

Dreimal umgezogen einmal algebrannt.—(*Germ.*) (*See p. 374a, "Who often removeth."*)

Three things drive a man out of his house smoke, rain, and a bad wife.—*Quoted by Chaucer: Melibeus, sec. 15; also Proh., Wife of Bath's Tale; and Persones Tale.*

Sunt tria dampna domus, imber, mala femina, fumus.—There are three evils of a house, rain, a bad woman, smoke.—(*Lat. Mediæval verse.*)

(A similar passage is in *Pope Innocent's De Contemptu Mundi*, i, 18. See also *Prov. 10, 26; Prov. 19, 13; and Prov. 27, 15.*)

Three women and a goose make a market. (R.)

Three women make a market. (G. H.)

Due donne e un' oca fanno un mercato.—Two women and a goose make a market.—(*Ital.*)

Tre donne e un papero fanno un mercato.—Three women and a young goose make a market.—(*Ital.*)

Drie vrouwen en eene gans maken eene markt.—Three women and one goose make a market.—(*Dutch; also in this form in Dan.*)

PROVERBS

859a

Drei Frauen, drei Gänse, und drei Frösche,
machen einen Jahrmarkt.—Three women, three
geese, and three frogs make a fair.—(*Germ.*)

Through obedience learn to command.—
Founded on a passage in Plato, Leges, 762 E.;
also found in Pliny.)

Qui ne sait obéir, ne sait commander.—Who
knows not to obey knows not to command.—(*Fr.*
Found in all languages.)

Throw not stones at thine own window.
(*Gn.*)

Thursday come, and the week is gone.
(*G. H.*)

Thy friend hath a friend, and thy friend's
friend hath a friend.—(*Hebrew.*)

Tie it well, and let it go. (*G. H.*)

Till death all is life. (*Gn.*)

Till James's day be come and gone,
You may have hops, or you may have none.
(*R.*)

Time and straw ripen medlars. (*Gn.*)
Also R.)

Time and thinking tame the strongest grief.
(*R.*)

Time softens all griefs.

Time is the great consoler.

Time will soften.—(*Euripides: Alcestis, 1085.*)

Dies adimit ægritudinem.—Time cures affliction.
—(*Latin.*)

Zeit heilt alles.—Time heals all.—(*Germ.*)

Le temps . . . souverain medecin de nos
passions.—Time is the sovereign physician of our
passions.—(*Fr., Montaigne, 1580, "Essais,"*
Book 3, ch. 4.)

Time and tide wait (or tarry) for no man.

Tide bides na man. (*R. Sc.*)

Time, train, and tide wait for no man.—(*Modern*
version.)

Zeit, Ebbe und Fluth, warten auf Niemand.—
Time, ebb, and flood wait for no man.—(*Germ.*)

Time brings roses.

Zeit bringt Rosen.—(*Germ.; also in Dutch.*)

Time cures more than the doctor.

El tiempo cura el enfermo, que no el unguento.
—Time, and not medicine, cures the sick.—(*Span.*)

Time destroys all things.

Le temps matte toutes choses.—(*Fr., Rabelais:*
Pantagruel, 1533.)

De tijd wischt alles uit.—(*Dutch.*)

Time is a noiseless file.—(*Ital. proverb.*)

Time is God's and ours.

De tijd is aan God en ons.—(*Dutch.*)

Time is money.

Zeit ist Geld.—(*Germ.*)

There is nothing more precious nor time. (*R. Sc.*)

If you lose your time you cannot get money nor
gain. (*G. H.*)

Time is the best counsellor.—(*Greek proverb.*)

Zeit ist der beste Rathgeber.—(*Germ.*)

859b

Time is the great discoverer.

Time brings all to light.

Tempus omnia revelat.—(*Latin.*)

El tiempo es el descubridor de todas las cosas.

—Time is the discoverer of all things.—(*Span.,*
Don Quixote.)

Zeit verdeckt und entdeckt.—Time covers and
uncovers.—(*Germ.*) (*See "Maximus novator,"*
p. 574b; also Bacon, "Time is the great innovator.")

Time is the great preacher.

Der beste Prediger ist die Zeit.—(*Germ.*)

Time is the great teacher.—(*From the Greek*
—Æschylus.)

Time is the rider that breaks [in] youth.
(*G. H.*)

Time passes, sayings endure.

Time trieth truth.—(*Title of lines in Tottel's*
Miscellany, 1557.)

Time tries the truth. (*R. Sc.*)

Time undermines us. (*G. H.*)

Time wrongs antiquity. (*Gn.*)

'Tis a mad world, my masters.—(*Given in*
this form by John Taylor, The Water Poet, in
his Western Voyage, c. 1620.)

A play by Middleton (1608) is entitled "A Mad
World, my Masters." "Mundus furiosus" (a mad
world) is the inscription of a book by Jansenius
Gallo-Belgicus (1596). (*See also Shakespeare's*
King John, ii. 2, "Mad world! mad kings!")

'Tis the farmer's care

That makes the field bear. (*Gn.*)

'Tis the want of care

That make the field bare.

Tit for tat is fair play.

Wie Du mir, so ich Dir!—As thou to me, so I
to thee.—(*Germ.*)

Tithe and be rich. (*G. H.*)

To a boiling pot flies fly not. (*G. H.*)

To a child all weather is cold. (*G. H.*)

To a crafty man a crafty and a half. (*G. H.*)

A menteur, menteur et demi.—To a liar, a liar
and a half.—(*Fr.*)

A trompeur, trompeur et demi.—To a cheat, a
cheat and a half.—(*Fr.*)

A fripon, fripon et demi.—To a rogue, a rogue
and a half.—(*Fr.*)

Bien est larron qui larron dérobe.—He is a good
thief who robs a thief.—(*Fr.*)

To a crazy ship all winds are contrary.
(*G. H.*)

A nave rotta ogni vento è contrario.—(*Ital.*)

To a good spender God is the treasure.
(*G. H.*)

To a grateful man give money when he asks.
(*G. H.*)

To aim is not enough, we must hit.

Zielen ist nicht genug, es gilt Treffen.—(*Germ.*)

To answer like a Scot (*i.e.* ambiguously).
(*Sc.*)

To beat about the bush.

[II] battoit les buissons sans prendre les ozillons.
—He beat the bushes without taking the birds.—
(*Rabelais*: *Gargantua*, ch. 11.)

To beat the dog before the lion.

Battre le chien devant le lion.—A local French proverb, meaning, it is said, "to do a thing unreasonably" or at the wrong time.—(*Fr.*, *Rabelais*: *Gargantua*, 1534.)

To be beloved is above all bargains. (G. H.)

To be born with a silver spoon in the mouth. (R.)

One man, says the auld proverb, is born wi' a silver spoon in his mouth, and another wi' a wudden ladle.—*Noctes Ambrosianæ*, Nov., 1831 (*Eltrick Shepherd*).

To be good enough you must be too good.

Pour être assez bon il faut l'être trop.—(*Fr.*)

To be poor and seem poor is the very devil.
—Quoted as "a favourite proverb" in *Sir A. Helps*' *Friends in Council*, 2nd Series, ch. 6.

To be too busy gets contempt. (G. H.)

To believe a business impossible is the way to make it so. (Gn.)

To build castles in the air. (R.)

Fac castelli in aria.—(*Ital.*)

To build castles in Spain. (G. H.)

Châteaux en Espagne.—(*Fr.*)

Thou shalt make castles than (then) in Spayne, And dream of joye al but in vayne.

Romaunt of the Rose, 2573.

To buy a pig in a poke.*

Die Katze im Sack kaufen.—To buy the cat in the bag.—(*Germ.*)

Folie est d'acheter chat en sac.†—It is folly to buy a cat in a sack.—(*Fr.*, V. 1498.)

Acheter chat en poche.—(*Fr.*)

(See "When the pig's proffered," p. 871b; also *Tusser*, p. 374b.)

To carry coals to Newcastle.‡

You cast water in the Thames. (R.)

You are importing pepper into Hindostan.—(*Hindoo*; from the *Bustan of Sadi*.)

To carry oil to the city of olives.—(*Hebrew.*)

Vendre coquilles a ceux qui viennent de Saint Michel.—To sell shells to those who come from St. Michel.—(*Fr.*)

Spaanderen naar Noorwegen brengen.—To carry fir trees to Norway.—(*Dutch.*)

Porter de l'eau à la rivière.—To carry water to the river.—(*Fr.*)

Wasser in's Meer tragen.—To carry water to the sea.—(*Germ.*; also in this form in *Span.*, *Dutch*, etc.)

Porter les feuilles au bois.—To carry leaves to the wood.—(*Fr.*)

In silvam ligna ferre.—To carry timber into the wood.—(*Latin*, *Horace*, *Sat.*, 1, 10, 34.)

* "Pigges in a poke": an expression found in *Chaucer*: *Reues Tale*, 358; also used by *Sir T. More*: *A Merrie Jest* (1510).

† Montaigne (Book 3, 5) says that women, when they marry, "achètent chat en sac."

‡ There are Latin proverbs to the same effect: To take light to the sun; stars to heaven; water to frogs; saffron to Cicia; owls to Athens.

To change a custom is as bad as death.

Mudar costume a par de muerte.—(*Span.*)

To cry out before you are hurt.

Vous semblez les anguilles de Melun; vous criez devant qu'on vous escorche.—You are like the eels of Melun; you cry out before you are skinned.—(*Rabelais*: *Gargantua*, 1534.)

To-day a man, to-morrow a mouse. (R.)

Aujourd'hui roi, demain rien.—To-day a king, to-morrow nothing.—(*Fr.*)

To-day is yesterday's pupil. (Gn.)

To deceive one's self is very easy. (G. H.)

To do good to the ungrateful is to throw rose water into the sea.

To eat your white bread first.

Mangeoit son pain blanc le premier.—(*Fr.*, *Rabelais*: *Gargantua*, 1534.)

To every saint his own candle.

A chaque saint son cierge.—(*Fr.*)

Il n'y a si petit saint qui ne veuille aussi sa chandelle.—There is no saint so small but requires his candle.—(*Fr.*)

To fence in the cuckoo.—(*Referring to the attempt of the wise men of Gotham to preserve the summer.*)

Garder la lune des loups.—To keep the moon safe from the wolves.—(*Fr.*, *Rabelais*.)

To find a mare's nest. (R.)

What mare's nest have you found?—(*Fletcher*: *Bonduca*, v. 2.)

You have found a colt's nest, and laugh at the eggs. (Gn.)

To forget a wrong is the best revenge. (R.)

To gain teacheth how to spend. (G. H.)

To give and keep there is need of wit. (R.)

To give and have
Doth a wise brain crave.

To go like a bear to a stake. (Gn.)

To hain (save) is to hae. (Sc.)

To have the key of the street.

Prendre la clef des champs.*—To take the key of the fields; to run away.—(*Fr.*)

To have tow on one's distaff (To have work on hand).

He hadde more tow on his distaf
Than Gerveys knew.

—(*Chaucer*: *Miller's Tale*, 588.)

Il aura en bref temps autres estoupes en sa quenouille.—He would in a short time have other tow on his distaff.—(*Froissart*, 5, 4.)

To him that hath lost his taste, sweet is sour. (R.)

To keep a custom you hammer the anvil still, though you have no iron. (Gn.)

* Montaigne, "Essais" (1580), Book 2, ch. 3, uses this expression, remarking that Nature having left us "la clef des champs" (i.e. left us our freedom), has taken away from us all excuse for complaining of our condition. It will be seen that the French phrase has a different meaning from the English "key of the street," which is generally used in the sense of being turned out or locked out of a house.

PROVERBS

861a

861b

To keep the wolf from the door.
 To kill two birds with one stone (*or* shaft).
 (R.) To catch two pigeons with one pea. (*Gn.*)
 To make two friends with one gift. (*Gn.*)
 To stop two gaps with one bush. (*Gn.*)
 To kill two flies with one slap. (*R.*)
 Una mercede duas res adsequi.—For one reward
 to follow up two matters.—(*Latin. Cicero: Pro*
Rosc. Am., 29, 80.)
 Zwei Fliegen mit einer Klappe schlagen.—To
 kill two flies with one clapper.—(*Germ.*)
 Faire d'une pierre deux coups.—To make two
 hits with one stone.—(*Fr.*)
 Pigliar due colombi a una fava.—To catch two
 pigeons with one bean.—(*Ital.*)
 Twee appelen met eenen stok afwerpen.—To
 bring down two apples with one stick.—(*Dutch.*)
 To know the disease is half the cure.
 El principio de la salud está en conocer la enfer-
 medad.—The beginning of health is to know the
 disease.—(*Span., Don Quixote*, 2, 60.)
 To lather an ass's head is but spoiling of
 soap. (*Gn.*)
 To look for a needle in a haystack.
 Acum in metá fœni quærere.—(*Medieval Latin.*)
 Chercher une aiguille dans une botte de foin.—
 To look for a needle in a bottle of hay.—(*Fr.*)
 Eine Nadel im Heu suchen.—To search for a
 needle in hay.—(*Germ.*)
 To make a man valiant abuse him lustily.
 (*Gn.*)
 To make a virtue of necessity.
 Faisoit de nécessité vertu.—*Rabelais: Panta-*
gruel (1533), 5, 22; also *Gargantua*, I, II.
 To make virtue of necessity.—(*Chaucer: see*
p. 77a, note.)
 There is no virtue like necessity.—(*Shakespeare:*
see p. 312a.)
 To make one hole to stop up another.
 Faire un trou pour en boucher un autre.—(*Fr.*)
 To offer much is one way of denying.
 Offerir molto è spezie di negare.—(*Ital.*)
 To make two bites at a cherry.
 "Il ne rend que monosyllabes. Je croy qu'il
 feroit d'une cerise trois morceaux."—He replies
 nothing but monosyllables. I believe he would
 make three bites of a cherry.—(*Rabelais: Panta-*
gruel, 5, 28.)
 To-morrow comes never. (*R.*)
 Mañana sera otro día.—To-morrow will be an-
 other day.—(*Span.*)
 Morgen ist ein langer Tag.—To-morrow is a long
 day.—(*Germ.*)
 To-morrow morning I found a horseshoe.
 (R.)
 To overcome pleasure is the greatest plea-
 sure. (*Gn.*)
 To plough the sands and sow the waves.
 For he that believeth, bearing in hand,*
 Plougheth in the water, and soweth in the sand.
 —(*Sir T. Wyatt*, c. 1525.)

* "Bearing in hand." This means "after having
 proofs to the contrary."

To promise and give nothing is a comfort
 to a fool. (*R.*)

Prometer não he dar, mas a nescios contentar.
 —Promising is not giving, but it contents fools.—
 (*Port.*)

To put the cart before the horse. (*R.*)
 To make the plough go before the horse.—
 (*Letter by James I. to the Lord Keeper, July, 1617.*)
 Currus bovem trahit.—The chariot drags the ox.
 —(*Latin.*)

Folie est mettre la charrue devant les bœufs.—
 It is folly to put the plough in front of the oxen.
 —(*Fr.*, V. 1498; and *Rabelais: Gargantua*, ch. II.)

Vous bridez le cheval par la queue.—You bridle
 the horse by its tail.—(*Fr.*)

To review one's store is to mow twice.
 (*G. H.*)

To row one way and look another. (*R.*)

To scare a bird is not the way to catch it.

To fright a bird is not the way to catch her
 (R.)

He that will take the bird must not scare it.
 (*G. H.*)

Fleying (scaring) a bird is no the way to catch
 it. (*Sc.*)

Qui veut prendre un oiseau, qu'il ne l'effarouche.
 —(*Fr.*)

To see a storm is better than to feel it. (*Gn.*)
 To see it rain is better than to be in it. (*R.*)

To see and listen to the wicked is already
 the beginning of wickedness.—(*Chinese saying,*
Confucius.)

To see may be easy, but to foresee—that is
 the fine thing. (*Gn.*)

To seem and not to be is throwing the
 shuttle without weaving. (*Gn.*)

To serve the people is worse than to serve
 two masters. (*Gn.*)

To set the heather on fire. (To make a
 noise in the world; also to stir up strife or
 commotion.) (*Sc.*)

To send round the fiery peat (*i.e.* to summon a
 rising). (*Sc.*)

To sing Magnificat at matins.

Faisoit chanter Magnificat à matines, et le trou-
 voit bien à propos.—(*Fr.*, *Rabelais: Gargantua*,
 1534.)

To correct (*or* mend) the Magnificat. (*R.*) (*i.e.*
 to alter what is already perfect.)

To spare at the spigot and let run out at the
 bung-hole. (*Gn.*)

To speak like a mouse in a cheese. (*R.*)

To split straws; *or* to split hairs.

Disputer sur la pointe d'une aiguille.—To argue
 upon the point of a needle.—(*Fr.*)

Favellar in punta di forchetta.—To talk on the
 point of a fork.—(*Ital. Quoted by Montaigne,*
Book 3, ch. 3, 1580.)

Um des Kaisers Bart streiten.—To quarrel over
 the emperor's beard.—(*Germ.*)

To look at the needle point o' things. (*Sc.*)

PROVERBS

862a

To steal the pig and give the feet to God.

Rubar il porco, e darne i piedi per l'amor di Dio.
—To steal the pig and give away the feet for the love of God.—(Ital.)

Hurtar el puerco, y dar los pies por Dios.—(Span.)

To stir up the hornets' nest. (See Lat., p. 560a.)

Irriter les freslons.—To irritate the hornets.—(Rabelais : Pantagruel, 1533.)

In ein Wespenest stechen.—To put one's hand into a wasps' nest.—(Germ.)

To put one's head in a bees' byke. (Sc.)

To take from a soldier ambition is to take off his spurs. (Gn.)

To take the chestnuts out of the fire with the cat's paw.

To make a cat's paw of another.

To take the nuts from the fire with the dog's foot. (G. H.)

Tirer les marrons du feu avec la patte du chat.—(Fr. ; found in all modern languages.)

Sacar el ascua con mano agena.—To take out a burning coal with another's hand.—(Span.)

To talk without thinking is to shoot without aiming. (Gn.)

To tame the wolf you must marry him.

Pour ranger le loup il faut le marier.—(Fr.)

To tell what wood the ship was made of.—Old proverbial expression for seasickness. Found in "Hist. of Thos. Lord Cromwell" (c. 1600), ii. 2 ; "Euphues and his England" (1580), p. 248, ed. Arber ; Armin's "Nest of Ninnies" (1608).

To the counsel of fools a wooden bell. (G. H.)

To the timorous the air is filled with demons.—(Hindoo.)

To throw good money after bad.

O quam bonum tempus in re mala perdis !—O, what an amount of good time you lose over a bad matter.—(Seneca : De Ira, 3, 28.)

To throw the house out of the windows. (R.)

To turn the pigs into the clover.

Tournoit les truies au foin.—Turned the pigs into the grass (i.e. caused a diversion ; changed the subject).—(Fr., Rabelais : Gargantua, 1534 ; proverbial expression.)

To weep excessively for the dead is to affront the living. (Gn.)

To weep for joy is a kind of manna. (G. H.)

To whisper proclamations is ridiculous. (Gn.)

Toasted cheese hath no master. (R.)

Tone makes music.

C'est le ton qui fait la musique.—(Fr.)

Too many cooks spoil the broth.

The more cooks the worse broth. (Gn.)

Zu viele Köche verderben den Brei.—(Germ.)

862b

Veel koks verzouten de brij.—Too many cooks make the porridge too salt.—(Dutch.)

A pot that belongs to many is ill-stirred and worse boiled. (Gn.)

Many captains and the ship goes to the rocks.—(Japanese.)

Too much good fortune is bad fortune.

Zu viel Glück ist Unglück.—(Germ.)

Too much breaks the bag. (Gn.)

Too much consulting confounds. (Gn.)

Too much cordial will destroy. (Gn.)

Too much courtesy is discourtesy.—(Japanese.)

Too much curiosity lost Paradise.—Aphra Behn : The Lucky Chance, iii. 3 (1687).

Too much humility is pride.

Zu viel Demuth ist Hochmuth.—(Germ.)

Too much inquiry is bad.

Trop enquerre n'est pas bon.—(Fr., V. 1498.)

Wer viel fragt, krieget viel Antwort.—Who asks many questions gets many answers.—(Germ.)

Too much of one thing is good for nothing.

Assez y a si trop n'y a.—(Fr.)

Spesso chi troppo fa, poco fa.—Often he who does too much, does little.—(Ital.)

Allzuviel ist nicht gesund.—Too much is not healthy.—(Germ.)

Die te veel onderneemt slaagt zelden.—Who undertakes too much seldom succeeds.—(Dutch.)

Too much praise is a burden. (Gn.)

Too much taking heed is loss. (G. H.)

Too much zeal spoils all.

Trop de zèle gâte tout.—(Fr.)

Blinder Eifer schadet nur.—Blind zeal only does harm.—(Germ.)

Too much spoileth ; too little is nothing. (Gn.)

Too too will in two. (R.)—(Given as a Cheshire proverb, meaning that a thing strained too much will break in two.)

Touch a galled horse on the back and he'll kick (or wince). (R.)

Raakt een bezeerd paard aan, en hij zal slaan.

—Touch a galled horse and he will fling.—(Dutch.)

(See "A galled horse," p. 721a.)

Touch pot, touch penny. (Gn.)

Touch wood, it's sure to come good.*

Towers are measured by their shadows.—(Chinese.)

Trade is the mother of money. (R.)

Handwerk hat goldenen Boden.—Trade has a golden foundation.—(Germ.) (See "A useful trade," p. 729a.)

Train a tree when it is young.

Branches may be made straight, but not an old trunk.—(Arabic.)

* Touching wood is a charm founded on the notion underlying the proverb, "He that talks much of happiness summons grief" (p. 782a). Wood is touched to prevent such ill results. In Scotland touching cold iron is imagined to ward off ill luck or magic.

PROVERBS

863a

Viell arbre est mal à redresser.—An old tree is hard to straighten.—(Fr.) (See "Thraw," p. 858a.)

Translators, traitors.—(From the Italian: *Traduttori, traditori.*)

Travellers have leave to lie.

Old men and far travellers may lie by authority. (R.)

Il a beau mentir qui vient de loin.—(Fr.)

Travellers on horseback know nothing of the toil of those who travel on foot.—(Japanese.)

Tread on a worm and it will turn. (R.)*

Habet et musca splenem.—Even the fly has spleen.—(Latin.) (There are other Latin and also Greek proverbs to the same effect.)

Tread on a worm and she will steer her tail. (R. Sc.)

Tramp on a worm and she'll turn her head. (Sc.)

Tramp on a snail and she'll shoot out her horns. (Sc.)

Un ver se recoquille quand on marche dessus.—A worm recoils when you tread upon it.—(Fr.)

Trees eat but once. (G. H.)

Tripe-broth is better than no porridge. (Gn.)

Tripe's good meat if it be well wiped. (R.)

Trot mother, trot father, how can the foalamble? (R. Sc.)

Trouble runs off him like water from a duck's back.

True blue will never stain,
But dirty red will dye again. (Sc.)

True coral needs no painter.

True jests breed bad blood. (Gn.)

True love never grows old.

Jamais pour longue demeure n'est bon amour oublié.—True love is never forgotten through long absence.—(Fr., V. 1498.)

Amor vero non diventa mai canuto.—True love never becomes grey.—(Ital.)

Alte Liebe rostet nicht.—Old love does not rust.—(Germ.)

True praise roots and spreads. (G. H.)

True valour is fire; bullying is smoke. (Gn.)

Trust, but not too much.

Traue, aber nicht zu viel.—(Germ.)

Trau', schau', aber wem?—Trust, observe, but [be careful] whom.—(Germ.)

Non vien ingannato se non che si fida.—None is deceived but he who trusts.—(Ital.)

Remember to distrust.—(Ancient Greek maxim.)

Trust dies because bad pay poisons him.

Trust him no further than you can throw him. (Gn.)

* "Stop shallow water still running, it will rage; tread on a worm and it will turn."—Robt. Greene: *Address to Quondam Acquaintances. Groat's worth of Wit*; 1592. (See also Shakespeare: "The smallest worm will turn, being trodden on.")

863b

Trust is a good dog, but Holdfast is better.

Fidati era un buon uomo, Nontifidare era meglio.—Trust was a good man, Trust-not was a better.—(Ital.)

Fidarsi è bene, non fidarsi è meglio.—To trust yourself is good; not to trust yourself is better.—(Ital.)

Holdfast is the only dog.—(Shakespeare; see p. 316a.)

Trust makes way for treachery. (Gn.)

Trust me, but look to thyself. (Gn.)

Trust not a great weight to a slender thread. (Gn.)

Trust not a horse's heel, nor a dog's tooth. (R.)

Trust not one night's ice. (G. H.)

Trust thyself only and another shall not betray thee. (Gn.)

Truth and oil are ever above. (G. H.)

La verdad siempre anda sobre la mentira, como el aceite sobre el agua.—Truth ever gets above falsehood as oil above water.—(Span., *Don Quixote*, 2, 9.)

Truth will be uppermost, one time or other. (Gn.)

Truth and honesty keep the crown o' the causey. (Sc.)

Truth does not always seem true.

Le vrai n'est pas toujours vraisemblable.—(Fr.)

Truth fears no colours. (Gn.)

Truth finds foes where it makes none. (R.)

Truth finds foes where it should find none. (Gn.)

Truth hath a good face, but bad clothes. (R.)

Truth hath always a fast bottom. (R.)

Truth is God's daughter. (R.)

La verdad es hija de Dios.—(Span.)

De waarheid is eene dochter van den tijd.—Truth is a daughter of Time.—(Dutch.)

Veritas temporis filia.*—(Latin, *Motto on coins of Mary I. of England*; found in almost every language.)

Truth is green. (R.)

La verdad es siempre verde.—(Span.)

Truth lies at the bottom of a well.†—*Heraclitus.*

La vérité est cachée au fond du puits.—(Fr.)

The truth of nature lies hid in deep mines.

Truth lieth deep and must be fetched up at leisure. (Gn.)

(See the saying of *Democritus*, as quoted by *Bacon*, "The truth of nature," p. 7b.)

Truth loves to go naked. (Gn.)

Truth's best ornament is nakedness. (Gn.)

* The Latin version is cited by *Aulus Gellius* as "from one of the old poets whose name I cannot now recollect." (Book 12, ch. 11, 6.)

† "Let us seek the solution of these doubts at the bottom of the inexhaustible (inexpuisable) well, where *Heraclitus* says that truth is hidden."—*Rabelais: Pantagruel*, ch. 18.

Truth may be blamed, but it shall never be shamed. (R.)* (See "Blamed," p. 745a.)

Wahrheit wird wohl gedrückt, aber nicht erstickt.—Truth may be smothered but not extinguished.—(Germ.)

Truth may sometimes come out of the devil's mouth. (Gn.)

Truth never grows old. (Gn.)

Truth seeks no corners.

Wahrheit krieucht in kein Mäuselöcher.—(Germ.)
Veritas non querit angulos.—(Lat.) Quoted as a prov. by Sir D. Lyndesay: *Supplication anent Syde Tails*, l. 168 (c. 1538).

Truthe seketh no corners.—*Bullein's Dialogue* (1564).

Truth stings, falsehood salves over.

Il vero punge, e la bugia unge.—(Ital.)

Il n'y a que la vérité qui blesse.—Truth is the only thing which wounds.—(Fr.)

Truth stretches but does not break.

La verdad adelgaza, y no quiebra.—(Span., *Don Quixote*, 2, 9.)

Truth will conquer; falsehood will kill.—(Hindoo.) (See *Latin*; *Magna est veritas*"); also, "Veritas vincit" and "Vincit omnia veritas.")

Benchè la bugia sia veloce, la verità l'arriva.—Though a lie be swift, the truth overtakes it.—(Ital.)

Try and Trust will move mountains.

Turn over a new leaf.

Turn your coat according to the wind. (Germ.)—(First found, according to Büchmann, in *Gotfried of Strassburg* (c. 1215); *Tristan und Isolte*.)

Turn your money when you hear the cuckoo.

Turn your money when you see the new moon.

Turn your tongue seven times before talking.

Il faut tourner sept fois dans sa bouche avant de parler.—(Fr.)

Turning the cat in the pan. (R.)

There was a proverbe I knew wan,
Callyd "turning the cate in the pan."

—*The Pilgrims Tale*, l. 691 (c. 1546).

"There is a cunning which we in England call the turning of the cat in the pan."†—(Bacon: *Essay—Of Cunning*.)

* The trouth, how so it ever come,
May for no thing ben overcome,
It may well suffre for a throwe,
But atte last it shall be knowe,
The proverbe is, who that is trewe
Him shall his while [time] never rewe.

Gower: *Confessio Amantis* (c. 1390), Book 7.

† Bacon explains the saying as applying to the habit of attributing a report to someone else and so making its origin undiscoverable—perhaps akin to "blaming the cat for it." But the phrase afterwards came to mean "turning traitor," as in "The Vicar of Bray": "I turned a cat-in-pan once more, and so became a Whig, sir."

Tweed said to Till, "What gars ye rin sae still?"

Till said to Tweed, "Though ye rin wi' speed,
And I run slaw,
Yet where ye drown one man,
I drown twa."

(Sc. *Cheviot*.) (The Till is a sluggish deep river which is tributary to the Tweed.)

Two anons and a by-and-by is an hour-and-a-half. (R.)

Two blacks do not make a white.

Two wrongs do not make a right.

Two cunning knaves need no broker. (Gn.)

Two dogs over one bone seldom agree.

Two cats and a mouse,
Two wives in a house,
Two dogs and a bone,
Never agree in one. (R.)
Deux chiens ne s'accordent point à un os.—(Fr.; also in Dutch, Germ., etc.)

Two dogs strive for a bone, and a third runs away with it. (R.)

Two dry sticks will kindle a green one. (R.)

Two eyes see more than one. (R.)

Many eyes see better than one.

Deux yeux voyent plus clair qu'un.—(Fr.; also in Germ.)

Two faces under one hood. (Gn.)

Two fools in one house is over many. (R. Sc.)

Two goods seldom meet,
What's good for the plant is ill for the peat. (Sc.)

Two great talkers will not travel far together.—Cited as a Spanish proverb by Borrow: *Lavengro*, ch. 35.

Two hands in a dish, and one in a purse. (R.)

Two heads are better than one. (R.)

Two heads are better than one, or why do folks marry?

Two have more wit than one.—Gower: *Confessio Amantis*, l. 1020 (c. 1390).

Two heads are better than one, as the wife said when she and her dog went to market. (Sc.) (*Cheviot*.)

Two heads are better than one though they're but sheep's heads. (Sc.)

Two wits is better nor ane. (R. Sc.)

Due teste son migliori che una.—(Ital.)

Its mirent quatre têtes en un chaperon.—They put four heads in one hood (i.e. unite the intelligence of four persons).—(Fr., quoted by Rabelais.)

Two is company, three is none. (H., 1546.)

Two's company and three's trumpery.

One's too few, three too many. (R.)

Two kitchen fires burn not on one hearth.—(Quoted by Carlyle.)

Two of a trade seldom agree. (R.)

The potter is at enmity with the potter.—(Hesiod: *Works and Days*.) (See Gay, p. 143b.)

865a

Two of one trade ne'er love.—*Dekker: Honest Whore, Part 2, iv. 1* (1630.)

Two proud men cannot ride on one ass.

Deux orgueilleux ne peuvent sur ung âne.—*(Fr., V. 1498.)*

Two Sir Positives can hardly meet without a skirmish. *(Gn.)*

Two sparrows on one ear of corn make an ill agreement. *(G. H.)*

Deux moineaux sur même épi ne sont pas longtemps unis.—*(Fr.)*

A dos pardales en una espiga nunca hay liga.—*(Span.)*

Two to one is odds at football. *(Gn.) (Also R.)*

Two things a man should never be angry at—what he can help and what he can't. *(Gn.)*

Two wolves may worry one sheep. *(R. Sc.)*

Ugly women, finely dressed, are the uglier. *(Gn.)*

Ulcers cannot be cured that are concealed. *(Gn.)*

Unbidden guests know not where to sit. *(Gn.)*

Under the sign of the cat's foot.—*(Said of a henpecked man.) (R.)*

Unter dem Pantoffel sein.—To be under the slipper.—*(Germ.)*

Under water, famine; under snow, bread. *(G. H.) (Referring to the comparative effects of snow and rain on crops.)*

Understanding is the wealth of wealth.—*(Arabic.)*

Undertake no more than you can perform.

Unequal marriages are seldom happy.

Like blude, like gude, like age,
Make the happy marriage. *(Sc.)*

Union is strength.

L'union fait la force.—Union makes power.—*(Fr.)*

Einigkeit macht stark.—Union makes strong.—*(Germ.)*

Endragt maakt magt.—*(Dutch.)*

Unkindness destroys love.

Unkindness has no remedy at law. *(R.)*

Unknown, unknissed.—*(Quoted as a saying in Geo. Peele's Arraignment of Paris, i. 2* (1584).)

Unminded, unmoaned. *(R.)*

Unpaid office makes thieves.

Am't ohne Geld macht Diebe.—*(Germ.)*

Unsound minds, like unsound bodies, if you feed you poison. *(G. H.)*

Up to the nines. *(Sc. ?)—(Used by Burns.)*

Upon St. David's day
Put oats and barley in the clay. *(R.)*

Use is second nature. *(See "Habit," p. 770b.)*

B.Q.

865b

Use legs and have legs. *(R.)*

Use pastime so as not to lose past time.

Use the means and God will give the blessing. *(R.)*

Vainglory blossoms, but never bears. *(Gn.)*

Gloria vana florece, y no grana.—*(Span.)*

La gloire vaine ne porte graine.—Vainglory bears no grain.—*(Fr.)*

Vanity is the pride of Nature.

Vanity is the sixth sense.—*(Saying quoted by Carlyle and others.)*

Variety is pleasing.*—*(From the Greek. See Euripides, Orestes, 234, p. 474a.)*

Omnis mutatio loci jucunda fiet.—Every change of place becomes a delight.—*(Latin, Seneca, Ep. 28.)*

Variety is the soul of pleasure.—*Aphra Behn: The Rover, Pt. 2, l. 1* (1681).

Variety is charming
And not at all alarming.

—Quoted as "an old song," "Essex Herald," Oct. 12, 1830.

Varnishing hides a crack. *(Gn.)*

Vengeance is wild justice.—*(Bacon, p. 9b.)*

Venture a small fish and catch a great one. *(R.) (See "You must not lose a fly.")*

You must lose a fly to catch a trout. *(G. H.)*

A hook's well lost to catch a salmon. *(Gn.)*

Il faut hazarder un petit poisson pour prendre un grand.—You must risk a small fish to catch a big one.—*(Fr.)*

Butta una fardola per pigliar un luccio.—*(Ital.) (R.)*

Il faut perdre un véron pour pêcher un saumon.—You must lose a minnow to catch a salmon.—*(Fr.)*

Il donne un pois pour avoir une fève.—He gives a pea to get a bean.—*(Fr.)*

A mackerel to catch a whale. A sprat to catch a mackerel.

Lose a sprat to catch a herring.

Die Wurst nach der Speckseite werfen.—To throw the sausage to catch a flitch of bacon.—*(Germ.)*

Vice is its own punishment and sometimes its own cure. *(Gn.)*

Where vice is, vengeance follows. *(Sc.)*

Wherewithal a man sinneth, by the same also shall he be punished.—*(Wisdom of Solomon, 11, 16.)*

Vice lives always displeased. *(Gn.)*

Vice often rides triumphant in virtue's chariot. *(Gn.)*

Vice ruleth where Gold reigneth. *(R.)*

Vice would be frightful if it did not wear a mask. *(Gn.)*

Vices are learned without a master. *(Gn.)*

* "There is a certain relief in change, even though it be from bad to worse; as I have found in travelling in a stage-coach, that it is often a comfort to shift one's position and be bruised in a new place."—*Washington Irving: Tales of a Traveller, Pref.*

F F

Vinegar given is better than honey sought
(or bought).—(*Arabic.*)

Virtue and a trade are the best inheritance
for children. (G. H.)

A tu hijo, buen nombre y oficio.—To your son,
a good name and a trade.—(*Span.*)

Virtue and happiness are mother and
daughter. (Gn.)

Virtue and vice divide the world; but vice
has got the greater share. (Gn.)

Virtue brings honour and honour vanity.
(Gn.)

Virtue dwells not in the tongue but in the
heart. (Gn.)

Virtue has few Platonic lovers. (Gn.)

Virtue is seldom followed gratis. (Gn.)

Virtue is its own reward.

De deugd beloont zich zelve.—(*Dutch.*)

Probitas sibi præmium.—(*Latin.*)

Virtue is built upon itself. (Gn.)

Virtue carries a reward with it; so does Vice
with a vengeance. (Gn.)

Who does well shall not be without his reward.—
(*Arabic.*) (See *Latin*, *Plautus*: "Virtus præmium
est." But also see the later versions by *Claudian*,
Seneca, and *Silius Italicus*, under "Ipsa quidem"
and "Recte.")

Virtue never grows old. (G. H.)

Virtue now is in herbs, and stones, and
words only. (G. H.)

Virtue seldom walks forth without Vanity
at her side.

Virtues all agree; vices fight one another.
(Gn.)

Vows made in storms are forgotten in calms
(See "Danger past," p. 750b.)

Waes unite faes. (Sc.)

Waly, waly! bairns are bonny;
One's enough, and twa's too mony. (Sc.)

Walls have ears. (See "Fields," p. 761a.)

Si les murailles vous entendront.—If the walls
should hear you.—(*Rabelais: Pantagruel.*)

Die Wände haben Ohren.—(*Germ.*)

As paredes tem ouvidos.—(*Port.*)

De muuren hebben ooren.—(*Dutch.*)

Want of care does us more harm than want
of knowledge. (Gn.)

Want o' wit is waur (worse) than want o'
siller (money). (Sc.)

War and physic are governed by the eye.
(G. H.)

War, hunting, and law, are as full of trouble
as of pleasure. (R.)

In war, hunting, and love, men for one pleasure
a thousand griefs prove. (G. H.)

Hunting, hawking, paramours, for ane joy a
hundred displeasures. (R. Sc.)

De chiens, d'oiseaux, d'armes, d'amours,

Pour un plaisir mille douleurs.

—Dogs, birds, arms, and loves, for one pleasure a
thousand pains.—(*Fr.*, V. 1498.)

War is death's feast. (G. H.)

War makes thieves, and peace hangs them.
(G. H.)

La guerre fait les larrons, la paix les pend.—(*Fr.*;
also in *Ital.*)

Wars bring scars. (R.)

Wary is the word. (Gn.)

Wash your dirty linen at home.

Il faut laver son linge sale en famille.—(*Fr.*)

Seine schmutzige Wäsche muss man zu Hause
waschen.—(*Germ.*)

Wash your hands often, your feet seldom,
and your head never. (R.)

Wasps haunt the honey-pot. (Gn.)

Waste not, want not.

Watched pot never boils. (See "Grum-
bling," p. 770b.)

Water afar off quencheth not fire. (G. H.)

Acqua lontana non spegne fuoco vicino.—Water
far off will not quench a fire near at hand.—(*Ital.*)

Water, fire, and soldiers quickly make room.
(G. H.)

Water trotted is as good as oats. (G. H.)

We are bound to be honest, but not to be
rich. (R.)

We bachelors laugh and show our teeth, but
you married men laugh till your hearts ache.
(G. H.)

We begin not to live till we are fit to die.
(Gn.)

We can live without our friends, but not
without our neighbours. (Gn.)

We cannot come to honour under coverlet.
(G. H.)

We give to the rich and take from the poor.

Reichen giebt man, Armen nimmt man.—
(*Germ.*)

We hate delay, yet it makes us wise. (Gn.)

We have all forgot more than we remember.
(Gn.)

We hounds killed the hare, quoth the lap-
dog. (R.)

We leave more to do when we die than we
have done. (G. H.)

We must love as looking one day to hate.
(G. H.) (See "Ama tanquam," p. 488b.)

We must not look for a golden life in an
iron age. (R.)

We must recoil a little, to the end we may
leap the better. (G. H.)

Always wise men go aback for to lepe the further.
—*Melusine*, ch. 20 (tr. of 14th cent. *Fr. Romance*).

Well fight that well fight.—*Owl and Nightingale*,
l. 174.

For it is an olde sawe, he fightith wele that
fleith faste.—*Gesta Romanorum: Wolf and the
Hare* (15th Century MS.).

867a

Il fait bon reculer pour mieux saillir.—(*Fr.*, V. 1498.)

Il faut reculer pour mieux sauter.—(*Fr.*, *Montaigne*, *Book 1*, *ch.* 38.)

We never know the worth of water till the well is dry. (*Gn.*)

We shall see, as the blind man said.

Nous verrons, dit l'aveugle.—We shall see, said the blind man.—(*Fr.*)

We should play to live, not live to play. (*Gn.*)

We should publish our joys and conceal our griefs. (*Gn.*)

Weak men had need be witty. (*R.*)

Wealth is like rheum, it falls on the weakest parts. (*G. H.*)

Wealth makes wit waver.—*Scott*: *St. Roman's Well*, *ch.* 15.

Wealth gars wit waver. (*R. Sc.*)

Wealth makes worship. (*R.*)

Weathercocks turn more easily when placed very high.

Les girouettes qui sont placées le plus haut tournent le mieux.—(*Fr.*)

Weavers' beef of Colchester (sprats). (*R.*)

Wedlock is a padlock. (*R.*)

Ehstand, Wehstand.—A state of wedlock, a state of woe.—(*Germ.*)

Wedlock is like a place besieged; those within wish to get out, those without wish to get in.—(*Arabic.*) (*A similar idea is in Montaigne*; see "Il en advient," p. 692b.)

Weeds want no sowing. (*Gn.*)

Weening (imagining) is not measure. (*G. H.*)

Weight and measure take away strife. (*G. H.*)

Peso y medida quitan al hombre fatiga.—Weight and measure save a man trouble.—(*Span.*)

Weigh justly and sell dearly. (*G. H.*)

Welcome is the best cheer. (*R.*)

He that is welcome fares well. (*R. Sc.*)

Well beaten cries as much as badly beaten.

Aussi bien pleure bien battu comme mal battu.—(*Fr.*, V. 1498.)

Well begun is half done.—(*This phrase is traced to Hesiod, who said that the beginning of anything attempted was half the whole thing.*) (*See Latin*, "Dimidium facti," p. 516a; "A good beginning," p. 721b; and "Good beginnings," p. 768a.)

El comenzar las cosas es tenerlas medio acabadas.—To begin a matter is to have it half finished.—(*Span.*, *Don Quixote*.)

C'est peu de courir; il faut partir à point.—It is a small thing to run; we must start at the right moment.—(*Fr.*)

Frisch gewagt ist halb gewonnen.—Boldly attempted is half won.—(*Germ.*) (*See* "He has not done," p. 773a.)

867b

Heureux commencement est la moitié de l'œuvre.—A happy beginning is half the work.—(*Fr.*)

Well bides, well betides. (*R. Sc.*)

Well-done outlives death.

Wohlgethan überlebt den Tod.—(*Germ.*)

Well done, soon done. (*R. Sc.*) (*See* "Soon enough," p. 836a.)

Weel done, soon done. (*Sc.*)

Well done, twice done.

Cosa ben fatta è fatta due volte.—(*Ital.*)

Well has that well is. (*R. Sc.*)

Well lathered is half shaved.—*From Italian.* (*Of flattery.*)

Weel saipet is hauf shaven. (*Sc.*)

Well may he smell of fire whose gown burns. (*G. H.*)

Well to work and make a fire,
It doth care and skill require. (*R.*)

Well, well, is a word of malice.—(*Cheshire.*)

Well worth aw that gars the plough draw. (*R. Sc.*) (Good luck to all that keeps business going.)

Well's him and woos (woe's) him that has a bishop in his kin. (*R. Sc.*)

Were it not for the bone in the leg all would turn carpenters. (*G. H.*) (*See* "I have a bone," p. 787a.)

What a dust have I raised! quoth the fly on the coach. (*Gn.*)

What belongs to everybody belongs to no body.

What can't be cured must be endured.

Glücklich ist, wer vergisst, was nicht zu ändern ist.—Happy is he who forgets what cannot be altered.—(*Germ.*, *from the Fledermaus.*)

What cannot be altered must be borne, not blamed. (*Gn.*)

What cannot be eschewed must be embraced.—(*Shakespeare*; see p. 288a. *See also* "What's past help should be past grief," p. 310a; and "What cannot be repaired," p. 180b.)

What comes too late is as nothing. —(*Gn.*)

What costs nothing is worth nothing.

Quello che costa poco, si stima meno.—What costs little is valued little.—(*Ital.*)

What everyone says must be true.

That is true which all men say. (*R.*)

Truth is in the mouth of the people.—*Ibsen.* *Lady Inger*, Act i. (1854.)

(*See* "Common fame," p. 748b.)

What God doth He doth anon.—*Melusine* (14th Century).

What good can it do an ass to be called a lion? (*Gn.*)

What have I to do with Bradshaw's windmill? (*R.*) *Said to be a Leicestershire saying, meaning* "What have I to do with other men's affairs?"

What is a workman without his tools? (R.)

What is bred in the bone will never come out of the flesh.

It will not out of the flesh that is bred in the bone.—(H. 1546.)

What is bred in the bone will not come out of the flesh.—(Quoted in this form by Defoe: *Further Adventures of Robinson Crusoe*, 1719.)

Wat in 't gebeente gegroeid is, wil uit het vleesch niet.—(Dutch.)

What is done by night appears by day.—(Gn.)

What soberness conceals
Drunkennes reveals. (Gn.)

What's done can't be undone.—(Shakespeare, *Macbeth*, v. 1.)

Ce qui est fait ne se peut desfaire.—(Fr. *Montaigne: Essais*, 3, 8.)

Il fatto non si può disfare.—(Ital.)

Giort Gierning staaer ikke til at vende.—A deed that is done cannot be altered.—(Dan.)

Lo que hecho es, hecho ha de ser por esta vez.—What is done is done for this time.—(Span.)

What is gotten over the devil's back is spent under his belly. (R.)

What's gairly gathered is roundly spent. (Sc.)

What is learnt in the cradle lasts to the tomb.

Ce qu'on apprend au berceau dure jusqu'au tombeau.—(Fr.)

Jung gelernt, alt gethan.—Learnt young, done old.—(Germ.)

Whoso yong lerneth, olt (old) he ne leseth (loseth) not.—(Hending.)

Quod puer adsuescit, leviter dimittere nescit.—What the boy is used to he does not lightly lose.—*Medieval*.

What we first learn we best ken. (Sc.)

What is new is always fine.

Au nouveau tout est beau.—(Fr.)

What is new is seldom true; what is true is seldom new.

Immer etwas Neues, selten etwas Gutes.—Ever something new, seldom something good.—(Germ.)

What is sauce for the goose is sauce for the gander.—(Quoted by Swift, *Jan. 24, 1710-11.*) (See "As deep drinketh the goose," p. 738a.)

What is the use of patience, if we cannot find it when we want it. (Gn.)

What is the use of running, when you are on the wrong road?

Was hilft laufen, wenn man nicht auf dem rechten Weg ist?—(Germ.)

What is worth doing at all is worth doing well.—(Said to have been the rule of conduct of Nicholas Poussin, 1594-1665.)

Ne tentes aut perice.—Either do not attempt or go though with it.—(Latin.)

What man has done, man can do.

What the eye has seen, the hand may do.—(Hindoo.)

Whatever is made by the hand of man, by the hand of man may be overturned. (G. H.)

Was Menschenhände machen, können Menschenhände verderben.—What man's hand has made, man's hand can destroy.—(Germ.)

What may be done at any time will be done at nae time. (Sc.)

What one day gives us another takes away from us. (G. H.)

What one will not, another will.

What should a cow do with a nutmeg? (Gn.)

What the church leaves the exchequer takes.—(From the Spanish.)

What the eye does not admire,
The heart does not desire.

What the eye don't see the heart don't grieve for.

Herte soon forgets what the eye sees not.—*Cursor Mundi* (c. 1250).

What the eye seeth not, the heart rueth not. (H. 1546.)

What the eye sees not, the heart rues not. (R.)

What the eye views not, the heart craves not, as well as rues not.—(Penn's *No Cross No Crown*, Part 1, ch. 5, sec. 11.)

What the eye does not see the heart does not care about.—(Arabic.)

Le cœur ne veut doulouir ce que l'œil ne peut voir.—(Fr.)

Que œil ne voit à cœur ne deut.—(Fr., V. 1498.)

Was das Auge nicht sieht, bekummert das Herz nicht.—(Germ.; also in Dutch and Ital.)

Unminded, unmoaned. (R.)

Ojos que non ven, corazon que no quiebra.—

What the eyes see not, does not break the heart.—(Span., *Don Quixote*.)

Was ich nicht weiss,
Macht mich nicht heiss.

—What I do not know does not make me hot.—(Germ.)

What the goodwife spares the cat eats. (R.)

What the heart thinketh the tongue speaketh. (R.)

What the king wishes the law wills.

Que veult le roy ce veult la loy.—(Fr., V. 1498.)

What they lose in the Hundred they gain in the County. (Gn.)

What things we see when we don't have a gun!—*American. Pub. in this form in "Troy Times," Dec. 26, 1883.*

What tutor for a child sixty years old? (Gn.)

What's a gentleman but his pleasure? (R.)

What's good for the bee is good for the hive.

What's nane o' my profit will be nane o' my peril. (Sc.)

What's the good of a sundial in the shade?

What's yours is mine, and what's mine's my ain. (Sc.)

What's mine is my own; what's my brother's is his and mine. (Gn.)

What will you have, quoth God, pay for it and take it.—(*Quoted as a proverb by Emerson: Essay on Compensation.*)

What your glass tells you will not be told by counsel. (G. H.)

Es steckt nicht im Spiegel, was man im Spiegel sieht.—What you see in the mirror is not in the mirror.—(*Germ.*)

Whatever you are, be a man.

Whatsoever time does, it undoes. (Gn.)

Wheels within wheels.* (*See "As if a wheel," etc., Ezekiel 10, 10, p. 418b.*)

When a blind man flourisheth the Antient (*i.e.* the banner), woe be to those that follow him. (Gn.)

When a dog is drowning everyone offers him drink. (G. H.) (Ray substitutes "water" for "drink.")

When a fool hath bethought himself, the market's over. (Gn.)

When a friend asks, there is no to-morrow. (G. H.)

When a lackey comes to hell's door, the devils lock the gates. (G. H.)

When a man is going down hill, everyone will give him a push.

If a man's gaun down the brae, ilka ane gies him a jundie (push). (Sc.)

When a man is not liked, whatever he doth is amiss. (Gn.)

When a man sleeps, his head is in his stomach. (G. H.)

When a man's single he lives at his ease.

When a man's single he carries all his troubles under one hat.

When Adam dolve and Eve span,
Who was then the gentleman?

—(*Saying employed by John Ball, a priest, in the Wat Tyler insurrection, 1381.*)

When Adam dalfe and Eve spane,

Go spire if thou may spede,

Whare was than the pride of man

That now merres his mede?

—(*Poem by Richd. Rolle de Hamptone, as in R. Thornton's MS., abt. 1440. E.E.T.S., Orig. Series, No. 26.*)

(*Found in German, Dutch, etc.*)

When age is jocund it makes sport for death. (G. H.)

When all fruit fails, welcome haws! (Gn.)

When all men have what belongs to them it cannot be much. (G. H.)

When all men speak, na man hears. (R. Sc.)

When all praised the peacock's tail, the birds cried "Look at his legs, and what a voice!"—(*Japanese.*)

* "And a bird-cage, sir," said Sam. "Veels vithin veels, a prison in a prison."—*Dickens: Pickwick Papers, ch. 40*

When all sins grow old, covetousness is young. (G. H.)

Quand tous péchés sont vieux, l'avarice est encore jeune.—(*Fr.*)

When an ass climbs a ladder, we may find wisdom in women.—(*Hebrew.*)

When April blows his horn,*
It's good both for hay and corn. (R.)

When at Rome do as Rome does (*or* as the Romans do).

Si fueris Romæ, Romano vivito more;

Si fueris alibi, vivito sicut ibi.

—If you are at Rome live in the Roman style; if you are elsewhere live as they live elsewhere.—(*Latin, St. Ambrose.*)

Cum fueris alibi, vivito more loci.—When you are abroad, live in the manner of the place.—(*Lat. Quoted by Don Diego as his warrant for following King Henry VIII's religion, whilst in England.*)

Cuando á Roma fueres, haz como vieres.—When you are at Rome, do as you see.—(*Span., Don Quixote.*)

When they are at Rome, they do there as they see done.—(*Burton: Anatomy of Melancholy, 3, 4, 2.*)

Ye may not sit in Rome and strive with the Pope. (R. Sc.)

À Rome comme à Rome.—(*Fr.*)

When bees are old they yield no honey. (R.)

When black snails cross your path,
Black clouds much moisture hath.

When Candlemas day [Feb. 2] is come and gone,
The snow lies on a hot stone. (R.)

You should upon Candlemas day

Throw candle and candlestick away. (Gn.)

(*See "If Candlemas day," p. 788a.*)

When children are married, cares are increased.

Filhos casados, cuidados dobrados.—(*Port.*)

When children stand quiet, they have done some ill. (G. H.)

When clouds appear like rocks and towers,
The earth's refreshed by frequent showers.

—(*Halliwel's Nature-songs.*)

When Dover and Calais meet. (Gn.)

When folk's ready to buy, ye can want to sell. (Sc.)

When fortune smiles on thee, take the advantage. (R.)

Wenn das Glück anpocht, soll man ihm aufthun.

—When fortune knocks, open the door.—(*Germ.*)

When Fortune smiles, embrace her. (Gn.)

When friends meet, hearts warm. (Sc.)

When God says "To-day," the devil says "To-morrow."

Wenn Gott sagt: "Heute," sagt der Teufel:

"Morgen."—(*Germ.*)

When God will, no wind but brings rain. (G. H.)

* "Horn" alludes to thunderstorms.

When God wills, all winds bring rain. (R.)
En hiver partout pleut, en été où Dieu veut.—
In winter, it rains everywhere; in summer, where
God wills.—(Fr., V. 1498.)

Là où Dieu veut il pleut.—(Fr., V. 1498.)
Quando Dios quiere, con todos vientos lueve
(or en sereno lueve).—When God wills, it rains
with all winds (or it rains in fair weather).—(Span.)

Als het God belieft, zoo regent het met alle
winden.—If God so wills, it rains with all winds.—
(Dutch.)

When Gold speaks you may e'en hold your
tongue. (Gn.)

When good cheer is lacking,
Our friends will be packing. (R.)

When I am dead, make me a caudle.
(R. Sc.)

When I did well, I heard it never;
When I did ill, I heard it ever.

When it cracks, it bears; when it bends, it
breaks. (Of ice.)

All cracks, all bears. (R. Sc.)

When it rains it rains on all alike.—(Hin-
doo.) (See *St. Matt.* 5, 45; also "Heaven is
above all," p. 784b.)

When it thunders the thief becomes honest.
(G. H.)—(From the Ital.)

When it's dark at Dover,
It is dark all the world over.

When love cools, our faults are seen. (Sc.)

Where there is no love, all are faults.

When love fails, we espy all faults. (R.)

When many strike on an anvil, they must
observe order. (Gn.)

When money's taken,
Freedom's forsaken.

What is bought is cheaper than a gift.

Dannoso è il dono che toglie la libertà.—Evil is
the gift which takes away our liberty.—(Ital.)

Liberty is of more value than any gifts; and
to receive gifts is to lose it.—(Saadi.)

Caro costa che con preghi si compra.—What is
got by begging costs dear.—(Ital.) (Found in this
form in most languages.)

Spesso i doni sono danni.—Gifts are often
losses.—(Ital.) (See *Exod.*, 23, 8: "Thou shalt
take no gift; for the gift blindeth the wise, and
perverteth the words of the righteous"; also
Ecclesiastes 7, 7.)

When my house burns, it is not good playing
at chess. (G. H.)

When a man's house burns, it's not good playing
at chess. (R.)

When my purse is heavier, I shall find the
journey to you lighter.—"Asiatic proverb" as
quoted by Sir Wm. Jones.

When one door closes another opens.

When ae door steeks (closes) anither opens.
(Sc.)

Donde una puerta se cierra, otra se abre.—
(Span., *Don Quixote*.)

Quando una puerta se cierra, ciento se abren.—
When one door shuts a hundred open.—(Span.)

When one door is shut a thousand are opened.—
(Hindoo.)

When one is on horseback, he knoweth all
things. (G. H.) (See "When pride.")

When poverty comes in at the door, love
flies out at the window.

Love comes in at the windows and goes out at
the doors. (R.)

Tritt der Kummer in 's Haus, fliegt die Liebe
zum Fenster hinaus.—When misfortune enters the
house, love flies out.—(Germ.)

When prayers are done my lady is ready.
(G. H.)

When pride is on the saddle, shame is on
the crupper. (Gn.)

When pride rides, shame lacqueys. (Gn.)

When quality meets compliments pass.

What compliments fly when beggars meet!—
(Yorkshire?)

When riches increase, the body decreaseth.
(R.)

When rogues fall out, honest men come by
their own.—(Ascribed in this form to Sir M.
Hale 1609-1676.)

When thieves fall out, true men come to their
good. (H. 1546.)

When knaves fall out, true men come by their
goods. (R.)

Pelean las ladrones y descubrense los hurtos.—
Thieves quarrel, and the thefts are discovered.—
(Span.)

Les larrons s'entrebattent, les larcins se dé-
couvrent.—Robbers quarrel and robberies are
discovered.—(Fr.)

When thieves reckon, leal men come to their
gear. (R. Sc.)

Riñen las comadres y dicen las verdades.—
Gossips quarrel and tell the truth.—(Span.)

When sheep are counted, the wolf eats them.
—(From the French.)

When sorrow is asleep wake it not. (R.)

Wenn die Sorge schläft, wecke sie nicht.—
(Germ.; also quoted by Chambaud as a French
proverb.)

Quando la mala ventura se duerme, nadie la
despierte.—When misfortune is asleep let none
wake her.—(Span.) (See "Let sleeping dogs lie.")

When the age is in, the wit is out.—(Shake-
speare; see p. 284b.)

When the ash is before the oak,
We are sure to have a soak.

When the oak's before the ash
We shall only have a splash. *Old Rhyme.*

When the belly is full, the bones would have
rest. (R. Sc.)

When the cat is away,
The mice will play. (R.)

Well wots the mouse

The cat's out of the house. (R. Sc.)

When the cat's gone, the mice grow saucy. (Gn.)

La où chat n'est, souris se reveillent.—Where
the cat is not, the mice are awake.—(Fr., V. 1498.)

PROVERBS

871a

Quando la gatta non è in casa, i sorici (or i topi) ballano.—When the cat is not in the house, the mice (or rats) dance.—(*Ital.*, and in most modern languages.)

When the cat mourns for the mouse, you need not take her too seriously.—(*Japanese.*)

When the cat winketh, little wots the mouse that the cat thinketh. (*Gn.*)

When the clouds are upon the hills, they'll come down by the mills. (*R.*)

When the craw flees, her tail follows. (*R. Sc.*)

When the cup is fullest, bear it evenest. (*R. Sc.*)

When the demand is a jest, the answer is a scoff. (*Gn.*)

When the devil dies he never lacks a chief mourner.

When the devil of contradiction possesses a man, he is hard to be cast out. (*Gn.*)

When the dog comes, a stone cannot be found; when the stone is found, the dog does not come.—(*Proverb among the Telegus.*)

When the eye sees what it never saw, the heart will think what it never thought. (*Gn.*)

When the flatterer pipes then the devil dances. (*Gn.*)

When the fox preaches, take care of the geese.

When the fox preacheth, beware geese. (*G. H.*)

When the tod (fox) preaches, take tent o' the lambs. (*Sc.*)

Wenn der Fuchs predigt, so nimm die Gänse in Acht.—(*Germ.*)

Quando la volpe predica, guardatevi, galline.—When the fox preaches, look out, poultry.—(*Ital.*; similar proverbs in most languages.)

Renard est devenu hermite.—The fox has turned hermit.—(*Fr.*, V. 1498.)

When the goodman's from home, the goodwife's table is soon spread. (*R.*)

When the good man is frae hame, the table-cloth's tint (lost). (*R. Sc.*)

When the gudeman's awa' the board cloth's tint; When the gudwife's awa' the keys are tint. (*Sc.*)

When the head aches, all the body is the worse. (*R.*)

Dum caput infestat labor omnia membra molestat.—When work troubles the head it troubles all the limbs.—(*Latin, Medieval.*) (See, however, "Si caput dolet," p. 654a; and "Utque in corporibus," p. 678a.)

Quando la testa duole, ogni membro se console.—When the head suffers every limb sympathises with it.—(*Ital.*; also in *Span.*)

When the heart is afire some sparks will fly out at the mouth. (*R.*)

When the hop grows high it must have a pole. (*Gn.*)

When the horse is starved you bring him oats. (*Gn.*)

When the house is burnt down you bring water. (*Gn.*)

871b

When the hungry curate licks the knife, there is not much for the clerk.

When the mare hath a bald face, the filly will have a blaze. (*R.*)

When the moon is on her back, Gae mend yer shoon and sort yer thack (thatch);

When round the moon there is a brugh (halo), The weather will be cold and rough. (*Sc.*)

When the peacock loudly bawls, Soon we'll have both rain and squalls.

When the pig's proffered, hold up the poke (bag). (*Heywood, 1548.*)

Cuando te dieren la vaquilla, Acudas con la soguilla.

—When they give you a heifer, make haste with the halter.—(*Span.*, 14th century.)

When the pirate prays, there is great danger. (*Gn.*)

When the play is best, it is best to leave. (*R. Sc.*)

Il fait bon laisser le jeu tant qu'il est beau.—(*Fr.*, V. 1498.)

(See "Leave a jest," p. 800a.)

When the pot boils over it cools itself. (*Gn.*)

When the pat's fu' it will boil over. (*Sc.*)

When the sand doth feed the clay,* England woe and well-a-day! But when the clay doth feed the sand,† Then it is well with England. (*R.*)

When the sloe-tree's as white as a sheet, Sow your barley, whether it be dry or wet. (*R.*)

When the sun shines nobody minds it; but when it is eclipsed all consider him. (*Gn.*)

When the sun's highest, he casts the least shadow. (*Gn.*)

When the tale of bricks is doubled, then comes Moses.—(*Hebrew.*)

Cum duplicantur lateres, venit Moses.—(*Latin.*)

Wenn man dem Volk die Ziegel doppelt, so kommt Moses.—(*Germ.*)

When the weasel and the cat marry, it bodes evil.—(*Hebrew.*)

When the well is full it will run over. (*R. Sc.*)

When the wind is in the east, It's neither good for man nor beast; When the wind is in the south, It's in the rain's mouth. (*R.*)

When the wind's in the south, It blows the bait into the fishes' mouth. (*R.*)

When the wind's in the west, The weather is at the best. (*Gn.*)

(See under *Waifs and Strays*, "When the wind is in the east," p. 462b.)

(See also *Bacon: Historia Ventorum*: "To us in Britain the east wind is held for evil, as in the proverb, 'Eurum neque homini neque bestia propitium esse.'")

* In a wet summer.

† In a dry summer.

When the wine is in, the wit is out.

(*Pliny, Book 23, ch. 1, quotes as a proverb that "Wine clouds wisdom"; see "In proverbium," p. 553a.*)

Vino dentro, senno fuora.—(*Ital.*)

Voll, toll.—Full, mad.—(*Germ.*)

Als de wijn ingaat, gaat de wijsheid uit.—When the wine clouds in the wisdom goes out.—(*Dutch.*)

Naar Ôllet gaer ind, da gaer Viddet ud.—When the beer goes in the wit goes out.—(*Dan.*)

Dove entra il bere, se n'esce il sapere.—(*Ital.*)

Dove entra il vino, esce la vergogna.—Where wine enters, modesty goes out.—(*Ital.*)

When wine sinks, words swim. (*Gn.*)

When things are at their worst they will mend.

In the end things will mend.

When bale (evil) is hext (highest), boot (good fortune) is next.—*John Russell: Boke of Nature, l. 32 (c. 1450).*

A force de mal aller tout ira bien.—By dint of going wrong all will go well.—(*Fr.*)

Wenn die Noth am grössten, ist die Hilf am nächsten.—When need is highest, help is highest.—(*Germ.*)

(See "The darkest hour," p. 842a; "After a storm," p. 731b.)

When thy neighbour's house doth burn, be careful of thine own. (R.)—(*From the Latin. See "Proximus ardet," p. 626b.*)

When two friends have a common purse, one sings and the other weeps.

When two quarrel both are in the wrong.

Daar twee kijven hebben ze beiden schuld.—Where two quarrel both are to blame.—(*Dutch.*)

Fifty years and three
Together in love lived we :

Angry both at once none ever did us see.

This was the fashion

God taught us, and not fear :

When one was in a passion

The other could forbear.

—*Ascribed to Mr. Shelly, a Cambridge parson (16th century).*

When wages are paid, work is over.

A dineros pagados, brazos quebrados.—When wages are paid, the arms are broken.—(*Span., Don Quixote.*) (See "Pay beforehand," p. 824b.)

When war begins, then hell openeth. (G. H.)

Guerra cominciata, inferno scatenato.—War begun, hell let loose.—(*Ital.*)

When war comes, the devil makes hell bigger.—(*From Germ.*)

When ware is liked it is half sold. (*Gn.*)

When we are pleased ourselves we begin to please others. (*Gn.*)

When we commend good actions we make them in some measure our own. (*Gn.*)

When what you wish does not happen, wish for what does happen.—(*Arabic.*)

Chi non può fare come voglia, faccia come può.—He who cannot do what he would must do what he can.—(*Ital.*)

When wine sinks, words swim. (*Gn.*)

When wits meet, sparks fly out.

Du choc des esprits jaillissent les étincelles.—(*Fr.*)

"When you are all agreed upon a time," quoth the vicar, "I'll make it rain."

When you are an anvil, hold you still; when you are a hammer, strike your fill. (G. H.)

Bist du Amboss, sei geduldig; bist du Hammer, schlage part.—(*Germ.*)

Quando ayunque, sufre; quando mazo tunde.—(*Span.*)

Dura più l'incudine che il martello.—The anvil lasts longer than the hammer.—(*Ital.*)

Il vaut mieux être marteau qu'enclume.—It is better to be the hammer than the anvil.—(*Fr.*)*

When you buy a vase cheap, look for the flaw; when a man offers favours, look for the motive.—(*Japanese.*)

When you grind your corn, give not the flour to the devil and the bran to God.—(*From the Italian.*)

When you ride a lion beware of his claw.—(*Arabic.*)

When you see a snake never mind where he came from.

When you see a woman paint, your heart need na' faint.

When you see gossamer flying,
Be ye sure the air is drying.

Where are the snows of last winter? † (*Villon, 1431-1490.*) (See "Où sont les neiges," p. 704b.)

Mais où sont les neiges d'antan? C'estoit le plus grand soucy qu'eust Villon, le poëte parisien.—But where are the snows of last year? That was the greatest concern of Villon, the Parisian poet.—*Rabelais: Pantagruel (1533), ch. 14.*

Where bad's the best, naught must be the choice. (R.)

Where bad's the best, bad must be the choice. (*Gn.*)

Where drums speak laws are dumb.—*From Latin (Cicero).*

Whar drums beat, laws are dumb. (R. Sc.)

Le bruit des armes l'empeschoit d'entendre la voix des loix.—(*Fr.*)‡

Where God hath a temple the devil hath a chapel. (*Quoted in Burton's Anat. Melan., 1621.*)

No sooner is a temple built to God but the devil builds a chapel hard by. (G. H., 1640.)

Where God hath his church, the devil will have his chapel. (R.)

* "Besser Ritter als Knecht."—Better knight than servant. (German formula used when dubbing knights.)

† The expression was proverbial before Villon. (See Chaucer: "Ye, fare-wel al the snow of ferne yere!" Also Boccaccio: *Filistrato*, Bk. 7.)

‡ Montaigne quotes this in his *Essais* (1580), Bk. 3, ch. 1. The saying is a remark attributed to Marius. See note under Cicero's "Silent enim leges inter arma," p. 658a

Non si tosto si fa un templo à Dio come il diavolo si fabbrica una capella appresso.—(*Ital.*)

Wo der liebe Gott eine Kirche baut, da baut der Teufel eine Kapelle daneben.—(*Germ.*)

(See Defoe, "Wherever God erects a house of prayer," p. 107b; also "The nearer," p. 848b.)

Where hunger reigns it drives out force.

Où faim reign, force exule.—(*Fr., Rabelais: Gargantua, 1, 32.*)

Where I look I like, and where I like I love.
—(*Quoted as a common saying by R. Burton, Anat. Melan., 1621.*)

Ubi amor, ibi oculus.—Where love is, there is the eye.—(*Latin.*)

Dov' è l'amore, là è l'occhio.—(*Ital.*)

Where no fault is, there needs no pardon (or no punishment).

Where no oxen are the crib is clean.

Where none else will, the devil himself must bear the cross. (*Gn.*)

Where nothing is to be had, the king must lose his right. (*R.*)

Where there is nothing to be had, even the King of France must lose his right. (*Gn.*)

La où il n'y a que prendre, le roi perd son droit.—(*Fr., V. 1498.*)

La roi perd sa rente où il n'y a rien à prendre.—The king loses his rent where there is nothing to take.—(*Fr.*)

(Also in *Germ. and Dutch.*)

Where old age is evil, youth can learn no good. (*R.*)

Where one is wise, two are happy.

Where shall the ox go, but he must labour ? (*R.*)

Aonde hirá o boi, que não lavre, pois que sabe ? —Where shall the ox go, where he shall not labour, since he knows how.—(*Port.*)

Where the dam leaps over, the kid follows.

Por do salta la cabra, salta la que la mama.—Where the goat leaps, there leaps the kid which sucks her.—(*Span.*)

When Yule comes, dule comes,

Cauld feet and legs ;

When Pasch (Easter) comes, grace comes,

Butter, milk, and eggs. (*Sc.*)

Where the eye sees it saw not, the heart will think it thought not. (*R. Sc.*)

Where the hedge is lowest men leap over. (*Gn.*)

Where the Pope is, Rome is.

Dove è il Papa, ivi è Roma.—(*Ital.*)

Where (or While) there is life there is hope.

Finche vi è fiato vi è speranza.—(*Ital.*)

Em quanto ha vida, ha esperança.—While there is life there is hope.—(*Port.*)

So lange Leben da ist, ist auch Hoffnung.—(*Germ.*)

Vita dum superest, bene est.—While life remains it is well.—(*Latin, Mæcenas: quoted by Seneca Epist., 101.*)

Dum spiro, spero.—While I breathe I hope.—(*Latin.*)

Hasta la muerte todo es vida.—Until death all is life.—(*Span., Don Quixote.*)

Ægroto, dum anima est, spes esse dicitur.—It is said that whilst there is life to a sick man there is hope.—(*Latin, Cicero: Epist. ad Atticum, Book 9, 10.*)

Toutes choses, disoit un mot' ancien, sont esperables à un homme, pendant qu'il vit.—All things, said an ancient saw, may be hoped by a man as long as he lives.—(*Fr., Montaigne: Essais (1580), Book 2, ch. 3.*)

Omnia homini, dum vivit, speranda sunt.—All things are to be hoped by a man as long as he is alive.—(*Seneca: Epist., 70. Characterised by him as "a very effeminate saying."*)

As long as there is breath there is hope.—(*Hindoo.*)

Con la vida muchas cosas se remedian.—With life many things are remedied.—(*Span., Don Quixote.*) (See "There is always life for the living," p. 853a.)

Where there is much love there is much mistake. (*Gn.*)

Where there is muck there is luck.—(*Quoted by Dr. Sheridan as a Scottish saying; letter, 1735.*)

Where there is music there can be nothing bad.—(*Span., Don Quixote.*)

Where there is no honour there is no grief. (*G. H.*)

Where there is no shame there is no honour. (See "He that has no shame," p. 778a.)

Onde não ha honra, não la deshonra.—Where there is no honour there is no dishonour.—(*Port.*)

Die de schande niet onziet, komt niet tot eer.—He that does fear no shame, comes to no honour.—(*Dutch.*)

Where there is no hook, to be sure there will hang no bacon.

Where there is no knowledge there is no sin.

Ohne Wissen, ohne Sünde.—(*Germ.*)

Quitada la causa, se quita el pecado.—Take away the motive and the sin is taken away.—(*Span., Don Quixote.*)

Where there is peace, God is. (*G. H.*) (See "When war begins.")

Where there is smoke there is fire.

Non ci è fumo senza fuoco.—(*Ital.*)

Kein Rauch ohne Feuer.—(*Germ.*)

Will there be smoke where there is no fire ?—(*Hindoo.*)

There is no fire without some smoke. (*R.*)

Nul feu sans fumée.—(*Fr.*) (See *Latin, "Flamma fumo est proxima," p. 533b.*)

Where there's a will there's a way.

Nothing is impossible to a willing heart. (*H., 1546.*)

To him that wills ways are not wanting. (*G. H.*)

A chi vuole, non mancano modi.—(*Ital.*)

Celui qui veut, celui-là peut.—He who wills is the man who can.—(*Fr.*)

Dove la voglia è pronta, le gambe son leggiere.—Where the will is prompt the legs are nimble.—(*Ital.*)

Donde hay gana, hay maña.—Where there is inclination, there is a way.—(*Span.*)

Vouloir c'est pouvoir.—To be willing is to be able.—(*Fr.*)

874a

Wer will, der vermag.—He who is willing is able.—(*Germ.*)

Where your will is ready your feet are light. (G. H.)

Where the will is ready the feet are light. (R.)

Where there's a war there's a way.—*Soldiers' prov.* (c. 1916).

(See "Nothing is difficile," p. 818b.)

Where we least think, there goeth the hare away. (R.)

Donde menos se piensa, se levanta la liebre.—(*Span., Don Quixote.*)

Where you see a jester, a fool is not far off. (Gn.)

Where you think there is bacon, there is no chimney. (G. H.)

Wherever a man dwells, there will be a thorn-bush near his door. (R.)

Wherever nature does least, man does most.—(*American.*)

Wherries must not put out to sea. (Gn.)

Whether the pitcher strikes the stone, or the stone the pitcher, it is bad for the pitcher.

Si da el cántaro en la piedra, ó la piedra en e cántaro, mal para el cántaro.—(*Span.*)

There is a *Hindoo proverb*: "Whether the knife fall on the melon, or the melon on the knife, the melon suffers."

Whether you boil snow or pound it, you can have but water of it. (G. H.)

While a man gets he never can lose.

While the discreet advise (take counsel), the fool doth his business. (G. H.)

While the doctors consult, the patient dies.

Finch' el medico pensa, l'amalà more.—(*Ital., Venetian.*)

Pendant que les chiens s'entre-grondent, le loup dévore la brebis.—While the dogs are snarling at each other, the wolf devours the sheep.—(*Fr.*)

While the dust is on your feet, sell what you have bought.—(*Hebrew.*)

While the grass grows, the steed starves.*

Mentre l'erba cresce, il cavallo muore di fame.—(*Ital.*)

While the shoe is on thy foot, tread upon the thorns.—(*Hebrew.*)

While the sun shines it is day.

Whiles the hawk has, and whiles he hunger has. (R. Sc.)

Whiskey is a bad thing—especially bad whiskey.—*Quoted by C. H. Spurgeon as a Highland saying.*

If you get the best of whiskey, it will get the best of you.—*American.*

Whistle, and he (or she) will come to you.

White walls are fools' writing paper. (See "Stultorum calami.")

* "The proverb is something musty." See *Shakespeare: Hamlet*, iii. 2 (p. 293a)

874b

Who buys hath need of a hundred eyes; who sells hath enough of one. (R.)

The buyer needs a hundred eyes, the seller not one. (G. H.)

Chi compra ha bisogno di cent' occhi, chi vende n'ha assai di uno.—(*Ital.*)

Kauf bedarf hundert Augen; Verkauf hat an einem genug.—(*Germ.; also in Dutch.*)

Who can speak well can lie well.—(*Japanese.*)

Who chatters to you will chatter of you.

Who deals with honey will sometimes be licking his fingers.

Who does not mix with the crowd knows nothing.

Quien no va á carava, no sabe nada.—(*Span.*)

Who doth his own business fouls not his hands. (G. H.)

Who doth sing so merry a note As he that cannot change a groat? (R.)

Quando el Español canta, ó rabia, ó no tiene blanca.—When the Spaniard sings, he is either mad or he has nothing.—(*Span.*)

Who draws his sword against his prince must throw away the scabbard. (R.)

Who fears to suffer, suffers from fear.

Qui craint de souffrir, souffre de craindre.—(*Fr.*)

Who finds fault means to buy. (Gn.)

Who finds himself without friends is like a body without a soul.—(*Italian proverb.*)

Who flatters me to my face will speak ill of me behind my back.

Chi dinanzi mi pingé, di dietro mi tinge.—Who paints me before, blackens me behind.—(*Ital.*)

Who gives away his goods before he is dead, Take a beetle and knock him on the head. (R.)

Quien da la suyo ántes de su muerte, que le den con un mazo en la frente.—Who gives what he has before he is dead, hit him on the forehead with a mallet.—(*Span.*)

He that gives all before he dies provides to suffer. (G. H.)

Chi dona il suo innanzi morire, s' apparecchia assai patire.—Who gives his goods before his death prepares himself for much suffering.—(*Ital.*)

Quien da la suyo ántes de morir Aparejese a bien sufrir.—(*Span.*)

Wer seinen Kindern gibt das Brot, Und leidet selbst im Alter Noth, Den schlage mit der Keule tot.

—Who gives his children bread, and suffers want in old age, should be knocked dead with a club.—(*Germ.*)

Who gives to all denies all. (G. H.)

Who goes to bed supperless, all night tumblers and tosses. (R.)

Chi va à letto senza cena, Tutta la notte si dimena; E quando che di

No l'à nè mangia, nè dormi.—(*Ital., Venetian.*)

(See "Light supper," p. 808b.)

Who greases his wheels helps his oxen. (Gn.)

Who has but one lamb makes it fat.—(*French proverb.*)

Who has but one eye is always wiping it.
(Gn.)

Who has love in his heart has spurs in his sides.

He that hath love in his breast hath spurs in his sides. (G. H.)

Chi ha l'amor nel petto, ha lo sprone a' fianchi.
—(Ital.)

Who has never tasted what is bitter does not know what is sweet.—(German proverb.)

Who has not courage should have legs.

Chi non ha cuore abbia gambe.—Who has not courage should have legs.—(Ital.)

Chi non ha testa abbia gambe.—Who has not a head should have legs.—(Ital.)

Qui n'a cœur a jambes.—Who has no heart (or courage) has legs.—(Fr.)

Who hastens a glutton, chokes him. (G. H.)

Who hath a wolf for his mate needs a dog for his man. (G. H.) (See "He that hath a fox," p. 778b.)

Who hath aching teeth hath ill tenants.
(R.)

Who hath bitter in his mouth spits not all sweet. (G. H.)

Who hath no head, needs no heart.* (G. H.)

Who hath skirts of straw needs fear the fire.
(R.)—(Given as a Spanish proverb.)

Who heeds not a penny shall never have any.

Who in Janiveer sows oats,
Gets gold and groats;
Who sows in May,
Gets little that way. (R.)

Who is first silent in a quarrel comes of a good family.—From the Talmud.

Who judges others condemns himself.

Chi altri giudica, sè condanna.—(Ital.)

Who knows most says least.

Qui plus sait, plus se tait.—(Fr.)

Chi più sa, meno parla.—(Ital.)

Quien mas sabe, mas calla.—(Span.)

Who lets his wife go to every feast, and his horse drink at every water, shall neither have good wife nor good horse. (G. H.)

Who likes not the drink, God deprives him of bread. (G. H.)

God deprives him of bread who likes not his drink. (R.)

Who loses, sins.

Qui perd, pèche.—(Fr.)

Who loseth his due getteth no thanks. (R.)

Who marries a widow with two daughters marries three thieves.

Den der tager en Enke med tre Børn, tager fire Tyve.—Who marries a widow with three children marries four thieves.—(Dan.)

Who marries between the sickle and scythe will never thrive. (R.)

Who marries for love lives with sorrow.

Quien se casa por amores,
Ha de vivir con dolores.—(Span.)

Who may woo without cost? (R. Sc.)

Who more busy than they that have least to do? (R.)

The busy man finds the most time.—Modern.

Who more than he is worth doth spend,
He maketh a rope his life to end. (R.)

Who never climbed never fell. (R.) (See "Never rode, never fell," p. 815a.)

Who never climbs will never fa'. (Sc.)

Who pays the physician does the cure.
(G. H.)

Who perisheth in needless danger is the devil's martyr. (R.)

Who plants a walnut tree expects not to eat the fruit. (Gn.)

Who remove stones bruise their own fingers. (G. H.)

Who removeth landmark stones bruises his fingers. (R.)

Who retires does not fly.

No huye el que se retira.—(Span., Don Quixote.)
El retirarse no es huir.—(Span., Don Quixote.)

Who robs a scholar robs twenty men. (R.)
(This is explained on the assumption that the scholar's property is always borrowed from various friends.)

Who robs a scholar robs the public. (R.)

Who seeks adventures finds blows.

En adventure gisent beau coups.—(Fr., V. 1498.)

Who shares honey with a bear has the least part of it. (Gn.)

Who shuffles the cards does not cut them.

Quien destaja no baraja.—(Span., Don Quixote.)

Who so bold as blind Bayard? (R.)

The blind horse is hardest. (R. Sc.)

Naething sae bauld as a blind mear (mare). (Sc.)

Blinder Gaul geht geradezu.—The blind horse goes straight on.—(Germ.)

Who spends more than he should,
Shall not have to spend when he would. (R.)

Who weds a sot to get his cot,
Will lose the cot and keep the sot.

—(Translation of Dutch proverb.)

Who weds ere he be wise, shall die ere he thrive. (R.)

Who will not hear must be made to feel.

Wer nicht hören will, der muss fühlen.—(Germ.)

Who will bell the cat?—From the fable of the mice who desired to hang a bell round the cat's neck that they might know of her approach.

* So given by Geo. Herbert. "Heart" is probably a misprint for "hat." See "He that hath no head," p. 778b.

876a

It is weel said, but wha will bell the cat?
(R. Sc.)

Appicare chi vuol' il sonaglio a la gatta?—
(Ital.)

Wha' daur bell the cat? (Sc.)

Who will sell the cow must say the word.
(G. H.)

Who would be a gentleman let him storm a town. (R.)

He that would be a gentleman, let him go to an assault. (G. H.)

Who would keep a cow when he can have a quart of milk for a penny? (Gn.)

Who would please all, and himself too,
Attempts what none could ever do.

—Old Rhyme.

Whom God teaches not, man cannot.—
(Gaelic.)

Whom God will destroy he first of all drives mad.—(From Greek, p. 476a.)

Quem Deus vult perdere prius dementat.—
(Latin.) See Gordon, A. L. 151a.

Whom God will punish he will first take away the understanding. (G. H.)

The devil when he purports any evil against man, first perverts his mind.—(Tr. of Euripides, as quoted by Athenagoras.)

Whom God will help nae man can hinder.
(R. Sc.)

Whom the Gods love die young.

Those that God loves do not live long. (G. H.)
(See the Greek [Menander], p. 476a.)

Whom we love best to them we can say least. (R.)

Why walk into the sea when it rages?—
Hebrew. Hai Gaon (d. A.D. 1038).

Wickedness proceedeth from the wicked.—
As saith the proverb of the ancients, Wickedness
proceedeth from the wicked, 1 Samuel 24, 13.
(Sometimes referred to as the oldest proverb on record.)

Wide will wear, but tight (or narrow) will tear. (R.)

Widows are always rich. (R.)

Wife and children are bills of charges. (R.)
(See Bacon, p. 9b.)

Wiles help weak folk. (R. Sc.)

Wilful waste makes woeful want.

Haste makes waste, and waste makes want, and
want makes strife between the good man and his wife. (R.)

Will is the cause of woe. (R.)

Will will have wilt though will woe win. (R.)

Will will have its will, though will woe win
(Gn.)

Willows are weak, yet they bind other wood.
(G. H.)—(Ray gives this as an Italian proverb.)

Wine and wenches empty men's purses.
(R.)

876b

Femme, argent, et vin,
Ont leur bien et leur venin.

—Women, money and wine have their pleasure
and their poison.—(Fr.)

(See "Gaming, women, and wine.")

Wine ever pays for his lodging. (G. H.)

Wine hath drowned more men than the sea.
(Gn.)

Wine is a turncoat (first a friend, then an enemy). (G. H.)

Wine makes all sorts of creatures at table.
(G. H.)

Wine neither keeps secrets nor fulfils promises. (Gn.)

Wine that costs nothing is digested before it be drunk. (G. H.)

Wine turns a man inside outwards. (Gn.)

Wine washes off the daub.

Wink at small faults. (R.)

Winter is summer's heir. (R.)

Winter finds out what Summer lays up. (R.)

Winter draws out what Summer laid in. (Gn.)

Winter never rots in the sky. (R.)

Nè caldo nè gelo

Resta mai in cielo.

—Neither heat nor cold remains always in the sky.—(Ital.)

Winter's thunder and summer's flood
Never boded Englishman good. (R.)

(See "A winter's thunder," p. 729b.)

Wisdom don't always speak in Greek and Latin. (Gn.)

Wisdom is neither inheritance nor legacy.
(Gn.)

Wisdom is the wealth of the wise.

Wisdom hath one foot on land and another on sea. (G. H.)

Wisdom sometimes walks in clouted shoes.
(Gn.)

Wisdom without innocence is knavery;
innocence without wisdom is folly. (Gn.)

Wise after the event.

"Afin que ne semblons es Atheniens, qui ne
consultoient jamais sinon après le cas fait."—So
that we may not be like the Athenians, who never
consulted except after the event done.—(Rabelais:
Pantagruel, ch. 24.)

Avysement is good before the nede.—Chaucer:
Troilus, 2, 343.

Lat this proverb a lore unto you be,
"Too late y-war, quod Beatee, whan it paste."

—Chaucer: Troilus, 2, 398.

Wise men learn by other men's mistakes;
fools, by their own. (See Cato's saying, as
quoted by Bacon, p. 12a.)

Wyse ben by folès harm chastysed.—Chaucer:
Troilus, 3, 329.

Wishers and woulders be small householders.
—*Vulgaria Stambrigi* (published by Wynkyn de Worde early in the 16th century.)

But the olde proverbe is exceeding true,
That these great wishers and these common
woulders
Are never (for the moste part) good house-
holders.

—*The Times Whistle*, l. 3278 (c. 1614).

Wishers and woulders are never good house-
holders. (R.)

Wishers and walders are poor householders.
(R. Sc.)

Wishes never filled the bag.

Onques souhait n'emplit le sac.—(Fr.)

Wit and wisdom are like the seven stars,
seldom to be seen together. (Gn.)

Wit is to be met with everywhere, but wisdom
is a rarity. (Gn.)

Wit may be bought too dear. (Gn.)

Bought wit is best, if not bought too dear. (Sc.
or Manx.)

Wit once bought is worth twice taught.

With customs we live well, but laws undo
us. (G. H.)

La légalité nous tue.—Legality kills us.—(Fr.,
Viennet 1777-1868): *Épîtres*.)

With empty hand na man should hawks
allure. (R. Sc.)

With empty hand men may none hawks lure.
—*Chaucer: Wife of Bath's Prologue*, 415; also
Reue's Tale, 214.

Vacue manus temeraria petitio est.—The peti-
tion of an empty hand is hazardous.—(Lat. *John*
of Salisbury: Policraticus (A.D. 1156), 5, 10;
described as "vetus proverbium.")

With great lords it is not good to eat
cherries.—*Germ. proverb*. Quoted by *Goethe*,
Autob., Book 15.

With the King and the Inquisition,
"Hush!"

Con el Rey y la Inquisicion, chiton!—(Span.)

With wishing comes grieving.

Con la voglia cresce la doglia.—(Ital.)

Without business debauchery. (G. H.)

Without danger the game grows cold.—
Latin maxim. Quoted by *Chapman: All Fools*
(1605).

Without danger we cannot get beyond dan-
ger. (G. H.)

Danger itself is the best remedy for danger.
(G. H.; added to 2nd edition.)

Woe be to him that reads but one book.
(G. H.) (See "Homo unius libri," p. 546a.)

Woe to the house where there is no chiding.
(G. H.)

Wolves lose their teeth but not their
memory. (R.)

Wolves may lose their teeth but not their nature.
(Gn.)

Woman's tongue is three inches long, but it
can kill a man six feet high.—(Japanese.)

Women and bairns keep counsel of that they
ken not. (R. Sc.)

Women conceal all that they know not. (Gn.)

For it is writen that the janglerie of wommen
can hyden thinges that they witen not.—*Chaucer:*
Melibeus, sec. 14.

Garrulitas mulierum id solum novit celare, quod
nescit.—(Lat. *Seneca the Elder: Controv.*, Book 2,
13, 12.)

Women and girls must be praised whether
it be the truth or not.

Frauen und Jungfrauen soll man loben, es sei
wahr oder erlogen.—(Germ.)

Women and workmen are difficult to handle.
—(Japanese.)

Women and wine make men out of their
wits. (Gn.)

Women commend a modest man, but like
him not. (Gn.)

Women grown bad are worse than men,
because the corruption of the best turns
worst. (Gn.) (See "Corruptio optimi pes-
sima," p. 506b.)

Women know a point more than the devil.

Le donne sanno un punto più del diavolo.—
(Ital.)

Women laugh when they can, and weep
when they will. (G. H.)

Femme rit quand elle peut,
Et pleure quand elle veut.—(Fr.)

Femme se plaint, femme se deult,
Femme est malade quant elle veult.

—Woman complains, woman mourns, woman is ill
when she chooses.—(Fr., V. 1498.)

Women, like the moon, shine with borrowed
light.

Frau und Mond leuchten mit fremdem Licht.—
(Germ.)

Women, priests, and poultry never have
enough. (R.)

Donne, preti, e polli non son mai satolli.—
Women, priests, and poultry are never satisfied.
—(Ital.)

Qui veut tener nette sa maison,
N'y mette ni femme, ni prêtre, ni pigeon.
—Who would keep his house clean, let him not
admit woman, priest, or pigeon.—(Fr.)

Priests and doves make foul houses. (R. Sc.)
Clercs et femmes sont tout ung.—Clergy and
women are all one.—(Fr., V. 1498.)

Women's chief weapon is the tongue, and
they will not let it rust.

La langue des femmes est leur épée, et elles ne
la laissent pas rouiller.—(Fr.)

Women's jars breed men's wars. (Fuller;
see p. 141b.)

Women and dogs set men together by the ears.
(R.)

Women's thoughts are afterthoughts.—
(Japanese.)

Wonder is the daughter of ignorance. (See
"Ignorance," p. 791b.)

Wood half burnt is easily kindled. (G. H.)

PROVERBS

878a

Word by word the book is made.

Mot à mot on fait les gros livres.—(Fr.)

Word is but wind.—*Lydgate* (c. 1403); *Temple of Glas* (1183); also in *Falls of Princes* by *Lydgate* (c. 1430-38); also in *Lydgate's Secreta Secretorum* (c. 1446).

Words and feathers the wind carries away—(G. H.)

Words and feathers are tossed by the wind. (R.)

Words are but sands, it's money buys lands. (R.)

Talk is but talk, but 'tis money buys lands. (R.)

Words are but wind, but blows unkind. (R.)

Words are but wind, but dunts (blows) are the devil. (R. Sc.)

Words gang wi' the wind but dunts are out of season. (Sc.)—*Hislop*.

Words may pass, but blows fall heavy. (R.)
—(Given as a Somersetshire proverb.)

Words are but wind, but seein's believin'. (Sc.)

Words are fools' pence. (See *Bacon*, "Words are the tokens," p. 8a.)

Words are for women; actions for men. (Gn.)

Work bears witness who well does. (R. Sc.)

Wark bears witness wha does weel. (Sc.)—*Hislop*.

Work breaks an idle fellow's legs, arms, and back. (Gn.)

Working and making a fire doth discretion require. (G. H.)

Worth hath been underrated ever since wealth hath been over-valued. (Gn.)

Worth without wealth is a good servant out of place. (Gn.)

Would you have potatoes grow by the pot side? (Gn.)

Would you thatch your house with pancakes? (Gn.)

Would you treat your horse with a peck of oysters? (Gn.)

Wranglers never want words. (R.)

Wranglers are never in the wrong. (Gn.)

Wranglers never want words, though they may want matter. (Gn.)

Write down the adviſe of him who loves you, though you like it not at present.

Write with the learned but speak with the vulgar. (R.)

Wrong count is no payment. (R.)

Wrong has no warrant.

Wrang has nae warrant. (R. Sc.)

Wrong hears wrong answer given. (R. Sc.)

Ye hae a streak o' carl-hemp* in ye. (Sc.)
(*Burns* uses the expression "a stalk of carl-hemp.")

878b

Ye hae little need o' the Campsie wife's prayer, "That she might aye be able to think enough o' hersel'." (Sc.) (*Hislop*.)

Ye have a ready mouth for a ripe cherry (R. Sc.)

Ye should be a king of your word. (R. Sc.)

Yes and No are the cause of all disputes.

De oui et non vient toute question.—(Fr.)

Yes and No are quickly said, but think long before saying them.—(From the Fr.)

Yielding is sometimes the best way of succeeding.

Nachgeben stillt allen Krieg.—Yielding stops all war.—(Germ.)

Der Klügste giebt nach.—The wiser one yields.—(Germ.)

You are a sweet nut, if you were well cracked. (R.)

You are an honest man and I am your uncle, and that's two lies. (Gn.)

You are in the highway to Needham. (R.)

You are in the wrong box. (H., 1546.)

You are like a cuckoo, you have but one song. (Gn.)

You are none of the Hastings or Hotspurs. (Gn.)

You are very free of another man's pottage. (Gn.)

You can stand still in a flowing stream, but not in the world of mankind.—(Japanese.)

You cannot be lost on a straight road.

You cannot catch a hare with a tabret.

Drumming is not the way to catch a hare. (Gn.)

It is a mad hare that will be caught with a tabret. (Gn.)

On ne prend pas le lièvre au tabourin.—You catch no hares with drums.—(Fr.)

Men vangt geen hazen met trommels.—(Dutch.)

You cannot catch trout with dry breeches.

No se toman truchas á bragas enjutas.—(Span.)

Quien peces quiere, mojarse tiene.—Who wants fish must put up with a wetting.—(Span.)

You cannot climb a ladder by pushing others down.

You cannot do anything by doing nothing.

On ne peut faire qu'en faisant.—One can only do by doing.—(Fr.)

You cannot eat your cake and have it.*

Would ye both eat your cake and have your cake? (H., 1546.)

Vorebbe mangiar la focaccia e trovar la in tasca?—(Ital.)

You cannot sell the cow and have the milk too. (Gn.)

You cannot hide an eel in a sack. (G. H.)

Qui tient anguille par la queue il peut bien dire qu'elle n'est pas sienne.—Who holds an eel by the tail may well say that it is not his.—(Fr., V. 1498.)

* "You can't 'have' your pudding unless you can 'eat' it."—*Ruskin*

* = Male-hemp (i.e. strength of mind).

PROVERBS

879a

You cannot get blood out of a stone.

You cannot slay a stone. (G. H.)

On ne saurait tirer de l'huile d'un mur.—You cannot draw oil from a wall.—(Fr.)

Non si può cavar sangue dalla rapa.—You cannot get blood from a turnip.—(Ital.)

You cannot judge of the horse by the harness. (Gn.)

You cannot know wine by the barrel. (G. H.)

You cannot make a silk purse out of a sow's ear.

You cannot make velvet of a sow's ear. (R.)

You cannot make a good shaft of a pig's tail. (Gn.)

You cannot make a hunting horn of a fox's tail. (Gn.)

On ne saurait faire d'une buse une épervier.—You cannot make a sparrow-hawk out of a buzzard.—(Fr.) (Found in the *Roman de la Rose* (c. 1225).

Ivory does not come from a rat's mouth.—(Chinese.) (See "Of a pig's tail," p. 819a.)

You cannot make a windmill go with a pair of bellows. (G. H.)

You cannot make omelettes without breaking eggs.

No se hacen tortillas sin romper huevos.—You cannot make omelettes (or little cakes) without breaking eggs.—(Span.)

You cannot ring the bells and go in the procession.

On ne peut sonner les cloches et aller à la procession.—(Fr.)

You cannot say mass but at your own altar. (Gn.)

You cannot see the wood for the trees.

Man kann den Wald nicht vor Bäumen sehen.—(Germ.) (See "Some men go through a forest," p. 836a.)

You cannot shoe a running horse.

Men kan geen loopend paard beslaan.—(Dutch.)

You cannot strip a naked man.

On ne peut homme nu dépoillier.—(Fr., V. 1498.)

You cannot teach old dogs new tricks.—(Quoted as a prov. by Mr. Jos. Chamberlain, at *Greenock*, Oct., 1903.)

An old dog will learn no tricks. (R.)

Dem alten Hunden ist schwer bellén lehren.—It is difficult to teach an old dog to bark.—(Germ.)

Det er ondt at lære gammel Hund at kure.—It is ill teaching an old dog to keep still.—(Dan.)

You cannot wash a blackamoor white.

The bath of a blackamoor hath sworn not to whiten. (G. H.)

You dance in a net and think that nobody sees you. (R.)

You dig your grave with your teeth (of a glutton).

Les gourmands font leur fosse avec leurs dents.—Gourmands make their grave with their teeth.—(Fr.)

Faire l'alchymie avec les dents.—To achieve alchemy with the teeth (i.e. to save money by spare feeding).—(Fr.)

879b

You do but water a dead stake. (Gn.)

You drink vinegar when you have wine at your elbow. (Gn.)

You eat up that grass which I meant to make hay of. (Gn.)

You gazed at the moon and fell into the gutter.

You have found what was never lost. (Gn.)

You have good manners, but never carry them about with you. (Gn.)

You know good manners but you use but few. (R.)

You have made a hand of it like a foot. (Gn.)

You have no need to borrow confidence. (Gn.)

You look like a runner, said the devil to the crab. (Gn.)

You may be a wise man though you can't make a watch. (R.)

You may beat the devil into your wife, but you'll never bang him out again. (Gn.)

You may dance on the ropes without reading Euclid. (Gn.)

You may drive a coach and four through an Act of Parliament.

Fatta la legge, trovata la malizia.—When a law is made, the way of craftiness is discovered.—(Ital.)

You may gape long enough ere a bird fall into your mouth. (R.)

You may give him good advice, but who can give him the wit to take it? (Gn.)

You may have too much of a good thing.

You cannot have too much of a good thing.

He who hath no ill fortune is cloyed with good. (R.)

Man kann des Guten zu viel haben.—One can have too much of a good thing.—(Germ.)

You may know a carpenter by his chips. (Suffolk saying. Applied to great eaters.)

You may light another's candle at your own without loss.

Man kan tænde et andet Lys af sin uden Skade.—Dan.; similar sayings are found in other languages.

You may love your neighbour and yet not hold his stirrup. (Gn.)

You may prove anything by figures.—Quoted by Carlyle as the saying of "a witty statesman."

You may see heaven through a needle's eye.—(Japanese.)

You measure everyone's corn by your own bushel. (R.)

Egli misura gli altri con la sua canna.—He measures others by his own yard.—(Ital.)

Hij beoordelt een ieder naar zich zelve.—He measures another by himself.—(Dutch.)

PROVERBS

880a

You must ask your neighbours if you shall live in peace. (R.)

You must be content sometimes with rough roads. (Gn.)

You must look for grass on the top of the oak-tree (*i.e.* when the oak is in leaf). (R.)

You must look where it is not, as well as where it is. (Gn.)

You must not expect old heads upon young shoulders.

So young a body with so old a head.—(*Shakespeare*; see p. 283a.)

You must not let your mousetrap smell of cheese. (R.)

You must scratch your own head with your own nails.—(*Arabic*.)

You must sell as markets go. (Gn.)

You must spoil before you spin well. (Gn.)

You never do it without overdoing it. (Gn.)

You never know till you have tried.

You never know your luck.

His owne chauce no man knoweth
But as Fortune it on him throweth.

—Gower: *Conf. Amantis*, Book 6 (c. 1390)

You owed me a sheep but paid me a lamb. (Gn.)

You pay more for your schooling than your learning is worth. (R.)

You saddle to-day and ride out to-morrow. (Gn.)

You shall have the whetstone (to sharpen you). (R.)

You should never touch your eye but with your elbow. (R.)

Diseases of the eye are to be cured with the elbow. (G. H.)

Religion, credit, and the eye are not to be touched. (G. H.)

El ojo limpiale con el codo.—Cleanse the eye with the elbow.—(*Span.*)

O mal do olho cura-se com o cotovelo.—Soreness of the eye is cured with the elbow.—(*Port.*)

You take every bush for a bug-bear. (Gn.)

You take more care of your shoe than your foot. (Gn.)

You will find that the "outs" and the "ins,"

Notwithstanding their tricks and grimaces,
Are as like as a couple of pins,

And their ends are to stick in good places.

—*Rhyme*, 1922. Founded on older saying.

You will ride a horse that was foaled of an acorn (*i.e.* the whipping-horse). (Gn.)

You will neither dance nor hold the candle. (R.)

You would do little for God if the devil were dead. (Gn.)

Young flesh and old fish are best. (R.)

Jeune chair et vieil poisson.—(*Fr.*)

Old fish and yong flesh wolde I have ful fayn.

—Chaucer: *Marchauntes Tale*, 174.

880b

Young folk, silly folk; old folk, cold folk.

Jonge lui, domme lui; oude lui, koude lui.—(*Dutch.*)

Young men may die, old men must. (R.)

Of young men die many;

Of old men escape not any. (R.)

De giovanni ne muojono dei molti; di vecchi ne scampa nessuno.—(*Ital.*)

Young men think old men fools; old men know young men to be so. (R.)—(*Quoted by Camden as a saying "of one Dr. Metcalf."*)

De jonge dwazen meenen dat d'oude razen, maar d'oude hebben meer vergeeten als de jonge dwazen weten.—Young fools fancy that old men rave, but old men have forgotten more than the young fools know.—(*Dutch.*)

Young men's knocks old men feel. (R.)

Old men feel young men's knocks. (Gn.)

Your body is an almanac (*i.e.* you have always some ailment according to the time of year).—*French saying*.

Your bread is buttered on both sides. (Gn.)

Your main fault is that you are good for nothing. (Gn.)

Your nut is ready cracked for you. (Gn.)

Your surety wants a surety.—(*Hebrew*.)

Your thoughts close, and your countenance loose. (G. H.)

Il volto sciolto, i pensieri stretti.—The countenance free, the thoughts close.—(*Ital.*)

Youth and age will never agree. (R. Sc.)

Youth and white paper take any impression. (R.)

Le papier souffre tout.—Paper endures anything.—(*Fr.*)

Papier ist geduldig.—Paper is patient.—(*Germ.*)

Youth lives on hope, old age on remembrance.

La jeunesse vit d'espérance, la vieillesse de souvenir.—(*Fr.*)

Youth will have its swing. (R.)

Jugend kennt keine Tugend.—Youth knows no virtue.—(*Germ.*)

Yule is good on Yule even. (R.)

Yule is young on Yule even, and auld on Saint Stephen (Dec. 26). (Sc.) (*Kelly*, 1715.)

Yule's come and Yule's gane,

And we hae feasted weel;

So Jock maun to his flail again,

And Jenny to her wheel.

—*Fifeshire Rhyme*. (See "Christmas," p. 748a.)

Zeal is fit only for wise men, but is found mostly in fools. (Gn.)

Zeal is like fire; it wants both feeding and watching.

Zeal, when it is a virtue, is a dangerous one. (Gn.)

Zeal without knowledge is a runaway horse.

Zeal without knowledge is fire without light (R.)

INDEX

A

A. U. C. (*ab urbe condita*), 482b
 A double S, the honourable title of, 90b
 Aaron's serpent, like, swallows up the rest, 249a
 Abashed the devil stood, 219b
 Abbé de St. *Esperance*, 689a
 Abbey frowned, in Saxon strength that, 269b
 in the, proudly laid, 383b
 the Great, 206a
 Abbey's friendly shade, 5b
 Abbot, if the, sing well, the novice is not far behind, 802b
 Abdiel, the seraph, 220a
 Abide with me, 186a, 203b
Abiit, excessit, evasit, erupit, 483a
ABILITY
 a field open to, 543a
 able men want to do more than they are able, 641a
 an all-round man complete in himself, 639a
 indolent, rarely raises itself, 620b
 intellectual ability, 6a
 nothing becomes him ill, 277a
 the abilities of the horse cause his slavery, 796b
 to discern, send two men naked among strangers, 578b
 wanting, not the will, 596b
 Abject, how, how august, is man, 404b
 thing no more, I'll be this, 152b
Abnormis sapiens, 483a
 Abode, to none of us is any sure, 603b
 Above, he that is, him that's below despiseth, 436b
 set your affections on things, 430a
 Abra was ready ere I called her name, 259a
 Abra'm lies, old, 445b
 Abraham, bosom of good old, 313a
 Abraham's bosom, 731a note
 Abridgment, an, of all that was pleasant, 149a
 Abridgments of good books are stupid, 708a
 Absent in body, present in spirit, 427b
ABSENCE
 at each remove a lengthening chain, 147a
 conspicuous by, 522a note
 dearer still through, 43b
 doth not a meeting like this make amends, 232a
 ears of the absent burn, when spoken of, 79a
 enemy of love, 731a
 ears of the absent burn, when spoken of, 79a
 enemy of love, 731a
 every absence is a little age, 129a
 far from eye, far from heart, 823b
 greater things are believed of the, 571b
 happy except that you were, 527b

Absence—contd.

he rages against the, 648a
 I dote on his very, 282a
 I sigh with grief, 145b
 increases love, 212b
 is a shrew, 731a
 long absent, soon forgotten, 804b, 823b note
 makes the heart grow fonder, 19a
 nor, England did I know till then, 392a
 out of sight out of mind, 823b note
 puts out little love, kindles great, 695b
 remember me when out of sight, 443a
 sharpens love, 731a
 short retirement urges sweet return, 221a
 sweeteneth friendship, 175a
 the absent are always in the wrong, 840a
 the absent claim a sigh, 443b
 the further off the more desired, 346b
 the heart torn by absence, 68b
 true love never forgotten through, 863a
 what winds can happy prove that bear me far, 259b
 where'er I roam, 147a
 worse than death, 95a
 you always desire what is absent, 652b
 See Distance
 Absence of mind: eyes are blind when the mind is preoccupied, 499a
 Absent-minded beggar, 190a
 Absent thee from felicity awhile, 297b
Abstî invidia verbo, 483a
 Absolute, how, the knave is, 297a
 Absolute trust, an, 303b
 Absolution, pleasant was his, 76b
Absque hoc, 483a
 Abstain wholly, or wed, 162a
ABSTINENCE
 lean and sallow, 225b
 made almost a sin of, 126b
 that pallidest of Muses, 382a
 Abstracts and brief chronicles of the time, 293a
 Abstractions, mere, 40a
 Abstruse questions must have abstruse answers, 452a
 Abstruse matter, 401a
ABSURDITY
 I believe because it is absurd, 507a
 nothing so absurd or vain, 52b
 reduction to an absurdity, 644a
 which thing is absurd, 640a
Absurdum est, quod, 640a
ABUNDANCE
 does no harm, 825b
 if thou hast abundance, give accordingly, 419a
 is no fault, 731a
 it is pleasant to take what you want from a great heap, 664a

Abundance—contd.

plenty is no fault, 825b
 precious things are not found in heaps, 827a
 there is not enough if there is nothing over, 856b
Abundans cautela, 483b
ABUSE
 disgraceful to abuse a man in his trial, 673b
 he speaks stones, 564a
 he that strikes with his tongue must ward with his head, 781b
 if you have a weak case, abuse the other side, 790b note
 jouk an' let the jaups gae by, 798a
 just deeds the best answer, 228a
 let us avenge ourselves by abusing, 705b
 more meat and less mustard, 812b
 not for high-seated hearts to fear, 353a
 one is always sure to hear of, 328b
 pelting each other with, 97b
 people only throw stones at trees with fruit on them, 825a, 837b
 to abuse in public, 24a
 to make a man valiant abuse him, 861a
 smile when men abuse you, 212a
 why does everyone abuse you so, 274b
ABUSES
 abuse does not forbid use, 483b
 abuse of a thing no argument for its discontinuance, 482b, 526b
 abuse of a thing no argument for its use, 526b
 all things which have use are capable of abuse, 613a
 nothing advantageous which may not be injurious, 594a
 the more ancient, the more sacred, 449b
 they that level at my abuses, 322a
 Abyss of time, 310b
 Abyss, into the wild, 218a
 Abyss of Time, 337a
 Academe, olive grove of, 223a
 Academic doubt, 370b
 Academical Pharisees, 205a
 Academus, the woods of, 557b
 Academy, governs but a country, 184a
 Accent of Christians, 294b
 Accents, caught his clear, 36a
 last of an expiring saint, 343a
ACCEPTANCE
 and acceptance found, 56
 say nay and take it, 831a
 worthy of all acceptance, 430a
 Accepted time, now is the, 429a
 Access, easy of, 123a
 Accessory to crime, 616a
ACCIDENT
 greatest events produced by, 480b
 Of an accident, 372a
 the moving, not my trade, 393b
 thou canst not to thy place by, 372b

Accident—*contd.*

moving accidents by flood and field, 300b
 Accidents reveal the resource of a host and of a leader, 506a
 there's many a slip twixt cup and lip, 856b

Accipe, adoque fidei, 483b

Accommodated, which is an excellent thing, 315b

Accomplices, no one shall be thief with me as helper, 574b

Accomplishments, the spice and salt that season a man, 298b

Account, who lives without, lives to shame, 780a

Accounts, correct, keep good friends, 749a

God loves good, 766b

Accountant, an inaccurate, 43a

Accoutred as I was, I plunged in, 285a

ACCUARY

be careful that you write accurately, 509b

not too strictly bound to time and place, 255b

sacrificed to conciseness, 180a

ACCUSATION

a railing, 431a
 condemned to death on a false, 530a

he who accuses should be blameless, 631b

his own accuser in his breast, 145a

Nathan said to David, "Thou art the man," 410a

no one need accuse himself, except to God, 483b

nor does my verse accuse other men, 597a

tell him to his teeth, Thus diddest thou, 296b

to false accusers best apology is silence, 228b

to make good his, 211a

Accusing Spirit, the, 343a

Accusing tongue, believe not each, 329a

Ace, bate me an, quoth Bolton, 740a

Achates, faithful, 532b

Acheron, food of, 614b

Acheron (Hades), I will move, 533b

Achéron, l'avare, 692a

Acheron, the roaring of greedy, 531b

Achieve, hard to, and bring to end, 341b

ACHIEVEMENT

all may do what has by man been done, 407a

deeds make the old man, 484a

he shall see of the travail of his soul, 418a

I have accomplished what I was able, 641a

labours accomplished are pleasant, 484a, 561b *note*

the greatest part of our work is accomplished, 574a

now the matchless deed's achieved, 330a

such great achievements, 51b

still achieving, still pursuing, 197b

what comes latest seems to have accomplished a matter, 652b

ACHILLES

Achilles' wrath, 256b, 474b

fortunate in being celebrated by Homer, 606b

Achilles—*contd.*

not the son of, but Achilles' self, 448b

I've stood upon Achilles' tomb, 63b

what had he been without his Homer, 391a

what name Achilles assumed, 29a

Acid, to add, to the lemon, 793b

Acorns good till bread was found, 731b

ACQUAINTANCE

auld, 48a

do not effusively offer your hand to everyone, 585b

I love good creditable acquaintance, 350b

I would have, 94a

it is a pleasure ever to linger by him, 588a

hope our acquaintance may be a long un, 111b

near, diminishes reverent fear, 329b

sudden, brings long repentance, 838a

Acquiesce, let us cheerfu!, 46b

Acquirers, facility to, 89b

Acquisitiveness, the vice of old age, 660b

ACQUITTAL

in integrum restituere, 552a

judge is condemned when the guilty is acquitted, 561b

Acre, a few paternal, 254b

his, take to flight, 177a

many, will not make a wiseacre, 807b

sown indeed, here's an, 20a

ten, and a mule, 459b

three, and a cow, 459a

Act and know, that doth both, 208b

be great in, 312a

done against my will is not mine, 484b

of God, does no injury to a person, 484a

that blurs the grace of modesty, 295b

that has no relish of salvation, 295b

the last, crowns the play, 261a

thought the soul of, 31a

unmitigated, 190b

what I most abhor, 59a

well your part, 249a

Act's doubtful, the first, 164b

Acts, nameless, unremembered, 393b

Acts our angels are, our, 137a

penalty for our, someone else always suffers, 346b

those graceful, 221a

ACTS OF PARLIAMENT

an Act of Parliament is everything to the English, 449b

drive a coach through an, 438b, 756b, 879b

something picturesque in an, 161a

Acti labores jucundi, 484a

Acting of a dreadful thing, the, 285b

Acting the lowest of the arts, 230a

Acting, the whole world practises, 671b

ACTION

action the end of life, 176a

an action not right unless the will be right, 484a

better do it than wish it done, 742b, 743b

"Can do" is easily carried about, 746b

Action—*contd.*

do it now, 752a

English wisest in action, 73a

gods hear men's hands, before their lips, 353a

his pride in reasoning not in acting lies, 250b

skulk away in action, 88b

let us do what is immediately on us, 640b

lose the name of action, 294a

nobly dared what he greatly thought, 257a

one can only do by doing, 878b

personal action, dies with the person, 484a

pleasure and action, 301b

praise of virtue lies in action, 685a

rather use than fame, 365a

resolute in action, gentle in method, 535a, 664b

strong in resolution, mild in methods, 534b

take counsel first and then act, 624b

suit the action to the word, 294b

ACTIONS

actions for arguments, 51a

actions for men; words for women, 878a

all human actions, 24b

brave actions never want trumpet, 745b

great, speak great minds, 138a

of mortals shall perish, 580b

actions of the just, 329a

of the last age, 109b

outward actions a clue to secrets, 484a

not years but actions tell, 379a

actions that a man might play, 290a

speak louder than words, 731b

things and actions, 50b

to the valiant, actions speak alone, 333b

to thy words accord, 222b

unworthy actions by an heir regarded as worthy, 555a

ACTIVITY

Active yet resigned, 264a

dog that trots about finds a bone, 843a

water becomes corrupt unless kept in motion, 686a

ACTORS

a well-graced actor, 313a

a player may instruct a priest, 713a

abstracts and brief chronicles of the time, 293a

actors, buffoons, beggars, and that class, 576a

applauded for wise sayings, but not wise in practice, 661a

French and English, 21a

love of their profession, 367b

the actors embraced Roman Catholic religion, 349b

the actor acts the world, 671b

the world cultivates the art of the actor, 583a *note*

were all spirits, 311a

when the actor sinks to rest, 91b

who gives to actors sacrifices to devils, 632a

See Players

Actu, in, 550b

Actum est de republica, 484a

Acu rem tetigisti, 484b

Ad aperturam (Sortes Virgilianae), 484b

Ad avisandum, 484b

Ad captandū vulgum, 484b
Ad hoc (for this purpose), 484b
Ad interim, in the meantime, 484b
Ad libitum, at pleasure, 485a
Ad maiorem Dei gloriam, 485a
Ad misericordiam, 485a
Ad nauseam, 485a
Ad populum, 485a
Ad quod damnum, 485a
Ad referendum, 485b
Ad rem, 485b
Ad unguem, 485b
Ad utrumque paratus, 485b
Ad valorem, 485b
Ad vivum, 485b
 Ada, sole daughter, 54a

ADAM
 Adam and Eve, descended from, 444a
 Adam's ale is the best brew, 731b
 Adam's crystal ale, 461b
 precisely chosen to make Adam, 34a
 son of Adam and of Eve, 259b
 story of Adam and Eve, 36b
 that Adam called the happiest of men, 656
 the gardener, Adam, and his wife, 357b
 the goodliest man, 219a
 Adam's profession, 296b
 the rubbish of an Adam, 334b
 when Adam dolve and Eve span, 252b note, 869a
 while he spake not, had paradise, 194b
 whipped the offending Adam out of him, 316a

Adamant, a champion cased in, 398b
 a frame of, 178a

ADAPTABILITY,
 fashion gait to calling, 139a
 suit your manner to your man, 677a
 wise to be able to bend your mind to circumstances, 549b

See Opportunity

Add to, without loss, 597a
 Adder, stinging like an, 414b
 the deaf, 412b

Addison, give days and nights to, 180a

Adhuc sine crimine vixi, 530b
 Adieu, drop a tear and bid, 120a
 my native land, 197a
 my native shore, 53b
 she cries, 143a
 so sweetly she bade me, 327b
 wept a last, 102a

Administered, whate'er is best, 249b

Administrare, res nolunt diu male, 645b

Administration, genius for, 162a

ADMIRALS
 Admirals all, for England's sake, 238a

extolled for standing still, 96a
 Admiral till the setting of her sun, 213b
 to kill one, in order to encourage the rest, 691b

ADMIRATION
 disease of, 205b
 fools admire, men of sense approve, 247a
 him all admire, 74a
 more that I admire, 100a
 not to admire, is all the art I know, 104b, 253a
 praises, love is dumb, 711b
 sprung from truth, 396a

Admiration—contd.
 things not understood are admired, 857b
 to dispraise what's worthy admiration, 211a
 untrue that ignorance is mother of, 373a
 we live by admiration, hope and love, 401b

ADMISSION
 admissions made by persons who do not know their importance, 106a
 I own the soft impeachment, 328a

See Confession

ADMONITION
 admonish him whom you love, 631a
 admonish in private, praise in public, 651a
 fore-talk spares after-talk, 763a
 he loves who advises, 632b
more sale, 579b
 our object is to admonish, not to attack, 486a

Ado there was, much, 25a
 Adonis' gardens, 317a
 Adonis of fifty, 175b
 Adoo, a welcome, 27a
Adōra dōra, 472a
 Adoration, breathless with, 394b
 Adore, cannot choose but kneel here and, 1850

ADORNMENT
 adorned the most when unadorned, 369b
 adorning thee with so much art, 94b
 adornment never sufficient for ship or woman, 727b note
 desire for personal, 668a
 he touched nothing he did not adorn, 604a

Adscriptus glæba, 486a
Adsum, said, and fell back, 367a
 Adulation, betrayed by, 39b
 Adullam, cave of, 25b
 Adulterers, let Clodius accuse, 503a

ADVANCE
 is somewhat to, 253a
 not to advance is to go back, 600a
 to a certain point, 524a
 wish in this world to, 146a

Advanced too far to go back, 568a
 Advancement, what, may I hope from thee, 294b

ADVANTAGE
 a better soldier than rashness, 316b
 all too late the advantage came, 271b
 common advantage greatest bond of society, 504a
 enforce all possible, 130b note
 every, brings its disadvantage, 612b
 every man keen for his own, 485b
 none can take advantage of wrong committed by himself, 604b
 private, yields to public, 625a
 the best end of the stick, 773a
 them as take advantage get, 130b
 to arrange for his own by another's disadvantage, 664a
 who feels, ought to feel the expense, 634a

ADVENTURES
 are to the adventurous, 116b, 117a
 of hairbreadth 'scapes, 300b
 all is on the hazard, 287a

Adventures—contd.
 all lands open to brave men, 642a
 calm to betray adventurers, 20b
 cast about much both by land and sea, 582b
 every morning brought a noble chance, 366a
 he goes furthest that knows not where he is going, 772b
 he has sweated and endured cold, 581b
 never rode, never fell, 815a
 never shoot, never hit, 815a
 the adventurers accomplish things, 690b
 this fatal quest of honour, 364b
 through flood, through fire, 280b
 through various chances and so many dangers, 618b
 to die is an awfully big adventure, 17b

to snatch the lamb from the wolf, 569a
 what tempts you, young men, to the unknown paths, 563b
 who goeth far hath many encounters, 777b
 who nought dare undertake shall take no profit, 819a
 who seeks adventures finds blows, 875b
 Adventuring both, I oft found both, 282a
Adversa virtute repello, 486a
 Adversary, a stony, 283a
 agree with thine, 421a

ADVERSITY
 a brave man struggling with, 331b note
 a common shipwreck is a consolation to all, 504a
 a good heart helps in, 553a
 a good man struggling with, 151a, 453b
 a kingly action to help the fallen, 644a
 a man crossed with, 281b
 a wise man struggling with, 331b
 a wretched soul bruised with, 276a
 be not depressed by, 472a
 best discovers virtue, 9b
 brought forth discord, 645a
 calamity man's touchstone, 139b
 cushions in adversity, 50a
 drop off in the autumn of adversity, 211b
 fire proves gold, adversity men, 548a
 friendship more sacred by adversity, 124b
 God would give him strength in adversity, 184a
 grow hard and stiffen with, 124a
 hope the paramount duty in, 397b
 if thou faint not in the day of, 414b
 in adversity, patience, 792b
 in day of, consider, 415b
 in rough water I will help myself, 792b
 makes a man; luck makes monsters, 731b
 makes a man wise, not rich, 731b
 many can bear adversity, but few contempt, 807b
 odours crushed are sweeter still, 264b
 of one ill comes many, 819b
 oppose brave hearts to adverse fate, 639b
 relief of, 151a

Adversity—contd.

sweet are the uses of, 288a
 sweet milk of, philosophy, 279b
 sweet to have companions in, 519a
 the blessing of the New Testament, 9b
 tribulation brings understanding, 731b
 tries men, 528b
 we find something not displeasing in friends' adversities, 691b
 we must make a stand against, 662a
 we must seek some other cause than God, 448b
 when the cup is fullest, bear it evenest, 871a
 who has not known, never knew himself, 371b
 worst fortune safe because nothing worse can befall, 673b
 worst kind of, 79a
 your death proved that you could suffer, 548a

ADVERTISEMENT

buyer must be enticed, 558b
 great is, 195b
 great with little men, 275a
 one who paraded his words and deeds with a certain amount of art, 613a
 promise the soul of advertisement, 180b

ADVICE

a fool gives to others, but is not on his guard himself, 656b
 advise none to marry or to go to war, 731b
 come not to the counsel uncalled, 748b
 counsel breaks not the head, 749a
 counsel is no command, 749a
 easier than endurance, 478a
 easy to give, 529a
 easy, when in health, to advise the sick, 529a
 evil, worst for him who gives it, 573a
 extremely foolish, 160b
 fool may give a wise man counsel, 720b
 for the coming from all, 505a
 give not counsel till you are asked, good advice is beyond price, 768a
 good advice may be taken but not good manners, 768a
 good before the need, 876b
 good counsel is never too late, 770b
 good, never out of season, 770b
 good rarely came from good, 65b
 great men can seldom take good counsel, 570b
 he loves who advises, 632b
 he thought he could give, 84b
 how can he advise who needs advice himself, 635b
 however bitter his advice he hurts none, 629b
 I humbly offer my, 212a
 I shall know I have rightly advised if you beware, 673a
 if the counsel be good, no matter who gave it, 789b
 if the old dog barks, he gives counsel, 789b
 it is an ill counsel that has no escape, 794b
 love to be advised, not praised, 708a
 never came ill of good advisement, 854b

Advice—contd.

never give unasked, 814b
 no ill-will for, 6b
 nothing given so liberally, 704a
 regarded by angry as a crime, 560a
 safer to hear and take than to give, 796b
 seldom welcome, 80b
 serviceable but not desired, 678a
 take a woman's first advice and not the second, 831b
 these are the points on which you may be advised, 541a
 though old and wise still take advice, 858a
 time is the best counsellor, 859a
 to an old man, futile, 475a
 to ask, 89b
 to be employed even in prosperity, 526a
 to give good is fatal, 388a
 too late when in danger, 653b
 too much consulting confounds, 862b
 Troy would have stood if it had followed Priam's advice, 687a
 waiting when most needed, 652b
 we ask, but mean approbation, 91a
 well to advise, folly not to punish it, 579b
 what an elder speaks all regard as good advice, 641b
 when most needed is least heeded, 731b
 while the discreet take advice, the fool doth his business, 874a
 whispered in the ear, not worth a tare, 731b
 who advises, helps, 632b
 who will not be counselled cannot be helped, 782a
 who works in the public square will have many advisers, 776b
 woman seldom asks, 3a
 woman's advice helps at last, 730a
 woman's counsel is fatal, 730a
 woman's counsel not worth much, but they are mad who do not take it, 730a
 worst men may give best, 14a
 write down the advice of him who loves you, 878a
 written not out of abundance of leisure but of my love, 540b
 you may give him good, but who can give him wit to take it, 879b
 See Counsel, Precept
 Advise, to, and be advised a feature of friendship, 525a
 Advise with wit (*monie sale*), 579b
Ægrescit medendo, 486a
Ægrotat crumena, 506b
Æneas, you fall by the hand of, 544b
Æquam servare mentem, 486b
Æquibrio, in, 550b
Æra lupinis, quid distent, 683b
Ære perennius, 486b
AERIAL WARFARE
 from heaven this mischief on our heads is thrown, 377a
 See Aviation
 Aery purposes, execute their, 216a
Æsculapius, we owe a cock to, 448a
Ævum, in omne volubilis, 648b
 Affability in discourse, 504b
 Affable, kind and, 17a
 Affairs, was not born for great, 252b
AFFECTION
 affecting to seem unaffected, 93a
 die of a rose in aromatic pain, 248b

Affection—contd.

his words a very fantastical bouquet, 284a
 humour only spoiled by, 349a
 neither the accent of Christians, 294b
 of affection, 135a
 out of, by dogmatism, 343b
 reject what you are not, 646a
 spruce affection, 277b
 style in language not to be far-fetched, 485b
 these fashion-mongers, 279a
 universities incline to, 9a
 vulgarity in, 267a
 women of rank buy things because not wanted, 375b
AFFECTION
 and goodwill main pleasure of life, 500b
 beaming out of one eye, 113b
 bends the judgment, 75a
 better to be beloved than honoured, 794b
 had no root, in whose heart, 335a
 keep you in the rear of your, 291a
 never was wasted, 198b
 nothing can control affection's course, 321a
 speaks, when, truth is not always there, 215a
 still he fills affection's eye, 178a
 the fiercest lords, our affections, 345a
 to be beloved is above all bargains, 860a
 what unrequited affection is like, 115a
 with thee I would live and die, 669a
 wonders in true, 28b
 woman's existence a history of the affection, 176b
 Affectionate, don't yer be too, 112b
AFFINITY
 a bond of union between kindred dispositions, 649b
 like to a double cherry, 280b
 mother of friendship, 475b
 of manners surest tie to bind friendships, 484b
 some heart responds unto his own, 98a
 twinned as horse's ear and eye, 360a
 Affirmations apter to be believed than negations, 731b
AFFLICTION
Afflavit Deus et dissipentur, 487a
 afflicted or distressed, 432a
 afflicted, yet he opened not his mouth, 418a
 bread of affliction, 410b
 find out means how to increase, 240b
 furnace of, 417b
 grievous to endure, sweet to remember, 628a
 had it pleased heaven to try me with, 302b
 in time of, a vow, 842b
 is enamoured of thy parts, 279b
 light, which is but for a moment, 428b
 may one day smile again, 277a
 teaches us, 107a
 time cures, 859a
 undisturbed mind the best sauce for, 490b
 See Calamity
 Affliction's sons, 44b
 Affluence to poverty, rising from, 84a

AFFRONT

well-bred man cannot affront me,
97b
worse when from a boor, 122a
young men forget, 1b
Afraid to do, do what you are, 132b
Afric Maps, 348a
Afric's burning shore, on, 263b
Afric's sunny fountains, 160a

AFRICA

always something new from, 526b,
731b
I speak of Africa and golden joys,
316a
Libya always brings something
evil (or new), 467a
produces new and monstrous
things, 731b
silent over Africa, 36a
African isn't our sister and our wife,
27b

After, he that comes, sees with
more eyes than his own, 777a
Afternoon, at some green, turns
towards sunset, 351b
the posteriors of this day, 277b
After-thought: the Phrygians are
wise too late, 653b
After-wit: if things were to be done
twice all would be wise, 790a
Again and again, I do it, 119a
Against me, he that is not with me
is, 422b, 424b

AGAMEMNON

by writings you know, 650b
brave men lived before, 687a
valiant chiefs held before, 349b
Agate-stone, no bigger than an, 278a
Agathon, to (the supreme good), 479a
Age, a "certain," 58a, 64a
I can tell a woman's age, 145b

AGE (OLD)

a head grown grey in vain, 326b
a sorry breaking-up, 171a
abounds with incessant woes, 651b
all passions extinguished by,
except self-love, 709a
an evil to depart from society of
the living before death, 674b
an old ass is never good, 736a
an old goat not more reverend
for his beard, 736a
an old knave is no babe, 736a
an old man as a soldier is dis-
graceful, 673a
an old man in a house is a good
sign, 736a
an old man is a bed full of bones,
736a
an old man is twice a child, 736a
an old man's saying is rarely
untrue, 736a
an old man's staff the rapper of
death's door, 736a, 849a
an old tree is hard to straighten,
863a
an old wise man's shadow better
than a young buzzard's sword,
736b
and time teach many things, 469b
and wedlock tame man and beast,
732a
and youth, both right, both wrong,
344a
arrogance of, 42a
beauty peeped through lattice of,
322a
bees, when old, yield no honey,
869b
before honesty, 732a
before old age my care was to live
well, 491a
brings and takes all things, 611a

Age (Old)—contd.

buried in a good old age, 409a
cannot endure in his old age, 284b
cannot wither her, 307b
carefulness bringeth age before
the time, 763b
carries all things away, even the
mind, 611a
comes on apace, 19a
confidence a plant of slow growth
in, 245a
crabbed age and youth, 322b
deeds make the old man, 484a
died in a good old age, 411a
Disease and sad Old Age, 615a
diseases and old age creep on us,
613b
disgraceful and ridiculous for an
old man to be learning elemen-
tary matters, 673b
do you become gentler and better
with old age, 565a, 584b
does not prevent pursuit of
letters, 653a
drowsy old age a presage of death,
695b
eagle's old age as good as the
youth of a sparrow, 467b
(eild) and poverty ill to suffer,
754b
either a peaceful old age, or death,
654a
exercise and temperance preserve
strength in old age, 623a
fallen, hopeless lies, 103b
feet are slow when the head
wears snow, 844a
few people know how to be old,
705b
folly and wisdom come with years,
745b
folly in, madness, 106a
forty years on, 441a
great was the reverence formerly
paid to old age, 570a
grey and green make the worst
medley, 770a
grizzled more through toil than
age, 269a
grow old in learning something
new daily, 642b
has crept on us unperceived,
608a
has increased desire for conver-
sation, 539b
has now stamped with its signet,
264b
has one side, Youth the other,
344a
he hath a colt's tooth yet, 773a
He hath not forgotten my age,
335b
hearts which lapse of years make
slow to feel, 400a
honour and glory to age, 93a
how ill white hairs become a fool
or jester, 316a
how many causes of grief attend
long life, 542b
I do abhor thee, 322b
"I thought so when at your age,"
344a
if youth knew! if old age could!
791b
is confident again, 373b
is froward, 109b
is full of care, 322b
is in, when the age, the wit is out,
284b
is unnecessary, 306b
it is always a season for old men
to learn, 796a
itself a disease, 653a

Age (Old)—contd.

it's the life of an auld hat to be
weel cockit, 797b
it was gross impiety if a young
man did not rise at presence of
an elder, 507a
la sottie chose qu'un vieillard
abécédairre, 698b
late may you return to the skies,
653b
life's cool evening, 252b
like a fox, grey before he is good,
784a
like love, cannot be hid, 108b
lives on remembrance, 880b
longest, but sups and goes to bed,
446b
love disgraceful in an old man,
673a
love of life increased with years,
244b
man is as old as he feels, 724b
man of wisdom is the man of
years, 406b
many disadvantages attend an
old man, 581b
may thy remaining time be
propitious, 679a
men of age object too much, 11a
mollifies many things, 640b
monumental pomp of age, 399a
more to be feared than death,
586b
my age is as a lusty winter, 288b
my care now is to die well, 491a
narrative old age, 255a
nature in you stands on the very
verge, 306a
nigh ere we think of manhood,
144b
no man so decrepid but thinks he
has twenty years' life, 693b
no man so old but thinks he will
live one year, 589a, 816b
not the same, nor my inclination,
596b
nothing more dishonourable than
old man with nothing but age
to show, 592b
old, a heavy burden, 539a, 819b
old age is honourable, 819b
old age makes us wiser or more
foolish, 819b
old age, though despised, is
coveted, 819b
old bees yield no honey, 820a
old birds are hard to pluck, 820a
old birds are not caught with
chaff, 820a
old birds are not taken with a new
net, 820a
old camels carry young camels'
skins to market, 820a
old folk, cold folk, 880b
old fools are bigger fools than
young fools, 816a
old men and travellers may lie,
863a
old men are soon angry, 820a
old men are twice children, 820a
old men feel young men's knocks,
880b
old men go to death, 820a
old men have forgotten more than
young fools know, 880b
old men have one foot in the
grave, 820a
old men know young men to be
fools, 880b
old men sometimes out of their
senses, 625b
old men, when they scorn young,
820a

Age (Old)—*contd.*

old trees must not be transplanted, 829b
 old vessels must leak, 820a
 old wood, old friends, old wine, and old authors, 820a
 old young, and old long, 820b
 one may out-ride old men but not out-rede, 810a
 one who has cast off old, 569b
 pays penalty for sins of youth, 628a
 penalty of, constant family bereavements, 540a
 prayer-books toys of, 249a
 prudence a quality of, 669b
 pulls down pride, 17a
 reduced Tithonus to insignificance, 483b
 release the aged horse, 660b
 ruminating, 95b
 saddened and dimmed descending years, 272b
 shakes Athena's tower, 54a
 shall not weary them, 22b
 should think, Youth should do, 368b
 silvered o'er with, 143b
 sits and gazes on a faded fire, 365b
 some smack of, in you, 315a
 soone comes, 340a
 stumbling, lingers, 50b
 takes away, mourns less for what, 400a
 talking, 147b
 that which should accompany old, 305b
 the defect of, 75a
 the hell of women, 696a
 the narrative old man, 257a
 the (sad) perquisites of living long, 540a *note*
 the sear, the yellow leaf, 305a
 the sharp tooth of cankering eld, 327b
 those who have white heads should be wise, 648b
 those who love deeply cannot age, 244b
 though old and wise, yet still advise, 858a
 'tis late ere a man knows he is old, 816b
 to be the snuff of younger spirits, 299a
 to live long almost everyone's wish, 175a
 twixt boy and youth, 269b
 unhoped serene that men call age, 26a
 unperceived, steals on us, 519b
 vice of age, acquisitiveness, 660b
 way to render age vigorous, 00a
 we see Time's furrows on another's brow, 406b
 went on three feet and sometimes crept on four, 268a
 what an elder speaks all regard as good advice, 641b
 what is grey with, 88b
 what tutor for a child sixty years old, 868b
 when age is jocund it makes sport for death, 869a
 when the age is in the art (or wit) is out, 284b, 870b
 where old age is evil, youth can learn no good, 873a
 where old age sins youth learns amiss, 674b
 who ever saw old age which did not praise the past, 706b

Age (Old)—*contd.*

who would be well old must be old betimes, 782b
 will not be defied, 11a, 732a
 wisdom not attained by, 596a
 with his best of seasons done, 121a
 with stealing steps, 376a
 women have as many years as they show, 724b
 worm at root of, 102b
 wrinkles of old age, 560b
 wrinkles the mind more than the face, 698b
 you must become an old man in good time, 574a
 your face shows your, 529a
 youth and age will never agree, 880b

AGE (PERIOD)

an age more fortunate, 5a
 every age hath its book, 465b
 every age unheroic, 30a
 golden age, 534a
 is grown so picked, 297a
 not of an age, but for all time, 183a
 of our fathers worse than that of their fathers, 486b
 of splendid discontent, worth an, 229a
 stemmed the torrent of a downward, 369b
 they told of an iron age, 397b
 to complain of the age, 39b
 we must not look for golden life in iron age, 866b
 what an age this is, good God, 242b

Aged, teaching the, before you have a beard, 491a

Agency: *qui facit per alium facit per se*, 632a

Agent, trust no, 284a

AGES

boys read one thing, men another, old men another, 488a
 heir of all the, 359a
 his acts being seven, 288b
 in the flight of ages past, 229a
 of hopeless end, 217a
 past incompatible, 85a
 the reach of past, 175b
 through the ages one increasing purpose runs, 358b
 wakens the slumbering ages, 356a
 Age's icy caves, 326a

Agitation (of mind): minds agitated are terrified by hope and fear, 660a

Agitators: beware lest clamour be taken for counsel, 501b

Agnus Dei, 487a

Agog, to dash through thick and thin, 98b

Agony that cannot be remembered, 88a

Agriarian alchemy, the, 61a

Agreeable, in most men's power to be, 350a

is the old min, 113a
 person, one who agrees with me, 118a

Agreed, can two walk together, unless, 419a

Agreeing, habit of, dangerous and slippery, 559a

AGREEMENT

a lifelong, 620b
 a naked, 602b
 agree, for the Law is costly, 732a
 agree with thine adversary quickly, 421a

Agreement—*contd.*

ambiguous, interpreted against vendor, 489a
 an ill agreement better than a good judgment (or a fat lawsuit), 735b
 by, small things grow, 504b
 devil with devil holds concord, 217b
 don't say you agree with me, 388b
 hearts may agree, though heads differ, 784b
 made more precious by disagreement, 516b
 make every bargain clear and plain, 806b
 over-ready agreement, 638a
 private, cannot override law, 506a, 624b
 produces victory, 547b
 they agree like London clocks, 856b
 what two persons desire finds performance, 596b
 where they do agree, their unanimity is wonderful, 328b
 wise men agree, 762b
 with me in the church, 403b
Agricolas, *O fortunatos*, 606b
 Agricultural implements (*arma Cerialia*), 492a

AGRICULTURE
 age does not prevent pursuit of, 653a *note*
 agricultural toasts, 461a, b
 all taxes fall on, 144a
 Commerce child of, 23b
 cultivates the fields of his forefathers, 496a
 fair queen of arts, 371b
 first and most respectable of the arts, 700a
 first receipt to farm well is to be rich, 332b
 free from all anxieties of gain, 496a
 Gardener, Ploughman, and Grazer, first men in the world, 844b
 God did not will that it should be easy, 616b
 governed by chance—winds and tempests, 645b
 he who sows the ground with diligence, 347a *note*
 husbandman equalled kings in happiness, 644b
 if you do one thing late you are late in all, 645b
 keep rake near scythe and cart near rake, 798b
 like master, like land, 802b
 look at your corn in May, and in June, 804b
 muck and money go together, 813a
 my flocks feed not, all is amiss, 322b
 no calling better or more worthy, 613a
 O fortunate husbandmen, 606b
 O happy life, 165a
 peace maintains Ceres, 605b
 serviceable in development of lands, 538b
spes alii agricolas (hope sustains the farmers), 661b
 sweet to cultivate fields, 670a
 that which maintains me I esteem as a god, 470b
 the best compost for the lands, 165a
 the farmer's care makes the field bear, 859b

Agriculture—contd.

the foundation of manufactures,
144a
the master's foot fattens the
ground, 848a, *note*
to break a pasture will make a
man, 462b
under water, famine; under
snow, bread, 865a
who counts all costs will never
plough, 777a
who sows a field or trains a flower,
387b
yearly round of, 644a

AGUE

agues come on horseback, go away
on foot, 732a
autumnal agues are long or
mortal, 732a
fear is an, 51a
in spring is physic for a king, 734b
of the mind, 273a

Aikers, he sits above that deals, 776a

Ailments, we con, 350b

your body is an almanac, 880b

Ails it now, something, 393b

AIM

a noble, faithfully kept, 397b
arrow will not always strike where
aimed, 587b
full of great aims, 371b
great marks are soonest hit, 769b
is not enough, we must hit, 859b
makes great the life, 33b
one cannot take true, at things
too high, 821a
rare the impassioned aim, 381b
rightest, when men shoot in jest,
122b
who aimeth at the sky, 163a
who shoots at midday sun, 329b
wide of his, 74b

AIR

a dewy freshness fills the silent,
336b
a diviner, 396a
a nipping and an eager, 291b
as thin of substance as the, 278a
back to draught, face to grave,
740a
breath of, more ethereal, 200a
chariots easier than, 137a
cleanliness, water, and air, 450b
coming in at the window is as bad
as a cross-bow shot, 732a, 840a
could not breathe at that fine air,
366a

empire of air, 701a
fiends in upper air, 270a
in fields of air he writes his name,
341b

keen yet wholesome, of penury,
155b

melted into thin air, 311a
music the mosaic of the air, 209a
not knowing how to find the open,
318a

one that beateth the, 428a
soft as is the upper air, 127b

the flying chariot through the
field of, 106b

the viewless forms of air, 271b
the air was a caress, 387a

this most excellent canopy the air,
293a

to reign in the air; from th' earth
to highest skies, 341b

AIRS

lap me in soft Lydian, 224a
melting or martial, 101a
solemn, strange and mingled air,
90a

Airy good, chases, 177b

Airy nothing, gives to, a local
habitation, 281a

Aisle, the long drawn, 533b

Aisles, monastic, 131a

Ajax, prayer of, for light, 198b

Alabaster domes and silver spires,
401b

like his grandsire cut in, 282a

smooth as monumental, 302b

Alacrity in sinking, 268a, 287b

Alacrity of spirit, I have not that,
319a

Aladdin's lamp, 65a

Alarums, then the guns', 15b

Albion, severed from the world, 243b

ALBUM INSCRIPTIONS, 443a

ALCHEMY

"the unknown by the more
unknown," 548b
of mind, 155b

this is the famous stone, 164a

with the teeth, 879a

Alcides' shirt, like 182b

Alcohol, Liquid Madness, 71a

produces social atmosphere, 21b

Alderman at church, dull as an, 167a

on the forefinger of an, 278a

Aldermanic nose, full many an,
15a

Aldgate Pump, a draught on, 455b

ALE

and clker, magic of, 173a
better good sale nor good ale,
743a

bring us in good, 434b

Christmas broached the mightiest,
270a

claret instead of, 196a

cobblers and tinkers, best ale-
drinkers, 748b

God send thee good ale enough,
345a

good ale is meat, drink and cloth,
768a

good, needs not a wisp, 769a

he that buys, buys nothing else,
776b

I have fed purely on, 134a

love and pots of, 263b

no more cakes and, 297b

quart of, a dish for a king, 310a

size of pots of, 51a

that is good ale, 24b

the spicy, nut brown, 224a

the true and proper drink, 24b

your best barley-wine, 378a

Alehouse, everyone hath a penny for
the new, 758a

Ales, holy, 308b

Alewife's sow is well fed, 735a

ALEXANDER

epitaph, 665a

if not, I would ask to be Diogenes,
451b

let Alexander set up as a god, if
he wishes, 470b

one world insufficient for, 676a

the conqueror, conquered by
anger, 487b

the noble dust of, 297a

vanquished by arms; was van-
quished by vices, 492b

was small in body, 571a

Alexandrine, a needless, 247a

ALFRED, KING

this noble miser of his time, 398a

Algebra, hour of day by, 51a

Alia vivere quadra, 487b

Alike, none of the people are made,
263a

Alivm, qui facit per, 632a

All for each and each for all, 132a

All-giver would be unthanked, 225b

Allhallowtide (Nov. 1), set trees at,
832a *note*

All on earth, her, 57a

All things, equal to, for all things
unfit, 149a

All things, I have been, 611a

All things serve, makes, 33a

All things to all men, 81b, 428a

All things well, who can do, 83a

All, we cannot, do all things, 599b

Allegation, a false (*Jactatio*), 561a

Allegiance, to hell, 296b

Allegory on the banks of the Nile,
328a

which things are an, 429a

See Fables.

Alley, she lives in our, 70a

Alleyby, prove a, 112a

vy worn't equal a, 112a

Alleys, sidewalk knot of, 31b

Alliance, after the war, help, 474a

this, may so happy prove, 279a

ALLIES

one common danger, one source of
safety, 639b

thou hast great, 396b

Alliteration's artful aid, 81b

Alma de esparto (soul of fibre), 716a

Almanac mater, 488a

Almanacs: your body is an almanac,
880b

of last year, 109b

Almost and very nigh saves many a
lie, 734b

never killed a fly, 734b

was never hanged, 734b

ALMSGIVING

Almsgiving never made poor,
734b, *note*

did anyone ever become poor by
giving, 765b

do not your alms before men, 421b

give alms of thy substance, 419a

give, if thou canst, an alms, 165b

give not the flour to the devil and
the bran to God, 872b

steal the goose and give the
giblets in alms, 837a

to steal the pig and give the feet
to God, 862a

Aloft, his soul has gone, 110b

ALONE

Alone, alone, all alone, 86b

doubly feel ourselves, 269b

he only, who lives not for another,
264b

I did it, 308a

I may stand, 65a

immortals never appear, 86a

never less, than when alone, 265a,
350a, 605b

not good the man should be, 409a

nothing lives, 23a

until he feels, 32b

why should we faint and fear to
live, 186b

who can enjoy alone, 220b

woe be to him that lust to be, 167a

woe unto him that is, when he
falleth, 415b

See Solitude

ALOOFNESS

Aloof from other minds, 356b

not easy to be seen or to speak
with, 588a

non tibi spiro, 601a

they stood aloof, 87a

thy soul was like a star and dwelt
apart, 396b

Alpha and Omega, 432a

Alphabet, true-love's, 16b

Alphabet, ven he got to the end of
the, 112a

Alphonso, that wretched thing that was, 92*b*
 Alps, go, madman and traverse the, 547*b*
 on Alps arise, 246*b*
 the palaces of Nature, 54*b*
 Alraschid, Haroun, 356*b*
Alia mente repostum, 573*b*
 Altar, men who attend the, 222*a*
 priest, and creed, whelmed are, 381*a*
 stairs, the great world's, 362*b*
 worshipped at, burning in fire, 581*b*
 Altars, a friend even to the, 489*b*
 and hearths, for our, 625*a*
 even to the, 676*b*
Aler ego, 488*a*, 468*a*
 Altered, all things are but, 129*a*
ALTERNATIVES
 another way must be tried, 487*b*
 have two strings to your bow, 771*b*
 hope and fear alternate, 488*b*
 if one won't another will, 853*b*
 one oar in water, one on the shore, 488*b*
 shake some other oak, 487*b*
 stone in one hand, bread in the other, 488*b*
 Alters when it alteration finds, 322*a*
ALTRUISM
 the not ourselves, 6*a*
 See Unselfishness and Self
Alum anis teneant, 567*b*
Alum sapere, noli, 595*b*
Amantes amantes, 488*b*
Amaræ prælia lingua, 524*a*
Amaris libibus aptus, 488*b*
 Amarylus, to sport with, 226*a*
 Amateurs, a nation of, 265*b*
 hell full of musical, 323*b*
 Amaze, not long inmate of noble heart, 74*b*
 Amazed, how the world's poor people are, 321*a*
 Ambassador, honest man sent to lie abroad, 403*a*
 Ambassadors for Christ, 429*a*
 the soul's, 175*a*
 Ambassadors, the bould, 15*b*
 Amber, clouds of, 30*b*
 in, to observe the forms of hairs, 252*a*
 thick, 292*b*
AMBIGUITY
 Ambiguous, and with double sense deluding, 222*b*
 language of vague and uncertain import, 206*a*
 more generous construction preferred in law, 497*a*
 of words, 8*a*
 palter with us in a double sense, 305*b*
 something very useful and profound couched underneath, 348*b*
 to beat about the bush, 860*a*
 to answer like a Scot, 859*b*
 utterance of the Oracle, 456*a*
AMBITION
 a godlike sin, 123*a*
 a most pitiful, 294*b*
 a shadow's shadow, 293*a*
 able men want to do more than they are able, 641*a*
 all women are ambitious, 208*a*
 and love the wings of great actions, 713*b*
 and revenge, what will not, 221*a*
 art not without, 303*b*
 as he was ambitious, I slew him, 236*a*

Ambition—contd.

avarice on stilts, 192*b*
 by, much misled, 273*b*
 by that sin fell the angels, 320*a*
 can creep, 42*a*
 charioteer borne along by the horses, 536*b*
 Cromwell and, 41*b*
 dares not stoop, 183*b*
 disappointed, 39*b*
 example of Sisyphus to the ambitious, 658*b*
 far removed from base, 624*a*
 finds, such joy, 218*b*
 fling away, 320*a*
 free from burdensome, 540*b*
 glorious fault of angels and of gods, 254*b*
 glory drags humble and highborn, 651*a*
 high, lowly laid, 272*a*
 honoured fools of ambition, 53*b*
il aspire à descendre, 692*b*
 ill-weaved, 314*b*
 is to sink, his, 100*b*
 let not ambition mock, 153*b*
 like a torrent, 182*b*
 look high and fall low, 805*a*
 look not too high, 805*a*
 love is wiser than, 260*b*
 love without, 92*a*
 loves to slide, 123*a*
 low, 248*a*
 men who are overbold, 187*b*
 no cure for love, 272*a*
 not to swim i' th' lead, 139*a*
 O sacred hunger of ambitious minds, 340*b*
 of women to inspire love, 697*a*
 one world insufficient for Alexander, 676*a*
 peace begins where ambition ends, 406*b*
 perch of winged ambitions, 364*a*
 powerful source of good and ill, 407*a*
 proud, has no bounds, 126*b*
 rivalry of power, 386*a*
 should be made of sterner stuff, 286*a*
 shun great things, 536*b*
 siren song of, 41*a*
 substance of the ambitious is the shadow of a dream, 293*a*
 foremost horse or none, 139*b*
 the only power to combat love, 83*a*
 the rage of shining, 345*a*
 the shadow of a dream, 293*a*
 the soldier's virtue, 307*b*
 the trap to the high-born, 852*a*
 to take away a soldier's, is to take off his spurs, 862*a*
 tore the links apart, 56*b*
 vaulting, which o'erleaps itself, 303*b*
 vice in a private man, 212*b*
 violent, 10*a*
 who hews over high the chips will fall into his eye, 779*a*
 who never climbed never fell, 875*b*
 wise, nor think ambition, 106*b*
 you cannot climb up a ladder by pushing others down, 878*b*
 young ambition's ladder, 285*b*
Ame daniéle, 689*a*
Amé de boue, 689*a*
 Amela, author of, 24*a*
 Amen stuck in my throat, 304*a*
 the sound of a great, 260*a*
AMENDMENT
 if everyone would mend one, all would be amended, 788*b*

Amendment—contd.

is not sin, 734*b*
 is repentance, 734*b*
 it is never too late to mend, 796*a*
 leave it if you cannot mend it, 800*a*
 many fault-finders do nothing to mend, 807*b*
 never too late to turn, 815*a*
AMERICA
 a star for every state, 390*b*
 all races here unite, 35*b*
 bad Americans when they die go to America, 388*b*
 Boston State-House, 168*b*
 country of young men, 132*a*
 good Americans go to Paris when they die, 388*b*, 443*b*
 Great Lakes of North, 206*a*
 greatest blessing due to, 161*a*
 I called the New World, 69*b*
 Journalism governs for ever, 389*b*
 Liberty and Union, now and for ever, 383*b*
 love of titles in, 367*b*
 motto of United States, 520*b* note
 ne'er shall the sons of Columbia be slaves, 241*a*
 neighbours o'er the Herring Pond, 437*b*
 no genius for repose, 381*b*
 sail on, O Union, 198*b*
 sweet land of liberty, 331*b*
 the course of empire, 22*a*
 the Flag of our Union, 235*a*
 the pilgrim land, 336*a*
 the Pilgrim Fathers, 161*b*
 the President reigns for four years, 389*b*
 those strong sons of thine, 358*a*
 thou sit'st between thy oceans, 381*b*
 too apt to purr at every stranger's praise, 168*a*
 we must be cracked-up, 113*b*
 we too are heirs of Runnymede, 387*a*
 you may get on in this country without modesty, 458*b*
 youth of, their oldest tradition, 388*b*
 American book, who reads an, 333*a*
 Flag, 120*b*
 joke, subtleties of, 83*b*
 Nation love the eagle, 129*b*
 play, who goes to, 333*a*
 words, 84*a*
 Americans all, join hand in hand, 235*a* note
 Carlyle and, 84*b*
 not slow in performance, 132*a*
 some need hyphens in their names, 460*b*
Ami de table est variable, 838*b*
Ami du genre humain, 695*b*
AMIABILITY
 choose such a man as you can love, 513*a*
 hear and see and say the best, 783*a*
 that you may be loved, be amiable, 659*a*
 Amicably if they can, 262*a*
Amici, pares, 567*a*
Amico, aver un, che ti vuol tradire, 714*a*
Amicus curiæ, 489*a*
Amicus, solus sapiens, 660*b*
Amicus usque ad aras, 489*b*
Amis, nos, nos ennemis, 455*a*
 Amiss, all is, 322*b*
 never anything can be, 281*a*
 Amity that wisdom knits not, 298*b*

Among them but not of them,
55a
Amor omnia vincit, 489b, 612a
Amor omnibus idem, 551b
Amor, quid non cogit, 636b
Amor, quo cælum regitur, 606a
Amor, scribere jussit, 650b
Amores, turpes, 673b
Amorous and fond and billing, 52a
as the first of May, 360a
causes, what dire effects from, 1247b
*Amours, on revient toujours à ses
premiers*, 703a note
Amours, plans, from her earliest
youth, 489b
Amphitryon, the true, 129a
Amuck, too discreet to run, 252b
Amurath an Amurath succeeds,
316a
Amused, (English) require to be, 160a
Amusement: virtue may be gay,
yet with dignity, 543b
See Pleasure
Amusing people who do not interest,
117b
An nescis longas regibus esse manus,
490a
Anacreon used to feed, which, 30b
Anak, sons of, 409b
Analyse myself, I must, 195a
Analysis kills, 27a
Anapæstic, the curling, 30b
Anapæsts, the swift, 87b
Anarchy, no greater evil, 448a, 604a
Anathema, let him be, 428b note
Anatomy, a mere, 276a
ANCESTORS and ANCESTRY
after the manner of our ancestors,
579b
ancestral glory a lamp to poster-
ity, 571b
all his ancestors that come after
him, 287a
ancestry we cannot call our own,
583b
honour, he flourishes by ancestral
honour, 495b
never unworthy of his ancestors,
570b
our earliest ancestor was a shep-
herd or worse, 572a
recall the deeds and glory of
your, 552a
research into paternity is for-
bidden, 698a
they that enlarge on glorious
ancestors, 404a
tree of, Probably Arboreal at
top, 344a
who boasts his descent praises
what does not belong to him,
632a
who serves country well needs no
ancestors, 449b, 706b
Anchor, virtue serves as an, 679a
Anchorite, shake the saintship of an,
53a
Ancient castle or building, 10a
days, she wrought in, 206b
prone to reverence what is, 100b
time, ask counsel of, 10a
times, these are the, 7b
Ancients of the earth, we are, 359a
Anderson, John, my jo, 48a
Andrew, St., day of, will not come
for another year, 748a
Andrews, Bishop, 9a note
ANECDOTAGE 117b and note
habit of telling stories a sign of
mediocrity, 696b
he must make his stories shorter,
347b
he who takes to anecdote, 196a

Anecdoteage—contd.
it is natural to a greyhound to
have a long tail, 796a
memory oft requires the bit, 345a
narrative old age, 255a
the narrative old man, 257a
ANGELS
a guardian angel o'er his life
presiding, 264b
a little lower than the angels, 412a
a ministering angel, 270a, 297a
a spectacle to angels, 427b
A thousand liveried angels lackey
her, 225a
agree as angels do above, 377b
all too few, 86a
alone that soar above, 200b
ambition, glorious fault of angels,
254b
an angel visited the green earth,
197b
an ineffectual angel, 6a
and ministers of grace, 291b
and yet a woman think him an
angel, 367a
are bright still, 305a
arise unchanged, and be an Angel
still, 445a
as far as angels ken, 215b
by that sin fell the angels, 320a
Cæsar's angel, 286a
could angels envy they had
envied here, 406a
could no more (angels), 405a
dances like an angel, 3a
do but visit and away, 239a
don't like angels, I love women,
111a
drew an angel down, 126a
dropped from an angel's wing, 398b
find no more devotional word than
mother, 245b
four angels round my head, 463b
half angel and half bird, 35a
help, angels, make assay, 295b
hold the fleet angel fast, 198b
holy angels guard thy bed, 383a
hovering angel, girt with golden
wings, 225a
I am on the side of the angels,
118a
in action how like an angel, 293a,
in his motion like an angel sings,
283b
in some brighter dreams, 375b
intercedes, 30a
is like you, Kate, 316b
laugh too for the good he has done,
168b
let other bards of angels sing, 392a
like an angel's arm unseen, 385b
like angel-visits, 66b
listen too for the good he has
done, 168b
listen when she speaks, 264a
make the angels weep, 299b
men are not angels, 33b
men in lighter habit clad, 406a
men of a superior kind, 406a
men would be angels, 248b
Ministering Angel, woman's best
Degree, 237b
must be either a devil or an angel,
39b
one may understand like an angel,
822a
painted fair to look like women,
240a
philosophy will clip an angel's
wings, 185a
pure in thought as angels are, 264b
quill from an angel's wing, 93a
reveal themselves, 31a

Angels—contd.
reverence, angel of the world, 309b
sad as angels, 66b
say they have angels' faces, 281b
singing out of heaven, 76a
some angel guide my pencil, 407b
subject for angel's song, 95b
that excellence angels love good
men with, 319b
the more angel she, 303a
the Recording Angel dropped a
tear, 343a
their angel-plumage, 21a
those angel faces smile, 238nb
till angels wake thee, 178b
till we are built like angels, 189b
tongues of men and angels, 428a
tremble as they gaze, 154b
two to bear my soul away, 463b
unawares, entertained, 430b
visits like those of, 23a
visits, short and bright, 238b
walked unknown, so, 171b
weak men must fall if angels
fight, 312b
where angels fear to tread, 247b
whispered call, 273a
with us unawares, 209b
women are angels wooing, 298b
would be gods, 248b
Angelial fiend, 279b
ANGER
a joke often settles things better
than acrimony, 646b
a man in a passion rides a run-
away horse, 724b
a man well mounted is ever
choleric, 725b
a noble infirmity, 373b
a passion so confused, 282b
a sworn enemy, 737a
a thing angers you, and the cat
breaks your heart, 734a
always a liar in love, 551a
an angry man is outside himself,
545b
an honest spirit flieeth with, 373b
and haste hinder good counsel,
737a
angry both at once none ever did
us see, 872a
angry man angry with himself,
560a
angry man thinks he can do more
than he can, 560a
angry men never want woe, 737a
at living, 330a
becomes wild beasts, 499b
being incensed, he's flint, 315b
be ye angry and sin not, 429b
brings back strength, 484a
canna be angry for lauchin', 390b
can such rage exist in such timid
creatures, 667b
carries, as the flint bears fire, 286b
costs nothing, 183b
covered up is dangerous, 559b
delay the greatest remedy, 574b
envy and wrath shorten life, 420b
far off be tumult and wrath, 625b
few can afford to be, 22b
from a choleric man withdraw a
little, 764a
fury and anger carry the mind
away, 537a
fury wasteth as patience lasteth,
764b
has led to deadly warfare, 568b
hasty man never wants woe, 723a
he has his head near his cap, 773a
hence rage and tears, 554b
his, is not turned away, 417a
hot men harbour no malice, 786b

Anger—contd.

in heavenly minds, 668a
 injuries seem to be admitted if
 angrily resented, 556b
 is short madness, 559b
 is wont to forget the law, 565a
 keeps men poor, 12a
 law sees the wrathful man; he
 does not see the law, 566a
 let anger's fire be slow to burn,
 800b
 let every man be slow to wrath,
 430b
 let not the sun go down upon
 your wrath, 429b
 like women's, impotent and load,
 125a
 little folk are soon angry, 803b
 love fears nothing but, 330a
 makes a rich man hated, a poor
 man scorned, 737a
 mistress of herself though china
 fall, 251a
 more in sorrow than in, 290b
 no, find in thee, 226b
 no sense in gittin' riled, 158a
 of an upright man is very serious,
 539a
 of lovers, soon over, 476a
 old men are soon angry, 820a
 produced by sport, 568b
 punishes itself, 737a
 rushes, unrestrained, to action,
 268b
 sharpening scorn, 336b
 surprise of, 35b
 the conqueror Alexander con-
 quered by anger, 487b
 the little pot is soon hot, 803b
 the one that fust gits mad, 202a
 the wrath of Achilles, 474b
 think when enraged, if your
 opponent should die during
 dispute, 327b
 this might be endurable if you
 did not rave, 668a
 to be avoided in punishment, 625b
 to be moderate when angry, a
 sign of no ordinary nature, 578b
 to be wroth with one we love, 87a
 two things not to be angry at—
 what one can help and what
 one can't, 865a
 vanquish your, 683a
 violence of, draws them on, 672a
 waves of wrath, 560a
 waxed wroth and all she knew not
 why, 371a
 when the pot boils over it cools
 itself, 871b
 who conquers, overcomes his
 greatest enemy, 560a
 who does not moderate, will
 regret, 633a
 will not be ruled, 539b
 wine kindles, 683b
 without anger or partiality, 658a
 wrath turns it into a weapon, 669a
 wroth to be wroth with such a
 worm, 364b
 your angry passions, 382a
 See Wrath, 539b

Angeli, non, sed Angeli, 596a
Anglais, les, s'amusent tristement,
 456b

ANGLING AND ANGLERS

a brother of the angle, 378a
 all that love virtue, be quiet and
 go a-angling, 378a
 an angler eats more than he gets,
 735a
 end of fishing is not angling but
 catching, 843a

Angling and Anglers—contd.

God never made a more calm
 innocent recreation, 378a
 if you swear, you will catch no
 fish, 790b
 it is good fishing in large waters,
 816a
 it is not for everyone to catch a
 salmon, 796a
 like poetry, men are to be born so,
 378a
 no fishing to fishing in the sea,
 816a
 of angling, as Dr. Boteler said of
 strawberries, 378a
 still fisheth he that catcheth one,
 237b
 the old fisher's rule, every man for
 his ain hand, 757a
 too good for any but, 378a
 that solitary vice, 66a
 who is not lucky let him not go
 fishing, 783b

Anglo-Saxon race, Goodbye to the,
 151b

Anglo-Saxons, we sad-hearted, 160a

Anguish after rapture, how severe,
 405b

and doubt and fear, 216b
 of the singer, 390a

ANIMALS

Animal implume bipes, 490a

(Plato's definition of a man)

Animal propter convivium naturam,
 630a

animals agreeable friends, 130b
 a two-legged animal without
 feathers, 448a

behaviour of men to lower ani-
 mals, 338b

future state of, 187a, 187b

hurt not, 450b

nature teaches animals to know
 their friends, 308a

not to be thrown away like old
 shoes, 448b

paragon of animals, 293a
 the trust of all dumb living things
 he won, 446b

with hooked claws, do not foster,
 628b

Animo, ex, 526b

Animosities are mortal, 390b

of mankind, 41a

Animosity, intoxicated with, 207a

Animula, vagula, blandula, 490b

Animum rege, 550b

Animum relaxes, 643b

Animus est in patinis, 490b

Animus furandi, 490b

Annull, die, macht unwiderstehlich,
 711b

Anna, great, 247b

Annals by, pass their, 260a

Annals, true, if you have writ your,
 308a

Anne Page, sweet, 287b

Annie Laurie, all sang, 355b

Anne, Queen, is dead, 828b

Anni labuntur, 17a

Annihilation, Nature abhors, 584b

note

Annihilation's Waste, 136a

Anno domini, taste my, 133b

Annus mirabilis, 491a

Anonymity, a coat of darkness, 180a

Another, yet the same thing, 488a

ANSWERS AND ANSWERING

a Blazing strange answer, 115b

a waitin' for a answer, 114a

at length the fateful answer came,
 271a

came there none, 273a

Answers and Answering—contd.

for lack of answer none of them
 shall die, 289b note
 how a beggar should be answered,
 283b
 let the letter answer itself, 815b
 made it none, 290b
 made no answer but took the
 city, 64a
 no answer is also an answer, 815b
 noblest, kindly silence, 363a
 [not] a fool according to his
 folly, 414b
 not careful to answer thee, 418b
 soft, turneth away wrath, 414a
 sometimes indiscreet, 389a
 such an, would stop them all, 301b
 the shortest answer is doing, 851a
 to answer like a Scot, 859b
 when the demand is a jest the
 answer is a scoff, 871a
 you shall never take her without
 her, 289b

ANTS

ant has its gall, 731a

be like the ant in summer, 807a
 emblem of persistent industry,
 616a

go to the ant, 413b, 678b

Antagonisms, the balance of, 72a

Antagonist is our helper, 41b

Ante diem perit, 631b

Anthem, the pealing, 153b

Anthems clear, 224b

singing of, 315a

Anthony's, St., Fire (*Ignis sacer*),
 548a

Anthropophagi, the, 300b

Anti-anythingite, not an, 182a

Antic, old father, 313a

ANTICIPATION

looking forward to a pleasure is

also a pleasure, 712a

men merry against evil chances,
 heavy before good, 315b

nothing so good as it seems before-
 hand, 130b

we shall see, as the blind man
 said, 867a

why anticipate our sorrows, 109b

Antidote, do not take, before the
 poison, 585b

some sweet oblivious, 305b

ANTIPATHY

I do not love the man, 379a

I have no, 28b

See Dislike

Antipodes, as the, are unto us, 317b

Antiquaries, the buttons of a

Roman's breeches, 391a

Antique, noble and nude and, 351b

times, goodly usage of those, 340a

virtue and faith, a man of, 491a

world, service of the, 288b

Antiques, modern (*des modernes*
antiques), 705a

Antiquitas sæculi, 7b

ANTIQUITIES AND ANTIQUITY

an acute judge of things that are
 old, 665a

are history defaced, 7b

as statues moulder into worth,
 439a

das Alte stürzt, 710b

everything ancient is to be
 respected, 477a

gives place to new things, 502a

it is good sheltering under an old
 hedge, 795b

learned antiquity is venerable, 697a

let antiquity delight others, I
 rejoice that I am born in
 modern days, 624b

Antiquities and Antiquity—*contd.*

malice kinder to old things than to modern, 621b
not always a mark of verity, 737a
nothing removed from its ancient form is reliable, 592a
(Antiquity) regarded as a Law, 681b
reverence is due to things that are old, 491a
sacred rust of twice ten hundred years, 252a
see the wild waste of all-devouring years, 252a
skill in antiquity inclines to Popery, 141a
"tanquam tabula naufragii," 667a, note
the more ancient an abuse the more sacred, 449b
the most venerable thing is antiquity, 654a
the spirit of antiquity, 397b
things of great antiquity were once new, 611b
time wrongs antiquity, 859b
to look back to antiquity, 91a
veneration of antiquity, 42a
we laud ancient things, 681b
Anti-Semite, the, 21a
Antony, who lost the world for love, 126b
Antres vast and deserts idle, 300b
Anvil fears no blows, 840a
lasts longer than hammer, 872b
when an, hold you still, 872b

ANXIETY

a shadow strikes the anxious with fear, 575b
about future fills mind with misery, 499b
be not anxious for the morrow, 421b
dismiss this anxiety, 578b
god laughs at mortals' over-anxiety, 626b
I die in anxiety, 687a
life too short for anxieties, 188b
minds disturbed, terrified by hope and fear, 660a
mingles with all joys, 602b
nothing in human affairs worthy of, 477a
restless anxiety, 142a
restrain your hurtful anxieties, 574b
too much care is apt to defeat itself, 536a
will not pay debt, 726b
Anywhere out of the world, 169a
Apage, Satana, 491a
Apathy when out of pain, 82b
Ape does nuts, like an, 296a
in the days that were earlier, 89b
like a hateful, 14b
like an angry, 299b
or an angel, is man, 118a
shows his tail more the higher he goes, 846a
Apelles, industry of, 602b
Ape's an ape, though he wear a gold ring, 735a
Apes an old ape hath an old eye, 736a
Apes are apes, 182b
Apes are apes though clothed in velvet, 735a
the ape, vilest of beasts, how like to us, 658a
Aphorisms, vulgar, 80b
Apio opus est, 491a
APOLLO, 175b
Apollo, flavus, 682b

Apollo—*contd.*

Apollo, Magnus (a great oracle), 571a
a renderer of help, 613b
hears when invoked, 494a
his bow not continually drawn, 590a
his lute, strung with his hair, 277b
no dinner goes off well without him, 116a
of the unerring bow, 56a
thou art my great, 672a
thus did Apollo serve me, 657a
to me you shall be the great, 522b

APOLOGY

never make defence or, 76a, 132b
no, ain't gwine to mak' h'ar come back, 158a
too prompt, 221a
Appophthegms, 11b
Apostates, malignity of, 206b
Apostles shrank, while, 17b
would have done as they did, 62a
Apothecary, broken; a new doctor, 718a

Apparatus belli, 491a

Apparent rari nantes in gurgite vasto, 491a

Apparel, every true man's 300a
fashion wears out, 284b
oft proclaims the man, 291a

APPROXIMATIONS

seen and gone, 238b
shapes that come not at an earthly call, 400a
signs, and prodigies, 321a

Appeal unto Cæsar, 426b

APPEARANCES

do not trust to, 595b
do not trust too much to outward complexion, 606a
judge not according to the, 425b
look to the mind (intention) and not outward appearance, 469a
deceived by appearance of right, 512a
handsome people the worst, 534a
keep up appearances, 81b
no trust to be placed in, 328b, 536a
often what is not fair seems to be, 477b
semblance of worth, not substance, 216b
skim milk masquerades as cream, 145b
so imposing an appearance without a brain, 607b
splendour of, beyond their means, 675a
there is many a fair thing full false, 855a
there is not always good cheer where the chimney smokes, 856a
things are deceitful, 645b
things are not as they are but as they seem, 857a
things not always what they seem, 600b
those awful goddesses, Appearances, 160b
truth does not always seem true, 863b
well studied in a sad ostent, 282b
women by appearances, 52a
world is still deceived with ornament, 283a
Appearing, not, and not existing, legal maxim, 511b
APPETITE
a very valiant trencherman, 284a

Appetite—*contd.*

all things require skill, but, 734a
and not their appetites, 302a
and quick digestion, 128b
comes with eating, 737a note
dainty, tastes many dishes, 530b
excess of delight palls, 759a
good digestion wait on, 304b
gorging Jack and guzzling Jimmy, 368a
hungry edge of appetite, 312a
increase of appetite, 290b
lost;—I hope no poor man will find it, 390a
rich folk seek stomachs for their meat, 826a
rise still with an appetite, 165a
seek by hard toil, 598b
such carpenter, such chips, 838a
the tables move me with disgust, 614a
to me an appetite; a feeling and a love, 393b
subdue your appetites, 112b
subject to reason, 491a
were hearty, 38a

Applaud, [future] worlds, 246b

Applaud thee to the very echo, 305b

APPLAUSE

any nature might warm with the people's applause, 620b
attentive to his own, 252b
beginning of abuse, 737b
court their wild applause, 127b
faint echoes of the world's, 408a
fate cannot rob you of, 212b
has ruined him, 541b
have I inadvertently said some evil thing? 452a
he who seems to applaud is really mocking, 708a
ill-timed applause, 257a
loud applause and aves vehement, 299a
madmen [fight] for, 126b
of listening senates, 154a
of the multitude, neglect the, 342a
satiate of, 252b
sickly food of popular, 402b
the aim of weak minds, 91a
the spur of noble minds, 91a
when most the world applauds, beware, 404b
whether you win or lose applause, 212b
without art in those days, 620b

APPLES

a goodly apple, rotten at the heart, 282a
after a slut, apple, egg and nut, 735a
apple blossoms beautiful, dump-
lings better, 737b
apple-dumping, man who refuses, 192a
apples and pears and nuts spoil the voice, 737b
a windy year an apple year, 718b
best apple-pie I ever tasted, 440b
better apple given nor eaten, 742a
carry your knife between the paring and the apple, 747a
(apples) cherries, hops, and women, 111b
every beautiful apple is not good, 733a
evil brought to world by, 572a
fairest apple hangs on highest bough, 844a
from egg to apples, 482b
from the branch more pleasing than from the dish, 525a

Apples—contd.

he has upset my apple-cart, 773a
 how we apples swim, 786b
 lie about, each under its own tree, 663a
 of gold in baskets of silver, 414b
 of gold in pictures of silver, 414b
 old pippins toothsome, 384a
 on the other side of the wall are sweetest, 837b
 she had gathered smelt most sweet, 259a
 small choice in rotten apples, 276b
 stolen, are sweet, 837b
 the apple had not fallen far from the tree, 840a
 the rotten apple injures its neighbour, 850b
 to bring down two, with one stick, 861a

APPREHENSION

all these things bode very ill, 242b
 dismiss your fear (*pone metum*), 622a
 in apprehension, how like a God, 293a
 what need a man forestall his date of grief, 225a
 what you fear happens sooner than what you hope, 641b

APPROBATION

cold, gave the lingering bays, 178a
 deserve your love and, 212b
 from Sir Hubert Stanley, 236b

APPROPRIATENESS

things well fitted abide, 857b

APPROVAL

not in accord with their merits, 621a
 pleasing flattery, to like what others like, 275b

APRIL

and May the key of the year, 737b
 borrows three days of March, 737b, 808b
 cold, the barn will fill, 719a
 day, a peevish, 386a
 day, the uncertain glory of an, 281a
 flood carries away frog and brood, 735a
 fools, 737b
 fools, love's, 91b
 laugh thy girlish laughter, 381b
 mother of months, 352b
 now that April's there, 36a
 of her prime, the lovely, 321b
 proud-pied, 322a
 showering, 9a
 showers, March winds and, 462b
 well apparelled, 278a
 when April blows his horn, 869b
 note
 when they woo, 269b
 Aprons, greasy, rugs and hammers, 307b

Aquæ, filum, 533a

Aqua pumpaginis (pump-water), 491a

Arabia, all, breathes from yonder box, 247b

all the perfumes of, 305a

Arabic, do not talk, in the house of a Moor, 753a

Araby the Blest, 218b

Aras, usque ad, 676b

Arbiter bibendi, 491b

Arbiter elegantiarum, 491b

Arbiter formæ (judge of beauty), 491b

Arcades ambo (Arcadians both), 491b

Arcades ambo, i.e. blackguards both, 63b

Arcades of an alleed walk, 269b

Arcadian scenes, feigned, 96b

Arcadians, will sing on your mountains, 667b

Arcana celestia, 491b

Arch never sleeps, 735a

night's black, 46a

triumphal (rainbow), 67b

Archangel, ruined, 216b

Archbishop of Canterbury, only

illusion left, 333b

Canterbury the higher rack, 746b

Archdeacon, by way of turbot, 333a

Archer, good, known by his aim, 721b

known by his aim, 735a

Arches, massive, broad and round, 269b

Archias, procrastination of, 450b

Archimedes' lever, 470b

Architects of Fate, all are, 199a

ARCHITECTURE

a joke till you can build a chimney

that won't smoke, 245a

aims at Eternity, 403a

frozen music, 453a
 (Gothic), the most beautiful of all, 187a

has its political uses, 403a

houses with some heart in their

stones, 121b

none so haughty as that which is

simple, 267b

of railway stations, 267b

pointed aisles and shafted stalk, 269b

should be modified by climate, 193a

simple was its noble architecture, 707b

thinking in shadow a first principle of, 267b

unfrowning caryatides, 344b

Archly the maiden smiled, 199b

Arcs, the broken, 34b

Arena swims around him, 55b

ARGUMENT

Argement, tough customer in, 113a

argue not, I, against Heaven's hand, 227a

argue, we will out-, them, 179a

argued high, he argued low, 145a

argues, women's heart, not mind, 5b

arguing, be calm in, 163a

arguing, in, the parson owned his skill, 148b

argument, a personal, 492a

addressed to ignorance, 492a

all, against it, 179a

and intellects too, to furnish, 151a

be sure your argument is intricate enough, 404a

do not argue against the sun, 486a

for a week, 313b

from probabilities arguments are idle, 448a

hot argument, 36a

I am a fool to reason with a fool, 365b

in argument a woman never goes by the worse, 223b

no arguing with one who denies first principles, 506a

no force but argument, 29b

not to stir without great argument, 296a

of state, 298a

one may be confuted yet not convinced, 822a

soft words and hard arguments, 835b

Argument—contd.

the impassioned argument, 381b

the unknown by the still more unknown, 548b

to argue on the point of a needle, 861b

to the height of this great argument, 215b

who over-refines brings himself to grief, 714b

will vanish before Nature, 90b

Argumentum ad hominem, 492a

Argumentum baculinum (argument of the club, i.e. force), 492a

Ariosto of the North, 55a

Aristocrat in folio, 716b

Aristocratic system, British, 384b

ARISTOTLE, 74a

Aristotle and his philosophy, 76b

breaks his fast with, 83b, 137b

that stout Stagyre, 191b note

the rubbish of an Adam, 334b

ARITHMETIC

I am ill at reckoning, 277a

life without, a scene of horrors, 332b

Arithmetician in the clouds, 43a

Ark, lay their hand upon the, 99b

rested on Mount Ararat, since the, 274b

Arm, a peculiar flourish of his right, 115a

a sweeping of the, 356b

austerly raised, an, 5b

stretch your, no further than your sleeve will reach, 837b

Arma Cerealia (agricultural implements), 492a

Arma virumque cano, 492b

Armada medal, motto of, 487a

Armchair, asleep in this, 363b

fortieth spare, 34a

that old, 93b

Armed at all points, 290b

gallantly, 314b

thrice is he, that hath his quarrel just, 317a

without, that's innocent, 253a

ARMIES

arms not secured without pay and taxes, 590a

danger of absence of chief commander, 674b

man arrayed for mutual slaughter, 397b

our armies swore terribly in Flanders, 342b

peace of nation not secured without arms, 590a

presence of mind and courage more than, 128a

See Army, Arms, Soldiers

ARMOUR

in complete steel, 291b

is light at table, 737b

plate by plate the armour is made, 837b

whose, is his honest thought, 403a

Armoury of light, 103b

Arms and laws do not flourish together, 658a note

and the man, 127a, 492b

arts and, 22a

bring arms, 492b

imparadised in one another's, 219a

in deeds of, excelled, 126b

let, give way to the civic gown, 502a

my soul's in, 83a

on armour clashing, 220a

such a gallant feat of, 206b

the clash of, 530a

Arms—contd.

the man-at-arms is the only man,
547b
the nurse of, 147b
three corners of the world in, 312a
to, cried Mortimer, 155a
to take, against a sea of troubles,
293b
worth a hundred coats of arms,
357b
ye forge, another bears, 327a

ARMY

and Navy for ever, 457b
British, a projectile to be fired by
Navy, 460b
goes on its belly, 457b, 735a
how could you doubt our army,
385a
makes niggardly generous, and
generous prodigal, 449a
more weight than merit in the, 88b
the backbone of the, 191a
Arrest, strict in his, 297b

ARRIVAL

I said, "If he is well he will come,"
559b
the first being taken away another
is not wanting, 624a
to learn the causes of this coming,
588a

See Welcome

ARROGANCE

supple knees feed, 838a
your heart is crammed with
arrogancy, 319b

Arrow from the Almighty's bow, 23b
he that shoots always right
forfeits his, 781a
in the air, I shot an, 198a
o'er the house, shot mine, 297a
will not always hit where aimed,
587b

Ars artium omnium conservatrix,
492b

Ars est celare artem, 492b

Ars longa, 685a

Ars longa, vita brevis, 492b note

ART AND ARTS

a fine judgment in art, 562a
adorning tee with so much art,
94b
all the arts are brothers, 450a
all arts have a common bond of
relationship, 610a
American picture or statue, 333a
as the arts advance, 39a
better be proficient in one art,
742b
beneficial to all, of no avail to
their master, 542b
called his harmless art a crime,
271b
careless art, 133b
chief thing in art to do what is
befitting, 500a
child of Nature, 189b
clever, but is it art, 189b
consists in concealing art, 492b
creative art, 394b
divinely artless art, 35b
divorced from truth, 73b
each of us cultivates a liberal art,
517a
every art an imitation of nature,
612b
every land fosters its own art, 479b
for art's sake, 696a
France famed in arts, 4b
freedom and arts together fall,
254b
[art] glory, freedom fail, 54a
hand, head, and heart go together
in art, 267b

Art and Arts—contd.

hang art for dissembling, 92a
hath an enemy called ignorance,
737b
hath its martyrs, 152a
honour nourishes arts, 546b
how vain are the lessons of art,
331a
I have learned thy arts, 70a
I will use no art, 292b
in every art it is good to have a
master, 702b
in the elder days of art, 109a
in their vaunted works of art, 131b
is difficult, criticism is easy, 697a
is lofty, 712a
is long and time is fleeting, 197b
is long, life short, 492b note
knowledge of arts valuable,
though we follow another call-
ing 559b
knows his art but not his trade,
349b
learned understand theory of art,
the unlearned its pleasure, 517b
life ennobled by discoveries in
the arts, 558b
made tongue-tied by Authority,
322a
makes favour, 737b
man outdoes Nature in arts of
death, 323b
may err, 126b
more matter with less art, 292b
must be deluded by art, 751b
nature above all, 106a
Nature almost lost in, 90a
Nature paints the best part, 131b
Nature trained by careful art,
395a
necessity (hunger) teacher of art,
569b
new art would better Nature's
best, 275a
new arts destroy the old, 132b
of deceiving, 197a
of war and peace, 63a
pleasure from pictures, 205b
pleasure of art to the unlearned,
517b
poverty an instructress in all
arts, 617b
poverty discoverer of all arts, 617b
refrain from further touching the
picture, 573b
profit all men, 628a
Rome raised not art, 125a
Queen of arts, from Heaven itself
who came, 371b
remote from common use, 61b
rules and models destroy art, 159b
science and art, 399b
should never [try to be popular,
389b
study of the arts softens the
manners, 556a
so vast is art, 246b
that can immortalise, 102a
the adulteries of art, 182b
the art appeared in no place, 340a
that dazzles, 57a
the gloss of art, 148b
the perfection of Nature, 28b
the secret of life, 389a
things finished by nature better
than things finished by art, 575b
thou (art) hast many infamies,
196a
thrives on commerce, 97a
ugliness potent for evil, 160b
venerate, Art as art, 159b
victory of Grecian Arts, 538a
weaker than necessity, 479a

Art and Arts—contd.

we'll cry both arts and learning
down, 261b
whatever, a man has learnt, let
him exercise that art, 629b
where art is too conspicuous,
truth is wanting, 674b
Arte magistra, art as directress, 492b
Artery in this body, each pretty,
291b
Arthur's bosom, 316a, 731a note
Arthritic pangs, 99a
Artificer, lean, unwashed, 311b
no one is born, 589a
Article, for a slashing, 367a
snuffed out by an, 65a
Artillery Co. of London, motto of,
492a
Artillery, heaven's great, 104a
mighty Love's, 104a
Artless Jeanie, 49a
ARTISTS
a mere copier of nature, 263a
an artist is the son of his time,
453b
best delight of an artist, 380a
(Grecian) gleaned from many
faces, 373a
hired an artist to curse that
stranger, 84a
have no aptitude for merchantry,
21b
jealousy, 23b
only revealed to one another
389a
some meaner artist's skill, 122a
the greatest artist, who has
embodied greatest number of
greatest ideas, 267a
the work praises the artist, 843a
true artist takes no notice of
public, 390a
true artist will let his wife starve,
323a
young Phidias, 131a
Artist's haunting curse, 35a
Ascend, in dignity of being we, 401b
Ascension Day, like, it neither
advances nor goes back, 802a
Ash, the hardy, 79b
when green, is fire for a queen,
770a
when the ash is before the oak,
870b
Ashamed, nothing so shameful as to
be, 52b
Ashes, as thou these, little brook
wilt bear, 398a
cold, vile is the vengeance on, 340a
do you believe the ashes care, 524b
ev'n in our, live our wonted fires,
154a
every man eats a peck, before he
dies, 757b
glories that wait on our, 437b
in a peaceful urn, 122a
produced in a moment, 591a
recovering the, 456b
splendid in, 29a
to ashes, 433a
turn to, on the lips, 232b
we sow in, 330a
where once I was fire, 61b
Asia Minor, no trust to be placed in
peoples of, 577b
ASKING
Ask and it shall be given you, 422a
asker, good, needs a good listener,
721b
asking is a pain, 765b
a man may lose his goods for
want of asking, 836b
better ask than go astray, 743b

Asking—cont'd.

fool asks much ; he is more fool who grants, 844b
 he never gets good business who dare not ask for it, 836b
 lose nothing for asking, 803a
 many a man asks the way he knows, 807b
 many things, but do not return, 581b
 me no more, 361a
 much to get little, 739b
 my companion if I be a thief, 739b
 not to ask is not to be denied, 124b
 the highest price a man can pay is to ask, 846b
 they are as wise that speir not, 856b
 too much asking, 69b
 what they knew full well (asking), sent the messengers to hell, 725a
 what they would, 'twas granted, 264b
 who is too proud to ask is too good to receive, 779b
 you slay me with frequent asking, 608b

Asleep in Christ, fallen, 428b

Asparagus, inspires gentle thoughts, 192a

is cooked, quicker than, 503a, 679b

it looks like, 158a

Aspect, vinegar, 281b

Aspen, good for staves, 339b

the light quivering, 270a

ASPIRATION

he would fain fly but wants feathers, 784a

hitch your waggon to a star, 131b

men overbold in, 187b

old aspirations and old dreams, 202b

old thoughts, old aspirations, 352b

the mystical better things, 151b

the wine of aspiration, 141b

thought and aspiration to do aught, 266b

to the highest she did still aspyre, 339b

unselfishness, the only real religion, 408b

what man would do, 36b

what I aspired to be, 34b

you cannot prove an aspiration, 234b

Assail who will, the valiant attends, 739b

ASSASSINATION

dealt the godlike stroke, 239a

despotism tempered by assassina-
 tion, 699b note

the hired assassin's trade, 325a

Asse carum est, 522a, 641a

ASSENT

eagerness in agreement, 638a

he is a fool that thinks not what
 another thinks, 773b

is power, 397b

look which seemed to all assent,
 103a

with civil leer, 252a

Assertion if you don't say it, you
 won't have to unsay it, 790b

ASSES

a live ass is worth more than a
 dead doctor, 724b

a sharp goad for a stubborn ass,
 727b

among apes, 476a, 493a, 726a

an ass endures the load but not
 the overload, 847a

an ass laden with gold climbs to
 castle top, 735a

Asses—cont'd.

an ass that carrieth wine drinketh
 water, 840a

an ass though laden with gold, 735a

an old ass is never good, 736a

assured ass, solemn and serious,
 696b

at the lyre, 492b

before the harp, 476a

better an ass that carries than a
 horse that throws, 743b, 878a

better be the head of an ass than
 tail of a horse, 742b

braying forecasts rain or hail, 796b

die, wolves bury them, 739b

dispute about an ass's shadow,
 511a

do not tie up asses with horses,
 753a

drinking asses' milk, 123b

dull ass will not mend his pace,
 296b

egregiously an ass, 301a

every ass loves to hear himself
 bray, 755b

every ass thinks himself worthy
 to stand with King's horses,
 755b

fable related to an ass, 476a

fetch the provender, horses eat it,
 762b

forget not I am an ass, 285a

give an ass oats, he runs after
 thistles, 765b

hungry ass will eat any straw,
 787a

if a donkey bray at you don't
 bray back, 788a

if an ass goes travelling he will
 not come back a horse, 788a

is beautiful to an ass, 492b

is known by his ears, 526b

it is good to hold the ass by the
 bridle, 795b

knoweth his master's crib, 416b

mankind are the asses who pull,
 61b

may bray a good while, 130b

more than one ass goes to market,
 788b

one ass names another "Long
 ears," 820b

other folk's burdens kill the ass,
 817b

patience an ass, 20a

place the burden on the slow-
 paced ass, 613a

prophet beats the ass, 30a

take heed of an ass behind, 838b

that bray most eat least, 739b

that carry are better than a lion,
 735a

that mere white curd of ass's
 milk, 252b

the ass dreams of thistles, 840a

the fault of the ass must not be
 laid on the pack-saddle, 844a

the gravest beast is an ass, 845b

the law is an ass, 112b

to lather an ass's head is waste of
 soap, 861a

to write me down an ass, 285a

what good can it do an ass to be
 called a lion, 867b

world is ruled by asses, 741b

you seek wool from an ass, 476a

Assseveration blustering in your
 face, 97b

too much, a good ground for
 suspicion, 777b

Asshen olde, yet in our, 77a

Assistant, wise man his own best,
 274b

Assize, the judges of, 172a

Assumpsit (legal term), 493a

Assurance doubly sure, 305a

is two-thirds of success, 739b

of a man, give the world, 295b

Assure you, sir, I do, 277b

Assyrian Bull, oiled and curled, 363b

came down, the, 60b

Astra regunt homines, sed regit astra

Deus, 493a

Astra, sic tunc ad, 657a

Astraea, drove, from the earth, 397b

Astraea redux (Justice restored as
 guide), 493a

Astonishes, nothing but what, is
 true, 408a

Astrology at my nativity, 314a

is true, but the astrologers cannot
 find it, 739b

ASTRONOMY

an undevout astronomer is mad,
 408a

Devotion daughter of astronomy,
 408a

earthly godfathers of heaven's
 lights, 276b

elder Scripture, writ by God's
 own hand, 408a

my heart at once it humbles and
 exalts, 408a

thought too is wildered here, 408a

Atalanta's heels, made of, 289a

Atlantean shoulders, with, 217a

Ate by his side, 286a

ATHEISM

a little philosophy induces, 10a

a sort of atheists, 28b

an atheist clean, 47a

devil divides the world between
 superstition and atheism, 842a

hypocrites the real atheists, 13a

in man's lip, rather than heart, 10a

(atheist) half believes, by night,
 406b

make atheists of mankind, 128b

no miracle wrought to convert an,
 7b, 10a

one point beyond the devil, 735a

selfishness the only atheism, 408b

some are atheists only in fair
 weather, 835b

that practical atheism, 338b

the atheist-laugh, 47a

the owlet atheism, 85b

two atheists in every three
 physicians, 674b

ATHENS and ATHENIANS

at Athens wise men propose, fools
 dispose, 807a

Athens but the rudiments of
 Paradise, 334b

Athletic fool, the, 4a

I govern Athenians, my wife
 governs me, 447b

immortal Athens, influence of,
 205a

maid of Athens, 61a

the Athenians do not object to
 cleverness as long as not com-
 municated, 448b

the Athenians will not sell their
 liberties, 451a

the Athenians never consulted till
 after the event, 876b

the eye of Greece (Athens), 223a

Atlantic, the roaring forties, 455b

the herring-pond, 437b

was roused, 331b

Atlas of the state, 98b

the demi-atlas of this earth, 307a

Atkins, thank you, Mr., 189a

Atoms, fortuitous concourse of,
 241a, 535a note

atomies, a team of little, 298a
 Attack, admonition, not, 486a
 which of you will first attack with
 me, 521a
 Attained, things hardly, are long
 retained, 857a

ATTEMPT
 boldly attempted is half won, 867a
 by trying the Greeks got into
 Troy, 471b
 either do not, or go through with
 it, 495a
 Jupiter be favourable to our
 attempt, 562b
 never ought assayde which was
 not hard, 341b
 nothing achieved till thoroughly
 attempted, 329b
 nothing venture nothing win, 818b
 now we must dare with help of
 our right hand, 494a
 Phaeton, who if not successful fell
 in a greatly daring attempt,
 543a
 something attempted, 197b
 the attempt, and not the dead,
 confounds us, 304a
 third try, lucky try, 819a
 Try and Trust will move moun-
 tains, 864a
 undertake no more than you can
 perform, 865a
 who attempts too much seldom
 succeeds, 862b
 you never know till you've tried,
 880a

attendance, to dance, 320b
ATTENTION
 all were with one accord silent,
 505b
 drew audience and attention, 217a
favete linguis, 609a
 hungry stomach does not listen
 willingly, 561b
 see and you will be seen, 661a
 Attic bird, the, 223a
 Attic taste, of, 227a
 Attic, composing poetry in an, 536a
 Atticus were he, who would not
 weep if, 525b
 Attorney, a special, 149a
 I am afraid he is an attorney, 181a
 more worthy of an, 268b
 Attraction, attracting all like a
 magnet, 477a

Mucunmus pomifer, 622a
 Auctioneer, the varnishing, 73b
audace, encore de l'audace, 690a
audacibus annue ceptis, 562b

AUDACITY
 an immoderate, 555b
 commands Fortune, 161a
 in a bad cause, 584a
 of greatest value in doubtful
 matters, 553a
 shameless, of men, 606b
 the one hope of deliverance, 675a
audacter calumniare, semper aliquid
heret, 493b
hude, sapare, 648b
audentes fortuna juvat, 494a
audi alteram partem, 494a
 audience, fit; find, though few,
 220a
 his look drew, 217a
 to convince, the best thing to go
 away, 422a
audita querela, 494a
 Augur could not ward off his own
 death, 462a
 Augury, we defy, 297a
AUGUST
 dry, and warm, 374b, 753b

August—contd.
 he was born in, 783a
 if August 24 be fair a prosperous
 autumn is denoted, 789b
 no Sundays or Saints' days in,
 792a
 winter to recommence in, 65a
 Augustine, St., no sermon without,
 716b
 well hast thou said, 200a
Augustus, semper, 652b
 Auld Lang Syne, 48a note
 Aunt, if my, had been a man she'd
 have been my uncle, 788b
 if my, had wheels, she would be
 an omnibus, 788b
Aura popularis, 494a
Auri sacra fames, 637a
Aurora musis amica est, 494b
Aurum lex sequitur, 494b
 Austerity, overbearing, companion
 of solitude, 448a

AUSTRALIA
 playhouse at Sydney, 18a
 tickle her with a hoe, she laughs
 with a harvest, 177a

AUSTRIA
Austria est imperare orbi universo,
 494b
Oesterreich über alles, 711b
Aut bibat aut abeat, 494b, 576b
Aut Cæsar aut nihil, 494b
Aut non tentaris, aut perice, 495a

AUTHORS AND AUTHORSHIP
 a good author may have some
 faults, but not many, 449b
 as you choose a friend, choose an
 author, 115b
 an ill-favoured thing, but mine
 own, 289b
 approbation helps a writer, 650b
 be satisfied with a few readers,
 647b
 cannot excel and be admired, 13a
 conclusions on the trust of
 authors, 166b
 corrected and amended by the
 author, 140b
 credit this to the author, 532b
 everything dear to its parent,
 480a
 feather in an author's cap, 62a
 few men drinking at a rivulet
 consider its source, 374a
 formed to delight and lash the age,
 256a
 gifts which the author has made
 precious, 483b
 give place ye Roman and Greek
 writers, 502a
 good sense the standard of writing
 well, 239b
 graces ruin half an author, 234a
 he had the dialect and different
 skill, 322b
 he is no writer whose poems no
 one reads, 600b
 he was the author, we finished it,
 558b
 hear one general cry, 98b
 his powers betray the author,
 625b
 I am for whole volumes in folio,
 277a
 I am read throughout the world,
 665a
 I have committed to the flames
 what I thought faulty, 581b
 I write and destroy my writing;
 ashes only remain, 650b
 impossible to frame conceptions
 equal to the soul's desires,
 401b

Authors and Authorship—contd.
 Is it yours? I had thought it
 something old, 608a
 it is specially vile to write one
 thing and think another, 673a
 keep back your work till the
 ninth year, 601b
 knights of the pen, 367b
 leave something so written, to
 after times, 228b
 let others write for glory or re-
 ward, 240b
 let those perish who have said
 our good things before us, 619a
 like author, like book, 802a
 love the groves and flee the cities,
 650b
 man of letters not exempt from
 saying a foolish thing, 343a
 mob of gentlemen who wrote with
 ease, 253a
 no author ever spared a brother,
 143b
 no author is a genius to his
 publisher, 816b
 no author was unknown to him,
 109a
 none but a blockhead ever wrote
 except for money, 179a
 none but an author knows an
 author's cares, 96a
 not pickt from leaves of any
 author, 28b
 nothing left for me but to be an
 author, 159a
 of all men a man most wordy,
 545b
 old authors are best, 820a
 poet who places me down now at
 Thebes and now at Athens,
 549a
 praise of ancient, due to envy of
 living, 166b
 Quarles saved by beauties not his
 own, 253b
 read my own sweet songs, 167b
 reciter of his works puts to flight
 learned and unlearned, 555a
 select a subject suited to your
 powers, 665a
 shoeblack seraph Army of au-
 thors, 72a
 steal their works, or buy, 247a
suum cuique pulchrum, 667a
 tailors and writers must mind the
 fashion, 838b
 that's all author, 58b
 the chief glory of every people
 (authors), 181b
 the company of paper-blurrs,
 329b
 the author makes the gift pre-
 cious, 493b
 the mind that builds for aye, 394b
 the work as it goes on glows with
 his mind, 650b
 Time, the author of authors, 7a
 'tis my fate to write, 239b
 to its author everything is dear,
 447b
 who often reads, 103b
 whom they never read, 82b
 woe to the author always trying
 to instruct, 703a
 worthy to shine if he had praised
 our God, 614a
 write for glory or reward, 93b
 writings used as waste paper, 512b
 your own partic'lar author, 376b

AUTHORITY
 a little brief, 299b
 a man under, 422a
 a stubborn bear, 310b

Authority—contd.

all authority is quite degrading, 389b
 always impatient of a partner, 603a
 and reason the brightest lights of the world, 643a
 authentic mark of the elect, 348b
 exercised with cruel claws, 527b
 forgets a dying king, 366a
 led by the nose, 310b
 of less weight in debate than reason, 597a
 the great image of, 306b
 virtue in, 10a
 Automaton, a mechanized, 325a
 Autocracy: to live by one man's will, 174a

AUTUMN

book of Nature short of leaves, 171a
 congenial, 197a
 dread autumn, season of funerals, 495a
 looking on the happy autumn fields, 360b
 fire of, along the woods, 3b
formosissimus annus, 534a
 fruit-bearing, 622a
 gives fruit, 622a
 grass withers as autumn comes, 492a
 hoppy, croppy, poppy, 131a, *note*
 most melancholy, 49b
 nodding o'er the yellow plain, 369a
 of the beautiful is beautiful, 627a
 Sabbath of the year, 197a
 saddest of the year, 37a
 thou most unbodied thing, 379b
 to thy day of death, 17a
 transiency of, 379b

AVARICE

a fountain spouting through his heir, 215b
 a good old gentlemanly vice, 62a
 all things are wanting to, 557a
 and pride in a churchman, 345b
 and rapine share the land, 227a
 and such cursedness, 78b
 beyond the dreams of, 230a, *note*
 hugged by the old, 173b
 lust of gold, 23a
 never was scraper brave man, 162b
 not confined to the rich, 18b
 poverty wants many things, avarice all, 513b
 put a restraint on, 622a
 rich beyond the dreams of, 179b
 spur of industry, 175a
 the suspicion of, to be avoided, 685b
 to live in penury, in order to die rich, 573b
 wants all things, 569a
 worst of all to himself, 552b
 See Covetousness

Ave et cave, 632b

Avenger shall rise from our bones, 528a

Averno, facilis descensus, 529b, *note*
 Aversion of all aversions, 403b

AVIATION

Bishop Wilkins' prophecy about, 130a
 chariots easier than air, 137a
celum ipsum petimus stultitia, 594a
 French, a flighty nation, assume empire of the air, 701a
 from afar to view the flight, 259b

Aviation—contd.

he fighteth wele that fleith (flyeth) faste, 866b
 if you must fly, fly well, 790b
 nations' airy navies, grappling in the central blue, 358b
 O, for a horse with wings, 309a
 outfly the nimble sail, 257b
 Phaeton would shun the skies, if alive, 685b
restat iter caelo, 646a
 the flying chariot, 106b
 we will attempt to journey to the heavens, 646a

Avitus apto cum lare fundus, 647b

Avoid it, I pray you, 294a

what's grown, safer to, 310a

what is to come, 296a

Avon into Severn, 141b

to the tide of Severn, 398a

Avulso, primo, non deficit alter, 624a

Awake, arise, or be for ever fall'n, 216a

O, let me be, 86b

the moon will never rise, 106b

you, smiles, 108b

Awe of such a thing as I myself, 285a

Awful, all she is and does is, 360a

Axe to grind, an, 140b, 454b

goes to the wood where it borrowed its helve, 840a

is laid to the root of the trees, 421a

fall, let the great, 296b

Axe's edge did try, the, 208b

Axioms, printed and acute replies, 180a

Ay, would have the profferer construe, 281a

Aylmer, Sir Aylmer, 359b

Azure, heaven's so't, 159a

the tender, 53b

B

Babe, any, on any mother's knee, 354b

in a house, well-spring of pleasure, 373b

Babe's disguise, god in, 33b

Babes and sucklings, 412a, 423a

around thee cling, while they, 399b

Babies know the truth, 354b

Baby, every, finer than the last, 113a

dear, where did you come from, 207a

figure of the giant mass, 298b

Baby-prattle, same old, 32a

Babbative and Scribbulative, the arts, 338a

Babbie, will not, when we bleed, 244a

Babbled of green fields, 316a

Babel, the stir of the great, 100a

Babylon in all its desolation, 107b

lies low, 671b

the great is fallen, 431b

Babylonish dialect, 51a

Bacchanalian Madness, 95b

Bacchanals, living, the life of, 631b

Bacchus, barbarous dissonance of, 220a

as ever Bacchus listed, 44b

ever fair and ever young, 125b

hath drowned more than Neptune, 740a

if you make, your god, Apollo will not keep you company, 790b

opens the gate of the heart, 491a

scatters devouring cares, 517a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

all reformers are, 230a

Bachelors—contd.

laugh and show their teeth, 866b
 married men viler than, 244b
 never have I seen a less marriage-like face, 605b
 nothing better than life, 593a
 of three-score, 284a
 single blessedness, 280a
 the only comfort of my life, 165b
 too cunning for the hook, 103a
 when a man's single he carries his troubles under one hat, 869a
 when a man's single he lives at his ease, 869a
 when I said I would die a bachelor, 284b

Back, a crook is in his, 167a

and side go bare, 345a

to the field, his, 67b

never turned his, 36b

as true bred cowards as ever turned, 313a

better go, than go wrong, 743a

not to go, is to advance, 253a

those before cried, 206b

to earth and light, 92b

Backs, our, is easy riz, 112b

Backbiters, he who backbites an absent friend, 483a

Back-biting, avoid unnecessary criticism, 160b

Backdoor makes a man poor, 726a

Backed like a weasel, 295a

Backgammon, the only athletic sport, 177a

Backing, a plague upon such, 313b

Bacon (Francis), eloquence of, 184a

shined, think how, 250a

so much glory and so much shame, 205b

the destined heir, 182b

wise, 253b

Bacon, flitch of, at Dunmow, 772a

he loves, that licks the swine-sty door, 775b

in the end we shall find out who stole the bacon, 793a

'ot pot without, 716b, 817a

or paradise for the married who repent not, 740a

to throw the sausage to catch a flitch of bacon, 865b

where there is no hook there will hang no bacon, 373b

where you think there is bacon there is no chimney, 874a

there is no chimney, 874a

there is no chimney, 874a

there is no chimney, 874a

there is no chimney, 874a

there is no chimney, 874a

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there is no chimney, 874a

Bad and Badness—*contd.*

most men are bad, 447a
no one ever became thoroughly
bad suddenly, 589b
nothing is bad if we understand
it, 818b
on from bad to worse, 105b
so much bad in the best of us,
443a
the bad die late, 108a
the better for being a little bad,
300a
these things are bad, but you do
no better, 540b
thing (bad) never dies, 717a, 759z
to dignify bad things, disapprove
them, 572a
to whom none seems bad, can
anyone appear good, 508a
too bad for bad report, 309a
when she was bad she was horrid,
447a
where bad's best, nought must be
the choice, 872b
Badge of all our tribe, 282a
oars and coat and, 110b
Baffed oft, though, 56a
to fight better, 36b
Bagatelle, vive la, 709b
Bagpipe bring not, to a man in
trouble, 745b
Bagpiper, laugh like parrots at a,
281b
Bagpipers: there's baith meat and
music here, 856a
Bag and baggage, 455a
Bag, too much breaks the, 862b
Bags, he is most loved that hath
most, 787b
Bags, mistake themselves for carpet,
262b
Bailey, unfortunate Miss, 90b
Bailiff near, nor think the, 28a
Baiser de l'amouruelle, 689b, note
Bait, fish once caught will not bite
new, 339b
of falsehood, 292a
BAKERS
and brewers, 194a
and millers, thieves, 755b
be not a baker if your head be of
butter, 740b
it is ill baking without meal or
water, 795b
not to-day, 464b
pull devil, pull baker, 828b, note
take all and pay the baker, 838b
Balaam's dead, 229a
Balance, a just, preserves justice,
566b
let's be mute, at the, 45a
of the Old, redress the, 69b
Balances, weighed in the, 418b
BALDNESS
Bald head is soon shaven, 717b, 740z
(Baldness) no cure for grief, 663b
change of women makes bald
knaves, 747a
experience a precious gift only
given when man's hair is gone,
759m
hair and hair makes the carle's
head bare, 770b
nothing more shocking than a
bald man, 499b
the fox may lose his hair, but not
his tricks, 844b
Bald-headed, go into it, 202a
Balditude, this premature, 84b
Baldwin's dead, my Lord, 828b
Ball, every, had its billet, 457b
Ball, John, 252b, note
saying used by, 869a
B.Q.

BALLADS

a woful ballad, made to his
mistress' eyebrow, 289a
and Libels show the complexion
of the times, 275b
better than all the ballads, 200a
if a man were permitted to make
all the ballads, 136b
in print, I love a, 310b
of Burger, 441b
-mongers, these same metre, 314a
world was very guilty of such a
ballad, 277a
Ballon d'essai, 689b
Balloon, something in a huge, 394a
Balm in Gilead, 418a
Balm of heed minds, 304a
Balzac, J. G. de, 98b, note
Balzana, have a, 464b
Bananas to-day, we have no, 464b
Banbury tinkers, that mend one
hole and make three, 802a
to, came I, O profane one, 458a
Bandits in the paths of fame, 47b
Banish plump Jack, 314a
Banished man, he is a, 434a
Banishment, bitter bread of, 312b
Bank, I know a, 280b
Bank, end of balance at the, 193b
Bank notes burnt to spite an Irish
banker, 130a
BANKRUPTCY
full of ease and health, 82a
good business, 21a
those whose affairs are involved,
confuse them intentionally,
635a
BANNERS
a song for our banner, 235a
all thy banners wave, 68a
confusion on thy banners, 155a
flout the sky, 303a
for following Billy's, 64b
hang out our, 305b
in the sky, that banner, 167a
love of, 624b
take thy banner, 197b
the heraldic banners, 171a
the star-spangled banner, 188a
with the strange device, 198a
See Flags
Banning, be as it may, he is no,
740b
BANQUETS
a trifling foolish banquet, 278a
he that banquets every day never
makes a good meal, 776a
mirth makes the banquet sweet,
76a
now to the banquet we press, 146a
of the gods, 607a
of the mind, 257b
some banquet-hall deserted, 233a
the boar barn for banquets, 630a
See Feasts.
Banqueting upon borrowing, 420a
Baptism, as the high service pledges,
398b
Bar, no moaning of the, 366b
when I have crost the, 366b
to parade with at the, 96b
Barbarian, because I am not under-
stood, 495b
o'ergrown, 357a
Barbarians at play, young, 55b
Barbarous or inhuman, 52b
Barbarousness, I must confess mine
own, 329b
BARBERS
an old physician and a young
barber, 736a
a barber learns to shave by shav-
ing fools, 717b

Barbers—*contd.*

none shaves so close but another
finds work, 815b
she very imprudently married the
barber, 440b
Bard, blame not the, 231a
gentlemen, 82a
sublime, if bard may e'er be so,
327b
of old, inspired the, 397b
more fat than bard bessems, 371a
sublime, 198a
that blind bard, 87b
the bard shall scorn pedantic
laws, 270a
Bareness, would I not be of such
wintry, 401b
BARGAINS
a bargain's a bargain, 446a, 717b
a good bargain is a pickpurse,
721b
for the skies, 96a
good cheap is dear, 741b
I'll cavil in the way of bargain,
314a
is a bargain or not, as it suits
you, 615a
it is naught, saith the buyer, 414b,
note
light cheap, litter yield, 801b
long standing and little offering
makes a good price, 804b
make every bargain clear and
plain, 806b
more words than one to a bargain,
812b
never a good bargain with bad
ware, 741b
on a good bargain think twice,
820b
seem to want what you do not,
492b
the rule for bargains, 113b
the second word makes the
bargain, 850b
they thought they might get more,
337a
to be beloved is above all bargains,
860a
Bark, his, worse than his bite, 785a
Bark is on the sea, 61b
that fatal and perfidious, 226a
the scarfed, 282b
thy sea-sick, weary, 280a
Barkis is willin, 114a
Barkshire, a representative of, 773b
BARLEY
a quick man needed to sow, 692b
as long coming as Cotswold
barley, 794b
bold John Barleycorn, 46a
corn better than a diamond to a
cock, 717b
health to the barley-mow, 461b
I will rival Jove with barley meal
and water, 510a
Sir John Barleycorn, the strongest
knight, 834b
sow on St. David's day, 865a
sow when sloe-tree is white, 871b,
straw's good fodder when the cow
gives water, 740a
your best barley-wine, 378a
Barn, beg your, where you buy
your ale, 832a
Barnaby bright, longest day, 463a
Barn filled, better than a bed, 741b
Baronet, no little lily-handed, 361a
Baronets, all, are bad, 146a
Barrel, little, can give little meal,
724a
Barren, cry, 'Tis all, 343b
Barren sow never good to pigs, 717b
G G

BARRISTERS

hire out anger and words, 560*a*
taking a fee when I haven't been
there, 146*b*
what is the price of your voice,
642*a*

Barter, compromise and, 40*a*

BARTHOLOMEW, ST.

(Aug. 24) brings the cold dew,
830*b*
feast of, 510*b*
proverb as to his day (Aug. 24),
789*b*

Base, inwardly, but with outward
show of virtue, 652*a*

safest to be moderately, 331*b*
uses may we come, to what, 297*a*
we are quick to copy what is, 517*b*
who is here so, 286*a*

Baser sort, fellows of the, 426*b*

Baseness, none but base delight in,
121*a*

Bashful youth, such a, 95*a*

Bashfulness an enemy to poverty,
740*a*

greatest foe of poverty, 826*a*
unbecoming at table, 681*a*

Basil, tufted, 327*b*

Basket and thy store, blessed shall
be, 410*a*

Basket, not the worst of the,
849*b*

Bassanio, still the same boy, 16*a*

Bastard, the son of no one, or son
of the public, 495*a*

Bastards, like Nature's, 225*b*

Batavian grace, 118*a*, *note*

Bath, go to, 766*a*
go to, and get your head shaved,
464*a*

Bath Abbey, Lady Hopton's bell,
466*a*

Bath, Order of, motto, 672*a*

Bathos: sinking from thought to
thought 253*b*

BATHS and BATHING

caught the Whigs bathing, 118*a*
I cannot conveniently bathe
thrice, 12*a*
what has a dog to do with a bath,
479*a*

wine, baths and Venus make up
life, 495*b*

Bat's back, on the, 312*a*

Bats eat cats, do, 119*a*

Bats, suspicions like, 11*a*

Battalions, God generally for the
big, 692*a*

not single spies, but in, 296*a*

Battersea, go to, 766*a*

BATTLE and BATTLES

cold mechanic battle, 395*b*
dream of battled fields, 271*a*
ends when enemy is down, 627*a*
feats of broil and battle, 300*b*
fought all his battles o'er again,
125*b*

front o' battle lour, 49*a*
give me back my legions, 679*a*
good at the battle cry, 469*a*
he lives after his battles, 686*b*
he who is in battle slain, 150*a*

in battle shalt thou perish, 456*a*
in battles much delighting, 440*b*
in the battle's van, 18*b*

in the lost battle, 269*b*
is in your hands, 552*a*
is Misunderstanding, 72*b*
is not to the strong, 416*a*

let me see my battles renewed,
492*b*
let us battle on equal terms,
486

Battle and Battles—contd.

magnificently stern array, 54*b*
nor the division of a battle knows,
300*a*
nothing half so melancholy as
battle won, except battle lost,
384*a*

on a field of battle, we scatter,
173*a*

posterity shall hear of these, 494*a*
rages loud and long (the battle),
67*b*

smelleth the battle afar off, 412*a*
the battle and the breeze, 67*b*

the perilous edge of battle, 216*a*
the right hand unconquered in,
542*b*

they make them ready to, 433*b*
they were wont to rush together
into, 543*b*

to count the life of battle good,
237*b*

was ever a battle like this, 366*a*
when the battle's lost and won,
303*a*

Battle, Sarah, on Whist, 191*b*

Battledore and shuttlecock, 116*b*

Bauble, fool will not give his, for
Tower of London, 720*b*

pleased with this, 249*a*

Bavius who does not hate, loves
Mævius's poems, 631*b*

Bay of Biscay, in the, 80*a*

Bay tree, flourishing like a green,
433*b*

spreading himself like a green,
412*b*

Bayard, who so bold as blind, 875*b*
Bayard, Chevalier, *sans peur et sans*
reproche, 707*a*

Be-all, the, and the end-all, 303*b*

Be, better not to, 61*a*

Be, to, or not to be, 293*b*

Beach, from either, 4*a*

Beacon-light, the great, 31*a*

Beacons of wise men, consequences
the, 176*a*

Beadle, a parish, 112*b*

on boxin' day, 112*a*

Beads in hand, devil in cape, 840*b*

Beak from out my heart, take thy,
245*b*

Beaker, a, full of the warm south,
185*a*

Beameth, no one knows for whom it,
231*b*

Beams, tricks his, 226*b*

BEANS
abstain from beans, 483*b*
every bean has its black, 755*b*
hunger changes beans to almonds,
786*b*

hunger sweetens beans, 528*b*
in flower, fools in full strength,
737*b*

Leicester beans and bacon 188*b*
make five, he know how many
beans, 775*a*

shake a Leicestershire man and
you shall hear beans, 832*a*

should blow before May go, 740*b*
sow beans in mud, 836*b*

Beard and forbear, 468*a*, 666*b*
is to conquer, to, 68*b*
those ills we have, 293*b*
to, wlat'e'r To-day may bring,
195*b*

Bearbaiting, Puritans hated, 206*b*

Bear-gardens, mystical, 51*b*
Bearded men, tears of, 270*a*

Bearded like the pard, 289*a*

BEARDS
be grown, until your, 410*a*

Beards—contd.

brains do not lie in the beard,
789*a*

do not make philosophers, 789*a*
does he offer his foolish beard,
663*a*

hath a hair more or less in his
beard, 279*b*

he is false who has a black head
and red beard, 773*b*

if the beard were all, the goat
might preach, 789*a*

it is fair in hall where beards wag
all, 795*a*

of formal cut, 289*a*
of wisdom, 648*b*

old men have grey beards, 292*b*
pulling his beard, 172*b*

small show of man upon his chin,
32*b*

thy long grey beard, 86*a*
time to be wise when you have a
beard, 796*b*

to quarrel over the emperor's
beard, 861*b*

wag all, when beards, 374*b*
wise as far as the beard, 495*b*

Bearings of this observation, 115*a*

BEARS

a bush supposed a bear, 281*a*
agreement between bears, 554*b*

catch the bear before you sell his
skin, 747*a*, 832*a*

he must have iron nails that
scratches a bear, 775*b*

hide sold, before he caught the
beast, 376*b*

let bears and lions growl and fight,
382*a*

let me get my arms about you,
says the bear, 332*a*

like the rugged Russian bear,
304*b*

lives in amity with bear, 180*b*,
355*b*

no dancing bear so genteel, 95*a*
the bear thinks one thing, but his
leader another, 846*b*

to go like a bear to a stake, 860*b*
we roar all like bears, 418*a*

who shares honey with a bear,
875*b*

Beastie, tim'rous, 44*a*

Beast, a familiar, and signifies love,
287*a*

a wild, or a god, 10*b*
love makes man a, 288*a*

man-beast the worst, 18*b*
men were turned into beasts, 173*a*

no beast so fierce but knows some
touch of pity, 318*a*

of prey, all strong or treacherous,
732*b*

of the field, wanting in reason,
665*a*

regardeth the life of his beast,
413*b*

spare those of kindred spots, 615*b*
that perish, 412*b*

that wants discourse of reason,
290*b*

to soothe the savage beast, 92*b*,
note

unkindest beast kinder than man-
kind, 308*b*

Beat, a bad one to, 387*b*

Beata simplicitas, 495*b*

Beaten well cries as much as beaten
badly, 867*a*

Beati possidentes, 495*a*

Beating, will not mend his pace with,
296*b*

Beatum, nihil est ab omni parte, 591*b*

Beaumont, bid, lie a little further, 183a
 Beaumont, Francis, that famous youth, 396a
 Beaumont, rare, 18b
BEAUTY
 beauteous even where beauties most abound, 65a
 beautified is a vile phrase, 292b
 beauty's a charm, 127a
 beauty, a choice connoisseur in, 601b
 a good letter of introduction, 722b
 a poor beauty finds more lovers than husbands, 726b
 a pretty man is a paltry man, 631b
 a thing of beauty is a joy for ever, 184b
 a transitory good, 534a
 a wretched thing to be overhandsome, 594b
 all is beauty, 36a
 and beauteous words, 164a
 and folly are often companions, 740b
 and modesty, great strife betwixt, 567a
 and modesty rarely agree, 642b
 and sadness always go together, 207b
 and virtuous disposition rare together, 643a
 arbiter of, 491b
 as much beauty as could die, 182b
 as summer fruits, 11a
 at best she is a handsome picture, 211a
 avails nought without bounty, 741a
beauté sans bonté, 741a
 beauties are tyrants, 102b
 beautiful and swift, 326b
 beautiful and therefore to be wooed, 317a
 beautiful as sweet and young as beautiful, 405b
 beautiful flowers (beautiful) are soon picked, 740b
 beneath his touch beautiful, 69a
 be less beautiful or be less brief, 370b
 best part of beauty, 12b
 blending of all beauties, 54b
 but a vain and doubtful good, 322b
 carries its dower in its face, 740b
 consists in utility, 448b
 criticism of out of season, 344a
 curved is the line of beauty, 443b
 dead (beauty), black chaos comes again, 321a
 die because a woman's fair, 390b
 die of their own dear loveliness, 326a
 difficult of attainment (the beautiful), 515b
 doth of itself persuade, 321a
 draws more than ten oxen, 740b
 draws us with a single hair, 247b
 dreamed that life was beauty, 174a
 embers of a dying beauty, 1870
 eminent and canonised beauties, 212b
 enough if good enough, 649a
 enough to make a world to dote, 176b
 ensign (beauty's) crimson in thy lips, 280a
 everything beautiful in his season, 378a
 everything beautiful is lovable, 609b

Beauty—contd.
 every woman would rather be beautiful than good, 758a
 faded beauty has no second spring, 243b
 fair enough if good enough, 759b
 fair folk are aye foisonless, 759b
 fair is not fair, but that which pleaseth, 759b
 faith in beauty shall not fail, 152a
 fancy surpasses beauty, 760a
 fatal gift of beauty, 55a
 faults joined with beauties, 81b
 for ashes (beauty), 418a
 for situation (beautiful), 412b
 forbids you to be what you desire to be, 652a
 from order springs (beauty), 188b
 from the light retired (beauty), 377a
 glory of, transient, 517b
 glows, with Thee all beauty, 186a
 gold can do much, but beauty more, 210a
 good is only beauty put into practice, 604a
 grave is all beauty, 381a
 handsomest flower is not the sweetest, 846a
 has wings (beauty), 230a
 haughtiness natural to the fair, 530b
 he injures a fair lady that beholds her not, 773b
 heavenly ray (beauty's), 56b
 Helen's, 281a
 Helen's cheek but not her heart, 289a
 her beauty made the bright world dim, 327a
 homely beauty of the good old cause, 396b
 how can beauty master the most strong, 339b
 I love that beauty should go beautifully, 364b
 if beauty lived for ever, 1a
 if you get simple beauty, 33a
 immortal awakes, 19b
 in beauty's cause, 257b
 in distress, 39a, 61a
 in his life, a daily beauty, 302b
 insult to her slighted beauty, 573b
 is a blossom, 741a
 is a witch, 284a
 is but skin-deep, 740b, note
 is but skin deep, a skin-deep saying, 339a
 is its own excuse, 387a
 is of all colours, 153a
 is potent; money omnipotent, 741a
 is no inheritance, 741a
 is the flower of virtue, 741a
 is truth, truth beauty, 185b
 Isle of Beauty, 19a
 it is not the most beautiful women men love most, 796b
 its own excuse for being, 131b
 kindness worth more than beauty, 741a
 making beautiful old rhyme, 322a
 may have fair leaves, yet bitter fruit, 741a
 music even in beauty, 28b
 native beauty, 311b
 no beauty in him that we should desire him, 418a
 no beauty without fortune, 134a
 not an outward show, 341a
 of earth and sky, 187b
 of the mind, 93b
 of the world, 293a

Beauty—contd.
 pale unripened beauties, 1b
 partial beauty, 66b
 pleases the eyes only, 696b
 pleasing trickery cheating half the world, 374a
 peeped through lattice of seared age, 322a
 prettiness dies first, 827b
 prettiness makes no pottage, 827b
 pride (beauty's), 125b
 provoketh thieves, 288a
 purgation of superfluities, 453a
 sauces, spice, and sippets (beauty's), 172a
 she died in beauty, 330a
 she that is born handsome is born married, 833a
 she was beauty's self, 369b
 si ken bond (beauty's), 35a
 smiling in her tears, 66b
 some one has told her she was bonny, 839b
 spoilt by years (beauty), 560b
 stands in the admiration only of weak minds, 222b
 strength, youth, beauty, fading flowers, 242a
 such perfect beauty does not suit imperfect morals, 494b
 such seems your beauty still, 322a
 take away love of the beautiful, you take away the charm of life, 704b
 tears, beauty's, 66a
 that must be beauty, 152a
 that which is beautiful is great, 598b
 the best thing (beauty), 33a
 the Eternal Fountaine of that heavenly beauty, 341a
 the only thing time cannot harm, 389a
 the rainbow on life's weeping rain, 368b
 there's a double beauty, 173b
 they (the goddesses) were all worthy to prevail, 683a
 thy simple doom is to be beautiful, 243b
 this world is full of beauty, 210a
 thou art all, 85a
 'tis beauty calls, 195b
 to delight, 107b
 to draw true beauty, 124b
 to *halon* (the noble or beautiful), 479b
 to the sun, dedicate his beauty, 277b
 too beautiful to last, 18b
 too beautiful to live, 113a
 too bright, too beautiful, 37b
 truly blent, beauty, 297b
 turned the saddest things to beauty, 38b
 unchaste, 257b
 under twenty locks, 321a
 virtue additionally pleasing in a beautiful person, 538b
 want of, compensated for by mental attainments, 655a
 wealth, beauty, and capacity of enjoying it, 601a
 what ills from beauty spring, 178a
 what the eye does not admire the heart does not desire, 868b
 when most unclothed, 139b
 where beauty is will be love, 160a
 which shot forth peculiar graces, 219b

Beauty—contd.

while she hides, reveals beauties, 230a
 (beauty) will buy no beef, 741a
 witching sway of beauty, 68b
 with him is beauty slain, 321a
 without grace, a violet without smell, 741a
 women's earliest and latest care, 204a
 world's beauty not accidental, 627a
 would you were less beautiful or less corrupt, 494b
 (beauty) youth and fortune meeting in you, 211a
 Beau, no need to smell a, 98a
 Beaux turned into flambeaux, 169b
 where none are, 'tis vain to be a belle, 204a
 Beaver on, young Harry with his, 314b

BED

a-bed before midnight, 297b
 as a man makes his bed he must lie, 737b, 739b
 at nine, bedtime at, 702b
 at ten, you must be in bed, 105a
 at Ware, the great bed, 134b
 bless the bed that I lay on, 463b
 delicious bed, 173a
 each within our narrow, 75a
 go to bed with the lamb, 766a
 his bed the hard cold ground, 268a
 if one does not sleep in bed, one rests in it, 699b
 if one's name be up he may lie in bed, 789a
 in bed we laugh, in bed we cry, 181b
 is a medicine, 834b
 is like the grave, 142b
 laith to the bed, laith out, 799b
 last in, best heard, 799b
 mighty proud to have a spare bed, 243a
 my thrice-driven bed of down, 301a
 sleeping in feather beds, 169b
 sunk in beds of down, 44b
 that same bed of honour, 134b
 to light Tom Fool to bed, 265b
 to bed, 'tis almost fair time, 281a
 twenty bokes at his bed's head, 76b
 up in my bed now, 170b
 very warm weather in bed, 350b
 virtue proves at night a bed of down, 403a
 went he, straight to bed, 33a
 who goes to bed before twelve is a scoundrel, 181a
 who goes to bed supperless, tumblers and tosses, 874b
 would it were bedtime and all well, 314b
 Bedclothes all creep to the ground, 146b
 Bedfellows, strange, 311a
 Bedside manner, 455b
 Bedstaff, twinkling of a, 276a
 Bede, last words of, 665a
 sayings of, 434a
 the bones of the venerable, 540a
 Bedeck and bedrape us, 351b
 Bedecked, so, ornate and gay, 223b
 Bedame, I stopt into, 133b
BEEF
 and beer, no soldier can fight without, 457b
 beauty will buy no beef, 741a
 bring us in no beef, 434b
 I am a great eater of beef, 297b

Beef—contd.

nothing picturesque in beef, 91b
 of Old England, 134b
 -steak a remedy against sea-sickness, 62a
 Been, he was whatever thou hast, 229a
 not what he had, 57b

BEER

and skittles, 66a
 and tobacco, 28a
 Bays and, 458a
 brought reg'lar and drawed mild, 113b
 caught his death by drinking cold small beer, 445b
 chronicle, small-beer, 301a
 craves British beer, 69a
 I'd give a pot of beer to live again, 263b
 lager-, all gon'd afay vith de, 196b
 no soldier can fight without beer and, 457b
 Sir John Barleycorn's the strongest knight, 834b
 when I think upon a pot of, 64b
 when the beer goes in the wit goes out, 872a
 whiskey or wine or even beer, 237b
 who drink beer will think beer, 439b
 will grow motherly, 172b

BEEES

a dead bee makes no honey, 719b
 cannot be turned, 838b
 fairest that may feast the bee 57b
 he has a bee in his bonnet, 773a
 (bee) has a middle faculty, 12b
 honey in mouths, stings in their tails, 741a
 how doth the little busy bee, 382a
 love of flowers and pride in producing honey, 668b
 make honey, not for themselves, 657b
 murmuring of innumerable bees, 361a
 no bees, no honey, 815b
 old bees yield no honey, 820a, 869b
 on flowers alighting, 232a
 one bee in a hive, 172a
 pillage flowers, but their honey is their own, 701a
 poison of the honey-, 23b
 St. Matthee, shut up the bee, 830b
 silk from the yellow bee, 325a
 sipping only what is sweet, 131b
 some bee had stung it newly, 346a
 swarm of bees in May, June or July, 728b
 sweetness and light, the noblest things, 348b
 the little alms-men of spring-bowers, 185b
 the wild bee, 31a
 their straw-built citadel, 217a
 they rob the Hybla bees, 287a
 to put one's head in a bees' byke, 862a
 what's good for the bee is good for the hive, 868b
 where honey is there are bees, 674a
 where the bee sucks, 311a
 Beetle, panoplied in gems and goll, 392a
 the poor, that we tread upon, 299b
 blotches on the beetle's back, 14b

Beetles in our own (matters), 75b

Beeves and home-bred kine, 395b
 Before and after, looking, 296a
 and after, we look, 326a
 not what thou wast, 7a
 Beforehand, nothing so good as it seems, 130b

BEGGARS

a beggar cannot be bankrupt, 717b
 a sorry beggar that may not gae by ane man's door, 773b
 a trade (begging) unknown in Lilliput, 347a
 are never out of the way, 741a
 ashamed to be begging for ever, 525b
 bags of, are bottomless, 741a
 beggary is valiant, 741b
 better die a beggar than live a beggar, 743b
 better it is to die than to beg, 420b
 breed and rich men feed, 741a
 charity of poor men to beggars, 194b
 compliments fly when beggars meet, 870b
 comprehend all vagrom men, 284b
 contempt and beggary, 280a
 do me some good for your own sake, 715a
 envies beggar, 473a
 fear no rebellion, 741a
 gie a beggar a bed, he'll repay you wi' a louse, 717b, 765a
 he was the beste beggar, 76b
 how a beggar should be answered, 283b
 life of a beggar is for a king, 107b
 love that can be reckoned beggary in the, 307a
 loved the beggar maid, 278b
 made a beggar by banqueting upon borrowing, 420a
 neither begging, borrowing, nor robbery, 212a
 no comets seen when beggars die, 285b
 no vice but beggary, 311b
 not even his own parents are friendly to a beggar, 576a
 one beggar's woe to see another go by, 797b
 one grieves that another goes by, 820b
 set a beggar on horseback, 832b
 should not be choosers, 741a
 that is the way to Beggar's Bush, 839b
 the happy folk (beggars), 702a
 valiant, beggary is, 317b
 wanderers of the street, 397a
 what is got by begging costs dear, 870a
 worst world in which to beg or borrow, 438b, 439a
 you taught me first to beg, 283b
BEGINNINGS
 a good beginning half the battle, 721b
 a good man is always a beginner, 652b
 a long road from the beginning to the end of a thing, 699a
 a work begun is half done, 730b
 at present your crop is the blade, 485b
 attribute every beginning to Heaven, 543b
 bad beginning makes bad ending, 717a
 bad examples originally from good beginnings, 611a

Beginnings—*contd.*

be bold, begin, 94a
 begin [wisdom] at once, 648b
 begin with the beginning, 61b
 beginning and end shake hands, 731a
 beginning of office better than ending, 556b
ce n'est que le premier pas qui coûte, 796b
 chalk is na shears, 747a
 creep before ye gang, 749b
 dangerous to begin with a denial, 71b
 day's sweetest moments at dawn, 387b
 devil is ae guide to beginners, 842b
 did see how things begin, 104a
 early start makes easy stages, 754a
 every evil easily stifled at birth, 609b
 every beginning is cheerful, 710a
 everything must have a beginning, 759a
 everything stands till began, 737b
 first consider, then begin, 805a
 fond to begin, 371a
 give me a footing, I will find elbow room, 765b
 good beginnings make good endings, 768a
 good to begin well, better to end well, 768b
 goodly thing hardest to, 339b
 he has not done who has begun, 773a
 he who has begun has half done, 516a
 in the path well begun you may continue, 639a
 is half the whole (is beginning), 469a
 it is a small thing to run; we must start at the right moment, 867a
 it is the first step which is troublesome, 796b
 it wants beginning and ending, 500b
 keen in beginning, negligent in concluding, 484a
 laith to the drink, laith to stop, 799b
 little dogs start the hare, 803b
 may Christ further things well begun, 502b
 men follow quickly what is irksome to begin, 557a
 mind must be forced in order to make a beginning, 503b
 muddy springs will have muddy streams, 813a
 nothing achieved till thoroughly attempted, 326b
 nothing so difficult as beginning, 63a
 of all things beginnings are small, 613a
 of greatest things beginnings are necessarily small, 882a
 of precedents, 611b
 of the end, 690a
 (oratorical) begin low, speak slow, 439a
 rudimentary beginnings of vice, 666a
 Sertorius begins everything, 644b
 small, make great endings, 835a
 stream cannot rise above the spring, 851b
 stream is brightest at its beginning, 386b

Beginnings—*contd.*

such a beginning, such end, 717a
 take counsel before *beginning, 624b
 the first blow is worth two, 844a
 the first dish pleaseth all, 844b
 the fount and origin of the evil, 534a
 the fountain is clearest at its source, 844b
 the thing is to start in time, 707a
 these things serious at first, become easy, 540b
 thing never begun hath never end, 743b
 things best in their beginning, 701b
 true beginning of our end, 281a
 well begun is half done, 867a
 while we deliberate how to begin, 519b
 who will mount the ladder must begin at the lowest step, 837b
 withstand the beginnings, 624b
 Beguiled too long, 57b
 Beguiler beguiled, 152b
 Behaviour, as long as he is of, 519b
 Behind, and not look, 301a
 I will be, and give the signal, 521a
 led his regiment from, 146b
 me, get thee 423a
 must not regret to drop, 157b
 who looks, 74b
 Being, my, hath been but a living death, 212a
 this intellectual, 217a
 Belerium to the northern main, 254a
 Belgrave Square, may beat in, 146b
 Belial, the sons of, 216a
 Belisarius, give an obolus to, 511a
BELIEF
 according to inclination, 13b
 affirmations more believed than negations, 731b
 an error to believe all men, or none, 678b
 bad, not improved by burning, 258b
 better no belief than a dishonouring one, 13a
 character determines a nation's belief, 338b
 credit few or none, 164b
 danger of hasty, 586b
 gunshot of, 142b
 hath a core of unbelieving, 38a
 he does not believe who does not live according to his belief, 772a
 he that believes nothing hits not, 776a
 he will rather believe me unsworn than you sworn, 556b
 how much you (belief) block our way, 703b
 I believe because it is absurd, 507a
 I believe it because it is incredible, 507a
 I'd not believe it, 70b
 I will not believe it till I have read it, 596b
 in a wrong belief, 52a
 knowing nothing, everything believe, 81b
 love asks faith, and faith firmness, 805b
 men freely believe what they desire, 531b, 566a
 mind not moved by what it does not believe, 696a
 my salvation depends not on what others believe, 123b

Belief—*contd.*

no storm hurts a man who believes, 507a
 not too little, not too much believed, 204a
 not within prospect of 303a
 obscure things more easily believed, 509b
 only what I understand (I believe), 116b
 quick believers need broad shoulders, 829a
 reportingly, believe it better than, 284b
 right in his own eyes, 97a
 slowly and with difficulty comes belief in his words, 668b
 so they believe, because they so were bred, 124b
 somewhat costive of belief, 183b
 speak long enough and get believers, 344b
 that misgiving which precedes belief, 335a
 the experienced Robert (give belief to), 528b
 the soul of fact, 397b
 though I know she lies, I believe her, 322a
 though I most powerfully and potentially believe, 292b
 want of, a defect to be concealed, 349b
 we believe tardily what is grievous to us, 669a
 what ardently we wish we soon believe, 407a
 what has been believed always, everywhere, and by all, 641b
 what nobody believes cannot be proved too often, 323a
 where we cannot prove, believing, 362a
 who can believe what varies every day, 124b
 who knows much believes the less, 779b
 willing to believe against experience, 259b
 wise man loves to believe nothing; the simple man all things, 507a
 yet what is marvellous we can't believe, 407a
 you have it if you believe you have it, 507a
Bella, horrida bella, 496a
Bella matribus detestata, 582b
 Bellerophon, letters of, 567b
 rider of Pegasus, 522b
Bellicæ virtutis præmium, 496a
 Bellies' sake, for their, 226b
 Bellman, the fatal, 304a
Bello, nulla salus, 603a
 Bellows, blow the, 464a
BELLS
 a bell tolled by an earthquake, 361a
 a cracked bell can never sound well, 710a
 a fool's bell is soon rung, 720b
 a wooden bell to the counsel of fools, 862a
 angels' music, 163a
 are Music's laughter (bells), 173b
 blows applied to bells and slugs, 730a
 call others to church, but enter not, 741b
 concord of men's minds produced me (bell inscription), 466b
 dear bells, 170a
 differing in size, in note, and weight, 466b

Bells—contd.

drucken the bell, 439b
 each has his turn and time and place, 466b
 each matin bell, 86b
 from far, vesper bell, 74b
 hear it not, Duncan, for it is a knell, 304a
 inscriptions, 466a, b
 keeping time, time, time, 245b
 kirk-hammer strak the bell, 43b
 knolling a departed friend, 315a
 let him alone with the Saint's Bell, 765a
 music of those village bells, 101a
 ring out, wild bells, 363a
 ringeth to evensong, 158b
 silence that dreadful bell, 301b
 six uses of church bells, 466a, 564b
 small or great, we harmonize, 466b
 sound of village bells, 170a
 sounds ever after as a sullen bell, 315a
 strikes one, the bell, 404b
 sweet bells jangled, 294a
 the church-going bell, 102a
 the little passing bell, 33b
 the sexton tolled the bell, 172a
 they agree like bells, 856b
 they may ring their bells now, 377b
 those evening bells, 233a
 though I'm little I am good (bell inscription), 466a
 were all a-chime, 238a
 what a world of happiness, 245b
 where bells have knolled to church, 288b
 you cannot ring the bells and go in the procession, 879a
Bellus homo, pusillus homo, 631b
 Belly, an army goes on its, 457b
 fat, does not produce a fine sense, 620b
 God send thee good ale, 345a
 hath no ears, 840b
 if it was not for the belly the back might wear gold, 789a
 the master of art or giver of wit, 569b, note
 the vilest of beasts, 481b
 whose God is their, 429b
 Bellyful's a bellyful, meat or drink, 717b
 Beloved, He giveth His, sleep, 30b
 Below us, things, are nothing to us, 628a
 Beltless bairn cannot lie, 717b
 Ben Adhem's name led all the rest, 175b
 Bench, great on the, 50b
 Bend, better, than break, 743b
 Bend while it is a twig, 741b
 Benediction, perpetual, 401a
Bene qui latuit, bene vixit, 507a
 Benedick the married man, 284a
 Benedick (March 21) sow pease, 830b
 Benediction, adversity carrieth the greater, 9b
Benedictus benedicat, 496b
BENEFACCTIONS
 bounty in work and effort more honourable, 497a
 great favours expected from great folks, 449a
 he is beneficent who is so for another's sake, 497a
 we love people for the good we have done them, 438a
 See Favours
 Benefice, then dreams he of another, 278a

Beneficence, man is the slave of, 807a

Beneficent as strong, 396a
 power, 179b

BENEFITS

conferred on the worthy obliges all men, 497a
 please like flowers, while fresh, 741b
 an offence when cited, 709a
 he does himself good who does good to a friend, 656b
 should be returned generously, 637b
 to do well to a bad man is dangerous, 572b
 twofold, if given quickly, 556b
 we write benefits upon the wave, 188b
 See Favours
 Benevolence, the lamp of sane, 213b
 Benevolent people apt to be fussy, 160b

Benigno numine, 497a

Benjamin's mess, 409a

Ben's mind, I am of, 75a

BEQUESTS

endow a college or a cat, 251a
 folly of promising bequests during lifetime, 593b
 for religious purposes, 644b
 vanity sometimes outlives the man, 344b

BEREAVEMENT

all things are taken from us, 357b
 a man dies each time his relatives die, 546a
 frequent bereavements the penality of age, 540a
 Bergami, 64a, note
 Berkeley, Bishop, destroyed the world in one volume octavo, 332a
 coxcombs vanquish, 26b
 said "there was no matter," 64b
 Bermoodthes, the still-vexed, 310b
 Bernard did not see everything, 741b
 Berouldus, 49b
 Berries, two lovely, moulded on one stem, 280b
 your, harsh and crude, 225b
 Bertha, Queen, *hin ist die Zeit, da Bertha spann*, 713a, note
 Beseeching or besieging, 220a
 Bess, the image of good Queen, 173b

BEST

all for the, in the best of all possible worlds, 708b
 all is for the, 733a
 better in one general, 322a
 He gives the best, 178a
 he is safe who does his best, 97a
 I thought all for the best, 279b
 is at the bottom, 840b
 is best, 741b
 is cheapest, 741b
 let folk strive to do their best, 262b
 man's best things are nearest him, 215b
 men (best) moulded out of faults, 300a
 not to seem, but to be the best, 476a
 of the worst, making the best, 91b
 of what we do and are, Just God, forgive, 395b
 our best is bad, 32a
 she did her best, 103b
 take the best of bad, 105b
 the folks hae done their best, 46a
 things hard to come by, 841a
 things most difficult, 841a
 those who know it best, 54a

Best—contd.

thou best-humoured man, 149a
 to seek out and treasure his best, 244a
 who am I that I should have the best, 237b, note
 who does the best his circumstances allow, 405a
 Bestial, what remains is, 301b
 Bet, better at a, 65a
 you which would fly, he would, 83b
 Betray, sweetest when they would, 121a
 us, to, in deepest consequence, 303b
BETRAYAL
 Betrayed, not conquered, 671b
Betrogene Betrüger, 710a
 by ourselves only betrayed, 91b
 too early betrayed, 57b
 unfaith in aught, want of faith in all, 364b
 Betrothed, betrayer, and betrayed, 274b
BETTER
 as good never a whit, as never the better, 738a
 boundless better, boundless worse, 357a
 could better have spared a better man, 315a
 every better might be best, 373b
 every day and in every way, better and better, 444b
 for better for worse, 433a
 I see and approve the better, but follow the worse, 682b
 if ever you have looked on better days, 288b
 if you have learned anything better, impart it, 656a
 is better, 741b
 is the enemy of good, 743a, 857b
 let us follow better things, 579b
 meant for something better, 63a
 men grow better as the world grows old, 387b
 my dear, my better half, 329b
 nae better than he should be, 45b
 no better than you should be, 815b
 nothing but may be better, 373b
 striving to better, oft we mar what's well, 306a
 the better land, 161b
 we have seen better days, 308b
 Betters, give place to, 510a, 765b
 let my, always have their will, 255b
 Bettering of my mind, 310b
 Betting face, a, 137a
 Betty Martin, all my eye and, 457a
 Beverage, no, but the flowing stream, 371a
 Bevy of fair women, 222a
BEWILDERMENT
 he does not know how to guide the reins, 559b
 leads to bewilder, 10b
 where I am I do not know, 560b
Bibendum, nunc est, 604b
BIBLE
 a lamp unto my feet, 413a
 advance beyond the, 161a
 Carlyle on Bible Society, 71b
 counsel from divine sources, 505a
 in his hand, Alcoran in his heart, 773a
 knows her Bible true, 96a
 laid open (Bibles), 163b
 New Testament a Pauliad, 157a
 no longer suffers wrong, 97a
 not versions but perversions, 601b

Bible—contd.

now taught by cottage dames, 187a
odd old ends stol'n forth from holy writ, 318b
on Bible stilts, 170a
serves both parties indifferently, 350a
storehouse of life and comfort, 164a
study of Bible, 14a
study was but litle on the, 77a
the big ha' Bible, 44a
they didn't know everythin' down in Judee, 201b
two words that have undone the world, 275a
verbum Domini, 681a
what none can prove a forgery, 100b
who guides the plough may look upon her records, 398a
within that awful volume, 274a
See Scriptures, 425b
Bides, well, well betides, 867b
Bicycle, a man on a, 323b
Bid, do as you're, 129b
Bier, upon his watery, 226a
Bigger than his head, he seems no, 306b
Bigot's rage, a, 153a
Bigot, he that will not reason is a, 121b
no blinder, than pleasure-seeker, 97a
Bigots, fateful souls, 106b
of the iron time, 271b
Bigotry murders Religion, 91a
Bilboes, a kind of, to be married, 138a
Bill, he bites me with his, 772a
Bill of fare, he showed me his, 350b
Billiards is all, 203a
to play well the sign of miss-spent youth, 442a
who wants to play, must have no other ambition, 203a
Billee, little, 368a
Billing and cooing, saved in the, 16a
and cooing, season of, 37b
fond and, 52a
Billing, the famous Gate of, 171a
BILLINGSGATE, 171a
Billingsgate compliments, 454b
language used in the apostolic occupation, 332a
Billow, on a lazy, 22b
Billows, swelling and limitless, 87b
Bills, inflammation of his weekly, 63a
Billy the Norman, 111a
Bingham, all the world and, 734a, note
BIOGRAPHY
after my death I wish no other herald, 320b
essence of innumerable biographies, 72a
no history, only biography, 132a
to rightly understand a man read his whole story, 783a
well-written life rare, 71b
Birch, most shy and ladylike of trees, 201b
now a, that sour tree of knowledge, 171b
Birchen twigs break no ribs, 744b
Bird and beast, who loveth well, 86b
BIRDS
are singing evermore, 199b
as a bird each fond endearment tries, 148a
as omens, 498a

Birds—contd.

as the birds do, so do we, 213a
as the old birds sing the young ones twitter, 739a
bonny feathers dinna aye make bonny birds, 761a
by the bird's song learn the nest, 364b
Dame Nature's minstrels, 120b
did sing lauds to their Maker, 158b
each bird loves to hear himself sing, 754a
early bird catcheth the worm, 843a
entangled by their feet, 744b
every bird known by its feathers, 755b
every bird must hatch her own egg, 755b
every bird thinks its own nest charming, 755b
false birds can fetch the wind, 374b
far awa' fowls hae fine feathers, 760a
fine cage does not feed the bird, 761a
fine feathers make fine birds, 761a
flies to its own, 487b
forbear not sowing because of birds, 763a
fowler ensnaring birds, 533a
fowler's pipe sounds sweet till the bird is caught, 844b
gone to the world where birds are blest, 265a
had laid their heads under their wings, 169b
happiest bird that sprang out of the ark, 392b
I hear a little bird, 64a
I heard the little bird say so, 455b
in my bosom, 787a
in the hand with two in the bush, 717b
in the net better than a hundred flying, 718a
in their little nests agree, 382b
injury, birds which do us no, 600b
it is a dirty bird that fouls its own nest, 794a
it's a foolish bird that stays the laying of salt on her tail, 794a
like a bird, 464b
little bird is content with little nest, 724a
little birds may pick a dead lion, 803b
melodious birds sing madrigals, 208a
merry minstrels of the morn, 370b
no birds in last year's nest, 197b, 854a
of a feather, 744b
of every bird its language, 189b
of prey do not flock together, 744b
of the air shall carry the matter, 416a
old birds are hard to pluck, 820a
old, not caught with chaff, 820a
old, not taken with a new net, 820a
one unlucky, two lucky, three's for health, four's wealth, five sickness, six death, 463a
only a song-machine (a bird), 207b
or devil, 245b
ready cooked do not fly into your mouth, 744b
rest (birdie) a little longer, 359b
robin, bird whom man loves best, 392b
sing on a bare bough, 745a
small fowls, 120b

Birds—contd.

such bird, such song, 629a
sweet as the song of birds, 228b
sweet bird, that shunn't the noise of folly, 224b
sweet bird, thy bower is ever green, 37a
take any bird, 78b
tales of unheard-of birds, 677b
that beats against the cage, 94b
that blithe and indefatigable bird, 337a
that can and won't sing, 841a
the bird avoids a too conspicuous snare, 628a
the bird loves her nest, 785b
the forlorn bird, 169b
the imprisoned wranglers, 100a
the noisy fowler catcheth no birds, 849a
the voices of birds, 31a
this her solemn bird, 219a
thou never wert, bird, 326a
time of the singing birds is come, 416b
to kill two with one stone, 798b, 861a
to scare a bird is not the way to catch it, 861b
warble, 23b
weight, bird's, can break the infant tree, 31b
west wind full of birds' cries, 209a
why can't we all be like that bird, 442b
with charm of earliest birds, 219a
within (birds) despair of getting out, 384a
without despair to get in, 384a
will sing at dawn, 29b
you beat the bush, someone else gets the birds, 820b
Birds'-nesting, four birds that must be exempted, 850b
Birmingham, button-maker at, 90b
what, thinks to-day, 459a
BIRTH
a matter for lamentation, 584a
as soon as born I wept, 739a, 787b
as soon as man is born he begins to die, 406b, 739a
as women wish to be who love their lords, 168b
better be born lucky than wise, 742a
even whilst being born we are dying, 584b
first hour of life plucks it, 624a
he himself is subject to his birth, 291a
in the land of our birth, 235a
invidious bar (birth's), 362b
it's a misery to be born, 584b
life a contagious complaint, 168b
mortal, birth made us, 823b
our birth is but a sleep and a forgetting, 401a
our ingress into the world, 199b
the first breath is the beginning of death, 844a
this monstrous birth, 301a
to reap in the land of our birth, 196a
vous vous êtes donné la peine de naître, 710b
See Born
BIRTH (HIGH)
and title, 88b
for our high births are slaves, 210b
he leaned not on his fathers, 359b
if you have noble blood, you will esteem him as dirt, 655b
is much; breeding is more, 745a

Birth (High)—*contd.*

no thank to thee by whom their
name decays, 156^b
nobility lost in him whose only
merit is in his birth, 619^b
pride of, puffed up with relation-
ship to Nero, 555^a
produces meanness of mind in
some, 601^b
some glory in their birth, 322^a
to act consonantly with noble
birth, 646^a
to be born of princes an accident,
and no more, 537^b
what can birth bestow, 126^b

BIRTHDAYS,

do you number with thankfulness, 584^b
nativity, chance, or death, 287^b
born of a Monday, etc., 463^a, 463^b

BIRTH-PLACE

first requisite to happiness, birth in
a famous city, 451^a
for their birthplace moan, 161^a
it matters less to a man where he
is born than how he can live,
797^a

linked to the heart (birthplace),
152^b

of no mean city am I, 180^b

Birthright, shall we sell our, 27^b

sold, some pottage so to gain, 345^b

Bis dat qui cito dat, 497^a

Biscay's sleepless bay, 53^b

Biscuit, dry as the remainder, 288^b

Biscuits, Captain's, 113^b

BISHOPS

a cat may look at a bishop, 718^b
a little bench of heedless bishops,
327^b

a negligent Bishop, one of the
12 Evils of the Age, 827^b, *note*
bones, they pick the Bishop's,
336^b

divide (bishops), clergy unite, 349^b

every man to his trade, said the

Boy to the Bishop, 757^b

here rests a man who never rested

here (a bishop's epitaph), 445^a

his bishoprick, let another take,
426^a

how can a bishop flirt, 333^b

I am unwilling to be (*nolo epis-*
copari), 595^b, *note*

I don't like bishops, 118^a

like a dropping-down-deadness of
manner, 331^b

mitred dulness, 209^b

must be blameless, 430^a

of gold (bishop), staff of wood,
745^a

shower down thy mitres, 343^b

to say *nolo* like any bishop, 595^b,
note

well's him and woe's him that

hath bishop in his kin, 867^b

who bathed twice a day, a bishop,
12^a

who is tardy, 434^a

Bismarck, maxim of, "*Do ut des*,"

517^b

sayings of, 450^a

thinks he has us, and we have

him, 712^b

warning message of, 501^b

Bissextile, 830^b

Bit of all right, a little, 646^b

Bit in the morning better than
nothing all day, 718^a

Biter bit, 841^a

Biting and scratching, Scots folk's

wooling, 745^a

Biting, his, is immortal, 307^b

BITTERNESS

a bitter heart, 34^b

as coloquintida, 301^a

business, a bitter, 295^a

can spring up, 75^a

every heart knows its own bitter-

ness, 755^a

everything bitter before being

ripe, 392^a

from out the bitterness of things,
400^b

look, some do it with a bitter,
389^a

o'er the flowers, some bitter, 53^b

pulp so bitter, how shall taste the

rind, 369^a

subdue bitterness, 710^a

the censure of a bitter word, 210^b

the sea's bitterness, 352^b

to some what is bitter may seem

sweet to others, 487^b

who has bitter in his mouth spits

not all sweet, 875^a

who has never tasted bitterness

does not know what is sweet,
875^a

Blab, he that is a, is a scab, 779^a

BLACK

and proud, 462^a, 759^b

and white, down in, 201^a

hung be the heavens with, 317^a

I am black but not the devil, 787^a

is death, 462^a

is lusty, 462^a

it stood as night, 217^b

let the devil wear black, 294^b

from black man keep thy wife,
462^a

man (black) is a jewel in a fair

woman's eye, 718^a

mark, 500^b

means grief, 462^b

not so black, 69^b

serviceable suit of, 33^a

suits of solemn, 290^a

the devil damn thee black, 305^a

though black I am not the devil,
853^a

two blacks do not make a white,
864^b

will take no other hue, 745^a

Blackamoor white, you cannot wash

a, 879^a

Black-balling and the "white

stone," 487^a

Blackberries, plenty as, 314^a

pluck, 30^a

we hunt the sweet berry, 203^a

Blackbirds, garden full of, 3^a

plenty corrupts the melody of,
357^b

quaintest, richest carol, 213^a

Blackens the water about him, 3^a

Blackfriars Bridge, 110^b

Blackguards both, 63^b

Blackmail: to know family secrets

and be feared thereby, 650^a

Blade, a care-defying, 44^b

it is a good, that bends well, 794^a

the trenchant, 51^a

Blades, your own good, must win the

rest, 271^a

BLAME

bard, blame not the, 231^a

be sparing of, 616^a

be thou never the first to blame,
194^b

blamed but not shamed, 745^a

careless of blame while his own

heart approves, 264^b

cruel in ill fortune, 507^b

do not the things you blame, 627^b

he blamed and protested, 102^a

Blame—*contd.*

his foes would blame him, 439^b

human-kind prone to blame, 102^b

I have avoided blame; I have

not deserved praise, 685^b

in part to blame is she, 240^b

lived without praise or blame,
74^a

lute, blame not my, 403^b

neither is most to blame, 352^a

promiscuous blaming, 385^a

safer than praise, 132^b

she is to blame that has been

tried, 229^a

so far I have lived without blame,
530^b

some blamed, some believed him

good, 387^a

teasing with blame, 58^b

the lazy man's wages, 745^a

you are to blame if you have not

found fault, 656^a

Blanc, Mont, 86^a, *note*

Bland, passionate and deeply re-

ligious, 445^a

Blandishments of life, 275^b

Blank, a, my lord. She never told

her love, 297^b

a, much to be deplored, 542^b

presented with an universal, 218^a

Blamey Stone: who ever kisses, he

never misses to grow eloquent,
447^b

BLASPHEMY

a hateful form of cleverness, 479^b

is flat, 299^b

mad with, 358^a

that they may be thought wise

they rail at heaven, 677^b

Blast that blows loudest, 333^b

Blasted with excess of light, 154^b

Blastments, contagious, 291^a

Blasts drive devious, howling, 102^b

Blatant land, a, 363^b

Blaze, to burst out into sudden,
226^a

Blazon, such nauseous, 173^a

this eternal, must not be, 291^b

wrought of centuries, 354^a

Bleed awhile, I'll but be down and,
435^a

Bleeding, he hated, 47^a

Blemish, no, but the mind, 298^a

Blemishes produced by carelessness,
569^b

read not my, in the world's report,
307^b

BLESSINGS

a double blessing is a double

grace, 291^a

are plentiful and rife, 163^b

blessed be nothing, 745^a

blessing beg of you, I'll, 296^a

brighten as they take their flight,
405^b

by all their country's wishes blest,
90^a

dews of heaven fall thick in

blessings, 320^b

God bless the king, 52^b

he that blesseth thee, blessed is,
409^b

he that cometh in name of the

Lord, blessed is, 496^b

how willingly the Gods bestow;

how quickly they remove, 606^a

I had most need of blessing, 304^a

I have been blessed, 56^b

it is twice blessed, 283^b

(blessing) itself cannot make him

happy, 356^a

left her his blessing, and a name

unstained, 373^a

Blessings—*contd.*

man never is, but always to be blest, 248a
 my blessing season this in thee, 291a
 no man has blessings which last for ever, 603b
 nobody blessed him as he went, 337a
 nothing blessed in every respect, 591b
 out of same mouth blessing and cursing, 430b
 simple blessings of the lowly train, 148b
 storms melt into fruitful showers of, 376a
 the blessing that money cannot buy (health), 378a
 thou hast altogether blessed them, 409b
 when we have lost what we have we realise our benefits, 672b
 when you are desirous to be blessed, 296a
 who so blest as they, 336b
 whom thou blestest is blessed, 409b
 with a wasteful hand, 2b

BLINDNESS AND THE BLIND
 among the blind the one-eyed is king, 734b, 793a
 better be blind than see ill, 743b
 better one-eyed than stone-blind, 743b
 blind can judge no colours, 745a
 blind gunner, 134a
 blind man's holiday, 745a
 blind men must not run, 745a
 closed his eyes in endless night, 154b
 he is very blind that cannot see the sun, 774b
 he that is stricken blind, 277b
 it is a blind goose that knows not a fox, 793b
 leader of the blind, 422b
 leading of the blind, 52b
 make the blind to fall, 50a
 man (blind) no judge of colours, 718a
 man (blind) will be glad to see it, 718a
 man (blind) will not thank you for a looking-glass, 718a
 man (blind) wishing to show you the way, 516b
 man (blind) may catch a hare, 718a, *note*
 mettle dangerous in a blind horse, 810b
 no horse so blind as the blind mare, 816a
 none so blind as those that will not see, 818a
 not to me returns day, 218a
 O dark, dark, dark, 223b
 of heart, 432a
 the blind old man, 56b
 the blind eat many a fly, 841a
 though the cat winks she is not blind, 858a
 to cure poor people who were blind, 355a
 too blind to have desire to see, 365b
 what has a blind man to do with a mirror, 479a
 when a blind man flourishes the Antient, 869a
 who so bold as blind Bayard, 875b
 wisdom at one entrance quite shut out, 218a

Blindness and the Blind—*contd.*

with too much light, blind, 210b
 why puppies are blind, 500a
 See Cecity

BLISS
 a man had given all other, 359a
 and joy, all that poets feign of, 317b
 bitwix hem two, 77b
 dream of perfect, 18b
 e'en of a moment, 14b
 gained by some degree of woe, 204a
 human, to human woe, 181b
 indistinctly apprehend a, 74b
 man looks at his own, 380a
 owning the true, 186a
 still bordering on woe, 46a
 the golden gates of, 267a
 the Ignorance of, 171a
 thou source of all my bliss, 148b
 to perpetual bliss, 194b
 was it in that dawn to be alive, 393b
 winged hours of bliss, 66b
 Elister, growth of flesh is but a, 163b
 Blockade, a league with Famine, 335a
 British, and British Blockhead, 324a
 to their ports by our bold fleet confined, 377a
 Blockhead, none but a, ever wrote except for money, 179a
 Blocks, you, you stones, 285a

BLU
 all is alike ancient, 732b
 ancient but ignoble, 250a
 and iron, moulded with, 354b
 and judgment are so well commingled, 294b
 compact sealed in, 553a
 don't your blood bile, 27a
 from a turnip, 879a
 good, cannot lie, 768a
 haste to shed innocent, 418a
 he'd wash his hands in, 30a
 her pure and eloquent, 120a
 his, be upon us and our children, 424a
 human, all of a colour, 732b
 in him, so much, 305a
 is not like wine, 386b
 is the life, 410a
 no caste in, 4b
 nothing like, in hosses, dawgs and men, 366b
 now could I drink hot, 295a
 of Christians is seed, 652a
 of patriots and tyrants, 176b
 our fathers spilt, 190b
 out of a stone, 879a
 purge this choler without letting, 312a
 send your noble blood to market and see what it will buy, 832b
 speech, to stir men's, 286b
 sprung of earth's first blood, 397a
 such impetuous, 393a
 the old, is bold blood, 383b
 the older the blood the less the pride, 849a
 the tie of, 186b
 the voice of, 4a
 their feet are swift to shed, 433b
 their Pilgrim, 201b
 thicker than water, 745a
 wash this, clean from my hand, 304a
 whose sheddeth man's, 409a
 will have blood, 336b
 Bloodhound on his heels, 348a

Bloody thoughts, to have, 311a
 Bloomsbury, London, 386a
 Blossom as the rose, 417b
 so fair and tender, 138a
 Blossoms, poor soiled, 23b
 Blot, blackens every, 364a
 fairer the paper the fouler the blot, 843b
 greatest act, the act to, 253a
 no blot unless it be hit, 718a
 on his name, no, 67b
 what they discreetly, 377b
 when Fate writ my name she made a blot, 376a
 world's no blot, 33a
 Blow and swallow at the same time, 658a
 on whom I please, to, 288b
 Blown with restless violence, 300a

BLOWS
 a Phrygian improved by blows, 620a
 adore the hand that gives the blow, 246a
 and buffets of the world, 304b
 are the devil, 878a
 at one blow (*uno ictu*), 675b
 better to be the hammer than the anvil, 872b
 breasts the blows of circumstance, 362b
 destined for another blow, 85b
 ever ready for a knock-down blow, 145b
 good blows of both sides, 138b
 hand that dealt the blow, 67b
 I shall grieve down this blow, 89a
 one sound blow will serve to undo us all, 822b
 remember thy swashing blow, 277b
 receive the master-blow, 829b
 second blow makes the fray, 797a, 850b
 the anvil fears no blows, 840a
 the first blow is as much as two, 844a
 themselves must strike the blow, 54a
 well beaten cries as much as badly beaten, 867a
 whether stone strike pitcher, or pitcher strike stone, 874a
 who seeks adventures finds blows, 875b
 you may beat the devil into your wife, but you'll never bang him out, 879b

BLUE
 a bite for, 726a
 above, the, and the blue below, 260b
 darkly, deeply, beautifully, 336b
 deeply, beautifully, 63b
 eyes of most unholy, 231b
 greenest of things blue, 352a
 is true, 462a
 means loyalty, 462b
 never had heaven appeared so blue, 365b
 there may be blue, and better blue, 856a
 true blue will ne'er stain, 863a
 Blue-bottle fly on a rather large scale, 16a

BLUNDERS
 blunderer as sturdy as a rock, 96a
 blunders always with the same string, 646b
 fools are pleased with their own blunders, 762a
 Irish blunders never of the heart, 130a

Blunders—*contd.*

of youth, 117b
 one of Nature's agreeable blunders, 95a
 someone had blundered, 361b
 their vain blunders, 19b
 they make blunders, he makes none, 442b
 to stumble twice against the same stone is disgraceful, 470a
 worse than a crime, 453b, 690a

BLUSHES

a letter does not blush, 522b
 a maiden blush, 278b
 a thousand blushing apparitions, 284b
 admired, blush not so to be, 377a
 because they understand they blush, 347b
 better a blush than a spot on the heart, 741b
 blushing is virtue's colour, 745a
 born to blush unseen, 153b
 cheek of the young person, a blush into the, 115a
 man that blushes is not quite a brute, 407a
 of modesty, 295b
 shame, where is thy blush, 295b
 to find it fame, 253b
 to give it in, 66b
 whoso blushes is guilty, 706b
 young man that blushes better than one who turns pale, 448b
Bluster, sputter, question, cavil, 404a
Board: how much of destiny does this small board carry, 542b
Boarder, a parlour, of a pig, 171b
Boars, I kill, others enjoy the tit-bits, 521a
 the boar an animal born for banquets, 630a
 to take two boars in one cover, 553a

BOASTING

a cowardly braggart imposes on strangers, 684b
 boaster and liar are one, 79a
 boasting of knowledge proclaims ignorance, 776b
 Brag's a good dog but dare not bite, 745b
 deedless boasters, 257a
 great boast, small roast, 769b
 great boaster, little doer, 769b
 greatest vaunter seldom speeds, 338a
 his trumpeter is dead, 785b
 neither crow nor croak, 814b
 that which is a source of honour is nothing if the doer relates it, 640b
 vain boast or subtle shifts, 223a
 vaunter and liar the same thing, 729a
 what will this boaster produce, 636a
 where boasting ends dignity begins, 407b
 who killeth a lion absent feareth a mouse present, 783b

BOATS and BOATING

a hundred marks for a boat, 319b, *note*
 dashed about by storm the boat fears to approach danger, 525a
 is on the shore, 61b
 no boats upon the river (Thames), 243a
 spread the thin oar, 249b
See Ships
 Bobtail tyke or trundle-tail, 306b

Bode, what should that, 284b

Bodkin, with a bare, 293b

BODY

a body without a soul, 506b
 ah, beautiful, passionate body, 351b
 asleep in body, 393b
 buried in peace, 421a
 celestial bodies and bodies terrestrial, 428b
 demd damp moist unpleasant body, 113a
 feeble body makes a weak mind, 709a
 fretted the pigmy body, 122b
 friendless bodies of unburied men, 384a
 gets its sop, 33b
 his body to that pleasant country's earth, 313a
 human body has more pains than members, 485b
 I keep under my body, 428a
 is well but the purse is sick, 506b
 make his body lene, 78a
 mighty minds in a stunted body, 555b
 not merely a body without soul, 601a
 of our humiliation, 429b
 of this death, 427a
 our vile, 429b
 patch up thine old, 315b
 sickly, makes sickly mind, 728a
 some [glory] in their body's force, 322a
 the socket of the soul, 401a, *note*
 the urn of the soul, 657a
 this, is your country, 243a
 to carry one's fortune on one's, 638b
 who can trust to strength of, 631b
 Boetians, foggy air of, 497b

BOGIES

air is full of demons to the timorous, 862a
 he has seen a wolf, 773a
 I was not born in a wood to be scared by an owl, 787b
 suspicion raises hobgoblins, 838a
 you take every bush for a bugbear, 880a

Boh, cannot say, to a goose, 772a
 Bohemia, shipwreck on the coast of, 39a

Boil at different degrees, we, 132a
 stones in butter and sip the broth, 745b

Bold bad man, a, 319b *note*, 339b

BOLDNESS

a matter for praise, 641b
 an ill-keeper of promise, 10a
 be bold, 340b
 be my friend, boldness, 309a
 be not too bold, 340b
 does the deed, 76a
 first, second, and third, boldness, 10a

Fortune and Love favour the bold, 494a

fortune gives her hand to a bold man, 763b

Fortune truckles to the bold, 334b
 heart behind, he left no bolder, 273a

let us stand boldly, 144b
 nothing so foolish as empty boldness, 162b

spirit (bold) in a loyal breast, 312a

use respective boldness, 163a
 what boldness is to the public man, 13b

Bombast and words a foot-and-a-half long, 626a, 669a

Bombastes face to face, meet, 263b

Bon gré, mal gré, 689b

Bona notabilia, 497b

Bona peritura (perishable goods), 498a

Bona vacantia (goods unclaimed), 498a

Bond, I will have my, 283a
 is it so nominated in the, 283b
 let him look to his, 282b
 of man and wife, not the, 365b
 so nominated in the, 62b
 of fate, take a, 305a

Bondage, a whole eternity in, 1b
 disguise our, as we will, 233b

is hoarse, 278b
 my long, is passed, 619b

never live beneath the servile halter, 515a

no man loveth his fetters, 816b
 that sweet bondage which is freedom's self, 325a

there is mastery in bondage, 533a

Bondman, thy, let me live, 400a
 so base that would be a, 286a

Bondsman, hereditary, 54a

Bone and Skin, two millers thin, 53a
 he that gives thee a bone would not have thee die, 777b

in my arm, 787a
 in the leg, 867b

may break a bit of, 170b
 nearer the bone the sweeter the flesh, 848b

what is bred in the, 868a

Bones, a shirt full of sore, 787b
 are marrowless, thy, 304b

curst be he that moves my, 446a
 full of dead men's, 423b

how peacefully shall my bones rest, 607a

I may tell all my, 412a

is come to lay his weary, 320b
 may his bones rest gently, 579b

may your bones rest gently, 614b
 rattle his, 238b

to late arrivals, 669a

Bonum, omnia appetunt, 610b

Bookish theoretic, 300a

Book-keeper, a Pindaric, 43a

BOOKS

a book's a book, 60a
 a book is a friend that never deceives, 709a

a book only read perhaps by me, 392b

a crowd of books distracts, 517a
 a gift worthy of Apollo, 583a

a good book the best of friends, 373b

a good supply of, 659a
 a great book, a great evil, 474a

a house full of books, 193b
 a man behind the book, 133a

a man of one book, 501b, 546a, 877a

a neat rivulet of text, 328a
 a substantial world (books), 394a

a want of books and men, 397a
 affects all books, 52b

all abridgements of good books are stupid, 708a

as good kill a Man as a book, 228a
 ask counsel of the dead books, 739b

base authority from others' books, 276b

bear him up awhile, books, 264a
 berafe me of my book, 79b

blacker the sinner that steals this book, 465a

Books—contd.

book and volume of my brain, 292a
 book that is shut is but a block, 718a
 boys read one thing, men another, 488a
 by which the printers have lost, 141a
 cannot always please, 193b
 careless of books, 392b
 children, books, leisure, all my heart's desire, 337b
 clad in blak or reed, 76b
 conclusions on the trust of authors, 166b
 containing such vile matter, 279b
 converse with the Mighty Dead, 264b
 dedication to matrons, boys and maidens, 574a
 deep versed in books and shallow in himself, 223a
 delighting and admonishing the reader, 609b
 dines with Tully, 137b
 do not forget to send me books, 465a
 dreams, books, are each a world, 394a
 drove through the sea of books, 273b
 dry bodies of divinity, 253b
 every age hath its book, 465b
 every page having an ample marge, 365a
 fate, hides the book of, 248a
 fed me in a very hungry place, 84a
 fools, book-learned, 121a
 friends and books, few and good, 745b
 follow sciences, books, 12b
 food for the soul, 605b
 fountain of wisdom, 472b
 four ends of books, 109b
 go forth, my little book, 397b
 good books life-blood of a master-spirit, 228a
 good reader makes the good book, 132a
 have pity then upon his case, 465b
 have their fates, 539b
 he who doth this book borrowe, 465a
 his delight was all in books, 103a
 his mind among books was like fire in the heather, 708a
 hold high converse with the Mighty Dead, 370a
 hour after hour he loved to pore, 273a
 hour for putting away books, 610b
 hym sette to book, 194b
 hypercriticism is bad, 550b
 I am recognised in my book and my book in me, 708b
 I have not made my book more than it has made me, 695a
 I wish to have none other, 231b, note
 if I him lose, and thee him find, 465b
 in books a prodigal, 212b
 in breeches, a book, 333b
 in the running brooks, 288a
Index librorum prohibitorum, 554b, note
 inscriptions, 465a, b
 it is enough for me that my book is often read, 571b
 knowledge of books diminished
 knowledge of world, 327b

Books—contd.

leisure without books is death, 614b
 like proverbs, receive their stamp from the ages, 356b
 lo, some are vellum, 251b
 lose myself in other men's minds, 192a
 love of books, the Golden Key, 193b
 making many books, no end of, 416b
 many a quaint and curious volume, 245b
 many and true, 94b
 may be amusing with numerous errors, 150b
 medicine of the soul, 473a
 men of higher stature, 30b
 might be written on injustice of the Just, 159a
 must be read twice, 21b
 my days among the dead are passed, 336a
 my best companions, 137b
 my best friends, 94a
 my friends, my loves, 105b
 my never-failing friends, 336a
 my only books were women's books, 231b
 Nature, book of, 14a
 Nature, book of, short of leaves, 171a
 no doubt in this book (Koran), 464b
 no furniture so charming as books, 333b
 no prince fares like him, 83b
 no worse thief than a bad book, 817b
 none so bad but profit may be derived from it, 591b
 not a year old, never read a book, 132a
 not for too serious readers, 632a
 not how many matters, but how good, 600b
 O, for a book and a shady nook, 441a
 of double value, amuses and teaches, 520a
 of God's library, few, 373b
 of the old writers, 607b
 of yore, not as ours, 119a
 old books, 150a
 or work, or healthful play, 382a
 out of old books, 79b
 painfully to pore upon a book, 276b
 propose to instruct or amuse, 110a
 quit your books, 399a
 rather than men, 12b
 read books and men, 342b
 read much, not many, 582b
 reverence his edges, 465b
 Rousseau's praise of "Robinson Crusoe," 692b
 sad fate of books lent, 708a
 see my boke brought home agayne, 465b
 sepulchres of thought, 198b
 sleep over books, 82a
 so many, thou readest, 4b
 some things here good to read, some middling, more bad, 665b
 some to be tasted, 11b
 sour misfortune's book, 280a
 steal not this book, 465a
 strip others' books to stuff their own, 501a
 teach very little of world, 151a
 tear the books, 535b
 tenets turn with books, 250b

Books—contd.

that could engage their childhood, 101b
 that's never read, 108b
 that mine adversary had written a book, 411b
 the book of books, 164a
 the bookful blockhead, 247b
 the bookworm, 104b
 the dead are the best advisers, 613b
 the gentleman's not in your books, 284a
 the hotch-potch of our book, 635a
 the princeps copy, 134b
 the sacred book, 97a
 the shrine, 12b
 the small rare volume, 134b
 theories out of, 361a
 there is a book who runs may read, 186a
 they praise one sort, but read the other, 564a
 this book, a child of Adam's race, 465b
 this book is one thing, the halter another, 465a
 three books not too long, 181a
 to Cambridge, books, 29b
 to collect books is a distinction, to turn one over is more useful, 521b
 to hunt for books in Charing Cross Road, 203a
 Trade, Book, 390a
 turn over half a library to make one, 179a
 uniting the useful and the pleasant, 609b
 useless without knowledge of life, 181a
 we cannot learn men from, 116a
 what need of books these truths to tell, 259a
 when a work inspires noble sentiments, it is good, 706a
 wherever a book shall open (*sortes Virgilianæ*), 484b
 which are no books, 192a
 who reads an American book, 333a
 with a religious book or friend, 403a
 within whose silent chambers treasure lies, 401b
 will speak plain, 10b
 word by word the book is made, 878a
 worthless books, 592b
 world itself could not contain the books, 426a
 written down, no book, 22a, note
 you speak like a book, 710a
 your borrowers of books, 191b
 See Library
 Boor, abused and baffled by, 122a
 Booted and spurred to ride, 207a, 457b
 Boot-laces criss-cross, 385a
 Boot, a dapper, 363a
 Boots displace, who dares this pair of, 263b
 his heart is in his, 785b
 let not the shoe be larger than the foot, 474b
 not in these, 464b
 Booby, her, for another, 143b
 Booty, evil, does not bring good luck, 511b
 sought by many hands is quickly plundered, 533a
 Bo-peep, as if they started at, 165a
Bordeaux (bon) pour dispenser, 705a

Border, a thin, flowery, 192b
 Boreas, cease rude, 343b
BORES and BOREDOM
 all mankind good except the bore species, 708a
 better be alone than with a fool, 742a
 Bores and Bored, the, 65b
 brother to repose, boredom is, 700b
 comes no fool to bore us, 90a
 dragons, bores have succeeded to, 116a
 eloquence has power to clear the fullest house, 177a
 he bores me to a degree, 43b
 he lives long who lives till all are weary of him, 775b
il faut savoir s'ennuyer, 693a
 inflict punishment, bores, 621b
 Mr. Meadows on boredom, 43b
 one gets bored with good wine, 116b
 patient inattention, 213b
 pestered with a popinjay, 313b
 reciters of their own works, 555a
 secret of boring is to say everything, 703a
 she became a bore intense, 146a
 that old hereditary bore, 265a
Born, a time to be, 415b
 can't be, till flood tide, 114b
 else, wherefore, 364a
 every moment one is, 359a
 he alone is blessed who ne'er was, 259b
 not for himself but for the world, 587b
 nothing was born, nothing will die, 356b
 powerless to be born, 5a
 we are born in other's pain, 368b
 what ailed thee to be born, 353a
 when we are born we cry, 307a
 with travail and strong crying, 351b
Borough, anybody's rotten, 170a
BORROWING
 banqueting upon, 420a
 best way to keep friends is never to owe them anything, 699b
 better buy than borrow, 742b
 book borrowers, 191b
 borrowers must be no choosers, 741a
 borrowing thrives but once, 745b
 building and borrowing, a sackful of sorrowing, 746a
 cat borrowed catches no mice, 745b
 creditors a superstitious set, 749b
 edge of husbandry, borrowing dulls the, 291a
 even if we have to borrow the money, 28a
 from naebody, borrow, 48a
 he is rich enough that needeth not flatter nor borrow, 774b
 he that goes borrowing goes a-sorrowing, 140b
 if you would know the value of money, try to borrow it, 791a
 man only created to lend and borrow, 703b
 may the loan torment him, 671a
 money borrowed is soon sorrowed, 811a
 neither a borrower nor a lender be, 291a
 none so poor but one may borrow of him, 693b
 none so rich but he sometimes owes, 693b

Borrowing—contd.
 quick to borrow and slow to pay, 374b
 servant to the lender, borrower is, 414b
 the men who borrow, 191b
 to borrow or come by your own, 438b
 to owe is a heroic virtue, 691a
 who borrows must pay with shame or loss, 777b
 who goes a-borrowing goes a-sorrowing, 374b, 777b
 who likes borrowing dislikes paying, 783b
Bos, procumbit humi, 662b
 Bosom, come rest in this, 231b
 come to my, 49b
 of her respectable family, 43b
 Bosom's lord, my, sits lightly in his throne, 280a
 Boston, solid men of, 235a
 Boston State-House, 168b
 Boston's a hole, 34a
 Boswell, Carlyle on, 71b
 Boswellism, 205b
Boswelliana, Lues, 205b
 Botanize upon his mother's grave, 399b
BOTANY
 every herb reveals God, 623b
horius siccus, 546b
 See *Flowers*, Nature
 "Bother it," I may occasionally say, 145a
 Bottel, the leathern, 435b
Bottes, à propos de, 689a note
 Bottle, and a little for the, 111a
 on the chimley-piece, 113b
 the webbed, 213b
 Bottom, bless thee, thou art translated, 280b
Bouche va toujours, 689b
 Boudier, epitaph of, 694b
 Bough, underneath the, 135b
 Boughs are daily rifled, 171a
 that bear most hang lowest, 841a
 Bought, never to be, but always free, 249b
 Bounce, fire and smoke and, 311b
 Bound, was ever book . . . so fairly, 279b
 Bounds of space and time, 154b
 that hold men in, 105b
 Bounteous to a vice, 125b
 Bounties fed, the slaves his former, 256a
 Bountiful, my Lady, 134a
 Bounty, large was his, 154a
 my, is as boundless as the sea, 278b
 no winter in 't, an autumn 'twas, 307b
 the more merit in your, 293a
 Bourgeois, epithet applied by riff-raff to the respectable, 159a
 Bourn, from whose, no traveller returns, 293b
Boxter en avant, 689b
 Bow at all, if you, bow low, 790a
 fascination in his very, 65a
 Bowed and bowed and bowed and bowed, 173a
 Bowed to me, has, 59b
 Bow, Apollo's, not continually drawn, 590a
 as unto the, the cord is, 199b
 at a venture, a, 411a
 draw not, before thy arrow be fixed, 753b
 straining breaks the, 491b
 two strings to your, 771b
 who shall scape his, 164a

Bow, will break if always stretched, 503a
 Bowels of Christ, in the, 104b
 of compassion, 431a
 Bower, born in a, 18b
 Bowl, his, that sparkled at the brim, 266a
 the Flowin', 28a
 the golden, be broken, 416a
 to troll the jolly, 209a
 Bowls, seven, of the wrath of God, 431b
 who play at, must expect rubbers, 857b
 Bowstring of my spirit, 67a
 Boxes, a beggarly account of empty, 280a
 Box, twelve good men in a, 26b
 where sweets compacted lie, 163b
 Boxin' day, beadle on, 112a
 Boycotting: speech, prayer, greeting intercourse, food, are denied, 614a
BOYS and BOYHOOD
 a boy careless of books, 392b
 a boy playing on the seashore, 238b
 a happy boy at Drury's, 258b
 a little vulgar boy, 16b
 age twixt boy and youth, 269b
 angelic boyhood becomes Satanic old age, 731a
 are boys, and given to boyish matters, 666a
 could I but teach the hundredth part of what I learn from, 392a
 eleventh commandment of boys, 830b
 eternal, to be boy, 309b
 even from my boyish days, 300b
 few boys with talents that excel, 101b
 further off from Heaven than when I was a boy, 171b
 God takes care of boys and Irishmen, 767a
 great reverence due to boys, 574a
 how rude are the boys, 382b
 I'll go wooing in my boys, 93b
 O beautiful boy, 606a
 read one thing, men another, 488a
 mischievous boy, cure for; make him a monitor, 332b
 mother who boasts of boys, 36b
 only two sorts of boys, 112b
 smiles and tears of boyhood's years, 233a
 shades of the prison-house begin to close upon the boy, 401a
 stood on the burning deck, 161b
 take the thanks of a boy, 20a
 tallest of boys, 16a
 that swim on bladders, 320a
 that you may please boys, 547b
 the boys would hang about me, 266a
 whining, purblind, wayward boy, 277a
 who would not be a boy, 53b
 will be boys, 745b
 will be boys and girls will be girls, 159a
 will (boy's) is the wind's will, 200a
 Willie is no good; I'll sell him, 195a
 Bracelets to adorn the wife, 163b
 Brach or lym, 306b, note
 Bradford, John, 456a
 Bradshaw bullied, while, 24b
 Bradshaw's windmill, what have I to do with, 867b

Brag a good dog, but has lost his
tail, 745b
Bragadoccio: this is Ercl'es vein,
280b
Bragging-time was over, 238a
Brahm, thus saith, 346a
BRAINS
coinage of your brain, 296a
cudgel thy brains no more, 296b
enough brains to make a fool of
himself, 344a
fumbles for his brains, 96b
grows muddy brain, 93a
he has a ged-bee in his brain
773a
he has no guts in his brains, 773a
his brains they battered in, 441b
I abhor brains, 191a
I feared it might injure the brain,
119a
I mix my colours with brains,
454b
in the countless chambers of the
brain, 264a
most secret cells (brain's), 82a
of feathers, heart of lead, 254a
paper bullets of the brain, 284b
proceeding from the heat-op-
pressed brain, 304a
racking of the brains, 82b
(the brain) sows corn or thistles,
789a
taken out and buttered, 287b
the written troubles of the brain,
305b
thy lack of brains, 81b
to steal away their brains, 301b
too finely wrought, 83a
were only candle-grease, his
brains, 38a
*Brama assai, poco spera, e nulla
chiede*, 714a
Bran, every grain has its, 755b
much, little meal, 812b
Branches of the tree, 74b
Brand plucked out of the fire, 419b
Brandy, a hero must drink, 179a
and water, distilled damnation,
156b
Latin for a goose, 135a
Brandy-punchy feeling, 167b
Brass, marble and recording, 98a
more lasting than, 486b
sounding, 428a
Brat, the stolen, 81b
Bravado: vaunting aloud but
racked with deep despair, 216a
BRAVE
as: born of the brave and good,
534b
fears of the brave, 178a
God helps the brave, 494a
hearts (brave) and clean, 364b
how sleep the brave, 23a, 90a
live on, the brave, 275b
(brave) man is but a brave man's
peer, 354a
man struggling in the storms of
fate, 255a
none but the brave deserves the
fair, 125b
(brave) not he who feels no fear,
14b
on, ye brave, 68a
requiems to the brave, 110b
the pity of the brave, 111a
the unforgotten brave, 56a
the unreturning brave, 54b
toll for the brave, 102a
to-morrow to be brave, 4a
walls unnecessary to the brave,
684a
what rights the brave, 18b

Bravery never goes out of fashion,
367b
on, with all her, 223b
Bravo, Rouse, 464a
Brawls disturb the street, 382b
led the, 155b
Braxfield, Lord, saying of, 771a
Bray, vicar of, 455a, 852b
Braying of arrogant brats, 380b
Breach, i' the imminent deadly,
300b
more honoured in the, 291b
once more unto the, 316b
BREAD
acorns good till bread was found,
731b
all bread is not baked in one oven,
732b
all goes well here, but bread is
not to be had, 708b
and a stone, 488b, note
and butter are glad to eat, 857a
and butter, smell of, 58b
and butter, went on cutting, 368a
and cheese, enough is a feast,
755a
and the Circus, 519a
another's, costs dear, 737a
ask for, will he give him a stone,
422a
at pleasure, drink by measure,
745b
bannocks better than na kind o'
bread, 770b
butter and cheese, 769a
buttered on both sides, 880b
crammed with distressful, 316b
dry bread at home better than
roast meat abroad, 753b
each day brings its own bread,
754a
half a loaf better than no bread,
770b
he asked for, and he received a
stone, 385b
he is rich enough who does not
want bread, 649a
he that has teeth has not bread,
787a
He took the bread, 120a
I know on which side my bread is
buttered, 787a
Kail spares bread, 798a
loaves put in awry come out
awry, 804b
make your soup according to your
bread, 750b
man shall not live by bread alone,
409b, 421a
men chew not when they have no
bread, 810a
nae butter 'I'll stick to my, 813b
never touch, till its tasted, 196a
one halfpennyworth of, 314a
rain in May makes bread for the
year, 809b
secure of bread, 125a
set not your loaf in till the oven's
hot, 833a
should be so dear, that bread,
171a
the best smell is bread, 841a
the staff of life, 348b
there is no bad bread to hunger,
787a
this buying of, undoes us, 857b
to eat your white, first, 860b
to rail like bread-women, 474a
to the full, did eat bread, 409b
upon the waters, 416a
who likes not the drink is deprived
of bread, 875a
with eyes; cheese without, 745b

Break, to, what is bruised, 577b
it now, if she should, 295a
thus the heart will, 54b
you may, but shall not bend, 535b
Breaker, a single, may recede, 205a
roaring to the gales, 396a
Breakfast and art not broken, 380b
BREAKFAST
eat a good, 718a
honest, wholesome, hungry, 378a
makes good memory, 699a
with what appetite you have,
320a
Breast, beats in every human, 5a
forges, what his, his tongue must
vent, 308a
on some fond, 154a
somewhat on my, 17a
to soothe a savage, 92b
two hands upon the, 103b
wail or knock the, 224a
yielding marble of her snowy, 377b
BREATH and BREATHING
Breath all incense, 55a
boldest held his, 67b
can make them, a, 148a
flattered its rank, 55a
health and quiet breathing, 184b
his breath like caller air, 214b
her breathing through the night,
171b
one man's breath another's
death, 822a
revives him, or a breath o'er-
throws, 253a
spare your breath to cool your
pottage, 836b
thou gav'st my breath, 58a
where breath most breathes, 322a
with bated breath, 282a
Breeches, as though you wore the,
137b
black velvet, 24b
she wears the, 833b
were blue, his, 87a
Breed of men, this happy, 312b
we men are a little, 363b
Breeding, care in my, 382b
the best bred have the best
portion, 840b
Breeze, a, or merely silent nature's
breathing life, 400b
every, bears health, 177b
the western, just kissed the lake,
271a
Breitmann, Hans, 196a
Brentford, two kings of, 99a
Brethren, each to his, 186b
the Great Twin, 206b
Brevi manu (summarily), 499a
BREVITY
I labour to be brief; I become
obscure, 499a
in pleading, nothing pleases more
than brevity, 745b
is the soul of wit, 292b, 745b
need of brevity, that the meaning
may run on, 523a
whatever you teach, be brief,
638a
Brewers, bakers and, 194a
Brew, as I, so I must drink, 738b
well, drink well, 790a
Briareus, he appears a, being really
a hare, 460a
Briars, how full of, this working-
day world, 288a
BRIBERY
an itching palm, 286b
an ox in his tongue, 498b
enter (bribes) without knocking,
718a, 745b
force of bribes, 81a

Bribery—contd.

he loses money well who gives it
to the judge, 496*b*
he obtained glory without bribes,
592*a*
mede overmaistrieth lawe, 194*a*
meed is strong, 809*b*
(bribe) on both sides is not out of
fashion, 787*a*
the wretch had paid him very
large, 435*b*
too poor for a bribe, 155*b*
turn from the glittering bribe,
177*b*
when money's taken, freedom's
forsaken, 870*a*

Bric-a-brac hunting, 84*a*
Brick, carried a, in his pocket, 349*b*
washing a, 564*a*

Brickwork, mellow, 358*a*
Bridal of the earth and sky, 163*b*

BRIDES

all jealousy to the bride, 18*a*
bonny bride, soon buskit, 718*a*,
720*a*
follow as a captive, not a bride,
682*a*
goes from her father's hall, 161*a*
happy the bride the sun shines on,
165*a*, 771*a*
hath paced into the hall, 86*b*
is Venus odious to brides, 524*b*
the lovely and the lonely bride,
380*a*
this corpse-like bride, 32*b*
weeping bride makes laughing
wife, 852*b*
with a smile on her lips and a
tear in her eye, 270*a*

BRIDESMAIDS

happy bridesmaid makes a happy
bride, 366*b*
may soon be made brides, 823*a*
Bridegroom, fresh as a, 313*a*
the happiest of men, 65*a*

BRIDGES

a bridge of gold (or silver) for a
flying enemy, 451*a*, 806*b* note
between bridge and stream, 557*b*,
578*a*
bid the broad arch the dangerous
flood contain, 251*b*
he does not fall from the bridge,
596*b*
how well Horatius kept the bridge,
206*b*
London bridge made for wise
men to pass over and fools to
pass under, 804*b*
(bridges) made for wise men to
walk over and fools to ride
over, 804*b*
of Sighs, 55*a*
on the bridge at midnight, 198*a*
praise the bridge which carries
you over, 827*a*

Bridge-north election, all on one side,
733*b*

Bride of gold, a, 50*a*
Brief as woman's love, 295*a*
brave, and glorious, 54*b*

Brigade, boys of the old, 383*b*
could thy, with cold cascade, 147*a*

BRIGHT AND BRIGHTNESS

all her original brightness, 216*b*
all that's bright must fade, 233*a*
and good, not too bright, 393*a*
(bright) as light and clear as
wind, 357*a*
atoning unto God for a brief
brightness, 243*b*
attired with sudden brightness,
399*b*

Bright and Brightness—contd.

clothed with transcendent bright-
ness, 216*a*
makes the path before him always
bright, 399*b*
my native brightness, 222*b*
stars unutterably bright, 325*a*
Brightest (angels) fell, 305*a*
Brillig, 'was, 119*b*
Brim, better spare at, than at
bottom, 743*b*
spare at, not at the bottom, 836*b*
sparkles near the, 54*b*
Brimmer, there is no deceit in a,
855*b*
Brimstone sea of boiling fire, 261*a*
Brisach is ours, 691*a*
Brisk, to see him shine so, 313*b*

BRITAIN AND BRITANNIA

a State whose generous will
through earth is dealt, 398*b*
all our past proclaims our future,
353*b*
best bulwarks (Britain's), 4*a*
Britannia's daughters more fair
than nice, 404*b*
climatic influence on character,
193*a*
forgot was Britain's glory, 355*b*
fortified with wooden walls, 447*b*
France, Britain and Rome, 703*b*
Freedom's impregnable redoubt,
396*a*
girdled with life by the sea, 353*b*
hath Britain all the sun that
shines, 309*a*
haunted by melancholy, 3*a*
Heaven's peculiar care, 334*b*
highly-favoured isle, 334*b*
infamous for suicide, 406*b*
is a world by itself, 309*a*
island queen who sways the floods
and lands, 357*a*
keeps our Britain whole within
herself, 361*a*
needs no bulwarks (Britannia), 67*b*
no one planned British system,
384*b*
nurse of fools to stock the conti-
nent, 404*b*
poets rare in its chilling climate,
348*a*
Rome could never make all her
own, 377*a*
Rule Britannia, 371*b*, note
rules the waves (Britannia), 69*a*
sacred refuge of mankind, 377*a*
separated from almost the whole
world, 618*a*
severed from the world, 243*b*
still to Britain true, 49*b*
thank Him who isled us here,
361*b*
the eye, the soul of Europe, 361*b*
the land that freemen till, 357*b*
the one voice in Europe, 361*b*
the wide earth's storehouse, 396*a*
there's lovers out of, 309*a*
time and the ocean and some
fostering star, 380*a*
to happy Britain, 251*b*
united in itself, 7*b*
when Britain first at Heaven's
command, 371*b*
you can't help settling down to
British system, 384*b*
Britannos, penitus toto divisos orbe,
618*a*
British climate, 96*a*
Constitution, reason of its success,
157*a*
hands, never but by, 49*b*
Islands, unknown to British, 24*a*

British man, I smell the blood of a,
306*b*
oak, the British, 41*b*
officer, peculiarities of, 385*a*
public in one of its fits of morality,
205*b*
stare, 363*b*
tribes, votes of, 81*a*

BRITONS

a Briton, even in love, 392*a*
never will be slaves, 371*b*
prize independence too high, 147*b*
strike home, 437*b*
Broad is the way, 422*a*
Broad-based upon her people's will,
356*b*
Broad-cloth without, 102*a*
Broderer's Song, 436*a*
Broken, to break what is already,
525*a*
you shall in turn yourself be,
275*a*

Broken-hearted, half, 61*a*
hopes of dying, 258*b*
mute and, 215*b*
we had ne'er been, 48*b*
you hoped we were, 352*a*

BROOKS

a hidden brook, 86*b*
heaven's image in the smiling
brook, 67*a*
books in the running brooks, 288*a*
fast by a brook, 19*b*
in every bubbling brook a friend,
391*b*
murmurs near the running brook,
400*a*
that babbles by, 154*a*
Brooks of Sheffield, 774*b* note
Brooms, new, sweep clean, 815*a*
Brooses, one mask of, 113*a*
Broth, cold, hot again, 748*b*
dinna scald your mouth w'ither
folk's, 752*a*
(kail) spares bread, 798*a*

BROTHERS

a brother is a friend given by
nature, 709*a*
a brother, to relieve, 44*b*
a noble pair of brothers, 615*a*
ah me, it was a brother, 67*a*
all the brothers valiant; all the
sisters virtuous, 444*b*
and a' men brothers, 47*a*
are brothers evermore, 186*b*
[asks] only love, 69*b*
blasting his wholesome brother,
295*b*
counterfeit presentment of two,
295*b*
dearer yet the brotherhood, 237*b*
followed brother, how fast has
brother, 402*b*
for a' that, shall brothers be, 49*a*
hurt my brother, 297*a*
I grew so like my brother, 196*a*
in distress, 44*b*
inside a house brothers quarrel,
but outside defend each other,
745*b*
it is impiety to hurt even a bad
brother, 588*a*
loved him like a vera brither, 46*a*
men my brothers, men the
workers, 358*b*
my brother's keeper, 409*a*
of that which went before the
brother, 394*a*
offend thy weaker brother, 50*a*
our brother till the last of English
days, 352*a*
so great is strife between brothers,
668*a*

Brothers—contd.

still, remember he's your brother,
349*b*
the younger brother hath the
more wit, 853*b*
the younger brother is the
ancienter gentleman, 853*b*
we band of brothers, 316*b*
wrath of brothers is fierce and
devilish, 853*b*
ye are brothers, 67*b*
Brothers-in-law, who goes to church
with comes back without kin-
dred, 777*b*
Brougham, 116*a*
Brow, dizzy and tottering feet, 186*a*
his unembarrassed, 64*b*
his steady, 35*b*
thy smooth unruffled, 38*b*
upon his, shame is ashamed to sit,
270*b*
what a grace was seated on that,
295*b*
Brows, be it not seen in either of our,
121*a*
Brown is trusty, 462*a*
he'd done me wery, 16*b*
slightly tinged her cheek with,
270*b*
man, with a, break thy bread,
462*a*
Browning used poetry as a medium
for prose, 388*b*
Bruce has often led, whom, 49*a*
Brunck, most learn'd professor, 258*a*
Brutes without woman, men, 240*a*
neither are they, 33*b*
nor human, neither brute, 246*a*
never meet in bloody fray, 149*b*,
349*a*
to live the life of, 74*b*
Brutum fulmen, 499*a*
Brutus dealt the godlike stroke, 239*a*
dear, 285*b*
Cæsar's angel, 286*a*
is an honourable man, 286*a*
were I, and Brutus Antony, 286*b*
with his dagger, 201*a*
Brute, et tu, 526*a*
tu quoque Brute, 672*b*
Bubble, all the world's command is
but a, 261*a*
man is a, 478*a*
burst, now a, 248*a*
on the fountain, 271*a*
then melts the, 87*b*
world like unto a, 378*b*
Bubbles, beaded, winking at the
brim, 185*a*
eternity for, 100*a*
fortune's, 387*b*
the earth hath, as the water has,
303*a*
Buckets in a well, 19*a*
into empty wells, 100*a*
Buckingham, so much for, 83*a*
Bud, bit with an envious worm, 277*b*
to Heaven, conveyed the opening,
85*b*
killing the, o'er which in vain we
grieve, 398*b*
lives in sweetest, 321*b*
may have a bitter taste, 95*b*
plucked in the, 322*b*
Buddha's lamp, destroy passions
when you light, 751*b*
Budge, I will not, for no man's
pleasure, 279*b*
Buff and the blue, the, 48*b*
Buffets and rewards, Fortune's, 294*b*
Buffoonery one given to, will never
make a good father, 634*a*
Bugbears of a winter's eve, 406*a*

Bugle, blow, blow, 360*b*

Bugles, blow out you, 26*a*

blown, the song by you, 162*a*

Bugle-horn, one blast upon his,
271*b*

Bugs to fearen babes with all, 340*a*

BUILDING and BUILDINGS

a sweet impoverishing, 746*a*
antiquity enshrined in sumptuous
buildings, 397*b*
better than he knew (builded),
131*a*
broad (build) on the roots of
things, 34*b*
build, and soon flit, 824*a*
built to music, therefore built for
ever, 364*a*
creak before they fall, 666*b*
fools build houses, wise men buy,
762*b*
he that builds by the wayside has
many masters, 776*b*
high buildings have low founda-
tion, 785*a*
it is easier to pull down than to
build, 795*a*
many can make bricks but cannot
build, 807*b*
marrying and building, great
wasters, 745*b*
Nature builds the best part, 131*b*
not allowable to build what may
injure others, 486*a*
public buildings the ornament of a
country, 403*a*
that others should build for him,
393*a*
the mind that builds for aye, 394*b*
the spirit of building, 762*b*
those who love building need no
other enemies, 746*a*
to-day then, strong and sure,
build, 199*a*
too low they build who build
beneath the stars, 407*b*
who builds and wants wherewith
to pay, 404*a*
wrought with greatest care,
builders, 199*a*
Bulb, an orbicular, 16*a*
Bullet, every, has its billet, 110*b*,
457*a*, 755*b*
golden, 322*b*
round, ordained to kill, 339*b*

BULLIES

Bullying is smoke, 863*a*
Cowards, bullies generally, 746*a*
he pardons ravens but storms at
doves, 511*a*
I love the lovely bully, 316*b*
like a tall bully, 251*b*
who terrifies others is more afraid
himself, 634*b*
Bulrush, seeking a knot in a, 553*a*,
595*a*
Bull, he will carry the, who has
carried the calf, 660*a*
is brought to wear the yoke, 379*b*
the savage, doth bear the yoke,
284*a*
Bulls (Irish)—an English example,
23*a*
Bullocks, whose talk is of, 420*b*
Bulwarks, Britain's best, 4*a*
Britannia needs no, 67*b*
Bumper fair, fill the, 232*a*
Bumps, what ho, she, 464*b*
Bun, the rollicking, 146*a*
Buncombe and the 27 millions, 73*b*
Bunghole, stopping a, 297*a*

BURDENS

a man may bear till his back
breaks, 725*a*

Burdens—contd.

(burden) and heat of the day, 423*a*
ass endures his burden but not
more, 735*a*
bear ye one another's, 429*a*
cast their burden upon the Lord,
190*b*
every horse thinks his pack
heaviest, 755*b*
every man shall bear his own, 429*a*
every one thinks his own the
heaviest, 758*b*
God giveth the shoulder according
to the burden, 767*b*
he carries well to whom it weighs
not, 772*a*
let every man carry his sack to
the mill, 800*b*
let every pedlar carry his own
burden, 800*b*
light burdens, long borne, grow
heavy, 801*b*
many hands make the burden
light, 807*b*
none knows the weight of
another's, 817*b*
old age is a heavy burden, 819*b*
on our mortal being, 83*b*
place on the slow-paced ass, 613*a*
public burden of the nation,
259*b*
respect the burden, 450*a*
rightly carried is light, 565*b*
sustain a burden with erect head,
666*b*
the ass endures the load but not
the overload, 847*a*
the back is made for the burden,
840*a*
the greatest are not the gain-
fullest, 803*b*
voluntary burden is not a burden,
729*a*
what is borne willingly is borne
easily, 622*b*
with superfluous, loads the day,
227*a*
Burgess, non in Chepe, a fairer, 77*a*
Burgeys, a fair, 76*b*
Burglar, many a, I've restored, 146*a*
Burglary, flat, as ever was com-
mitted, 285*a*

BURIAL

a piece of a churchyard fits
everybody, 726*b*
a tomb now suffices him for
whom the world was too small,
665*a*
as in my mother's lap, 221*b*
as lamps in sepulchres, 254*b*
at the public cost, 512*a*
burial in woollen, 250*b*
by foreign hands thy grave
adorned, 254*b*
disposed to bury for nothing, 113*b*
envy me not the little earth, 450*b*
give it burial, it takes possession
of your earth, 127*b*
he is covered by the heavens who
has no sepulchral urn, 503*a*
in one red burial blent, 54*b*
here he lies where he longed to
be, 344*b*
let there be no lamentation at my
grave, 687*a* note
no churchyard so handsome that
a man would desire forthwith
to be buried, 815*b*
of all he was, scarce enough to fill
a small urn, 561*a*
the charity of dust, 405*b*
there is need of parsley (to strew
on the grave), 491*a*

Burial—*contd.*

to bury Cæsar, not to praise him, 286a
to leave the dead so alone, 209b
triste ministerium, 672a
ungrateful country, you shall not have my bones, 556a
Burke, Edmund, 149a *note*, 156b
a scientific statesman, 89a
Burke's greatness, Johnson on, 181a
Burlybumbo, the great, 16b
Burn not your house to fright away mice, 746a
Burns, Robert, 69a
better educated than Byron, 72b
of all poets most a Man, 266b
singly he faced the bigot breed, 381a
the monarch-peasant, 168a
Wordsworth on, 395a 395b
Burns most, he that, shines most, 776b
Burning, can't expect the, to admire them, 376b
it will not be improved by, 258b
Burnt child dreads fire, 718b
Burrow away and build, 34b
Burrs, they will stick like, 38b
Bursley's grudge against Ralph, 21a
Bush, a bad, better than the open field, 717a
a, supposed a bear, 281a
afire, every common, 30a
that shelters him, every one bows to, 758a
in the bush with God may meet, 131b
none so small as to be without shade, 717a
one beats the bush, another catches the bird, 820b
over bank and bush, 340a
thinks that every bush contains a bear, 379a
thorough bush, thorough briar, 280b
to be at about the, 860a
you take every bush for a bug-bear, 880a
Bushel, under a, 421a
Busier than he was, seemed, 76b
BUSINESS
a man diligent in his, 414b
a mind careful in business, 523a
and action strengthen the brain, 746a
as our affairs go, so is our mind affected, 626b
bankruptcy good business, 21a
bitter business, 295a
care of melancholy, 49b
cares of, 37b
citizen at business before he rises, 841b
constant at change, 251b
curse on the man who first designed, 191b *note*, 239b
despatch requisite in, 2a
do your own, 430a
equal to his, 615a
every man hath, 292a
everybody's is nobody's, 758a
fettered to the oar of gain, 133b
few more innocent employments than getting money, 179a
folks with little business are great talkers, 701b
getting and spending, we lay waste our powers, 394b
hackneyed in, 98a
he never gets good business who dare not ask for it, 836b

Business—*contd.*

he that is busy is tempted, but by one devil, 779a
he will not be in business for mere sake of being busy, 586b
is other people's money, 701a
it did my Uncle Toby's business 343a
keen-sighted in business, 545b
killing himself with his efforts, 550a
love and business teach eloquence, 805b
lover shuns business, 98b
makes men, 811b
men of business must not break their word twice, 810a
men see more in other people's than their own, 452a
men, some to business, some to pleasure, 251a
men's business and bosoms, 11a
my business made me a looker-on, 300a
neglecting your own to care for the business of others, 668b
no feeling of his business, 296b
not slothful in business, 427a
of other people, 487b
punctuality a necessity, 330b
robs you on business principles, 323a
safeguard against love, 632a
that we love, we go to with delight, 307b
the playthings of our elders are called business, 571b
the public business is undone, 52a
the salt of life, 746a
the true business precept, 113b
their business but to waste each other's time, 383b
to be too busy gets contempt, 860a
to-morrow, 450b
was his aversion, 129b
well worth aw that gars the plough draw, 867b
when a man's busy, 32b
who doth his own, fouls not his hands, 874b
without business debauchery, 877a
Bust and temple rise, 251a
animated, 153b
raise the tardy, 178a
Busts between, placed the, 81a
Busy and insinuating rogue, 302b
bustling days, 370a
hum of men, 224a
let him write on the doors that he is, 551b
life's bewildered way, 66b
man finds most time, 875b
none so, as fool and knave, 123b
nowhere so busy a man, 76b
scenes of crowded life, 177b
to be too, 860a
who more, than they that have least to do, 875b
BUSY-BODIES
blow thy own pottage, 745a
busy will have hands, 746a
idle bodies generally busybodies, 787b
nothing more unseemly than an aged busybody, 512b
occupied with other affairs, neglecting my own, 487b
sans aucune affaire est toujours affairé, 707a
the world's busybody, 73b
who pretend to know everything, 633b
Zeus hates busybodies, 451a

But: all would be well, but for the butts, 854b
there is a, in everything, 854b
Butcher, it is possible for a ram to kill a, 796b
Butchers and cooks, 194a
motto of Company of, 612a *note*
shops, fills with large blue flies, 331a
Butchered to make a Roman holiday, 55b
Butler, S., the glory and the scandal of the age, 239b
Butt for all, a, 139a
of every railer, marriage, 142a
BUTTER
a wholesome meat, 746a
bread, butter and green cheese, 769a
eat it first, and last, 746a
gold in the morning, silver at noon, lead at night, 746a
in a lordly dish, 410a
is mad twice a year, 746a
spread too thick, the, 120a
once a year in the cow's horn, 746a
they that have good store of, may lay it on thick, 857a
utter contempt upon, 196a
what will not be, must be made cheese, 840a
words of his mouth smoother than, 412b
would not melt in his (or her) mouth, 207b, 746a
Buttercup, I am called little, 145a
Buttercups, daises and, 69a
Butterfly upon a wheel, breaks a, 252b
I'd be a, 18b
pride of a, 105a
take not a musket to kill a, 832b
Butterflies, hawking for, 773a
Button in the hat, drop a, 167b
not the very, on Fortune's cap, 292b
up one cause of vexation, 343a
Buttons, a soul above, 90b, 728b
(buds) be disclosed, before their, 291a
BUYING
all the winning is in the first buying, 733b
and selling is but winning and losing, 746a
be not too hasty to outbid another, 740b
better buy than borrow, 742b
buy and sell and live by the loss, 746a
buy at a fair, sell at home, 746a
buy things because they have not occasion for them, 375b
buy up at the price he is worth, 233b
buy what ye dinna want, ye'll sell what ye canna spare, 746a
buyer should be fully informed, 611b
buyers want a hundred eyes, 746a, 874b
buying cheaper than asking, 746a
cheap buyer takes bad meat, 741b
he that blames would buy, 776a, 874b
he that buys what he wants not must sell what he wants, 776b
it is naught, saith the buyer, 414b *note*
it is well to buy when some one wants to sell, 797a
ken when to buy, 798b

Buying—contd.

let your purse be your master, 807a
 more foolish buyers than foolish sellers, 854a
 never buy a pig in a poke, 814b
 not to love buying is a revenue, 597b
 not what you want (buy), but what you need, 522a
 the buying and the selling, 382
 they buy good cheap that bring naething hame, 857a
 you buy all things, you will have to sell, 610b
See Spending.
 Buxom, blithe, and debonair, 224a
 Buzzards are all gentlemen, 25b
 Byblows, mere, the world and we, 106b
 Bygones be bygones, let, 800b
 Byway of its own, has a, 75a
 Byron, 91a
 a head statuaries loved to copy, 205b
 and misanthropy, 81a
 Burns better educated than, 72b
 S. Rogers on, 265a
 woke and found himself famous, 66a

C

Ca ira, 689b

Cabal, in high, 380a

Cabals, in dark, and nightly juntos, 371a

those who consult together are disaffected, 631b

Cabbage twice served is death, 470a
 you yearn for smell of a, 347a

Cabined and kings, 120a

Cabined, cribbed, confined, 304b

Cabinet, errors of the, 90b

ministers and literature, 21b

Cabs, gondolas on wheels, 117b note

Cackie, hungry rooster don't, 158a

rustic, of your bourg, 364b

Cackling, bear with. if you wish the hen to lay, 791a

Cacothes carpenti, 499a

Cacothes scribendi, 499a

Cade, unconquered soul of, 317b

Cadgers speak of pack-saddles, 746b

Cadii quæstio (the matter drops), 499a

Cadmean victory, 473a

CÆSAR

father of your country, 687b

his Commentary the best history, 7b

I appeal unto, 426b

I come to bury, 286a

imperial, dead and turned to clay, 297a

Julius, 122b

Julius, the hook-nosed fellow of Rome, 315b

Julius, rejoiced in ruin, 537b note

Julius, *veni, vidi, vici*, 679b, 68a note

lives after his battles, 686b

many a Cæsar ere such a Julius, 309a

not an authority over Grammar, 499a

not that I loved Cæsar less, 286a

O mighty Cæsar, dost thou lie so low, 286a

one lives; a thousand are forgot, 407b

or nothing, 494b

rapid in everything, 623b

Cæsar—contd.

render unto Cæsar the things which are Cæsar's, 423b
 that Cæsar might be great, 66b
 the word of, 286a
 wife of, must be above suspicion, 453a
 with a senate at his heels, 250a
 you carry Cæsar and Cæsar's fortune, 499b
Cæstus artemque repono, 543b
 Cage, fine, does not feed the bird, 761a
 nor iron bars a cage, 230b
 of gold, 78b
 put it in a, 78b
 Redbreast in a, 23b
 Cain and his brother Abel, 87a
 deeds of, 58b
 made the first city, 94a
 the cruel sons of, 196a
 Cake, geological home-made, 113b
 that came out of my own cake, 839b
 there is never any, but there's one of same make, 855b
 you cannot eat your cake and have it, 878b note
 Cakes and ale, no more, 297b

CALAMITY

he that boldly bears, 211b
 is querulous, 499b
 (calamities) make great talkers, 467b
 makes calamity of so long life, 293b
 man's true touchstone, 139b
 patience may do much in desperate matters, 792b
 the cause, the offence and the origin of, 650b
 touchstone of a brave mind, 746b
 wedded to, 279b
Calamum, sune, 665a
 Calculation beaming out of the other eye, 113b
 life needs, 475a
 Calculators, nature hates, 133a
 Caledonia, mourn, helpless, 334a
 stern and wild, 272b
 Caledonia's cause, to support, 48b
 forte, 237b
 Calif, bring hither the fatted, 424b
 dies as soon as the cow, 739a
 greatest, is not the sweetest veal, 845b
 head of, will feast hunter and hounds, 718b
 love, half love, 746b
 quiet, sucks its dam and another cow too, 727a
 Waltram's calf, 739b
 Calf-skin on those recreant limbs, 311b
 Call for me, one clear, 366b
 we need not bid, for cloistered, 185b
 Called, come when you're, 129b
 her his before the holy man, 66b
 many are, but few are chosen, 423b
 Calling, high is our, 394b
CALM and CALMNESS
 a good man's calm, 397a
 and consecration, 38b
 contemplative life, 222b
 (calmness) carries out masterful edicts, 618b
 in a calm sea every one is pilot, 792a
 in his voice, 63b
 is great advantage, 163a
 natural to a great mind, 570b

Calm and Calmness—contd.

never felt a calm so deep, 395a
 no joy but calm, 357b
 public calm, 5a
 the medicine for disaster, 575a
CALUMNY
 alarms only the sickly in temperament, 530b
 an ill tongue may do much, 735b
 back-wounding, 300a
 best answered with silence, 183b
 (calumniate) boldly; something always sticks, 493b
 blush calumny, 97a
 brand him who will with base report, 273a
calomniez toujours, 689b
 daughter of self-love and idleness, 697b
dens Theonina, 513a
 detractors are their own foes and the world's, 751b
 envy and calumny, 326b
 fools traduce their betters, 560b
 if there were no hearers there would be no backbiters, 789b
 induced more by vanity than malice, 704a
 jouk an' let the jaups gae by, 798a
 listeners to, should hang by their ears, 545a
 makes calumniator worse, 91a
 man that dares traduce, 96b
 not even Lancelot brave nor Galahad clean, 365a
 nothing so fleet as, 592a
 (calumniator) of, the fair sex, 274a
 old maid's tongues worse than thorns and thistles, 711b
 readers delighted with calumny, 89a
 right to give a tardy hearing to, 515b
 scattering calumnious rumours, 131a
 scandal will rub out like dirt, when dry, 831b
 sign of an evil mind, 567a
 stoutly calumniate, 499b
 tale-bearers should hang by their tongues, 545a
 that they speak evil is not the point, but that they speak it unjustly, 638a
 thou canst hurt no man's fame with thy ill word, 274b
 thou shalt not escape calumny, 294a
 virtue 'scapes not calumnious strokes, 291a
 we desire to bedaub the pure vessel, 684b
 we turn upside down the very virtues, 684b
 you know how to rally without evil-speaking, 710b
See Slander, 770b
 Calvin destroyed the walls, 671b
 Luther and, 25a
 Scotland, land of, 333a
 Calyxes of gold, 331b
 Camarina, do not stir Lake, 474b, 499b
CAMBRIDGE
 books he sent to, 29b
 Master of Arts gives way to nobody, 718b
 people rarely smile, 26a
 University and George I, 372b
 University of, 4a
 University, motto, 543b

Cambridgeshire, of all England, 26a
 Cambysses' vein, 314a
 Came, saw and overcame, 315b
 Camel desiring horns, lost his ears,
 499b, 841a
 is dancing, 499b
 market, 820a
 swallow a, 423b
 though mangy, bears many asses'
 burdens, 473b
 tie up your, and leave it to Pro-
 vidence, 766b
 to go through the eye of a needle,
 423a
 Camel's back, the last straw breaks,
 847a
 Camels' old, carry young camels'
 skins to market, 820a
 Camera, all the world's a, 733b
 feelings could only be expressed
 in, 346b
 Camilla, swift, scours the plain,
 247a
 Camp, errors of the, 90b
 or court, finished for the, 2b
 Camps and courts, 80a
 no faith or honour in men who
 follow camps, 602b
 please many men, 582b
 talk of camps but stay at home,
 839a
 Campsie wife's prayer, 878b
 Can, fill the, and fill the cup, 359b
 Can, they, because they believe
 they can, 546b
 Canakin clink, let me the, 301b
 Canals : roll obedient rivers through
 the land, 251b
 Canaux, canards, canaille, 689a
 Cancelled from Heaven, 220a
 Candid, be, where we can, 248a
 Candied tongue, the, 294b
 the candid Friend, 69b
 Candidate, I'm jest a, in short, 202a
 Candidates, seeking votes, 556b
CANDLEMAS
 after, the snow lies on a hot stone,
 869b
 if Candlemas be fair and bright,
 788a
 shepherds fear sun on Candlemas
 Day, 733b
 fair Candlemas, foul Lent, 788a
 on Candlemas Day throw candle
 away, 869b
 set trees after, and entreat them
 to grow, 833a, note
 Candle before lights better than one
 behind, 841a
 hold their farthing, to the Sun,
 404b
 light a, and put it under a bushel,
 421a
 light another's, but do not put
 your own out, 801b
 how far that little candle throws
 his beams, 284a
 in a skull, 98a
 men burn out their candles, 41b
 not fit to hold a candle to him,
 818a
 out, out, brief candle, 305b
 the devil holds the candle, 797b
 the game won't pay the candle,
 845a
 you may light another's at your
 own without loss, 879b
 Candle-ends, his intimate friends
 called him, 120a
 Candle-grease, his brains were only,
 38a
 Candour and generosity lead to
 ruin, 555a

Cane, as a gentleman switches his,
 87a
 nice conduct of a clouded, 248a
Canis a non canendo, 500a
 Canker galls the infants of the
 spring, 291a
 loathsome, lives in sweetest bud,
 321b
 the canker to the rose, 226a
 Cankers of a calm world and long
 peace, 314b
 Cannibals that each other eat, 300b
 Cannon, he speaks plain, 311b
 hole new bored with a, 139a
 that dwellish yron engin, 339b
 the last argument of kings
 (*ultima ratio regum*), 674b
 to left of them, 361b
 you mortal engines, 302a
 Cannon's breath, 57b
 Canonised, many not saints are,
 28b
 Canopy, this most excellent, the
 air, 293a
 under the, 308a
Cantabit vacuus coram latrone viator,
 500a
 Canterbury the higher rack, 746b
 Canticle, the sweetest, 9b
 Cantilena of the lawyers, 109b
CANT
 canting moralist, 106b
 cants and formulas, 70b
 clear your mind of, 179b
 he canted less, 206a
 of criticism, 343a
 Sentimentalism sister to Cant, 72a
 of tolerance, 378b
 till cant cease, 72b
 Canter the cure for every evil, 116a
 Canvasses and factions, 10b
 Cap, emblem of decency, 327b
 her, far whiter than the driven
 snow, 327b
 if any fool find the cap fit let him
 wear it, 788a
 in hand never did harm, 749a
 Cape of Good Hope, to double the,
 12b
 Caper, a, an inch higher than any
 other lord, 347a
 my internal spirit cut a, 64b
 Caper-berry shall fail, 416a
 Capers nimbly in a lady's chamber,
 318a
 Capers, run into strange, 288b
Capit omnia tellus, 560a
Capit, qui, ille facit, 777b note
CAPITAL PUNISHMENT
 the hanging of Jack or Bill, 173b
 See Punishment and Hanging
 Capitol, who was it betrayed the,
 240a
Capitis, iam cari, 638a
 Capon lined, with good, 289a
 Cappadocians, accursed, 480a
*Cappas ad respondendum (or satis-
 faciendum)*, 500a
CAPRICE
 now she will and then she will
 not, 439b
 of public opinion, 42a
 he loves me for little that hates
 me for nought, 775b
 Captain a good travelling name,
 134a, 746b
 a plain, russet-coated, 104b
 all daubed in gold lace, 348a
 (captains) and the kings depart,
 189b
 are casual things, 137b
 captain's biscuits, 113b
 foremost captain of his time, 361a

here he took a captain's biscuit,
 113b
 in the captain but a choleric word,
 299b
 many captains and the ship goes
 on the rocks, 862b
 of my soul, 161b
 poor John was a gallant captain,
 440b
 they love a captain to obey,
 266b
 Captivating, this is the new method
 of, 544b
 Captive, I am taken, and know not
 by whom, 642b
 Captivity, the soft, 1b
 Captors caught, 467b, 500a
Caput mundi (Rome), 500a
 Car, drive the rapid, 106a
 rattling o'er the stony street, 54b
 Caractus: his plea for clemency,
 655a
 Caravan, the innumerable, 37a
 the phantom, 136a
 Caravanserai, this battered, 136a
Carbonaria, fides, 532b
 Carcase is, wheresoever the, 423b
 my poor gentlemanlike, 183a
 Card, we must speak by the, 297a
CARDS
 an old age of, 251a
 beat all the players, 841a
 Bible of 52 leaves, 746b
 many can pack, who cannot play,
 807b
 only play at playing cards, 192a
 playing cards, 100b
 some can pack the cards, 10b
 the devil's prayer-book, 746b
 who shuffles does not cut, 875b
 Career, a Scotsman and his, 18a
 down the hill he holds his fierce
 career, 316b
 glorious was his young career,
 54b
 glory of his mid-career, 161b
 hath run his bright, 5b
 is o'er, his bright and brief, 273b
 stumbles in a full, 128b
CARE AND CARES
 a fig for care, 165b
 a world of restless cares, 318b
 an enemy to life, 297b
 and sleepless nights, 222b
 and woe, cradled in, 186a
 banish care and debt from your
 mind, 521b
 begone far hence, 615a
 black care sits behind the horse-
 man, 623a
 care-defying blade, 44b
 climbs the brass-bound ships,
 649b
 dispelled by much drink, 683a
 draws on care, 121a
 ebb of care, the flood of life, 436b
 faded family care of, 142a
 follows increasing wealth, 507b
 for the devil a care will care I,
 747a
 fretting cares make grey hairs,
 763b
 heave care owre side, 47a
 her cares are redoubled, 555b
 hovering round the great and
 wealthy, 597a
 is there care in heaven, 350a
 keeps his watch in every old man's
 eye, 279a
 killed a cat, 746b
 life draws care and care woe,
 341b
 life hath cares, 198a

Care and Cares—*cont.*

little gear, less care, 803b
(cares) made less by song, 577b
more care beyond to-day, 154b
Nature's careless care, 6b
no care, 747a
nurse of fretting cares, 345b
O human cares, 606a
or pain, never shall reach her
innocent heart, 233a
possess every age, 609b
sat on his faded cheek, 216b
sons of Care, sons of Night, 81b
swifter than wind, 649b
that infest the day, 198a
that is entered once into the
breast, 183b
and the black companion, 504a
this dim world of clouding cares,
209b
tide of human care, 186b
to our coffin adds a nail, 391a
too much care weakens a work,
594b
war'ly cares, 47b
waves of cares, 675a
what more blissful than cares set
at rest, 607b
will kill a cat, 390b
women and care and trouble, 378b
world full of care, and like unto
a bubble, 378b
Care, do buy it with much, 282a
if you care for me take care of
yourself, 656a
for naebody, I'll, 48a
for nobody, I, 22a
for want of timely, 4a
litt her with, 169a
want of care does more harm than
want of knowledge, 866a
Careth for all alike, he, 419b
Careless, with artful care, 93a
art, 133b
Carelessness: entrusting the sheep
to the wolf, 569a
Carl spak oo thing, the, 78a
Carl-hemp, ye hae a streak o', 878a,
note
Carmina nil prosunt, 500b
Carnage and the Koran, 232b
in one carnage lie, 45b
is Thy daughter, 397b
Carnally minded, to be, is death,
427a
Carnegie, John, epitaph on, 444a
Carni vale (Farewell to flesh), 500b
Carol and the colour, for the, 121b
quaintest, richest, 213a
Carp came into England c. 1518–
1524, 458b
of truth, takes this, 292a
Carpe diem, 519b, 648b
Carpenter, such, such chips, 838a,
879b
Carpet-dusting, though a pretty
trade, 29b
Carpet Knights, 144b
Carpets, spreading [my path] with,
245b
Carpitis florem, 602a
Carrot, never bolt your door with a
boiled carrot, 814b
Cart before the horse, 861b
before the horse (*Greek* form),
480a
comes to the caples, when the
796b
creaking, goes long on wheels,
719a
ruts beautiful, make the, 344b
unhappy man's cart is eith' to
tumble, 737a

Carters and cooks, 203b
Carthage should be destroyed, 512b,
note
Carve for himself, he may not, 291a
Carved with figures, 86b
Carver's brain, made out of the, 86b
Caryatides, unfrowning, 344b
Case, a rotten, abides no handling,
315b
Casements, magic, opening on the
foam, 185b
Cash payment the sole nexus, 71a
Cash, take-the, 135b
Cask that cannot be filled, 468b
we throw our words in a per-
forated cask, 553a
Cassandra was not believed, and
Troy fell, 500b
Cassio, I love thee, 301b
Cassowary, if I were a, 443b
Cast, I have set my life upon a, 319b
Castalian spring, full cups from the,
682b
Castaway, I myself should be a,
428a
Caste in blood, no, 4b
Castigat ridendo mores (motto of
Paris Opera Comique), 501a
Castlereagh, Viscount, 232a, *note*
CASTLES
ancient castle a reverend thing,
10a
a castle girt about and bound
with sorrow, 354a
a man's house is his, 85a, 85b
-born brat, the, 188b
chiefless castles, 54b
fairly castles, 93a
forests of stone, 747a
frontier castle breeds quarrels,
720a
in the air, 14b, 49b, 187b, 860a
in the air cost a vast deal, 204b
in Spain, 860a
in the clouds, 370b
is but a house, 191a
it is easy to keep a castle that was
never assaulted, 795a
our castle's strength, 305b
strongest castle tower, and town,
322b
war to castles; peace to cottages,
692b
Casuists, soundest, 251a
Casus belli (occasion of war), 501a
Casus inest illic, 587a
Casus in eventu est, 501a
Casus omissus (case not provided
for), 501a
Casus questionis (failure of argu-
ment), 501a
Cataract, sounding, haunted me like
a passion, 393b
Catastrophes traceable to love of
pleasure, 267b
Catch and conquer, hard to, 213a
who catch can, 747a
Catch-words, man lives by, 343b
Caught, would to God they would
conform or not be, 242b
Catechism, and so ends my, 314b
Catel [chattels], loss of, 77b
Catgut, no, could swoon out, 35b
Cathay, a cycle of, 359a
Cathedra, ex, 526b
Cathedral, in the vast, leave him,
361b
Cathedrals, man never so happily
inspired as in making, 344a
Cato, a third, dropped from heaven,
670b
against the world, 501a
conquered cause pleasing to, 682b

Cato, *contra mundum*, 501a
gives his little senate laws, 255a
his words few, but proceeding
from a true heart, 617a
preferred to be, not to seem, good,
501a
saying about fools (Cato Major),
12a
stoic Cato the sententious, 64a
sayings of Cato the Censor, 448b
versatility of, 547a
the godlike sentence of, 560b
why did he come to the theatre,
509b
CATS
a cat has nine lives, 718b
a cat may look at a king (or a
bishop), 718b
a halfpenny cat, 718b
a harmless necessary, 823a
all grey in the dark, 732b
an old cat laps as much as a
kitten, 736a
an old cat sports not with her
prey, 736a
as good scare the mice away as
those who devour them, 856b
bad cat deserves bad rat, 717a
bleet cat makes proud mouse,
718a
borrowed cat catches no mice,
745b
breaks your heart, 734a
call a cat a cat, 694a
care will kill a cat, 746b
do cats eat bats, 119a
in gloves no good mouser, 726a
do not wake a sleeping cat, 801a
endow a college or a cat, 251a
fox knew much, but the cat knew
one great thing, 845a
glides o'er the green, 265a
good cat deserves a good rat, 721b
has one great device, 581b
his fellest earthly foes, 380a
honest is the cat when the meat
is on the hook, 785b
how can the cat help it if the
maid is a fool, 786b
I will keep none that will not
catch mice, 787b
in the bag, 860a, *note*
like the poor I' the adage, 303b
lost labour to play a jig to an old
cat, 796a
loves fish, but will not wet its feet,
501a
mad if they behold a cat, 283a
mewing cat was never a good
mouser, 815a
more cats than mice, 817a
more than prince of, 279a
muzzled cat is no good mouser,
726a
oft mouseth the cat after her
mother, 819b
"Pretty pussy" will not feed a
cat, 827b
scalded cat dreads could water,
727b
see not the mouse ever, 841b
send not a cat for lard, 832b
stately, kindly, lordly friend, 353b
thou wilt get nae mair of the cat
but the skin, 857b
though the cat winks she is not
blind, 858a
turning cat in pan, 864a, *note*
under the sign of the cat's foot,
865a
when the cat's away, 870b
what a monstrous tail, 70b
what cat's averse to fish, 154b

Cats—contd.

what hussies spare cats eat, 840a
 what the good wife spares the cat
 eats, 868b
 when the cat and weasel marry,
 871b
 when the cat mourns the mouse,
 871a

who will bell the cat, 797a, 875b
 with eyne of burning coal, 308b
 would eat fish, but is loth to wet
 her feet, 841b, note

Cat in pan, 864a, note

Catspaw, to make a, 862a

Cattle are grazing, 393a

human, 65a

upon a thousand hills, 412b

vulgar popular, 37b

Caucasus, the frosty, 312a

Caulde, make me a, when I am

dead, 870a

Caught it, how I, found it, or came

by it, 281b

Caul, he was born in a, 783a

nor did the ocean hold his, 172b

Causa causans, 501b

Causa finita est, 646b

CAUSE

a bad cause should be silent, 572a

a good cause makes a stout heart,

721b

a good cause needs help, 810b

a noble cause, 68b

a slowly dying cause, 363a

alas! how light a cause, 233a

and also food of this pleasant evil,

541a

beauty of the good old cause, 396b

cause me oblige, 817b

cause taken away, the effect is

removed, 664b

cause célèbre, 689b

confident we have the better, 212b

die in a great cause, 59a

die in this great cause, 68a

fixed for ever (causes), 533b

get it into your heads that my

cause is just, 574b

he that hath right fears, he that

hath wrong hopes, 778b

hear me for my cause, 286a

hidden; woes manifest, 501b

how ill soe'er the cause, 379b

in such a cause would not dare to

fear, 96b

inconvenient but magnificent, 21a

it is a bad cause that none dare

speak in, 793b

it is the cause, my soul, 302b

it's an ill battle where the devil

carries the colours, 797b

magnificent and awful, 99b

men blind in their own cause,

810a

more interesting than the events,

652b

needs not be patroned by passion,

28a

now tell us what 'twas all about,

336b

occasions and causes why, 316b

of "cheering us up," 21b

of fountain hidden, but effect

obvious, 501b

of God, the, 24b

of the free, 22b

of things, happy who has under-

stood the, 531b

poor pleader may do in a plain

cause, 726b

Self can gild the worst cause, 232a

that lacks assistance, 14b

the cause above renown, 237b

Cause—contd.

the cause ceasing, the effect

ceases, 502b

the cause is gude and the word's

Fa'ou, 841b

the cause of this effect, 292b

the first Almighty Cause, 248b

the holiest cause, 232b

this cause to be fought, not

pleaded, 212b

thou Great First Cause, 250b

to know by causes, 13b

to know the complaint is a step to

health, 485b

vast undertakings perish through

slight causes, 521b

when the cause is discovered, the

cure is, 575a

whether you win or lose in such a

cause, 212b

who desires the end desires the

means, 843a

who has the worst cause makes

most noise, 778a

whose cause went to the devil,

174b

wobbling causes, 275a

CAUTION

a fool gives counsel, but is not on

his guard himself, 656b

a manly quality, 473a

better suffer once than be con-

tinually on one's guard, 575b

beware of rashness with powerful

persons, 501b

beware, ye happy, 661b

by the horns of others, 531b

cautious by others' dangers, 531b

cold-pausing caution's lesson, 47a

excessive, does no harm, 483b

gently down hill, put on the drag,

332a

good take heed doth surely speed,

768b

he is safe who is on his guard when

safe, 500b

he is wise that is ware in time,

774b

hourly dangers insufficiently

guarded against, 637a

out of abundance of caution, 526b

parent of safety, 747a

stop a little to make an end the

sooner, 837b

take heed is a good rede, 838b

the truest valour, 391a

too late in midst of dangers, 653b

too much taking heed is loss, 862b

wary is the word, 866b

who fears all snares falls into

none, 633b

See Precaution.

Cavaliero, a perfect, 58a

Caverns measureless, 86a

underground, from, 81a

slimy, of the populous deep, 325a

Cave, adsum, 501b

Cave canem, 501b

Caveat actor, 501b

Caveat emptor, 501b

Cave where Echo lies, 278b

Caves, sighed from all her, 217b

Caviare to the general, 293a

Cavil at anything, a carper will, 718b

in debate, 52a

on the ninth part of a hair, 314a

you may, but never criticise,

246b

Cecilia, seraph-haunted queen, 398a

Cecity, a term of, 5b

Cedant arma togæ, 502a

Cedar, proud and tall, 339b

Cedit amor rebus, 632a

Ceiling, neither ivory nor golden,

597a

to gaze at the, 661a

Ceilings, the panelled, 597a

Cela va sans dire, 600b

Celerity admired by the negligent,

307b

Celestial hate, 256b

Celestine V., *il gran rifiuto*, 715a

Celibacy has no pleasures, 178b

Cellarage, this fellow in the, 292a

Cell, a solitary, 87b, 336a

Cells and gibbets, 93b

each in his narrow, 153b

Celsæ graviore casu decidunt turre,

647b

Celt, land itself makes the, 230b

no secrecy comparable to, 10b

Censor: how the censor's function

is fulfilled, 656b

Censor morum, 502a

CENSURE

authentic mark of the elect, 348b

I will dispraise a little, 211a

mouths of wisest censure, 301b

no man can justly censure, 28b

of the judicious, 294b

rash censure, 398a

rash in our censures, 50a

some censures praise and some

praises condemn, 694a

take each man's censure, 291a

tax a man pays for eminence,

350a

ten censure wrong for one that

writes amiss, 246a

what I do not presume to censure,

39b

Cent per cent, abundant shower of,

251b

Centaurs, from the waist, women all

above, 306b

travellers' stories of combina-

tions of men and beasts, 677b

Centre of that drear circumference,

336b

sit in the, and enjoy bright day,

225a

Centric and eccentric scribbled o'er,

220b

CENTURIES

a hundred years is not long, but

never is a great deal, 814b

every man has all the centuries in

him, 235a

who lasts a century can have no

flaw, 253a

Cepi corpus, 502a

Cerberus and blackest midnight,

224a

find a sop for, 92a

like, three gentlemen at once, 328a

to Cerberus they gave a sop, 348a

CEREMONY

it uses an enforced ceremony, 286b

keeps up all things, 275b

man without, needs great merit,

725b

no ceremony that to great ones

longs, 299b

superstition of ceremonies, 228a

too ceremonious and traditional,

319a

Ceres, the friend of peace, 605b

"Certain age," lady of a, 64a

Certain, nothing more than incer-

tainties, 17a

CERTAINTIES

end in doubts, 7b

we lose certainties and seek un-

certainties, 502a

nothing certain but death and

taxes, 818b

Certainities—*contd.*

nothing certain but uncertainty, 17a, 818b
 one thing at least is, 136a
 slip no certainty for hope, 805a
 the mother of Quietness (certainty), 85a
 the only thing certain is that nothing is, 660a
 to leave certainty for chance, 779b
Certamina divitiarum, 578b
Ceteris paribus, 502b
Certiorari, 502b
 Certitude of light, 244a
 Cervantes, 65a
 quotations from, 449a
 Chad, St., before, every goose lays, 741a
 Chadband style of oratory, 114b
 Chafe, he that lets another, 163a
 Chaff, devil's bran goes all to chaff, 842b
 hid in two bushels of, 282a
 much corn lies unseen in the, 812b
 until the chaff be purged from the wheat, 391a
 Chafings, daily practised, 5a
 Chain, at each remove, a lengthening, 147a
 from Nature's, 248b
 he has not quite escaped who drags his, 846b
 he is not free that draws his, 774a
 hugs her, 154b
 I drag a lengthening, 150a
 strength of, its weakest link, 851b
 Chains and slavery, 49a
 men rattle their, to show they are free, 810a
 or conquest, 1b
 when I am thy captive talk of, 219b
 Chair, has one vacant, 199a
 one man makes, another sits on it, 822a
 on the rack of a too easy chair, 254a
 Chalk is no shears, 747a
 like as chalk to cheese, 738b
 make cheese of, 173a
 no more like than chalk to coals, 234b
 Challenge all the human race, 263b
 Challenged him, I'd have seen him damned ere I, 298a
 Cham, great, of literature, 334b
 Chamber, get you to my lady's, 297a
 Chamberlain, my grim, 172b
 Champagne (orbicular bulb), 16a
 and a chicken, 229a
 or high shoes, 21a
 Champagne feeling, 167b
 Champion grim, a, 269a
 Champions fierce, four, 218a
 proud, the meeting of these, 272a
CHANCE
 a hundred to one another shot would not hit there, 139a
 a nickname for Providence, 699b
 against ill chances men are always merry, 315b
 all chance is direction, 248b
 all that comes by chance is unstable, 802a
 and skill, 587a
 and valour blended, 534a
 at some time finds him whom it has passed by, 501a
 await no gifts from, 4b
 cannot change (chance), 36a
 change by course (chances), 338a
 changefulness of chance, 679a
 chip of chance better than a pound of wit, 736b

Chance—*contd.*

contrives better than we, 479a
 creeds and opinions the result of chance, 329a
 design or chance makes others wise, 376b
 dispenses life unevenly, 535a
 ever on the side of the prudent, 477b
 every chance brought out a noble knight, 366a
 grasps the skirts of happy chance, 362b
 hap and a halfpenny is world's gear enough, 771a
 hap and mishap govern the world, 771a
 hasard is verry moder of lesynges, 764b
 have an eye to the main chance, 771b, 805a
 high arbiter, governs all, 218a
 his chance to-night, thine tomorrow, 129a
 how often unhopd-for things happen by chance, 629b
 I commit the rest to chance, 535b
 idolater of chance, 66b
 if Hercules and Lichas play at dice, 282b
 is another master, 569b
 it is chiefly chance that makes heroes, 795a
 keeps faith with none, 687a
 life like dice-play, 560b
 look to the main chance, 805a
 may win that by mischance was lost, 338a
 most disastrous chances, 300b
 moulds human affairs, 535a
 no man knoweth his own chance, 880a
 not wisdom but chance rules life, 685b
 of arms, 455b
 on the side of the ablest, 144b
 overthrows the counsels of the learned, 502a
 playing her insolent game, 535b
 rules all, 592b, 771a
 shot through his heart on Sunday morning, 343a
 stars rule men, God rules the stars, 493a
 that oft decides fates of monarchs, 369b
 the various turns of chance below, 126a
 there is no chance that does not return, 855b
 time and chance, 416a
 to be fortunate is more than a God, 479b
 to give the sails to fate, 510b
 to make chance good by skill, 560b
 what fortune has made yours is not yours, 598a
 what god more cruel than Fortune, 542b
 who leaves certainty and sticks to chance, 779b
 who trusts all to, makes a lottery of life, 783b
 whom chance often passes by, it will discover one day, 631a
 will bring us through, 5b
 See Fortune.
 Chancellor, England's high, 182b
 in embryo, 327b
 the Conscience of him that is, 275b
 Chancery, hell and, always open, 784b

CHANGE

a relief in change, even from bad to worse, 865b *note*
 ah me, what a man he used to be, 541b
 all great alterations produced by compromise, 331b
 all great changes make the State totter, 708b
 all subject to; therefore all mortal, 609b
 all things are changed, 14a
 all things change and we in them, 611a *note*, 669b *note*
 all things change, nothing perishes, 611a
 all things else in time are changed quight, 340b
 all things will change, 356b
 as apt to change as theirs, 128b (changed) as true as any needie, 63a
 but O the heavy change, 226a
 catch ere she change, 251a
 chances (and changes) of this mortal life, 433a
 change of opinion not inconsistency, 588b
 chops and changes in a minute, 261a
 death in life, 236b
 doth please a woman's mind, 403b
 each change of many-coloured life, 178a
 every change makes the fortunate anxious, 712a
 faculty of polypus for changing its colour, 622a
 frequent changes of master and servants, 375a
 from lowest to highest, 679a
 great, in brief moments, 535b
 had seen many changes, 63a
 how changed from him, 251b
 how changed from him we knew, 630b
 I change but I cannot die (Cloud), 326b
 I scorn to change, 652b
 if he's a change, 115a
 in all things, 613a
 is generally pleasing to the rich, 621a
 itself can give no more, 275a
 lays not her hand upon truth, 352b
 let nothing be rashly altered, 594a
 like the mone [moon], 78a
 longing not so much to change as to overturn, 601a
 man may wear opinion on both sides, 298b
 man, studious of change, 99a
 many things changed for better by time, 581a
 multiplicity of change indication of life, 338a
 Nature's law is change, 48a
 necessary for happiness, 150b
 necessary for wisdom, 150b
 neither to change, nor falter, nor repent, 326a
 never swap horses while crossing the stream, 815a
 not one will change his neighbour with himself, 249a
 not to be changed by place or time, 216a
 not without inconvenience, 174a
 nought may endure but Mutability, 325a

Change—*contd.*

O people keen for change, 398b
 of opinion, 23a
 political changes only after great resistance, 339a
 scenes of life, changing, 437a
 seasons, changeless change of, 236b
 something there is of pain and change, 260a
 stir Nature's law to change, 264a
 sundry and manifold changes, 432a
 the absurd man he who never changes, 696b
 the differences of different ages, 591b
 the public dislike novelty, 389b
 the ringing grooves of change, 359a
 the strongest son of Life, 213a
 their principles changed oftener, than shirt, 408b
 there needeth a change, 35b
 they that change old love for new, 242a
 this Proteus, who changes his shapes, 639b
 time and chance present changes, 264b
 time the greatest innovator, 574b
 times daily change, 345b
 to be suspected though to the better, 9a
 weakest-minded and hardest-hearted most love, 267a
 well prepared heart hopes and fears change, 661a
 what changes thou hast seen, 363a
 wise man need not blush for changing his mind, 729b
 wiser to-day than yesterday, 350a
 with fear of change perplexes monarchs, 216b
 world a scene of changes, 94b
 world will change but not fade, 356b
See Innovations, Mutability, Transiency

Changé tout cela, nous avons, 703b
note

Changez point d'amis, 691a
 Chanticleer, strain of strutting, 310b
 to crow like, 288b

CHAOS

a confused mass, 647a
 all things seek to revert to, 491a
 and old Night, 216b
 black, comes again, 321a
 discontent of God with chaos, 387b
 is come again, 301b
 lo, thy dread empire, 254a
 umpire sits chaos, 218a
 Chap quite like me, don't suppose there ever was a, 384b
 Chapel there, Devil builds a, 107b
 Chapels had been churches, 282a
 Chapfallen, quite, 297a
 Chaplains, chaste, but lack charity, 194a
 Chapters, a few more, and then the last, 367b

CHARACTER

determines nation's institutions and beliefs, 338b
 difficult, easy, pleasant, sour, at same time, 515b
 education's object to form character, 338b
 gave me a good character, 119b
 habit long continued, 479b

Character—*contd.*

limitations of his own, 234b
 men differ as Heaven and earth, 365a
 relations formed from character, 132a
 see thou character, 291a
 such force of character that in any land he would have made his fortune, 551b
 these flashes on the surface are not he, 360b
 to assign to each character what is appropriate to each, 644a
 those who have characters to lose, 44b
 women differ as Heaven and Hell, 265a
 women have no characters, 251a
 worth £10,000, 80b
 Charge, Chester, charge, 270b
 Charges, warily to begin, 11a
 Charing Cross, execution at, 242b
 Charing Cross of the Highlands, 841b
 Charing Cross Road, 203a
 Chariot an empty hazel-nut, 278a
 of the sun, 533a
 Chariots, madding wheels of brazen, 220a
 Charlotte, a greatly daring, 543a
 is borne along by the horses, 536b
 no fat, 596a

CHARITABLE BEQUESTS

ambition rather than charity, 540b

CHARITY

a hand open as day for melting, 315b
 all mankind's concern is, 249b
 almsgiving never made poor, 734b
 and not effusive good words, 601b
 as cold as, 737b
 begins, and ends, at home, 331a
 begins at home, 747a *note*
 begins with one's self, 624a
 catholic charity makes us members of Catholic Church, 747a
 charitable give out at the door, 841b
 creates a multitude of sins, 389b
 did any ever become poor by giving alms, 765b
 edifieth, 428a
 feasts of, 431a
 give us grace to follow charity, 194b
 gives herself rich, 747b
 giving to the poor increaseth a man's store, 765b
 he does not lose his alms who gives it to his pig, 772a
 in all things, 552b *note*
 is wanting, 194a
 it is no point of charity, 103b
 ne'er abandons charity, 398a
 never faileth, 428b
 no excess in charity, 10a
 of dust, 405b
 Oh, give relief, 236b
 people who are charitable are credulous of what they long for, 364b
 posthumous, 12b
 rarity of Christian, 169a
 shall cover the multitude of sins, 431a
 suffereth long and is kind, 428b
 tax on, not worth collecting, 347b
 the bad man's, 137a
 the charities that soothe, and heal, and bless, 402a
 the greatest of these is, 428b

Charity—*contd.*

three words with charity and meekness, 174a
 to give quickly is the best charity, 772b
 what is charity? a great rarity, 636b *note*
 what you give away is the only lasting wealth, 631a
 whate'er we look on, by our side be, 397b
 will judge and hope, 50a
 Charlatan, defamed by every, 363a
 Charles I, Milton on his execution, 655a *note*
 out of the Memorial
 Charles II, lines on his Bedchamber Door, 264a
 Charles, swarthy, 2a
 what he said was mighty weak, 243a

CHARM AND CHARMS

a sort of bloom (charm), 18a
 (charm) alas, that won me, 196a
 all spread their charms, 249a
 grace orders all her actions and movements, 549a
 he was a most engaging wight, 371a
 her downcast modesty concealed, 369b
 joyful by I know not what charm, 590b
 lord of the incommunicable charm, 382a
 modest charm of not too much, 402a
 more dear one native charm, 148b
 of life undone, 30b
 pleasure in her power to charm, 241b
 strike the sight (charms), 248a
 the certainty to please, 264b
 Charmed life, 305b
 Charmer, refuseth to hear the voice of the, 433b
 away, were 'tother dear, 143a
 Charmers, will not hearken to the voice of, 412b
 Charming people, all, spoiled, 388a
 ever, ever new, 129b
 Charnel, one step to the, 441a
 Charon, the boat of, 610a
 Charter as the wind, as large a, 288b
 it's a glorious, 93b
 Chartres, Col., 80b

CHASE

mimicry of noble war, 271a
 once efface the joys of the chase, 151b
 the sport of kings, 334b
 the sulky leaders of the chase, 270b
 with more spirit chased than enjoyed, 282b
 woe worth the chase, 270b
 Chasm, an horrid, disclosed, 243b
CHASTE and CHASTITY
 Chaste as ice, 294a
 as the icicle, 308a
 as unsunned snow, 309a
 'she is, whom none has solicited, 501a
 chastely if not, cautiously, 594b
 chastity cannot be repaired if injured, 603a
 idleness the shipwreck of, 614b
 lingered in the Golden Age, 507a
 no one worships, 613b
 she is chaste who is so when there is no fear of detection, 655b
 she pleases the more being incorruptible, 680b

Chaste and Chastity—*cont'd.*

she that has chastity is clad in complete steel, 225a
so dear to heaven is saintly chastity, 225a
temperance nurse of chastity, 403b
Vanity bids her daughters be chaste, 343b
Chasten and subdue, 394a
Chastened, it is right that I should be, 114b
Chasteneeth, whom the Lord loveth he, 430b
Chat on various subjects ran, 144a
this bald, unjoined, 313b
Châteaudun, he is from, 775a
Chatham, Earl of, 39b, 133a
Lord, with his sword undrawn, 458a
Chatham's language his mother-tongue, 99b
Chatter of irresponsible frivolity, 118b
Chatters to you, who, will chatter of you, 874b
Chatterton, the marvellous boy, 393a

CHAUCER

learned, 18b
of our language he was the lode-sterre, 203a
or Spenser, 183a
the poet of the dawn, 199b
well of English undefeiled, 340b
welle of eloquence, 340b note

Che sarà, sarà, 714a, 844a

CHEAPNESS

Cheap, ill ware is never, 741b
is dear, 741b
light cheap, lither yield, 801b
maketh himself cheap, 11b
nothing is cheap if not wanted, 818b
purchase cheap is money lost, 741b
they buy good (*or* gudes), that bring naething hame, 857a
when you buy a vase cheap, look for the flaw, 872b
Cheapside is the best garden, 848a

CHEATING

a man may outwit another, but not all the others, 704b
a thousand ways of cheating creditors, 677a
Betogene Betrüger, 710a
cheat me in price but not in the goods, 747b
cheats never prosper, 747b
double pleasure to cheat a cheater, 689b
every man cheats, 75a
feather by feather the goose is plucked, 760b
he is most cheated who cheats himself, 774b
he is not cheated who knows it, 596b
he that cheats in small things is a fool, in great things a rogue, 777a
I cheat, do anything for pelf, 170a
if a man deceive me twice, shame on me, 788a
in a cheater's kingdom the wallet is carried before, 793a
my revenue is the silly, 310a
no one has ever deceived all men, 658b
pleasure as great in being cheated, 51b

Cheating—*cont'd.*

the honest man, when deceived, retires and says nothing, 699a
to a cheat, a cheat and a half, 859b
to cheat themselves, 96a
to cheat a man is nothing, 143a
to make the dice good by skill, 560b
we are easily duped by what we love, 704a
we begin by being dupes and end as rascals, 704a
Cheek, feed on her damask, 298a
he hath given his, to him that smiteth him, 418b
his native, 790b note
killed on account of having so much, 114b
loves a rosy, 70a
that I might touch that, 278b
turn the other, 168a
whose bloom was a mockery, 58a
whoever shall smite thee on thy right, 421b
Cheeks, blood spoke in her, 120a
Cheer, boys, cheer, 207b
could scarce forbear to, 206b
me ever, or dis-seat me, 305a
be of good, 422b
but not inebriate, 22a
my sad thoughts doth, 376a

CHEERFULNESS

a man of gladness seldom falls into madness, 725a
all succeeds with cheerful people, 708b
all the world a camera—look pleasant, please, 733b
and I have long been strangers, 196b
as cheerful as any man could, in that condition, 242b
as long lives a merry heart as a sad, 738b
be always merry as ever you can, 740b
be merry, man, 129a
birds sing on a bare bough, 745a
blest with temper whose unclouded ray, 251a
blithe heart makes bloom and visage, 718a
cut off from cheerful ways of men, 218a
devout yet cheerful, 264a
godliness, cheerful, 396b
joyful as a drum at a wedding, 738b
life (cheerful) is what the Muses love, 394b
look at the bright side, 804b
look (cheerful) makes a dish a feast, 718b
make short the miles with talk and smiles, 768a
mother of all virtues, 711b
one of the three physicians, 556b
principal ingredient of health, 237a
the great cause of cheering us up, 21b
the robbed that smiles, 301a
we ought to feel a deep cheerful-ness, 157a
when God sends a cheerful hour, 227a

CHEESE

Anuch is a feast of bread and cheese, 755a
a peevish elf, 747b
and garlic, 314a
after cheese comes nothing, 731b

Cheese—*cont'd.*

green (*griene Tais*), 769a
hunger will break through all but Suffolk cheese, 787a
make cheese of chalk, 173a
make good cheese if you make little, 806b
prove the moon made of cheese, 234b
rainy Easter, a cheese year, 718b
toasted cheese has no master, 862a
wholesome when given sparingly, 747b
without eyes, 745b
you must not let your mousetrap smell of cheese, 880a
Chemin, le, est long du projet à la close, 699a
Chemist, fiddler, statesman, 123a
Chemistry and machinery, slaughter by, 323b
Chepe [*Cheapside*] none in, 77a
Cherish, something the heart must have to, 200b
those hearts that hate thee, 320a
Cherishing, kill thee with much, 279a

CHEERIES

a ready mouth for a ripe cherry, 878b
bitter to surfeited bird, 747b
blackbirds preferred to, 3a
grow these, 3b
it is not good to eat, with great lords, 877a
Kent famous for cherries, hops, and women, 111b
like to a double cherry, 280b
perhaps you would have cherries at Christmas, 825a
-ripe, ripe, ripe, I cry, 164b
-ripe themselves do cry, 3b
ruddier than the cherry, 143b
to make two bites at a cherry, 861a
year a merry year, 718b

CHERUB, fall'n, 216a

can escape, punishment which none but a, 366b
that sits up aloft, 110a
Cherubim, countenance of a, 375b
Cherubin, hatched a, 70a
young and rose-lipped, 302b
Cherubins, quiring to the young-eyed, 283b
Cherubines face, 77a

CHESS

a foolish expedient, 324a
life's too short for, 53a
not good, when my house is burning, 870a
the chessboard is the world, 176a
Chest, a ten times barred up, 312a
contrived a double debt to pay, 148b
Chestnuts out of the fire, to take the, 862a
Chestnut-tree, the spreading, 197b
Cheval de bataille, 690a
Chew, let them, as they have chosen, 195a

Chi sta bene non si muove, 801a

Chick of the old cock, 719a note
one, keeps the hen busy, 821a
Chicken, champagne and a, 229a
Chickens, all my pretty and their dam, 305a
to boil the, 76b
Chiding, better than heart-break, 287b
woe to the house where there is no, 877a
Child's among you, 46a
Chiesa, libera, in libero stato, 715a

Chief, not slavery to serve a distinguished, 530a
 who in triumph advances, 271a
 Chiefs and champions fell, 127a
 Childblains fell, weepeth over, 171b

CHILDHOOD

and youth are vanity, 416a
 comes to make Christmas merry, 383a
 days of, days of woe, 336a
 ever thus from childhood's hour, 232b
 fled by, how my childhood, 258b
 Greek phrase for, 651b
 is health, 163b
 our whole life a childhood, 823b
 shows the man, 223a
 training in our tender years, 485b
 we are tenacious of what we notice in childhood, 585a
 Childish, not a touch or taint of the, 35a
 sweet childish days, 392a
 things, when I became a man I put away, 428b
 valorous, 208b
 Childlike, smile it was pensive and, 158a

CHILDREN

a babe in a house a well-spring of pleasure, 373b
 a bairn maun creep or he gang, 717b
 a careless child, 86a
 a naked new-born child, 182a
 a simple child, 392a
 and chicken always picking, 747b
 and drunken folk speak the truth, 747b
 and fools are diviners, 747b
 and fools have merry lives, 747b
 and fools speak the truth, 747b
 are what you make them, 747b
 arise up and call her blessed, 415a
 as it had been any Christom child, 316a
 as the old birds sing the young twitter, 739a
 bairns keep counsel of what they know not, 877b
 be tender to children, 367b
 be unkind, 436b
 become first as a little child, 9a
 best thing for a poor man is that ae bairn dee and the rest follow, 841a
 better bairns greet than bearded men, 742a
 better have one plough going than two cradles, 743a
 better restrained by kindness than fear, 627a
 blessings seem, but torments are, 240b
 born of thee are sword and fire, 366a
 bring innumerable cares, 556b
 cause one of these little ones to stumble, 425a
 certain cares, uncertain comforts, 747b
 circles, though small, are yet complete, 445a
 dear (the child) for the mother's sake, 86a
 deceived with comits, 8b
 destiny of child always work of the mother, 450a
 divine who love them, 701b
 do you hear the children weeping, 30b

Children—contd.

error of giving all one's gear to one's bairns, 781b
 foolish to let children survive the father, 663b
 for a little child a little mourning, 762b
 for such a child I bless God, 133b
 gathering pebbles on the shore, 223a
 God is kind to children, 766b
 great reverence due to children, 574a
 gude bairns are eith to lear, 770b
 gude bairns get broken brows, 770b
 had a wife and children, 62b
 hell is paved with infants' skulls, 785a
 hanging on my neck, 29b
 happy is he who is happy in his children, 771a
 happy is the man that hath his quiver full of them, 413a
 he knows not love who has no children, 775a
 he that loves not wife and, 356a
 he that wants, 121b
 he that wipes the child's nose kisseth the mother's cheek, 782b
 he who gives a child a home, 209a
 he who gives a child a treat, 209a
 his, hang about his lips, 558a
 I am not a child in arms, 115a
 I could lie down like a tired child, 326b
 ill bairns are best heard at hame, 791b
 illegitimate, not reckoned among a person's children, 632a
 imposed on the man, 124b
 in England take pleasure in breaking, 446a
 in Holland, 446a
 ingratitude more hideous in a child, 306a
 (child) is father of the Man, 392b
 (child's) gone that never came, 91b
 is it well with the child, 410b
 (child) is known by his doings, 414b
 is not mine as the first was, 201b
 know the friend or foe, 271a
 laugh loud, 168b
 leave a child alone, 35a
 leisure, children, all my heart's desire, 337b
 let children support their parents, 566b
 let nothing disgraceful appear where a child is, 593b
 like olive plants round about thy table, 413a
 likeable with, 190b
 listens like a three-years', 402b
 little children headache; big, heart-ache, 803b
 little, little sorrows; big, big sorrows, 803b
 lives of children have twined themselves, 107a
 look for me in the nurseries of Heaven, 368b
 Lord make me worthy, keep them blind, 375a
 maids' children always well taught, 740a
 make misfortunes bitter, 9b
 many kiss the child for the nurse's sake, 808a

Children—contd.

(child) may rue that ys unborne, 435a
 mine, a child and weak, 353a
 most imaginative, 205a
 mothered by the street, 23b
 murmuring children were never fat, 839a
 my absent child, 311b
 never spares the child, 171b
 no one is presumed to have preferred someone else's offspring, 589b
 not for this child, 464b
 no more children now, 689a
 numbered among the children of God, 419b
 of a larger growth, 128b
 of light, 424b
 of heroes are causes of trouble, 468a
 of many prayers, child, 198a
 of one family fall out, 382b
 of our children, 525a
 of splendour and fame, 381b
 of the present spouse, 257b
 of very old or very young last not, 849a
 old men are twice children, 820a
 one chick keeps the hen busy, 821a
 one's enough, twa's too mony, 866a
 pick up words, 747b
 plan that pleased his childish thought, 399b
 pleased with a rattle, 249a
 presents to children, 598b
 put another's child in your bosom, he'll creep out at your elbow, 828b
 puts on his pretty looks, repeats his words, 311b
 Rachel weeping for her children, 421a
 (child) says nothing but what it heard by the fire, 841b
 service of a child is little, but he is a fool who despises it, 718b
 she spins well that breeds her children, 833a
 sound of tiny footfalls, 38a
 suffer the little children, 424a
 sweeten labours, 9b
 tale which holdeth children from play, 329b
 (child) that is not clean and neat, 345a
 that he should offend one of these little ones, 425a
 the best love that of children, 841a
 th' expectant wee things, 44a
 the infant boy's first smile, 554b
 the last to arrive are the best loved, 847a
 the only way to be sure of not losing children, 849a
 the poor man's riches, 747b
 the sports of children, 147b
 the child the heart of home, 375a
 their lives bound up in tender lives, 265b
 there was no child, there was no Mother, 263a
 this child I to myself will take, 393a
 thou wast my only child, 535a
 thousands of children stand, 328a
 till they bruise the child, 102b
 to a child all weather is good, 859b
 to be cheated with knuckle-bones, 451b

Children—contd.

to bring up well is worthy of men
of high rank, 548b
to have a thankless child, 306a
to our children will transmit, or
die, 397a
train up a child in the way he
should go, 414b
training of children woman's
wisdom, 360b
troubles with children born, 121b
unbehaved child, 434a
undone by errors of parents, 478b
we have children, we have wives,
366b
what children hear at home flies
abroad, 747b
what sweeter gift given by
nature, 636a
when children are married, cares
increase, 869b
when children stand quiet, they
have done some ill, 869b
when young, children make
parents fools; when old, mad,
747b
where children are not, heaven is
not, 354b
who has not children feeds them
well, 740a
who has wife and children needs
no business, 778b
whose heart was as that of a little
child, 367a
wife and children are bills of
charges, 876a
ye are the living poems, 200a
You can do anything with children,
if you play with them, 450a
you, my wife, govern me; your
son governs you, 447b
See Family, Wife and Children.
Chilon's saying about gold, 12a
Chime, ding-dong, of sing-song
rhyme, 336a
the everlasting, 186b
Chimeras dire, 217b, 225b
Chimney that won't smoke, build a,
245a
rhyme to, 331a
Chimneys, a good grove of, 235a
Chimney-corner, tale which holdeth
old men from, 329b
Chimney-sweepers, as, come to dust,
309b
Chin, close-buttoned to the, 102a
her silken, 37b
his, new-reaped, 313a
small show of man was yet upon
his, 322b
CHINA
a cycle of Cathay, 359a
a lazy Chinaman does not exist,
84a
Chinese cheap labour, 158a
from China to Peru, 177b note
half-shut glances of Kathay, 232b
Heathen Chinese is peculiar, 158a
China, marks on crockery, 84a
though china fall, 251a
Chink, their importunate, 41a
Chinks of her sickness-broken body,
141a
Chip of the old block, 228b, 719a
note
Chittabob's tail, 16b
CHIVALRY
age of, gone, 41a, 116a
charge with all thy chivalry, 68a
he loved chivalry, 76b
let chivalry redeem the fight, 273b
sans peur et sans reproche, 707a
Spain's chivalry, 65a

CHOICE

and master spirits, 286a
choose such a man as you can
love, 513a
choose your love and love your
choice, 748a
free, 566b
Hobson's choice, 785b note
in rotten apples, small, 276b
kind Siren, I've no choice, 185a
let every eye negotiate for itself,
284a
long choosing and beginning late,
221a
no choice among stinking fish,
815b
on his choice depends, 291a
she wad na hae the walkers and
the riders gaed by, 833b
take the seeming best, 105b
the difficulty in life, 230b
then it is the brave man chooses,
207b
what is best, choose, 613b
where bad's best, bad must be the
choice, 872b
Choir, head of all our, 352b
rives the church to thatch the
choir, 776b
the full-voiced, 224b
Choler, let's purge this, 312a
Chop and change, 17a, 455a
Chops and changes, 261a
Chops and Tomata Sauce, 112a
Chord in unison, some, 101a
struck one clear chord, 389b
the lost chord, 260a
Chords, fingers witch'd the, 67a
in the human mind, 114b
that vibrate sweetest pleasure,
46a
Chortled in his joy, 119b
Chorus, his overthrow our, 241b
the martial, strikes the ear, 160a
value of a kindly, 145a
was ready, 46a
Chrematistic art, the, 135b note
CHRIST
ain't a going to be too hard, 159a
last kind word to Christ, 35a
lore, Christ's, 77a
that is to be, 363a
the churches have killed their
Christ, 364a
the first true gentleman, 108b
the Perfections of Christ, 212b
this man continue to adore him,
32a
this story about Christ, 630b
unto his captain, Christ, 313a
uphold the Christ, 366a
Christie elison, 502b
CHRISTIANS and
CHRISTIANITY
almost thou persuadest me to be
a Christian, 426b
are, what these, 282a
awake, 53a
comfortable creed of Christians,
62b
creed, the Christian, 325b
hated all for love of Jesus Christ,
266a
have burnt each other, 62a
honourable style of a Christian,
28a
how these Christians love one
another, 453a
(Christianity) makes us better,
135a
neither the accent of Christians,
294b
pagan, Christian, nor man, 294b

Christians and Christianity—contd.

race, that I was born of Christian,
382a
scratch the Christian, you find the
pagan—spoiled, 408b
speech, Christ bless thee for that
Christian, 337b
temper is nine-tenths of Christ-
ianity, 160b
the blood of Christians is seed,
652a
the highest style of man (Chris-
tian), 406b
the imperfections of all Christians,
212b
what of the night, Christian, 352a
what these Christians are, 282a
CHRISTLESS code, 363b
CHRISTMAS
after, comes a Lent, 731b
at Christmas, play and make good
cheer, 374a
child that's born on Christmas
Day, 463b
childhood comes, as here, to make
him merry, 383a
comes but once a year, 374a, 390b,
748a note
mourn his revels lost, 349a
gambol oft could cheer, 270a
green Christmas, a full church-
yard, 723a note
green Christmas, a white Easter,
723a
glorious time of great Too-Much,
175b
happens well in mid-winter, 3a
if the ice bear before Christmas,
789b
is coming, 748a
it is eith to cry zule on another
man's cost, 795a
life still hath one Romance, 383a
light Christmas, light wheatsheaf,
801b
new born and newly dear, 214b
now is now and Yule's in winter,
819a
our joyfull'st feast, 390b
salute the happy morn, 33a
so hallowed and so gracious is
the time, 290a
still will gild the year's mis-
chances, 383a
tant crie l'on Noël qu'il vient, 748a
we'll keep our Christmas merry
still, 270a
when Yule comes, dule comes, 873a
who was born on Christmas Day,
438b
young on Yule even, old on St.
Stephen, 880b
Yule feast may be quat at Pasche,
731b
Yule is good on Yule even, 880b
Yule's come and Yule's gane,
880b
Chronicle, it is, 113b
Chronicle small beer, 301a
Chronicler, such an honest, as
Griffith, 320b
Chronicles of the time, brief, 293a
Chronologer, poet not an exact,
128a
Chronology, never was very precise
at, 16b
Chronos, stern, 16b
Chrysolite, of one entire and perfect,
303a
Chuckle, make one's fancy, 39a
CHURCHES (Buildings)
a fine figure in a country church,
783b note

Churches (Buildings)—contd.

a sparing and infrequent wor-
shipper, I now return, 615b
agree with me in the church, 403b
all are not saints that go to
church, 732b
at church, with meek and un-
affected grace, 148a
bad priests bring the devil into
church, 740a
constant at church, 251b
for fashion's sake as dogs go to
church, 762b
forgotten what the inside of a
church is made of, 314a
he must build churches, 294b
I like a church, 131a
I never weary of great churches,
344a
in church and mart, 30b
let the church have leave to stand
in the churchyard, 801a
nearer the church further from
God, 848b
one day's truce in church, 41a
Patemoster built churches, Our
Father pulls them down, 824a
plain as way to parish church,
288b
politics in church, 41a
some make a conscience of spitting
in church, but will rob the
altar, 835b
some repair for music not doc-
trine, 246b
temples worthier of the God, 251b
to see a market-woman come into,
267a
where all are equal, 170a
where bells have knolled to
church, 288b
where God hath his church the
devil will have his chapel, 872b
who builds a church to God, 251b
why thy foot enters church, 163a

CHURCHES (Religious Communities)

and creeds, 89b
army, physic, law (and church),
102b
books, my church, 195b
bred to the church, 82b
free church in a free state, 715a
have killed their Christ, 364a
holy church incorporate two in
one, 279b
into his church lewd hirelings
climb, 218b
it shows what's good, and doth no
good, 262a
itch of disputation, 379a, 403a,
516b, 847a
no salvation outside the church,
528b
none harder nor hungrier than
men of holy church, 194a
nothing lasts but the Church,
818b
of a different church, 51a
of no church is dangerous, 180a
of Rome, 74b
the churchmen fain would kill
their church 364a
the old Seven Churches, 31b
superstition of church ceremonies,
228a
variety in the garment but no
seam, 554a
work (church-) goes on slowly,
748a
what the church believes, 532b
what the church leaves the
exchequer takes, 868b

Churches (Religious Communities)

—contd.
what we suffer for God's church,
713b
when kirk desires na dignity, 203b

CHURCH OF ENGLAND
a compromise, 329a
a Popish liturgy, 245a
alas the, 108b
crucified between two thieves,
108b
in a nutshell, "Put down enthu-
siasm," 378b
still shines on, like the dead moon,
382a
the true, 72a

Churchill lies, here, 82b
Church-door, nor so wide as a, 279b
Churchless lands, 330b
Churchman, that cowed, 131a

CHURCHYARDS
a piece of churchyard fits every-
body, 726b
like to die mends not the kirk-
yard, 803a
none so handsome that a man
would desire forthwith to be
buried, 815b
when churchyards yawn, 295a

Churl, ta'en the, 49a
Cicero, father of his country, 453a
parent of his country, 615b, 616b

note
Cicia, saffron to, 860a
Cider, magic of ale and, 173a
Cigar, give me a, 58b
Cigar, post-prandial, 38a
Cigarette, perfect type of perfect
pleasure, 388a
Ci-gît qui ne fut rien, 691a
Cilicians, accused, 480a
Cinara, *sub negro* (when Cinara was
queen), 601a
Cinema: he feeds his mind with an
empty picture, 490b
Cineri gloria sera venit, 502b
Cinna, what was said of, 176a
Cipher, as a, in arithmetic, 195a
in the state, a, 268b
we form a mere, 601b

Ciphers, only figure among, 11a
oughts are nothing without
strokes, 823b
Circe's horrible feasts, 173a
Circle, a, straight succeeds, 250a
proving in a, 502b
rather circle than in progression,
8a
the desert, 336b
walk only in a, 150b
we all live too much in a, 116b
wheel has come full, 307a
widens till it lip the marge,
305b
within that, none durst walk, 126a
Circles, though small, are yet com-
plete, 445a

Circumlocution (*circuitus verborum*),
502b
Office, 115a
Circumspect and right, she is so,
214a
high-reaching Buckingham grows,
319a
Circumspecte, si monumentum requiris,
15b, 655a
Circumstance, without more, at all,
292a

CIRCUMSTANCES
alter cases, 748a
do right in spite of, 188a
if in my situation you would think
otherwise, 445b

Circumstances—contd.

man the creature of, 116a, 157b

note
men the sport of, 63b
no circumstance too minute to a
philosopher, 150b
to subdue and not to be subdued
by, 525a
wise to be able to bend your
mind, 549b
you think you are pushing, and
you are pushed, 712a

Circus, bread and the, 519a
corrupted by the, 652a
Cistercian Order, 398a
Citadel, their straw-built, 217a
winged, seagirt, 54a

CITIES
a great city, a great solitude, 474a,
569b
a rose-red city, 39a
a venal city (Rome), 676a
an age builds cities; an hour
destroys, 676a
are taken by the ears, 748a
at unity in itself, 433b
built to music, a city, 364a
but he took the city, 64a
Cain made the first city, 94a
chickens are the country and the
city eats them, 841b
courts and, 271a
crowds, through city, 86a
far from gay cities, 257b
first requisite to happiness, birth
in a famous city, 451a
foolish pity spoils a city, 762a
he found it a city of brick, 676a
he saw the cities of many men,
478a
human art built cities, 517b
I have seen cities but not men's
customs, 676a
I imagined Rome like our own
town, 676a
lies sleeping the city, 59a
like a cypress amongst other
trees, 681b
near a whole city full, 169a
men, not houses, make the city,
796b
O you poor folk in cities, 375a
of kites and crows, 308a
of no mean city am I, 189b
of the dead, silent, 61a
over hushed cities, 169b
pent, in populous city, 221a
philosophy has produced cities,
608a
recruited from country, city is,
133a
she was a maiden city, 396b
silence throughout the city,
676a
smoke, wealth and hubbub of
cities, 536b
tell faith it's fled the city, 262a
that is set on an hill, 421a
that parleys is half gotten, 719a
the ancient city falls, 676b
the city and the wilderness
(Rome), 326b
the bond of men in cities, 479a
the hum of human cities, 55a
the report is spread through the
city, 543b
the work of man, fields of nature,
587a
this great hive the city, 94b
to know and not be known, live
in a city, 91a
to raise a small city to glory and
greatness, 447b

Cities—contd.

towered cities please us then,
224a
vice hidden in cities, 99a
when ye depart from that city,
424b
where once was only a site, a city,
543a
world's a city, 139b

CITIZENS

before Man made us, 203a
crowd of changeable, 578b
of the whole world, 659b
of the world, 10a
the citizen may perish and the
man remain, 699a
trade of jesting at citizens, 139b
wives of, not in the fashion, 242b
you have given a citizen to the
state, 538b
Cito fit, cito perit, 640a
Cito pede labitur ætas, 678a
Civet, an ounce of, to sweeten my
imagination, 306b
in the room, 98a
Civil discord, 2a,
force Nature a little and be civil,
20b
over civil, 123a
rage and rancour, 334a
strife, nothing safer than speed
in, 592a
let us keep from civil war, 612a
all things wretched in civil wars,
612a
Civilians: *gens togata*, 537b

CIVILISATION

all may become civilised by
culture, 559a
destroying civilisation, 116a
does git torrid upon a powder-
cart, 202a
high civilisation of England, 193a
iron the mainspring of civilised
society 330b
the civilised savage the worst of
savages, 711a
the loathsome fauna of civilisa-
tion, 181b
the resources of civilisation, 147a
this civilisation of ours is on the
tople, 384b
three elements of modern civilisa-
tion, 71b

Civility, nothing so cheap as, 749a
Civility by the sword, 183b
Civis Romanus sum, 503a
Claim leads to claim, 177b
Claims, duty to maintain our own,
338b

duty to respect others', 338b
great deservors grow intolerable
presumers, 769b

CLAMOUR

of the mob, 622b
taken for counsel, 501b
the mastiff is quiet while curs
yelp, 848a
their noisome clamour, 59b
who do nothing generally take to
shouting, 857b

Clanking their chains in the South,
27a

Clara dies that Claribel may dance,
7a

Claræ nomina famæ, 556a
Claret instead of pale ale, 196a

man in the moon drinks, 847b
the liquor for boys, 179a

Clarion, sound the, sound the fife,
274a

Clash, e'en let them, 45b

Clasp thee again, I shall, 34b

Classes and masses, 459b

the four, 72b

Classical quotation, 179b *

Classic, a, great in law, 253a

ground, 2a

scholar's blood nuptial to the

webbed bottle, 213b

CLASSICS

ancients of Greece and Rome

never grow old, 711b

the dull Getans laugh at Latin,
525b

to be regarded in his own age as

a classic, 205b

Claws, with nasty great, 15b

Clay, formed me of a coarser kind

of, 81b

he shall not blind his soul with,
361a

little like that of which he was

moulded, 241b

of all man's clotted, the dingiest

clot, 369a

porcelain of human, 63b

shall the clay say: What makest

thou? 417b

the tenement of, 122b

when the clay doth feed the sand,
871b note

which clogs, 59a

ye hapless sons of, 239a

you will model what you wish in

moist, 492a

Clean, be thou, 687a

God loveth the, 465b

its slate, advice to, 265b

minds, to have, 600b

CLEANLINESS

a fine life-preserver, 748a

air, water, 450b

next to godliness, 85a

one keep-clean better than ten

make-cleans, 822a

unless the vessel is clean the

contents turn sour, 658a

Cleansed, what God hath, 426b

Clear and bright it should be ever,
357a

CLEARNESS

necessary to be profound in clear

language, 693a

perspicuity the chief virtue of a

speech, 614a

the important thing in use of

words, 620a

what is not clear is not wise, 478b

Clement St., feast of, 510b

Cleopatra, every man's, 128b

Cleopatra's eye, tear in, 57a

CLERGY AND CLERICS

a kind of holy vegetable, 331b

a mad parish must have a mad

priest, 724b

a proud clergyman, 135b

a third sex (the clergy), 333b

a wealthy priest, rich without a

fault, 256b

an Arminian Clergy, 245a

and corbies are kittle shot, 749a

avarice and pride worst in clergy,
345b

bad priests bring the devil into

church, 740a

blind mouths, 226b

British clergy the wonder of the

world, 663b

cassocked huntsman and fiddling

priest, 95b

chaste, but lack charity, 194a

clergy and women are all one, 877b

cleric before and lay behind, 51b

cleric Pride, of reddening cheek,
370b

Clergy and Clerics—contd.

curate fatter than his cure, 358a

delicate-handed priest, 363b

Dr. Luther's shoes don't fit every

village priest, 753a

dropping-down-deadness of man-
ner, 331b

dulness sacred in a sound divine,
254a

first among the priests dissension

springs, 222a

genius a drawback, 349a

hell is paved with priests' skulls,
784b, 785a

hide nothing from thy minister,
785a

like priest, like people, 802b

live by men's sins, 159a

men who attend the altar, 222a

Monday is parson's holiday, 350b

need do nothing emphatically,
115b

no one in God's service should be

in secular business, 589a

no priestling but wishes to be

Pope, 877a

not beloved in Christian nations,
349b

now and then (by way of turbot)

an archdeacon, 333a

oh, spare your idol, 99b

parson who knows a Duke, 101b

parsons are souls' waggons,
8-1a

pastors all alike to wandering

sheep, 101a

piece of mere church-furniture,
101b

preaching for profit, 194a

priests and doves make foul

houses, 877b

priests and poultry never have

enough, 877b

quacks in the cure of souls, 170a

rich with forty pounds a year,
148a

take no heed their sely sheep to

feed, 330a

the priest forgets he was a clerk,
850a

the raven said to the rook,

"Stand away, black-coat,"
850a

then dreams he of another

benefice, 278a

too free with the minister, 242b

true priest always free, 386a

unruly students make pious

preachers, 727a

what village parson would not be

a Pope? 449b

when the curate licks the knife

there is not much for the clerk,
871b

whether a parson ought to wear

a black dress, 265b

Clericalisme, le, voilà l'ennemi, 699a

Clerk foredoomed his father's soul

to cross, 252a

makes the Justice, 797b

no clerk, to despise, 194b

scarce less illustrious, the clerk,
95b

ther was of Oxenford, 76b

Clerks, greatest, be not the wisest

men, 77b, 845b

CLEVERNESS

Athenians object only to its being

communicated, 448b

attribute of lieutenants of Satan,
213b

clever to hide one's cleverness,
690a

Cleverness—contd.

(clever) men never come of stupid people, 71a
 (cleverness) may overcome anything, 594a, 610b
 (cleverness) seeks cleverness, 748a
 he's satisfied if they sound clever, 346b
 if all the good people were clever, 442b
 it is clever, but is it Art, 189b
 let who will be clever, 189a
 surest way to be cheated is to think ourselves cleverer, 701a
 the clever so rude to the good, 442b
 to a fault, 33b
 we are so awfully clever, 464b
 what a difference between a clever man and a fool, 514b

Climf, some tall, 148b

Cliffs which had been rent asunder, 87a

CLIMATE

a listless, 370b
 and temperament, British constitution suited, 384b
 foggy, raw, dull, 316b
 hot, cold, moist and dry, 218a
 should modify architecture, 193a
 stern severity of, 96a
 that would frown away mirth, 160b
 we are what suns and winds and waters made us, 193a
 See Climate, *infra*.

Climax of all human ills, 63a

Climb, fain would I, 262a

how hard it is to, 19a
 or clear, nothing she couldn't, 151b

Climbed, who never, never fell, 875b

Cline, changing, source of discourse, 98a

from climate to climate, 257a
 hearts' hardest or softest climates, 193a

humours turn with climates, 250b

in happier climates, 2a

soft as her climate, 58b

the cold in climate, 56b

though thy climate be fickle, 99a

Clinquant outside, a, 200b

Cloak, his martial, around him, 391b

I have a good, but it is in France, 787a

my ink, 290a

take thine old, 434b

CLOCKS

an engine to keep back all clocks, 183b

goeth as pleaseth the clerk, 841b

labouring men count the clock, 384a

sounds from their hundred clocks, 169b

ten struck the clock, 33a

that ticked behind the door, 148b

the auld kirk-hammer, 43b

the clicking of a clock, 96b

Cloister's pale, the studious, 224b

Cloister wall, bounded within the, 269b

Close, still hasten to a, 97b

Close-buttoned to the chin, 102a

Closetist, the family of, 716b

Closed doors (*januis clausis*), 561b

CLOTH

fine, is never out of fashion, 761a

gives out at the end of the ell, 841b

it is bad cloth that will take no other colour, 745a

new, unto an old garment, 422a

Cloth—contd.

no man can make a good coat

with bad cloth, 816a

no cloth too fine for moth to devour, 815b

shrinking cloth comes from the north, 748b

the best patch is off the same cloth, 840b

to cloth which is begun, God sends thread, 766b

Clothed in white samite, 364a

CLOTHES

(cloas), an' some upo' their, 45a

(cloas) auld, 44a

black velvet breeches, 24b

do much to make a man, 761a

fine, wear soonest out of fashion, 761a

good, open all doors, 768a

human clothes-horses, 73b

it is not the coat makes the gentleman, 796a

many go out for clothes and return stripped, 807b

mend your clothes and you may hold out this year, 810a

no man can make a good coat

with bad cloth, 816a

that suit is best that fits me, 839b

the coat makes the man, 841b

the clothing makes not the monk, nor the arms the knight, 846a

the ill-clad put against the wind, 852b

warmest clad sit nearest the fire, 852b

CLOUDS

after clouds fair weather, 731b

after greatest clouds the sun, 623a

at her bidding disappear, 402b

betoken rain when black snails appear, 869b

but for, we should not enjoy the sun, 789b

cloudy mornings turn to clear evenings, 748b

come o'er the sunset, 63a

daughter of earth and water, 326b

did a sable cloud turn forth her silver lining, 225a

every cloud has a silver lining, 755b

fancy clouds where no clouds be, 170b

fear not clouds, 45a

he that regardeth, shall not reap, 416a

if but a cloud, 19b

in thousand liveries dight, 224a

never doubted clouds would break, 36b

of glory, trailing, 401a

one cloud may hide all the sun, 821a

only disperse the cloud, 186a

out of the sea, a little cloud, 410b

overcome us, like a summer's cloud, 304b

pass now like evening cloud, 337b

sees God in clouds, 248a

that gather round the setting sun, 401a

that such a cloud should break, 31b

thundercloud moves against the wind, 852a

thy clouds all other clouds dispel, 342a

upon the hills, will come down by the mills, 871a

when clouds appear like rocks and towers, 869b

Clouds—contd.

wise men put on their cloaks, 519a

ye so much dread, 95b

Clown, at heart a, 363a

Club, the scene of savage joys, 98a

Clubbable man, Boswell a, 179b

Clubs typical of strife, 100b

Clumsiness: you have made a hand of it like a foot, 879b

Clyde, beneficent as strong, 396a

Coach, go call a, 70a

jumbled us into familiarity, 342a

man within, safer than driver, 259a

through an Act of Parliament, 438b

upsetting the, 117a

Coaches, most people sulk in stage-, 333a

Coachman, the old, likes to hear the whip, 849a

Coal, though the whole world turn to, 163b

Coalitions, England does not love, 118a

Coals, I sleep on the, 114a

if coals do not burn they blacken, 788b

no more like than chalk to, 234b

of fire, thou shalt heap, 414b, 427a

the treasure turns out coals, 468b

the pens of fools, 663b

"COALS TO NEWCASTLE"

lending light to the sun, 568b

wood to a forest, 553b

and similar sayings, 860a note

Coalheaver lord in his own house, 725b

Coalheaver's faith, 532b

Coast, enriched the busy, 97a

Coastguard in his garden, 345a

Coat, cut your, according to your cloth, 750b

his two-year, so smooth and bare, 348b

it is not the, makes the gentleman, 796a

makes the man, 841b

smart, a good letter of introduction, 728a

swallow-tail coat of a beautiful blue, 146a

turn your coat according to the wind, 864a

was red, his breeches were blue, 336a

Coats, if there's a hole in a' your, 45b

Cob was the wrongest, 16b

Cobham, and you, brave, 251a

COBBLERS

and tinkers, best ale drinkers, 748b

keep to your leather, 555b note

law (cobblers') he that takes money pays the shot, 748b

let not the cobbler go beyond his last, 586a note, 801a

mock not a cobbler for black thumbs, 141b

the richer the cobbler the blacker his thumb, 846b

Cobweb of the brain, 51b

break one cobweb through, 252a

Cobwebs, laws like, 12a

Cock, as the old, crows, the young one learns, 739a

best on his own dunghill, 537b, 719a

cock-crow at evening indicates rain, 789b

every, can crow (or fight) on his own dunghill, 755b

Cock, if the cock moult before the
hen, 463a
is crouse in his own midding, 725b
of the North, 456b
plucked, "Here is Plato's man,"
448a
shrill clarion, 153b
to be kept only one year, 727b
we owe a cock to Æsculapius,
448a
who thought sun rose to hear him
crow, 130b

Cockle with the corne, 78b *note*
Cockle in our clean corn, 78b
Cockloft is often empty, 141a
Coddin's the friend, 113a
Colum, *non animum mutant*, 503b
Colum, *ruat*, 647a
Canam parasticam querit, 615a

COERCION
being stopped, impatiently, doth
rage, 281b
he who can be coerced knows not
how to die, 503b
justice must tame whom mercy
cannot win, 269a

Coffee-house, echo of a, 349a
Coffee, slavery of tea and, 85a
which makes the politician wise,
248a
why do they always put mud
into, 368a

Coffin: house of six feet by two,
135a

Cogitation, cogibundity of, 70a
Cognitive faculties, his, 70a
Cognisance of men and things, 33a
Cognovit actionem, 503b
Cohorts were gleaming, 60b
Coigne of vantage, 303b
Coil, I am not worth this, 311b
shuffled off this mortal, 293b
Coin what words they please, 239b

COINS
a relish for ancient, 2a
and counters, difference between,
683b
ducats are clipped, pennies are
not, 753b
like to coins, some true, some
light, 365b

Coinage of your brain, 296a

COINCIDENCE
a strange, 64a
good wits jump, 769a
great minds think alike, 770a
Colada. todo saldrá en la, 716b
Colander says to needle "You have
a hole in you," 850a
Colchester native, like, 173a
weavers' beef of, 867a

COLD
and dark and dreary, 197b
and hunger betray a man to his
enemies, 786b
as ice, and yet I burn as fire, 345b
could a cold, we called a, 21b
cold tea and rice endurable but
not cold looks and words,
748b
cold weather and knaves come
from North, 748b
dissolve the cold, 517a
feed a cold, starve a fever, 760b
foot and hand go cold, 345a
God orders the cold according to
the cloth, 767a
in clime, 56b
neither heat nor cold remains
always, 876b
obstruction, to lie in cold, 300a
strengthens as the day lengthens,
739a

Cold—*contd.*
thou art neither cold nor hot,
431b
'tis not her coldness, 17a

Cold victuals, if deys sump'n I
despises, it's, 158a

Cold weather, two women make,
319b

Cold-Bath fields, 87b, 336a
Coldly, I speak too, 233b

Cole, Old King, rhyme, 686a

Coleridge, a hooded eagle, 327a
note

talked on for ever, 159b
Coliseum, while stands the, 55b
Collar, braw brass 45a

COLLEAGUES
though grieved at my friend's
defection, I praise him, 629b
who has a wolf for his mate needs
a dog for his man, 875a
See Comrades

Collect, re-writing a, 22b
Collects, a crime to read, 206b

Collections: a hat is going round,
167b

Collecting, itch of, 499a
Collectors: prizest things curious
and unfamiliar, 165a

COLLEGES
endow a college or a cat, 251a
to show you the colleges, 191b
never outside college walls, 82a
Collegians, as if, in a class-list, 234b
Collie aristocracy, flower of, 381a
Collier and the devil, 803a
Colliers, carters, and cooks, 203b
Collins, ill-starred name, 273a
Collusion: those who consent and
those who do, to be equally
punished, 505a

Cologne, 87b, 88a

Colonel's Lady, the, 190b

COLONIES and COLONISTS
establishment of, on principles of
liberty, 42a
hands across the sea, 883b
mountains divide us and a waste
of seas, 441a
religion of our northern colonies,
40a
reluctant obedience of distant
provinces, 205b
remote compatriots, 380a
the White Man's burden, 190a
this sympathy of Sire and Sons,
399a
what shore is without our blood,
627b
wise and salutary neglect of, 40a
with our England all is well, 380a
Colori, nimum ne crede, 606a
Colossus, a, keeps his height, though
standing in a well, 616a
like a, 285a

COLOUR
all colour and all odour and all
bloom, 381a
all colours agree in the dark, 9b,
732b
comes and goes, her colour, 119a
consult daylight as to colour, 505b
faculty of polypus for changing
its colour, 622a
hue like that when some great
painter dips, 326b
I wanted warmth and colour,
366a
purest and most thoughtful
minds love, 267b
red, love's proper hue, 221a
seen by candle-light, 30a
superstitious as to colour, 462a

Colour—*contd.*
take a sober colouring, 40ra
the blind can judge no colours,
745a

Colours to the mast, nailed her,
269a
under whose, he had fought so
long, 313a

Colt, ragged, may make a good
horse, 727a
worth nothing unless he breaks
his cord, 719a

Colt's nest, you have found a, 860b
tooth, he hath a, in his old head,
773a

Colts, wildest, make the best
horses, 447b

Columbia, hail, 174a
the sons of, 241a
to glory arise, 120b

Columbus, immortal Genoese, 380b
what treasure found he? 382a

Combat cessa, faite de combattants,
692a

COMBAT
deepens, the combat, 68a
he calls the gods to arms, 687a
life is to do battle, 686a
no combatants are stiffer, 101b
so frowned the mighty combat-
ants, 217b
some say that we won, 440a
strain courtesy who shall cope
him first, 321a

Combination, a, and a form, 295b

Combine, when bad men, 39b

Combing painful if neglected, 798a

Come again, will he not, 296b

and he cometh, 422a
forth, thou fearful man, 279b
I come, ye have called me long,
161a

let 'em all, 464b
one, come all, 271a
see, and overcome, 211a
some come, some go, 374b
the cry is still, they come, 305b
to this, that it should, 290b
when ye're ca'd, an' ye'll no' be
chidden, 837a

COMEDY
comic matter not to be expressed
in tragic form, 681a
necessary in Tragedy, 187b
of life, 605b
of the polite world, 334a
the dénouement of comedies,
677a

thou comedy to men, 139a
vis comica, 685a
world a comedy to those that
think, 377b

Comet always implies disaster, 551a
like a, I was wondered at, 314a
of a season, 61b

Comets seen, no, when beggars die,
285b

COMFORT
and grandeur incompatible, 17b
better than pride, 748b
comfort's a cripple, 120b
comfort's in heaven, 312b
his sole delight and solace, 520b
like sunshine after rain, 321a
miserable comforters, 411b
of comfort, no man speak, 312b
only two comforts to live upon,
212b
past all comforts, but prayers,
320b
receives comfort like cold por-
ridge, 311a
sleep, comforter of minds, 121b

Comfort—*contd.*

the comforter's head never aches,
795*a*
words that will solace, 67*b*
words, Comfortable, 432*b*
would not be comforted, 421*a*
Comforts, above life's, 250*a*
in a single hour, more, 82*b*
Comfortless as frozen water to a
starved snake, 276*a*
Comic, too, for the solemn things
they are, 361*a*
Coming race is born, the, 174*b*
shone, far off his, 220*a*
Comity, international, 504*a*

COMMAND

a word of exceeding good com-
mand, 315*b*
glance half-loyal to command,
365*b*
great force is hidden in a sweet
command, 855*a*
her commands were gracious, 88*a*
learn through obedience, 859*a*
less used to sue than to command,
270*b*
man to command, woman to obey,
360*b*
must is a king's word, 813*a*
not born to sue, but to command,
312*a*
so I will; and so I command,
544*b*
that command, sole daughter of
his voice, 221*a*

COMMANDERS

danger of absence of, from an
army, 674*b*
he who commands should have
obeyed, 631*b*

Commanding, art, that, 57*a*
Commandment, by permission and
not of, 428*a*

COMMANDMENTS

have made as many martyrs as
the creed, 841*b*
our ten, 132*b*
set my ten, in your face, 317*a*
thou shalt not be found out, 851*a*
two, hate your neighbour and
love your neighbour's wife, 205*b*
where there ain't no Ten, 189*b*
with promise (the command-
ment), 429*b*
See Decalogue

Commencement de la fin, 690*a*

Commend, where ye justly can, 46*a*
Commemoration mad, 101*a*

COMMENTATORS, 65*a* (note)

dull as a Dutch commentator,
177*a*
each dark passage shun, 404*b*
kept from their principals in
lower world, 347*b*
learned, 348*a*
plain, commentators, 103*a*

COMMERCE

beneath whose poison-breathing
shade, 325*a*
child of Agriculture, 23*b*
ever-broadening, 366*b*
has enriched the busy coast, 97*a*
in matters of, 60*b*
many deceptions in, 552*b*
raving of unsold goods, 273*b*
such a mart, where has commerce,
99*a*

Commercial prosperity, England's,
87*a*

world, the interest of the, 405

Commodo, ex (at leisure), 526*b*

Common, ay, madam it is, 290*a*
good, the, 504*a*

Common, if God had laid all, 162*a*
lot to rare, none can change the,

157*b*

man feeds and clothes the gentle-
man, 323*b*
men, not in the roll of, 314*a*
natures, 'tis the same with, 166*a*
nothing, can seem worthy of you,
593*a*
nothing, did, or mean, 208*b*
steals, from the goose, 439*b*
that call not thou, 426*b*
thou know'st 'tis, 290*a*
what is possessed, is neglected,
504*a*

COMMON-PLACE

book, 141*a*
common matters dignified by
suitable words, 668*b*
common-places, difficult to ex-
press effectively, 515*b*
il a plus que personne l'esprit que
tout le monde a, 692*b*
people (common-place) who do
things, 195*a*
the great poetic truths, common-
places, 344*b*
the moral common-places, 329*a*
the world's common-places, 107*a*
thou sayest an undisputed thing,
167*b*
thou unassuming common-place,
392*b*

Commons, House of, 22*b*, 42*b*, 116*a*
Commons, Lords and, 42*a*

the Raven of the House of, 206*a*
the surly, 123*b*

COMMON SENSE

a bad judge in great matters,
699*a*
an ounce of mother-wit worth a
pound of clergy, 736*b*
astonishes men, 133*a*
Englishmen never had or will
have, 323*a*
is not so common, 700*b*
kynde witt mee taughte, 194*a*
kynde witt is a [matter of] chance,
194*b*
learning useless without mother-
wit, 736*b*
none is forbidden to go by the
public path, 589*a*
on the ground floor, 168*b*
rare in men of high rank, 643*a*
rich in saving common sense,
351*a*

rough common sense, 647*a*

sword of, 213*b*

thinking right and meaning well,
249*b*

See Instinct

Commonwealth fixed and stable,
40*b*

Tadpole and Taper never des-
paired of, 117*a*

Commune id vitium est, 543*a*

Commun consensus, 504*a*

Communications, evil, 428*b*, 480*b*,
506*b*

Communion, from all, would he
start, 57*b*

sweet, in, quaff immortality, 220*a*

Communism: what is yours is
mine, 300*a*

Communist, what is a, 131*a*

Communities: what's good for the
bee is good for the hive, 868*b*

Compact sealed in blood, 553*a*

COMPANIONS and**COMPANIONSHIP**

a companion on the way is better
than money in purse, 768*a*

Companions and Companionship—*contd.*

a mastiff dog may love a puppy,
366*b*

all our misfortunes due to our
not being able to be alone,

708*b*

ask my companion if I be a thief,
793*b*

be a boon-companion to none,
603*b*

encouragement brought by com-
panionship, 477*b*

companion of my honours and my
calamity, 659*b*

companionship with the powerful
not to be trusted, 605*a*

company in distress makes the
sorrow less, 748*b*

good shared becomes better, 498*b*
he found no fit companion, 88*a*

he is known by his companions,
602*a*

I cannot live with you or without
you, 657*a*

if you would be loved as a com-
panion, 160*b*

in woe a consolation, 659*b* note

in adversity, sweet to have com-
panions, 519*a*

lively companionship shortens
the miles, 768*a*

musing on companions gone, 296*b*
my companion, my guide, 433*b*

no companion like the penny,
856*b*

pleasant companion, as good as a
carriage, 504*a*

companionship, tasteless if not
enjoyed by thee, 241*b*

the sole companion of his way,
19*a*

See Company

Companies have neither soul to love
nor body to kick, 333*b*

COMPANY

a man is known by his company,
724*b*

as you would be, draw to such
company, 834*b*

associating with bad, you will
become bad, 473*a*

avoid him who cracks of his
knavishness, 798*b*

be a boon companion to none,
603*b*

better be alone than in ill com-
pany, 742*a*

beware of marked men, 50*b*
evil communications, 480*b*

evil company doth corrupt good
manners, 428*b*

give me your bill of company,
350*b*

good and much company, 242*b*
good company, good wine, good
welcome, 319*b*

good company, on the road, is
the shortest cut, 768*a*

have no debate in company, 78*a*
he loved keeping company, 436*b*

I love to be worst of the company,
350*b*

it matters much with whom you
have lived, 570*b*

keep company with people above
you, 80*b*

keep good men company and you
shall be of the number, 798*a*

let men take heed of their com-
pany, 316*a*

let not poverty part good com-
pany, 800*b*

Company—contd.

never seem wiser than your company, 80b
nobody will go to hell for company, 856a
not with whom you are born, but with whom you are bred, 744a
of virtuous women, 175a
one's too few, three's too many, 864b
one sickly sheep infects the flock, 382b
seven may be company, nine are confusion, 833a
the company makes the feast, 841b note
the more the merrier, the fewer the better cheer, 848b
there is a black sheep in every flock, 854b
to see and listen to the wicked, 861b
two is company, three none, 864b
villainous company, 314a
who mixes with the draft will be eaten by swine, 780a

COMPARISONS

are odious, 748b
are odorous, 284b
better is the enemy of well, 857b
comparing what thou art, 270b
discontent is from comparison, 239a
doth disdain comparison, 210a
he loses fame who compares himself with the unworthy, 489b
men made happy or miserable by comparison, 748b
not fair to compare men with gods, 866b
not fit to hold a candle to him, 818a
punctum comparationis, 627a
she and comparisons are odious, 120a
there is always a comparison, 159a
to compare great things with small, 616a
to compare small things with great, 655b
without comparisons our own things delight us, 602a
Compass, a narrow, and yet there dwelt all that's good, 377a
heart like the, 156a
I mind my, 155b
lost compass, 102b
Mariner's, *moveor immotus*, 580b
steers without a compass, 139a
the faithful compass, 142b
to the top of my compass, 295a

COMPASSION

and may move, 212b
bowels of, 431a
courage and, 2b
glorious as compassion, 354b
his compassions fail not, 418b
sues for no compassion, 262b
Compatriots, remote, 380a

COMPENSATION

no evil without, 604b
what is diminished one way can be made up another, 640a
when one God pursues us, another comes to the rescue, 647b

COMPETENCE

all we can enjoy is competence, 407a
give me neither poverty nor riches, 415a
happy he to whom merely enough is given, 581b

Competence—contd.

he is rich enough that needeth neither flatter nor borrow, 774b
six hundred pounds a year, 255b
who has a sufficiency* let him desire nothing more, 641a
vital to content, 407a

COMPETITION

humorous (*las jocosas*), 491b
man competes with man, 69a
not hate but glory made these chiefs contend, 256b
nothing beautiful done in rivalry, 267b
wholesome in religion, 193a
See Rivalry
Compescere mentem, 504a
complacency: deceiving mirror of self-love, 210b
opinion at "set-fair," 21b
that complacent speech, 103a

COMPLAINT

all complain, 732b
disgraceful to raise difficulties about trifles, 673a
do not complain of this thy hard estate, 370b
every time the sheep bleats it loses a mouthful, 758a
exhaust me with your complaints, 509b
flourish and complain, 103a
full of complaints, 515b
growing won't make the kettle boil, 770b
grumbling makes the loaf no larger, 770b
he frets like a gummed Taffety, 772a
he grieves too much who grieves too soon, 621b
human-kind prone to complain, 102b
let us weigh life's laws without complaint, 658b
no fortune so good that no complaint can be found, 603a
of present days, 61b
sit and sorrow and complain, 91b
to complain of the age, 39b
we are born crying, live complaining, die disappointed, 739a
who wrongfully complained, 97a

COMPLETENESS

complete as a whole and in detail, 671b
moulded into calm, 386b

COMPLEXION

beauty's ensign, 280a
had slightly tinged her cheek with brown, 270b
lines on complexion, 759b
mislike me not for my, 282b
no longer white mixed with red, 525b
red and white laid on by nature, 297b

Complicate, how, is man, 404b

Complies against his will, 52a

COMPLIMENTS

cost nothing, 749b
farewell compliment, 278b
not pleasant as compliment, 41a
"Pretty pussy" will not feed a cat, 827b
tinsel clink of compliment, 360a
to return the compliment, 145a
valour melted into compliment, 285a
when beggars meet, compliments fly, 870b
when quality meets, compliments pass, 870b

Compos mentis, 504b

Composer, the First, 29a

Compositi, omnes, 610a

Compound for sins, 51a

Comprehend, simplest minds can soonest, 97a

Comprendre c'est pardonner, 691a note

COMPROMISE

a city that parleys is half gotten, 719a
a god among you, 354b
a lean compromise, better than a fat law-suit, 735b
all great alterations produced by compromise, 331b
all government founded on, 40a
giving way stops all war, 766a
man accepts the compromise, 190b
modus vivendi, 579a note
via media, 682a
with evil, 267b

COMPULSION

happy by, 86a
kein Mensch muss müssen, 713a
I will give no man a reason upon compulsion, 314a
on what compulsion must I, 283b
sweet compulsion in music, 224b
what the law compels do as of free will, 642a
you are compelled by your own will, 650a

Compunctious visitings of nature, 303b

Compute, we partly may, 45a

COMRADES

a pleasant association of, 519a
change his comrades once a quarter, 347b
each new-hatched, unfledged comrade, 291a
epitaph on fallen comrades, 445a
fought with us side by side, 383b
I beware of a stuck-up comrade, 666a
lion and stoat have isled together, 364a
no glory to my deeds without thee, 603a
pleasant possession no good without a comrade, 604a
sharer of my honours and of my calamity, 659b
they were wont to rush together into battle, 543b
true yoke-fellow, 429b
Comus and his midnight crew, 154b
Concatenation, in a, accordingly, 150a

CONCEALMENT

able to conceal it [fondness for Americans], 84b
hazard o' concealing, 47a
if you have hitherto concealed this sight, 290b
like a worm i' the bud, 298a
maid who conceals her beauties, 230a
men of concealed fire, 2a
one thing to conceal, another to hold your tongue, 488a
they hide their lives behind the scenes, 685b
to conceal your own mind, 116b
to hide disease is fatal, 608b
ulcers if concealed cannot be cured, 865a
unhealed sores hidden through false shame, 663b
what lies hid is unknown, 640b
what matters it that no one knows, if you yourself know, 656b

Concealment—*contd.*

what my hand has dared to do it
dares not write, 640b
Conceits, best, the greatest liars,
121a

CONCEIT

he that is full of himself is very
empty, 770a
people who think themselves wise,
220a
strongest in weakest bodies, 295b
the finest armour, 177a
the guilty forge of vain conceit,
396a
we should rather speak ill of our-
selves than not at all, 704a
what are they all, in their high
conceit, 131b

CONCENTRATION

do only one thing at once, 330b
it is not enough to spend our pains
on one object, 589b
our perception when intent on
many things, cannot grasp
matters fully, 621a
think of many things, do one,
857b

Conceptions equal to the soul's
desires, 401b

Concessions of fear, 40a

Concesso, ex, 526b

CONCILIATION

authority by good will more
enduring, 523a
fighting like devils for concilia-
tion, 196b
profitable conciliation, 477b
smooth words make smooth ways,
835a
to conquer willing hearts, 222a
winds to sea are reconciled at
length, 223b

CONCISENESS

accuracy sacrificed to, 180a
and woven close, 226b
many things in few words,
420b
minds grasp what is said concisely,
638a
*qui ne sait se borner ne sut jamais
écrire*, 706b
talent for packing thought close,
205b
wise things bound up in short
speech, 745b

Conclusion, denoted a foregone,
302a

lame and impotent, 301a
of the whole matter, 416b

Concord, discordant, of affairs, 637b
of well-tuned sounds, 321b

Concordia discors (a discordant
agreement), 504b, 637b

Concussa fides, 543b

CONDEMNATION

all are not hanged that are con-
demned, 732a
critics condemn what they do not
understand, 579a
first condemn that first advised,
123b
freedom in condemnation, 43b
kills for faults of his own liking,
300a
no man can justly condemn, 283
rash to condemn what you are
ignorant of, 641a
the crowd hates the condemned,
673a
they condemn what they do not
understand, 510b
to death (condemned) on a false
accusation, 530a

Condemnation—*contd.*

who judges others condemns him-
self, 875a

Condensation : I have not had time
to make this shorter, 695a

Conditio sine qua non, 504b

Condition, an indispensable, 501b
makes and breaks, 748b

Conditions agreed upon, 615a

Condolement, in obstinate, 290b

Condolence and consolation, worst of
cruelties, 193a

CONDUCT

gentlemanly, 6a
golden conduct, leaden instincts,
338b

it is right to be strict in conduct,
644b

not made right or wrong by
legislation, 338b

still right, his argument wrong,
149a

three-fourths of life, 6a

Conference : it becomes wise men
to confer and hold converse,
610b

maketh a ready man, 11b

CONFESSION

confess and be hanged, 748b
habemus confitentem reum, 539b

half absolved who has confessed,
259a

I destroy him by his own con-
fession, 664a

I confess, if it is of any use, 504b
makes half amends, 720a

mine is all the deceit, 575a
no one is allowed to accuse himself,
589b

no one testifying to his own
baseness should be listened to,
588b

nothing to confess, 43b
one who has confessed is regarded
as tried, 504b

open confession good for the soul,
823a

swetely herde he confession, 76b
turn your sword against me,
574b

Confessional, an apt, 402a

Confesso, ex, 526b

CONFIDENCE
a plant of slow growth, 245a
assurance is two-thirds of success,
739b

banishes fear, 345b
begets confidence, 748b

comes slowly in great matters,
668b

does not endure trifling with, 798a
failures through pulling in one's
horse, 157b

is never safe, 605b
misplaced, when the gods are
adverse, 542b

more important in conversation
than wit, 606b

most implicit confidence, 674a
mutual, and mutual aid, 257a

never returns to mind whence it
has gone, 532b

nothing as to which we may not
feel confidence, 611a

often compels confidence, 540a
right confidence in a just cause,
475a

sole friend to worth, 75b
though confounded, confiding,
407b

you have no need to borrow con-
fidence, 879b

Confiscation, we have legalised, 118b

Conflict, dire was the noise of, 220a
the rueful, 395b

Conform, would to God they would,
or not be caught, 242b

Conformable, at all times to your
will, 319b

Conformably, if men would be mad,
13b

Conformity : outside according to
custom ; indoors, as we please,
534a

whoever would be pleased and
please, 239a

Confound the rest, 295a

CONFUSION

a confused mass, 647a
chaos umpire sits, 218a

devil the author of confusion, 350b
fools ravel, wise men redd, 762b

he that blows in the dust fills his
eyes with it, 776a

of knowledge, 339a
of tongues, the second curse, 8a

the parent of confusion, 40a
those whose affairs are involved
confuse them still more, 635a

unconfused, confusion, 408a
worse confounded, 218a

Confute, change hands, 50b
read not to, 11b

Confuted, one may be, yet not
convinced, 822a

Congenial spirits, 67a

Congregation, [the devil] has the
largest, 107b

Conjecture with a darker hue, dye,
57b

Conjectures as to God's works, 263a
Conjux, non doctissima, 659a

Connubiality, the victim o', 111b

CONQUEST AND CONQUERORS
a conqueror gives laws to a willing
people, 682a

all thy conquests, glories, tri-
umphs, 286a

at the foot of a proud conqueror,
312a

chains or conquest, 1b
conquer or die, 495a

conqueror and conquered never
unite, 682a

conquering and to conquer, 431b
conquer but to save, 67b

conquest for a prince to boast,
313a

conquest pursues where courage
leads, 142a

could conquer hearts so brave,
231b

following Billy's banners, 64b
go forth and conquer, 366a

God save the conqueror, 853b
great is the facile conqueror, 380b

great let me call him, for he
conquered me, 408b

hail conqueror ! (*Io triumphe !*),
559a

humanity becomes a conqueror,
328b

in this (sign) conquer, 471b
it is hard to contend with a
conqueror, 505b

laws are laid down by conquerors,
565a

long live the conqueror, 716b
no conquests desired but o'er her-
self, 255b

not simple conquest, triumph is
his aim, 406b

the conquered cause pleasing to
Cato, 682b

the conquered weeps, the con-
queror has perished, 533b

Conquest and Conquerors—*contd.*

the conqueror's style, 211a
the dream of easy conquest, 370a
they can conquer who believe
they can, 127a, 132a
unresisted conquest ceased to
please, 177b
væ victis, 679a
valour returns sometimes to the
conquered, 642a
victi vincimus, 682a
we came in with the Conqueror,
25b
what but wretchedness for the
vanquished, 636b
with conquering hand he protects
the conquered, 627b
woe to the conquering, 53b
See Victory

Conscia mens recti, 504b

Conscia virtus, 484a

CONSCIENCE

a clear conscience is a coat of
mail, 719a
a clear conscience is a sure card,
719a, 748a
a God to mortals, 469a
a good conscience a wall of brass,
583a
a good conscience is a continual
feast, 721b
a good conscience is a soft pillow,
721b
a quiet conscience sleeps in thun-
der, 721b
a scar the same as a wound, 502a
a still and quiet conscience, 320a
accountable to my conscience,
239b
advowson of his conscience, 51a
always term-time in conscience-
court, 794b
an ill conscience can never hope
well, 735b
and grace to the profoundest put,
296b
and judgment the same thing,
166b
avaunt, conscience, 83a
batlike winks by day and wakes
by night, 391a
bridles the tongue, 536a
but a word that towards use, 319b
chastises the soul, 472b
crown conscience king, 195a
devised to keep the strong in
awe, 319b
doth make cowards of us all, 293b
due to yourself, 518b *note*
evil conscience breaks many a
man's neck, 735a, 748b
gave their opinions the name of
conscience, 166b
God's most intimate presence, 401b
good lover to speak out, 478b
guardian of His Majesty's con-
science, 460b
guilty conscience fears, 379a
guilty, needs no accuser, 723a
hath a thousand several tongues,
319b
help us to save free conscience,
227a
his own accuser in his breast,
145a
I am tormented by fear of my
own example, 581a
in foro conscientia, 551b
is born of love, 322a
judgment seat of conscience, 527b
law of conscience, a sparkle of
original purity, 8b
laws of, born of custom, 702a

B.Q.

Conscience—*contd.*

may be erroneous, 166b
much industry and little con-
science make rich, 812b
no villain like the conscientious
villain, 817a
nonconformist conscience, 388b
not conscience but ambition, 42b
not of angel or of horse but of a
man, 703b
nothing to do with gallantry, 328a
nothing to do with politics, 328a
O coward conscience, 319b
of a people their power, 127b
of each bosom, the, 31a
of the king, 293b
once a year a man may say "On
his conscience," 820b
one self-approving hour, 250a
one whose conscience tells him,
210b
pleasure is not pleasure if joined
to a bad conscience, 687b
quicker in early days, 101b
quiet conscience makes quiet
sleep, 727a
reverence their conscience as their
king, 366a
reverenced and obeyed, 401b
reverenced his conscience as his
king, 364a
some certain dregs of conscience,
318b
supporting Govt. against his con-
science, 130a
tender-hearted conscience, 52b
that I were as happy as my con-
science is clear, 667b
that undying serpent, 324b
the oracle of God, 58b
the pulse of reason, 88a
the voice of the soul, 696b
unsafe and imprudent to act
against, 453b
very stuff o' the conscience, 300b
void of offence, 426b
wakened in a fever, 38a
wakes Despair that slumbered,
218b
was strong, 337a
what better bed than conscience
good, 375a
what conscience dictates to be
done, 250b
who has no conscience has no-
thing, 778a
who has no shame has no con-
science, 778a
who loses conscience has nothing
left, 378a
women full of, 80a
Consecration, the, and the poet's
dream, 400b
Consent, blushed a sweet, 49a
I sealed my hard, 290a
not deemed so, if given under a
mistake, 505a
whispering I will ne'er, 62a
Consenting passions move, 255b
Consequences, logical, scarecrows of
fools, 176a
of actions, 50b
Conservatism, a barren thing, 117a
defends coercive arrangements,
338b
port hymns to his, 213b
Conservative, a little, 146b
came-over-with-the-Conqueror-
type, 381a
Government an organised hypo-
crisy, 118a
Conservatives after dinner, they are,
133a

Conservator and Innovator, 72a

Consider it not so deeply, 304a
man that cries, 137a

CONSIDERATION

a matter for, 490a
examined enterprise goes on
bravely, 735a
first consider, then begin, 805a
like an angel, came, 316a
See Deliberation

Con-si-de-ra-tion, for a, 274b

CONSTANCY

a great task to be always the
same man, 570a
is a jewel, 825b
still wuz a part of his plan, 201b

CONSOLATION

of the damned, 449b
this shall comfort you, you fall by
the hand of Æneas, 544b
words and maxims to alleviate
this affliction, 666a
words of no use, but deeds helpful,
501a

Consoler, Death the, 198b

Conspicuous by its absence, 268a

through not being seen, 522a

Conspiracies, curst fate of all, 128a

Constable, a night-watch, 277a

governs the Parish, 275b

CONSTANCY

a constancy words nor affronts
can shake, 212a
a great task to be always the
same man, 570a
a useless constancy, 88a
alone is strange, 264a
and obstinacy, 28b
constant as the northern star,
286a
Constancy, Fidelity, Bounty, 29a
Constant in inconstancy, 17a
infernial constancy of women who
love me, 323a
lives in realms above, 87a
tax on, 347b
the foundation of virtues, 13a
'tis religion to be true, 328a
to a bad, ugly woman, 60b
to be constant one must be
immortal, 697a
to love one maiden only, 366a
to one thing constant never, 284b
were man constant he were
perfect, 281b
when change itself can give no
more, 275a
woman's constancy is all my eye,
263b
wouldst thou approve thy con-
stancy, 221a

Constantia, excidit omnis, 673a

Constantine I, motto, 551b

Constellation set, that, 96b

Constellations, happy, 220b

Constituents a henry, 202a

CONSTITUTION

a higher law than the, 275b
governs us all, 22a
nobody planned the confounded,
384b
of a constitution so general, 28b
philosopher's stone of a con-
stitution, 338b
talk of constitutions, 68b
Constraint: mastiff grows fiercer
for being tied up, 726a
rich bounties of, 396a
Consule Plancio, 597a
Consultation, too much, confounds,
862b
Consumed, Lord's mercies that we
are not, 418b

H H

Consummation, a, devoutly to be wished, 293b
 quiet, have, 309b
Consummatus est, 505b
 Contagion spread, foul, 226b
 of the world's slow stain, 326b
 one sickly spread infects the flock, 382b
 spreads still further, 564a
 to this world, 295a
 Contagious blastments, 291a
 Contemplate and admire, 226b
 from far, that which we would, 402a
 Contemplation, for, he and valour formed, 219a
 the Cherub, 224b
 Contemplation's sober eye, 155a
 Contemporary exposition is weighty in law, 505b
 events diminish a man's fame, 577b
CONTEMPT
 and anger of his lip, 298a
 few can bear, 807b
 he that all despiseth, all displeaseth, 633b
 is the real death, 714a
 keep your ain fish-guts to your ain seamaws, 798b
 scorning is catching, 831b
 those who are despised return the favour, 660a
 too high for contempt, 94a
 what our contempts do often hurl from us, 307a
 you turn up your nose at men unknown, 677b
CONTENT
 a few paternal acres, 254b
 a mind content, 156a
 cheerful acquiesce, 46b
 Englishmen ne'er contented long, 108a
 enjoy your lot, 678a
 farewell, content, 302a
 for one rich man content a hundred are not, 763a
 greatest and surest of riches, 634b
 happiest if ye seek no happier state, 219b
 happiness belongs to the contented, 472a
 he is a king who desires nothing, 646a
 he is rich that is satisfied, 774b
 he is rich who desires no more property than he has, 517a
 he that studies his content wants it, 781b
 he who wants content cannot find an easy chair, 783b
 his wealth, content, 82b
 in whatsoever state, therewith to be content, 429b
 is better than riches, 749a
 let me have what I have, or even less, 659a
 let us draw upon content, 150b
 money, means, and content, 287a
 none content with their own lot, 632a
 not found in honour, 107a
 poor and content, is rich, 302a
 range with humble livers in content, 319b
 shut up in measureless content, 304a
 that all might be contented, 76a
 the all-in-all of life, 68a
 the most certain wealth of all, 597b
 the true philosopher's stone, 749a

Content—contd.
 thinks it luxury, 1b
 thoughts that savour of content, 155b
 what better fare than well content, 375a
 where our desire is got without content, 304b
 which is the calmest life, 220a
 whom little will not content, nothing will, 481b
 wish to be what you are, 641b
 with a little, 22a
 you will live wisely, contented with your lot, 563b
Contenteur tout le monde et son père, 704b

CONTENTION

Content, the longer we, 51b
 hence contentions and battles of the tongue, 524a
 let the long contention cease, 4b
 man who is contentious never lacks words, 177b
 not an inch of love in a hundred ells of, 792b
 not hate but glory made these chiefs contend, 256b

CONTEST

arbitrer in this mirthful contest, 491b
 bumper of liquor will end contest, 328a
 great contest follows, 100a
 mighty contests rise from trivial things, 247b
 of their vain contest appeared no end, 221b
 your own good blades must win the rest, 271a
 Context: malice quotes text and not context, 558b
 read the whole if you wish to understand, 564b
 words to be understood according to context, 680b

Continent, the whole boundless, 275b

Contra bonos mores, 505b

Contract, time the essence of the, 670a

Contracts, things introduced into, to remove doubt, 627b

CONTRADICTION

a hopeless case, 97b
 all a contradiction, 268b
 dear spirit of, 22a
 devil of contradiction hard to cast out, 871a
 man a bundle of contradictions, 91a
 never annoying but always contradicting, 710b
 thou spirit of, 211b
 unnatural, and full of contradictions, 171a
 where you wish them to do a thing, they will not, 674b
 who alleges things contradictory is not to be heard, 488a
 woman's at best a contradiction, 251a

we must first disbelieve and dispute with a truth, 454a

Contrairy, everything goes, 114a

Contraries cured by contraries, 506a

evils cured by, 177b

Contrite heart, sighing of a, 432a

Contrition, snivelling signs of, 203b

Contrivance better than force, 825a

Contrivances, woman can discover many, 477b

Controversial pen, fears the, 103a

CONTROVERSY

a man not converted because silenced, 235a
 celestial hate, 256b
 delect in devynite as dogges doth bones, 195a
 heat in proportion to want of knowledge, 343a
 Jurists are bad Christians, 798a
 no combatants are stiffer, 101b
 opposite religious views reconciled by some higher truth, 263b
 shepherds wrangle when the wolf is nigh, 274b
 to tarre them to controversy, 293a
 vaine, controversies, 341a
 while the dogs snarl at each other, the wolf devours the sheep, 874a
 Contumely, proud man's, 293b
 Convenience snug, 45a
 Convenient season, when I have a, 426b
 Convective, arrests for being at a, 242b
 heard at, 99b
 Conventional, the, or "coming together," 133a
 Convert's but a fly, 52b
CONVERSATION
 a gift, 97b
 a table-talker rich in sense, 212b
 age increasing desire for, 539b
 an exhausted stock, 90b
 as e'er my conversation coped withal, 294b
 beguile the time with, 600a
 boldness holds sway, 162b
 completes a gentleman, 754b
 confidence more important than wit, 666b
 despising such conversation, 130a
 do not flee conversation, 586b
 Englishmen talk of the weather, 180b
 genius of, eliciting it from others, 666a
 he that converses not knows nothing, 777a
 let all thy converse be sincere, 188a
 love and conversation, 134a
 makes one what he is, 749a
 no conversation with him, 112b
 now is the time for converse, 503b
 often speaks but never talks, 168a
 one may be confuted yet not convinced, 822a
 secret, converse with the Mighty Dead, 264b, 370a
 silence and modesty valuable in, 700b
 so sweet and voluble in his discourse, 277a
 speak with the vulgar, 878a
 teaches more than meditation, 749a
 they converse as those knowing that God hears, 506b
 twelve-person power of conversation, 64b note
 when you stick on conversation's burrs, 167b
 wit the bane of, 260a
 with Mighty Dead, 370a
 with thee conversing, 142b
 with thee conversing forget all time, 219a
Converso pollice, 506a
 "Convey" the wise it call, 287b
 Conviction the Conscience of the Mind, 378b
 one may be confuted yet not convinced, 822a

Convincing, oh, too, 57a

Conviwiality, taper of, 173a

COOKS and COOKERY

a bad cook licks his fingers, 717a
a cook is known by his knife, 719a
a cook must please by cleanliness, 188b

a cook who seasons his dishes cunningly, 542b

all Frenchwomen know a little cookery, 708b

cognisance of cooking, 38a

colliers, cooks, carters and, 203b
cooks not to be taught in their own kitchen, 749a

courses to please guests and not the cooks, 503b

eggs, 685 ways to cook, 233a *note*
God sends meat; the devil sends cooks, 767a

Home-made dishes, 173b
hunger finds no fault with the cookery, 786b

possessed with thoughts of the kitchen, 663a

son, cook's, 190a

the animal who cooks, 177a

the science of the cook-shop, 649b
they had with them a cook, 76b

too many cooks spoil the broth, 862a

Coombe, Mr., 41a

Cophetua loved the beggar maid, 278b

CO-OPERATION

good men forbidden to co-operate with bad, 558a

many hands make light work, 807b
mutual confidence and mutual aid, 257a

mutual help is the law of nature, 813a

one hand washes another, 821b
three helping one another bear the burden of six, 858b

work shortened by being shared, 517b

Copiousness always false eloquence, 229a

Copper, trust nothing but common, 72b

Copy and book that fashioned others, 315a

leave the world no, 297b

Nature, not to, 263a *note*

Coral made, of his bones, 310b

true, needs no painter, 863a

Coram non judice, 506a

Corbies and clergy are kittle shot, 749a

Cord, a threefold, not easily broken, 415b

be loosed, the silver, 416a

breaketh at last, 842a

the triple, 42a

Cordelia, stay a little, 307a

Cordial, too much, will destroy, 862b

Core, there ain't going to be no, 84b

Corin was her only joy, 436a

Corinth, not given to every man to go to, 596b

Corinthian, a, a lad of mettle, 313b

capital of society, 41b

Cork, rebels in, 232a

Cormorant, sat like a, 218b

CORN

a deeper yellow on the corn, 166a
corn and horn go together, 749a

corn him well, he'll work the better, 749a

flies o'er the unbending corn, 247a
in Egypt, 409a

in good years is hay, 749a

Corn—contd.

in May and in June, 804b
in much corn there is some cockle, 792b

is hay in good years, 792b

like as a shock of corn, 411a

much corn lies unseen under the straw, 812b

newe corn from yeer to yere, 79b

no corn without chaff, 815b

not sent for rich only, 308a

raise the price of corn, 61a

ripens by night after Lammas, 732a

sow in clay, 836b

the weeds o'ergaes the corn, 852b
whoever could make grow two ears of corn, 347a

you measure everyone's corn by your own bushel, 879b

Cornelle compared with Shakespear, 180b

Corner, not born for one, 601a
of a foreign field, some, 26a

take time in turning a, 839a
the head stone of the, 413a

this thing was not done in a, 426b

Corners, three, of the world, 312a

Cornishmen, known by Ire, Pol, and Pen, 746b

twenty thousand, 457a

Corns, shooting, presage a shower, 348a

Cornwall, I love thee, 140b

in Cornwall are the best gentlemen, 749a

squab-pie, 188b

Coromandel, blackman fought on the, 206a

Coronation days, kings upon their, 124a

Coronatus, homo, 545b

Coronets, kind hearts are more than, 357b

Corporations have no souls, 85b, 460a

Corps, good wishes to the, 18a

he'd make a lovely, 113b

Corpus delicti, 506b

Corpus inanime, 506b

Correct old time, 248b

thing, always do and say the, 324a
Corrected copies the least correct, 8a

Correcteth, whom the Lord loveth, he, 413b

Correction: rub out often with your pen, 647b

stilo inverso, 663a

Correggio, corrigiosity of, 22b, 73b, 342b

Correspondence. *See* Letters

Correspondent to command, 310b

Corridors of Time, 198a

Corroboration: opinion and conviction gain by a second mind's adoption, 454a

CORRUPTION

all offices are greasy, 716a

all things can corrupt perverted minds, 611b

an itching palm, 286b

an ox has trodden on my tongue, 469a

authority led by the nose with gold, 310b

every man has his price, 458b

freemen, corrupted, 142a

-gendered swarm of state, 335a

glory obtained without corruption, 592a

hoarseness caused by swallowing gold and silver, 452a

Corruption—contd.

influence (corrupt) spring of prodigality, 40b

justice sold at a price, 624a

lends corruption lighter wing, 251a

meed is strong, 809b

nothing but is corrupted with continuance of time, 432a

no liberty among a corrupt people, 40b

of the best is the worst, 506b

place and power, 232a

soldiers, if not corrupt, should be made so, 450b

symptom of liberty, 144a

the consul stains the honours he sells, and those he bears, 617a

the strength of kings, 5b

to fish with a golden hook, 494b
unbribing and unbribed, 335a

venale pecus, 679b

watchword of corruption, 455a
we have taught them to accept money, 618a

wins not more than honesty, 320a
Corsair's name, he left a, 57b

Corse, a slovenly, unhandsome, 313a

Cortes, to the, for everything, 733b

Cortez, like stout, 184b

COSMOPOLITANISM

an equal portion dealt to all mankind, 147b

every soil his country, to a valiant man, 211b

Socrates a citizen of the world, 659b
the universe one commonwealth, 675b

the whole world is my native land, 601a

the wise man is at home, 131b

to a resolved mind, 138b

who seeks for truth should be of no country, 450a

Cosmopolite, polite to every country but your own, 170b

COST

dearer the cheaper, for I shall buy less, 842a

grievous to me to put you to so great cost, 671a

meat is wholesomest at another's cost, 852b

the more cost, the more honour, 848a

things dearest to us which have cost us most, 701b

what costs little is lightly esteemed, 812a, 867b

Cot-folk, poor, 45a

Cots and lodges of the hind, 76b

Cotswold barley, 749b

COTTAGES

a cottage was near, 233b

forbidden without land, 141a
forlorn, lowly cottages, 336b *note*

formerly cottages, 569b

great man often comes from a cottage, 520b

had been princes' palaces, 282a
homes (cottage) of England, 161b

light sleep does not disdain cottages, 660b

love lives in cottages, 805b

nest like a dove's (a cottage), 393a
no stronger castle than a poor man's cottage, 725b

of gentility, 87a, 336a

silly cottages, 161a

the cottage suffers for errors of court, 90b

taught by cottage dames, 187a

with a double coach-house, 87a

Cotton-spinners all, we are not, 361b
 Cotton-spinning, even, noble, 73a
 Cottle, Oh, Amos, 60a
 Couch, his virtuous, 27b
 Cough, dry, is trumpeter of death,
 720a

he is a representative of Bark-
 shire, 773b

love and a, cannot be hid, 805a
 ready made cough, 82a

Coughing drowns the parson's saw,
 277b

COUNCILS,

beware of, 109b

free speech in councils, 257a

great in the council, 256b

(councils) increase evils, 504b

Scipio the soul of the council, 448b

then was called a council, 35b

Council-room, do not go before you
 are called, 484b

COUNSELLORS

a most profane and liberal
 counsellor, 301a

first advised the ill, 123b

multitude of counsellors, 413b

safety in many, 648a

COUNSEL

base, to men of discretion, 505a

breaks not the head, 749a

come not to, uncalled, 748b

darkeneth, 412a

detestable, in beginning and end-
 ing, 534a

easier than endurance, 478a

evil counsel which cannot be
 altered, 573a

evil counsel worst for him who
 gives it, 573a

fool may give a wise man counsel,
 720b

forsook the old men's counsel,
 410b

from divine sources, 505a

help of good, 10b

how many sweet counsels, 46a

if this counsel or work be of men,
 426a

in wine seldom prosper, 749a

is no command, 749a

keep the counsel you would have
 another keep, 842a

more effective than anger, 505a

of no avail after the event, 623a

(counsels) of perfection, 454a

perplex and dash maturest coun-
 sels, 217a

pillar of government, 10a

rich men have seldom good coun-
 sel, 570b

safety where there are many,
 648a

shall guard thee, 505a

specially needed when a man
 finds many counsels, 545a

take counsel sometimes, 247b

take counsel before beginning a
 thing, 491a

three may keep, if two be away,
 858b

two may keep, when third's away,
 276a

we took sweet counsel together,
 412b

when the enemy is under the
 walls, 503b

which will not be followed, 59b

See Advice.

Count five-and-twenty, 115b

COUNTENANCE

disinheriting, 328b

in which did meet sweet records,
 393a

Countenance—*contd.*

is like spring, 568a

more in sorrow, 290b

picturesque, 327b

that countenance cannot lie, 267a,

341b

worthy to shine in lasting gold,
 614a

Counterfeit presentment, 295b

Counterpart, abject, of what they
 are, 403a

Countersign, grant us grace to give
 the, 121b

Counting, oft, makes good friends,
 819a

Country a kind of healthy grave,
 333a

COUNTRY (Rural Life)

anybody can be good in the
 country, 388a

chickens are the country and the
 city eats them, 841b

gentlewomen of the country not
 in fashion, 242b

God made the, 99a, 766b

he likes the country, 98b

how blest is he who leads a
 country life, 125a

I have no relish for the country,
 333a

I loathe the country, 92a

I praise country life, 25a

in the country you praise the
 town, 646b

nothing good to be had in the
 country, 159b

people in the country hate each
 other, 159b

poetical lies about the country,
 333a

stronger Tory in the country, 2b

to fly to the country as from
 chains, 526b

vivere luce volo, 686a

walking, a country diversion, 92a

COUNTRY (Land or Territory)

all countries are a wise man's
 home, 52a

come from a far countree, 86b

every land a father-land to a
 lucky man, 535b

father of his country, 453a

first, best country ever is at
 home, 147b

for country, for children, altars,
 hearths, 625a

for the good of my, I should be
 abroad, 134a

he does not change his country
 who always sees the sun, 792b

he who loves not his country, 59b

honourable to die for country,
 519a

how I leave my country, 245a

how I love my, 245a *note*

humdrum, laws with country, 65a

I have everywhere remembered
 my country, 674b

I hope to find my country in the
 right, 107b *note*

left out, for our country's good,
 18a

love of, a preventive of crime, 24a

love of, its own reward, 489b

love of, will be victorious, 683a

loved my country and hated
 him, 61a

made all countries his own, 122a

might have lived to do his coun-
 try service, 138a

my country is where it is well
 with me, 674a

Country (Land or Territory)—*contd.*

my country, 'tis of thee, 331b

no hope of seeing country or
 children, 587a

no one can discard his native
 country, 589a

none love their country but, who
 love home, 88a

not for himself but for his coun-
 try, 600b

Oh save my country, 251a

one drop of blood from thy coun-
 try's bosom, 317a

our country's welfare our first
 concern, 158b

our country to be cherished in all
 our hearts, 390b

our country right or wrong, 107b

polite to every country but your
 own, 170b

save my bleeding country, 66a

shameful to be ignorant of one's
 country, 593a

she is my country still, 82b

so vile that will not love his
 country, 286a

praises every country but his own,
 146b

preferreth all countries before his
 own, 240b

so many countries, so many
 customs, 835a

stood for his country's glory, 269a

strange countries for to see, 435b

their country's wishes, 23a

the undiscovered, 293b

they've undone his country, 1b

thy country's thy God's, and
 truth's, 320a

ungrateful country, you shall not
 have my bones, 556a

what bosom beats not in his
 country's cause, 255a

when shall I see thee, 607b

who loves his country, 82b

whose hand hath done his coun-
 try service, 354a

with many a fear for my dear
 country, 396b

your country's cause calls, 144b

Country, the force of a (*posse comi-*
tatus), 622b

the country God, 359b

Couple, newly-married, complacency
 of, 192a

Couplets, her golden, 297a

Coups d'épingle, 459a

COURAGE

a valiant man's look more than a
 coward's sword, 729a

against Fortune, 24b

all goes if courage goes, 176b

brave actions never want a trum-
 pet, 745b

breaks ill luck, 768a

brows of dauntless courage, 216b

brutal thing called courage, 20b

consists in bearing calamity
 boldly, 211b

courage lost, all lost, 716b *note*

courage lost, much lost, 716b

courageous man never wanted
 weapon, 729b

Fortune cannot take away our
 courage, 535a

fortune favours the brave, 763b

fortune helps the brave, 534b

good fortune the companion of
 valour, 684b

he left no bolder heart behind,
 273a

he is a king who fears nothing,
 646a

Courage—*contd.*

in your own (trouble), 151b
leads the way, 142a
live as brave men, 630b
many impious, intemperate and ignorant are valorous, 448b
may do much in doubtful matters, 792b
mounteth with occasion, 311a
necessity makes the timid brave, 814a
now there is need of valour and a stout heart, 604b
often caused by fear, 749a
put off your armour and then show your courage, 828b
raised their faintest courage, 216b
recall your courage, 646a
renew your courage, 645a
respects courage, 344b
screw your courage to the sticking-place, 304a
shown by him who endures to live in adversity, 643b
some have been thought brave because afraid to run away, 835b
the bad man's, 88a
the braver the man, the more fortunate, 668b
the less careful they were in battle the safer, 630b
the more wit, the less courage, 848b
the one hope of deliverance, 675a
the weak in courage, 23b
they retain courage almost after life, 490b
to do and suffer bravely, 524b
true, scorns to vent itself in words, 333b
true valour half way between cowardice and rashness, 449a
true valour is fire, 863a
unbounded courage, 2b
unmatched for courage, breath and speed, 270b
Vanity bids her sons be brave, 343b
whistling and singing to keep up courage, 128b
who has not courage should have legs, 875a

Courage, I have finished my, 430b
of true love, the, 280b
they love, the, 96a

COURTS

and camps, 80a
(court) affords much food for satire, 404a
and cities she had seen, 271a
antagonisms of court, 93b
boldness does the deed in court, 76a
camp or court, 2b
city, camp and court attacking, 348a
court-life does not make us happy, but prevents us being so elsewhere, 697a
far from court, far from care, 760a
four ways to succeed in, 6b
(courts) have no almanacs, 749b
her court was pure, 356b
hiest in court, next the widdie, 813b
I was not born for courts, 252b
incense of court, 670b
full of men, empty of friends, 545a
let him depart from the court who wishes to be honest, 527b
leave the court ere the court leave thee, 800a
old courts, 179b

Court's—*contd.*

so many men in court, so many strangers, 835a
universities, the sea, and the court, 854a
whipped out of the court, 310a
who has seen court has seen the world, 706b
who would live turmoiled in the court, 317b
See Courtier.
Court holy water (Courtesy), 749b
Court her in the conqueror's style, 211a
Court (of law), you may come to the, 483b
Courteous action, with what, 291b
all-, out of self-respect, 266a
though coy, 103a

COURTESY

a man may strain, 279a
all doors open to, 732b
always room for, 133a
and mildness, nothing more valuable to a man, 643a
be not a beast in, 162b
blossom of good-sense, 404b
costs nothing, 749a
cumbersome to him that kens it not, 749b
full of courtesy, full of craft, 736b
give place to your betters, 765b
he that asketh a courtesy promiseth a kindness, 776a
in commanding, 855a
in discourse conciliates, 504b
kynde without cortesie, 741a
less of your courtesies and more of your purse, 800a
manhood is melted into courtesies, 285a
mirror of all courtesy, 77b
on one side lasts not long, 749b
phrase of gentlest courtesy, 270b
princes of courtesy, 238a
put your hand quickly to your hat and slowly to your purse, 828b
rude and scant of courtesy, 722b
the greater man, the greater courtesy, 365b
thy sweet obligingness, 239b
the very pink of courtesy, 279a
to say harsh things soothingly, 478b
too much, is discourtesy, 862b
what a candy deal of courtesy, 313b
wins woman, 365b
words of glozing courtesy, 225a
your unexpected courtesies, 212b
Courtier all my days, a, 255b
careless, young, an old beggar, 731a
near the heel of the, 297a
soldier's, scholar's, eye, tongue, sword, 294a
Courting, weather usually fine, 343b
Courtied and jilted, better be, 69a
Courting. See Wooing, 343b
Courtly once, was, 33a

COUSINS

call me cousin, but cozen me not, 746b
everything is my cousin, 132a
she was first cousin to Lady Jones, 445a
his cousins and his aunts, 145a
Coutts, Miss Anja-ly, 156
Coventry, sent to, 454a
Cover what it could not hide, to, 133b

Covert yield, what the open, what the, 248a

COVETOUSNESS

all covet, all lose, 732b
becomes no one, and least of all an old man, 495b
breaks the bag, 749b
brings nothing home, 749b
covetous man does nothing well till he dies, 719a
excessive wealth causes, 208a
hoards itself poor, 747b
is young when all sins grow old, 869b
not what men covet is best, 341a
of others' property covetous, profuse with his own, 487b
poor man wants some things, covetous man wants all, 726b
riches makes more men covetous than covetousness makes rich, 830a
starves other vices, 749b
the covetous always wants, 661b
the covetous spends more than the liberal, 842a
the man who covets is always poor, 652b
to avoid covetousness is to conquer a kingdom, 521a
vice of old age, 660b
who covets deservedly loses, 489b
wisdom surrenders to desire of gain, 468a

Coveys, the wounded, 45b

COWS

are my passion, 115a
call a cow to the ha', she'll run to the byre, 746b
collier's (or poor man's) cow always well fed, 719a
consider good cow, consider, 446a
cow knows not worth of her tail till it is lost, 842b
curst cow hath short horns, 719b
far-off cows have long horns, 760a
good cow may have an ill calf, 721b
growing down (or backward) like a cow's tail, 770a
if you sell the cow you sell her milk too, 790b, 878b
ill-willie cow should have short horns, 735b
like cow, like calf, 802b
many a good cow hath a bad calf, 807b
milk the cow which is near, 479a
must browse where she is tied, 842a
only one cow's tail to reach the sky, 788b
quey caufs are dear veal, 829a
take a cow by her horn, 838b
thank you, pretty cow, 355b
the old cow thinks she was never a calf, 849a
the old woman said, who kissed her cow, 441a, 757b
three acres and a cow, 459a
tune the old cow died of, 446a
what should a cow do with a nutmeg, 868b
will be well looked after, 757b
you cannot sell the cow and have the milk, 878b

COWARDS and COWARDICE

a plague on all cowards, 313b
all men cowards if they dare, 102b, 264a
are cruel, 143b
(cowardice) as universal as sea-sickness, 323b

Cowards and Cowardice—contd.

aversion to danger (cowardice), 20b
 bravest often fall before weapons of cowards, 592b
 castle, coward's, 76a
 conscience doth make cowards of us all, 293b
 cowardly dog barks more than he bites, 500a
 death follows any coward, 521a (cowards) die many times, 285b
 evil men and cowards, 670b
 he that longer fears to live is cowardly, 140a
 I am an arrant coward, 137b (cowards) in scarlet, 153a
 lions in peace, in battle stags, 552b
 mother of cruelty (cowardice), 749b note
 (coward) never forgave, 343b
 no herb of help to heal a coward, 353b
 pale cold cowardice, 312a
 plenty and peace breed cowards, 309a
 the coward sneaks to death, 275b
 the timid never set up a trophy, 671a
 to the strong a coward, 325b
 true-bred cowards, 313a
 upon instinct a coward, 314a
 very talkative and fierce with their tongues, 548a
 whom 'twere gross flattery to name a coward, 372a
 where's the coward would not dare, 270a
 Cowl, I like a, 131a
 Cows adrift, turned the, 358a
 Cowley, A., 2a
 Cowslip, a country wench, 171b
 Cowslip's bell, in a, 311a
 Cowslips wan, 226b
 Coxcombs, some made, 246b
 Coy looks, bought with heart-sore sighs, 281a
 she was, and would not believe, 435b
 there's none more, 260b
 Crab cannot be made to walk straight, 477a
 if like a, you could go backward, 292b
 Crabbed, not harsh and, 225a
 Cracked-up, we must be, 113b
 Cradle, hand that rocks the, 376b
 learnt in the, lasts to the tomb, 868a
 of the deep, 238b, 390a
 our, stands in the grave, 156b
 rock the cradle till they bruise child, 102b
 rocking a grown man in the cradle, 40b
 Cradles rock us nearer to the tomb, 406b
 Cradled into poetry by wrong, 326b
 Craft against craft makes no living, 749b
 and credulity, between, 40b
 bringeth nothing home, 749b
 maun hæ claes; truth goes naked, 749b
 she is such a smart little, 146a
 Craftiness taketh the wise in their own, 411a
CRAFTSMANSHIP
 no one is born an artificer, 589a
 the craft so long to lerne, 79b
 Crafts: of all crafts, Downright is the best, 819a

Crafty man and a half, to a crafty man, 859b
 men deal in generalities, 749b
 Craggy throne, on a, 378b
Crambe repetita, 507a
 Crams and blasphemers the feeder, 225b
 Crane's neck, wished for a, 695a note
 Crank, a little thing that makes revolutions, 441b
 Cranny, every, but the right, 102b
Cras ingens iterabimus æquor, 606a
Cras tibi, 544b
 Crash of whole stellar and solar systems, 72b
 of worlds, 2a
 Crawling between heaven and earth, 294a
 Cream-faced loon, 305a
 Cream of others' books, skim the, 234a
 Creampot love, 750a
CREATION
 all things were created by him, 429b
 blot (creation's), creation's blank, 144b
 such as creation's dawn beheld, 56a
 heir of, 147b
 Creative Art, 394b
 Creator, remember now thy, 416a
 Creature, every, of God is good, 430a
 not too bright and good, 393a
 served the, more than the Creator, 427a
 shall the clay say, what makest thou? 417b
 Creatures ours, call these delicate, 302a
 Creature's at his dirty work again, 252a
Credat Judæus Apella, 507a
CREDIBILITY
 according to fear or to hope, 488b
 credible because irrational, 502b note
 let your talk be worthy of belief, 659a
CREDIT
 blest paper-, 251a
 by distrust I gained credit, 477b
 destroyed (*comcussa fides*), 543b
 good faith the foundation of justice, 537a
 imaginary riches of paper, 241b
 keeps the crown o' the causey, 749b
 kingdom insecure without good faith, 674a
 let the credit go, 135b
 man's nature not wealth makes him trustworthy, 472a
 men of business must not break their word twice, 810a
 no man loses credit except he who has it not, 532b
 private credit is wealth, 184a
 public credit, 85a
 social intercourse of men depends on maintenance of credit, 532a
 take heed of credit decayd and people who have nothing, 744b
 their credit is naught, 374b
 touched the dead corpse of Public Credit, 384a
 we live by trust in others, 686b
 who has lost credit is dead to the world, 778b
 who loses, can lose nothing further, 532b
 your surety wants a surety, 880b

Creditors a superstitious set, great observers of days and times, 749b
 a thousand ways of cheating, 677b
CREDULITY
 a craving, 118a
 a credulous man is a deceiver, 7a
 against experience willing to believe, 259b
 an error to believe all men, 678b
 belief in witches, 28b
 craft and credulity, 40b
credula simplicitas, 507a
 credulous hope is kind, 507a
 do not believe hastily, 586a
 he that believes all misseth, 776a
 I believe it because incredible, 507a
 if ye believe a' ye hear, ye may eat a' ye see, 790a
 let Apella, the Jew, believe that, 507a
 love is a credulous thing, 507a
 noblest natures most credulous, 75b, 364b
 O too credulous people, 607a
 obscure things more easily believed, 509b
 of women, 529a
 once I guessed right, 439b
 positive men most credulous, 350a
 quick believers need broad shoulders, 829a
 rumour fostered by credulity, 647a
 speak long enough, and get believers, 344b
 those old credulities, 397b
 we talk of a credulous vulgar, 27b
 we welcome fond, 269b
 wise sceptic credulous as regards himself, 507a
 youth the season of, 245a
 Credulous, like simple noble creatures, 364b
 man, a deceiver, 7a
 noblest natures most, 75b
 Creech, the very words of, 104b note
CREEDS
 a comfortable creed, 62b
 a little less creed, 443b
 all, I view with toleration, 170a
 altar, priest, and, 381a
 Athanasian creed, 635b
 creeds and opinions, result or chance and temperament, 329a
 creed and test vanish, 398b
 creed be taught, whatever, 58b
 creeds and philosophies change, 378b
 churches and creeds, 89b
 commandments have made as many martyrs as the creed, 847b
 falls for his creed, 376b
 fuse their respective creeds, 32a
 if our creeds agree, 231a
 life of truth from rot of creeds, 387a
 more faith in doubt than in half the creeds, 362b
 no narrow creed, 335b
 our earliest creed, 167b
 outworn creed, suckled in, 394b
 out-worn creeds, dust of, 325b
 sapping a solemn creed, 55a
 the deed and not the creed, 190b
 the Spirit behind all creeds, 193b
 truth never contained in any one creed, 378b
 we have a Calvinistic creed, 245a
 who keeps the keys of all the creeds, 362a

Creep before ye gang, 749b
 they that, and they that fly, 155a
CREMATION
 whether corruption resolves
 bodies, or the funeral pile,
 matters not, 667a
 Creon's daughter, 236a
 Crescent of a hair's-breadth, 33b
Crescit amor nummi, 507b
 Cressets, fiery shapes of burning,
 314a
 Crest, so many a meaner, 53b
 Cretans, accused, 480a
 always lears, 473b
 Crib, his master's, 416b
CRICKET
 a bumping pitch, 238a
 casting a ball at three straight
 sticks, 190a
 flannelled fools at the wicket,
 190b
 most trying to the temper, 171a
 recovering the ashes, 456b
 Crickets, merry as, 313b
 shall not hear it, 310a
 Crier cried O Yes, 16b
Crime qui fait la honte, 690a
CRIME
 absent from our inclination, 530a
 accomplices regarded as accusers,
 573a
 action harmless to you, may by
 others be deemed a crime, 639b
 and a thousand crimes, 57b
 and intention of crime are equal,
 615b
 assessment of past crime not
 increased by subsequent hap-
 pening, 486b
 consecrate a crime, 53a
 contagion of crime, 450a
 debt mother of crime, 116b
 degraded his fluent voice with
 crime, 614a
 drunkenness aggravates crime,
 609b
 equalises those it corrupts, 507b,
 529b, 779a
 from one example judge them
 all, 507b
 has its heroes, 699a
 he has done the crime who profits
 by it, 508b
 his hand on the throttle-valve of
 crime, 268b
 his own crime besets every man,
 667a
 history a record of crimes, 696a
 impossible to enumerate all forms
 of, 599a
 its joys and crimes, 36b
 knaves' success entices many to
 crime, 665a
 madden to crime, 56b
 make the punishment fit the
 crime, 146b
 may be safe, but cannot be secure
 from anxiety, 673b
 men whose joys are mixed with
 crime, 607a
 ministers to his crime, 577b
 no one becomes thoroughly bad
 suddenly, 589b
 no one lives without a crime, 589b
 none founded on reason, 604a
 not against forms, 42b
 number of malefactors authorizes
 not the crime, 848b
 on a larger scale, 529b
 one crime must be covered up by
 another, 649b
 one criminal bears a cross, another
 a diadem, 504a

Crime—contd.
 one of these days you will try
 something baser, 534a
 our fears are crimes, 109b
 premeditation as bad as guilt,
 584a
 prosperous crime is called virtue,
 626b
 punishment of, is in the crime,
 649b
 punishment, with lame foot,
 tracks the criminal, 643a
 reach the dignity of crimes, 234a
 some dared crimes, many were
 inclined to, all permitted, 560a
 spotted with all crimes, 100a
 successful crimes alone are justi-
 fied, 123b
 the greater the man the greater
 the crime, 844a
 the multitude of offenders is their
 protection, 848b
 the safe way to crime is through
 crime, 618b
 the shame of punishment, 108b
 they can't commit his crimes, 108b
 they gain fierceness and courage
 by their crime, 591b
 they that most impute a crime,
 365a
 united by crimes, 692a
 virtues so mingled with his
 crimes, 128a
 what man is contented with one
 crime only, 638b
 who overlooks crime invites guilt,
 559a
 who protects the guilty encourages
 crime, 595a
 worse than a crime, a blunder,
 453b, 600a
 Cripple, no halting before a, 816a
 to beat a, with his own crutches,
 141b
 Cripples, go it, ye, 464a
 he that mocks a cripple ought to
 be whole, 780b
 who lives with, learns to limp,
 780a
CRISIS
 called upon to face some awful
 moment, 399b
 crisis is onto us, 27b
 on the razor's edge, 471b
res in cardine est, 645b
 the very crisis of your fate, 128a
 things come to a crisis, 645a
 times that try men's souls, 241a
 Crispinus, again, behold this, 521a
CRITICS AND CRITICISM
 a critic, nay, a night-watch con-
 stable, 277a
 a musical critic, 121b
 absence of humility in critics, 160b
 aim of criticism, 355a
 air-bell of the critic, 32a
 all are critics ready made, 60a
 an honest critic, 509a
 (critics), appalled I venture, 47b
 (critics) are like brushers of noble-
 men's clothes, 749b
 attacking court, city, camp, 348a
 avoid unnecessary criticism, 160b
 censure a tax paid for eminence,
 350a
 court not the critic's smile, 273a
 different thing to act and to talk,
 160b
 Dryden father of English criti-
 cism, 180a
 each line shall stab, 349a
 easier to be critical than correct,
 118a

Critics and Criticism—contd.
 (criticism) easy, wit is difficult,
 697a
 every critic runs the minor poet
 down, 237a
 he is praised by these, blamed by
 those, 564b
 his biting is immortal, 307b
 I am nothing if not critical, 301a
 I shall be praised abundantly if
 the reader does not loathe me,
 564b
 I will dispraise a little, 211a
 (critics) in rust, 2a
 in writing or in judging ill, 246a
 it is easier to ridicule than to
 command, 795a
le mauvais métier que celui de
censeur, 699b
 men who have failed (critics), 117b
 musical critic (soprano, etc.), 58a
 not even critics criticise, 100a
 of silence, criticism, 160b
 prettiness, criticism of, out of
 season, 344a
 pin faith on a critic's sleeve, 81b
 poets, God's most candid critics,
 262b
 Pope on criticism, 246a, b,
 247a, b
 raptured with defect (critics), 391a
 rod of criticism, 118b
 (critics) should do what they
 advise to others, 656b
 the censure of the judicious, 294b
 the criticising elves, 81b
 the "crux" of the critics, 508a
 the science of criticism, 39a
 these things are bad, but you do
 no better, 540b
 they condemn what they do not
 understand, 579a
 they make blunders, he (the
 looker-on) makes none, 442b
 to cry it up or run it down,
 348a
 to spare the persons but to publish
 the crimes, 615a
 to stop criticism one must die,
 449b
 too nicely knew the critic's part,
 90a
 ultracrepidarian critics, 586a note
 when I did well, I heard it never,
 870a
 who have stamped out poet's
 hope (critics), 30a
 who themselves are sore, 60a
 who works in the public square
 will have many advisers, 776b
 Zoilus remembered only as a
 pedantic assailant of Homer,
 555b
 See Reviewers, 89a
 Croak into your ears, shall I, 38a
 Croaking defeat, always, 206a
 Crockery, marks on, 84a
 Crockett, David, 457b
 Crocks, do not put all your, on one
 shelf, 752b
 Crocodile, the encased, 184b
 Crocodiles, wisdom of the, 16b
 CROCUS, anemone, violet, 361b
CROMWELL, OLIVER, 122a
 and religion, 41b
 Cromwell's dead, 387a
 damned to everlasting fame, 250a
 portrait of, 105a
 some guiltless, 154a
 Waller on Cromwell, 376b
 Crony, trusty, drouthy, 46a
 Crooked by nature never made
 straight by education, 749b

Crooked log makes straight fire,
749b
stick cannot be made straight,
475a
stick will have crooked shadow,
719a
strive to set the crooked straight,
236a

Crop, after a bad, sow, 623a
has belied our hope, 661a
more abundantly in others' lands,
532a

watering last year's, 130b
Crosiers : curved end draws, sharp
end repels, 510a

Cross as nine highways, 783a

CROSS AND CROSSES

a bloodie cross he bore, 339a
a sparkling cross, she bore, 247b
best events brought forth by
crosses, 165a

(crosses), care, and grief, 312b
devil lurks behind the cross, 842b
each cross has its inscription,
754a

e'en though it be a cross, 1a
every man must carry his own,
757b

every one thinks his own the
heaviest, 758b
he that had no cross, 242a *note*
he that had no cross, deserved no
crown, 261a

in the cross, safety, 551b
in this sign thou shalt conquer,
551b

ladders to heaven, 749b
last at His cross, 17b

make a crutch of your cross, 806b
no burden, but support, 387a *note*
no cross, no crown, 242a, 816a

no house but has its cross, 816a
no man hath a velvet cross,
816a

nothing unless in the cross, 594a
on the bitter cross, 313a
salvation from the, 482a

the dear remembrance of his
dying Lord, 339a
the way of the cross the way of
light, 682a

trust in the cross, 507b
where none else will, the devil
must bear the cross, 873a

Cross of gold (St. Paul's, London),
361a

Cross of Legion of Honour, 84a
Cross-legged, it is good to go, 795b
Crochets in thy head, 287b

Crouching at home, cruel abroad,
122a

CROWS

a bad crow, a bad egg, 473a
crows bewail the sheep and eat
them, 747a, 750a, 842a

do not pick out crows' eyes, 750a
each crow thinks her own bird
fairest, 756a, 842a

it is ill killing crows with an empty
sling, 797b

never the whiter for washing,
719b, 750a

no carrion will kill a crow, 815b
one crow does not make a winter,
822b

one crow unlucky, etc., 463a
report makes the crows blacker
than they are, 842b

to pluck a crow with you, 719b
Crow, neither, nor croak, 814b

Crowing, little bantams great at,
803b
Crows'-feet under your eyes, 79a

CROWDS

a great crowd, accompanying,
570a

and not feel the crowd, 100a
far from the madding crowd, 154a
hate the uncultivated crowd, 609a

he will pass in a crowd, 783b *note*
is not company, 10b, 719b
moderation displeases the crowd,
13b

of common men, 329a
of vulgar men, 57a

sea of upturned faces, 274a
ten constitute a crowd, 582a
the hum, the shock of men, 54a

the low-born crowd, 548a
the low-born crowd rage in their
minds, 648a

this crowded loneliness, 186b
we go with the crowd, 602a
we met, 'twas in a crowd, 18b

who does not mix with the crowd
knows nothing, 874b
wiser because just as wise as it
need be (the crowd), 621b

without company, 144b

CROWNS

a corruptible crown, 428a
a crown, or else a glorious tomb,
317b

a crown, golden in show, 222b
crown and justice [never] yoked
together, 354a

crowns are empty things, 108a
crown by Freedom shaped, 402a
crown that doth the cowl obey,
398a

every noble crown a crown of
thorns, 73a
gains withal a brighter crown, 398a

how sweet a thing it is to wear a
crown, 317b

if it hurts us, 14a
no cross no crown, 242a
no cure for headache, 719b

of life, 431b
polished perturbation, golden
care, 315b

through a crown's disguise, 3a
uneasy lies the head that wears
a crown, 315b

upon my head they put a fruitless
crown, 304b
wear a golden sorrow, 319b

when the joyful crown is given,
342b

Crowner's-quest law, 296b
Cruce salus, in, 482a *note*
Crucified, till his Lord is, 201b

CRUELTY

a man of cruelty is God's enemy,
725a
a tyrant, 750a

Barbara Allen's cruelty, 436b
cruel as a schoolboy, 358a
cruel as death, 370a

cruel heart ill-suits a manly mind,
256b
cruel only to be kind, 296a

clemency the remedy of cruelty,
493b
impotent cruelty, 43a

let me be cruel, 295a
miserable to be so cruel, 29b
more cruel if we defer the pain,
750a

of English well known, 701b
she is pleased if thou lament,
436b

vice of ancient world, 230a
when abroad, cruel, 122a
you cruel men of Rome, 285a

your cruelty is our glory, 508a

Cruellest she alive, 297b

foe, the, 18b

Cruise, all on our last, 344a

Crumbs are also bread, 750a

which fall from their masters'
tables, 423a

Crusaders sent from some infernal
clime, 167b

Crust of bread and liberty, 255b

Crutch, clawed me with his, 376a

shouldered his, 148a

Crutches, hours have, in absence
83a

went on, before he was born, 309b

Cry, a most outrageous dreadful
yelling, 340a

have a good, 170b

the bubbling, 62b

is still, they come, 305b

it up or run it down, 348a

much cry, little wood, 812b

one, common to them all, 687b

with no language but a cry, 362b

you mercy killed my cat, 747a

CUCKOO, 37a

and nightingale come in on April
3, 851b

bird, or but a wandering voice,
393a

heard in September, a thing to
remember, 463b

heard in October, you're not
sober, 463b

in April come he will, etc., 463b

its twin notes inseparably paired,
395a

like a cuckoo, you have only one
song, 878b

loude sing cuckoo, 434a

nightingale and, sitting both in one
month, 849a

to fence in the cuckoo, 860b

turn your money when you hear
the cuckoo, 846a

when the cuckoo comes to the
bare thorn, 463a

when the cuckoo comes to the full
bit, 463a

Cuckoo-buds of yellow hue, 277b

Cucumber, that confounded, 17a

Cucumbers, sunbeams out of, 347b

Cui bono, 508a *note*

Cui malo, 508a

Cuique suum, 508b

Cuisses on his thighs, 314b

CULTURE

all may be reclaimed by, 559a

evil seed and lack of culture, 74b

great law of, 71a

of mind a kind of food, 490b

passion for sweetness and light,
6a

softens the manners, 556a

to know the best, 6a

want of in many mortals, 582b

Cum grano salis, 485b, 509a

Cum tacet clamant, 509a

Cumberland, to be driven to, 781b

Cunctando restitui rem, 509a, 676a

CUNNING

a crafty knave needs no broker
719a

a cunning man may outwit
another, but not all the others
704b

a weak and sluggish cunning, 8b

and strength united, 510a

courage and, 23b

in fence, 298a

is no burden, 750a

knowledge apart from justice
649b

lawyer's, 583b

Cunning—*contd.*

lion's skin to be eked out with
fox's, 451*b*
man, a cunning, 14*b*
men pass for wise, 10*b*
overcomes might, 834*b*
people who are too sharp cut their
fingers, 825*a*
so cunning and so young, 319*a*
so cunning-simple, 356*b*
surest way to be cheated is to
think ourselves cleverer than
others, 701*a*
surpasses strength, 825*a*
the greatest, is to have none,
845*b*
the wary man was caught, 501*b*
to a crafty man a crafty and a
half, 859*b*
what cunning can express, 110*a*
wiles help weak folk, 876*a*
Cup, every inordinate, 310*b*
go round, he bids the ruddy, 273*a*
is fullest, when the, bear it
evenest, 871*a*
it is hard to carry a full, 795*b*
stay at the third, 162*b*
Cupar, he that will to, 782*b*
Cupboard love, 750*a*
Cupboards, inmost, of her heart,
367*a*
Cupola or minaret, 270*b*

CUPID

a blind gunner, 134*a*
boy of a hundred tricks, 502*a*
crafty arrow of, 284*b*
Curse of, 242*a*
giant-dwarf, Dan Cupid, 277*a*
hath clapped him on the shoulder,
289*b*
is a downy cove, 245*a*
is a knavish lad, 280*b*
kills some with arrows, some with
traps, 284*b*
little god of talking cowards, 404*a*
painted blind, 280*b*
qui que tu sois, voici ton maître,
706*b*
rentroll Cupid of our rainy isles,
358*a*
silent note which Cupid strikes,
28*b*
Cupidinum, mater sava, 274*a*
Cups, flowing, run swiftly round,
200*b*
in their flowing, 316*b*
that cheer but not inebriate,
100*a*
Cur urceus exit, 489*b*
Cura ut valeas, 509*b*
Curæ leves loquuntur, 509*b*
Curate, a pale young, 146*a*
fatter than his cure, 358*a*
name of, excites compassion, 331*b*
the mildest going, 145*a*
when the curate licks the knife,
871*b*
Curb, rusty, of old father Antic,
313*a*

CURE

better at commencement than at
end, 649*a*
cesse cause, ay cesseth maladye,
664*b* *note*
precaution better than, 623*b*
the disease, 10*b*
evil whose cause we know half-
cured, 82*b*
what can't be cured must be
endured, 867*b*
Curfew tolls the knell, 153*a*
Curia advisare vult, 510*a*
Curl, that winter, 167*b*

Curls, Hyperion's, 295*b*

Curiosa felicitas, 510*a*

CURIOSITY and CURIOSITIES

a cause of anger, 601*b*
an age more curious than devout,
408*a*
avoid a person who asks ques-
tions; he is a talker, 618*b*
born of jealousy, 667*a*
enquire not too curiously, 465*b*
Envy begot curiosity, 755*a*
hell fashioned for the inquisitive,
510*a* *note*
in unnecessary matters, curious,
420*a*
much curiousness, a perpetual
wooing, 162*b*
no inquisitive person who is not
ill-natured, 510*a*
prizest things curious and un-
familiar, 165*a*
quid nunc? 637*a*
seek not the wherefore, 74*b*
too much curiosity lost Paradise,
862*b*
Curiously, they note each other,
260*b*
to consider too, 297*a*
Current, that with gentle murmur
glides, 281*b*
when it serves, we must take the,
287*a*
Currente calamo, 510*a*
Curs mouth a bone, as, 81*a*
of low degree, 149*b*
too, shall tame each other, 298*b*
you common cry of, 308*a*

CURSING

curse and be cursed, 138*a*
curse of Scotland, 750*a*
cursed is he that curseth thee,
409*b*
cuss-word an' the swear, 376*b*
fall a-cursing, like a very drab,
293*b*
he whom thou curseth, 409*b*
hired an artist to curse, 84*a*
I called thee to curse, 409*b*
like children's curses come home
to roost, 750*a*
like processions, curses return
whence they started, 750*a*
never was heard such a terrible
curse, 15*b*
not loud but deep (curses), 305*b*
rigged with curses dark, 226*a*
shall be on thee for ever and ever,
337*a*
the bad man's charity (cursing),
137*a*
the causeless curse, 8*b*
the primal eldest curse, 295*a*
the spot is cursed, 393*b*
wrongfully cursing retorneth, 79*a*
you shall keep its curses only,
244*a*
Curtain, draw the, the farce is
played, 694*b*, *note*
draws the dark, close, 407*a*
Curtains close, draw the, 317*b*
tape-tied, 251*b*
Curtsey, a mutilated, 150*b*
while you are thinking, 119*b*
Cushion and soft dean, 251*b*
them as never had a, 130*b*
Cushions, softest, 50*a*
the soft easy, 240*a*
Cuss-word an' the swear, poet of,
376*b*
Custard, heat the oven twice for a,
769*b*
of the day, 253*b*
Custodes, quis custodiet ipsos, 622*a*

CUSTOM and CUSTOMS

a cask and an ill custom must be
broken, 718*b*
a tyrant, 676*b*
according to custom outside, at
home as we please, 534*a*
act according to custom, 13*a*
all things presumed to be in
accordance with, 611*b*
another nature, 505*a*, 505*b*
antiquity of custom regarded as
law, 681*b*
authority of custom very weighty,
539*a*
bad customs are better broken
than kept, 740*a*
bad customs like a good cake,
717*a*
becomes law, 750*a*
best interpreter of law, 505*b*
Branksome Hall (custom of), 271*b*
cake and a bad custom should be
broken, 740*a*
can never conquer nature, 605*a*
command of custom is great, 770*b*
customs are lost for want of use,
750*a*
deadliest foe to love, 204*b*
degenerate customs grow apace,
579*b*
despotism of custom, 215*a*
do as most men do and all will
speak well of thee, 752*a*
every country has its custom,
756*a*
evil customs will grow up plen-
teously, 580*a*
good customs surer than law, 480*a*
great is the power of custom, 505*a*
guide of the ignorant, 750*a*
hath endeared (what custom), 14*b*
I have known this age and its
customs, 602*a*
idiot sway of, 98*a*
if bad, to be abolished, 573*a*
in place of law, 580*b*
is another nature, 770*b*
is before all law, 106*a*
is held as law, 505*b*
is not a small thing, 448*a*
keep the common road and
thou'rt safe, 798*b*
laws of conscience born of custom,
702*a*
laws subservient to custom, 565*a*
live in the manner of the place
when abroad, 869*b*
makes all things easy, 826*b*
more honoured in the breach, 291*b*
more things done through habit
than reason, 621*a*
nice customs curtesy to great
kings, 317*a*
no argument with poets, 157*a*
nothing greater than custom,
593*a*
old custom is old error, 750*a*
old customs are best, 820*a*
old customs, habits, supersti-
tions, 386*b*
once does not make a custom,
820*b*
once in use and ever after a cus-
tom, 820*b*
one good custom should corrupt
the world, 358*a*
plague of wise men, idoi of fools,
750*a*
powerful master of all things, 676*b*
reconciles us, 39*a*
Rome stands by its ancient
customs, 580*a*
rules the law, 750*a*

Custom and Customs—contd.

so many countries, so many customs, 835*a*
 such dupes are men to custom, 100*b*
 that monster custom, 296*a*
 that unwritten law, 106*b*
 the coward's plea, 82*b*
 the great guide, 175*a*
 the rut of custom, 570*b*
 the tyrant custom, 301*a*
 the world's great idol, 246*a*
 to change a custom as bad as death, 860*b*
 to hammer the anvil out of custom, 860*b*
ubi homines, modi sunt, 674*a*
 Ulysses an observer of men's customs, 582*b*
 use almost can change the stamp of nature, 295*b*
ut mos est, 677*a*
 we are strong in custom, 308*b*
 when tyrant custom had not shackled man, 369*b*
 with customs we live well; laws undo us, 877*a*
Custos morum, 510*a*
 Cut and come again, 102*b*
 each other's throats for pay, 149*b*
 short, often a wrong cut, 728*a*
 the most unkindest, of all, 286*a*
 your throat for your own sake, 137*b*
 Cutpurse, a sure trade, 719*b*
 of the empire, 205*b*
 Cuttlefish, doth, like the, hide himself in his own ink, 263*a*
 the discharge of the black, 543*a*
 Cycle and epicycle, orb in orb, 220*b*
 Cycles, a law of, in all things, 643*b*
 Cyclopeda, a living, 212*b*
 Cyclops with one eye, *a*, 89*b*
 Cymbal, a tinkling, 428*a*
CYNICS and CYNICISM
 a cynic knows price of everything, value of nothing, 388*b*
 cynical view most likely to be the true one, 323*b*
 cynic frown, 93*a*
 greatest offence against virtue is to speak ill of it, 159*b*
 I hate cynicism worse than the devil, 344*a*
 is intellectual dandyism, 213*b*
 Cynsure of neighb'ring eyes, 224*a*
 Cynthia, another, her new journey runs, 254*a*
 regent of the night, 214*b* note
 the, of this minute, 251*a*
 Cypress, a city like *a*, 681*b*
 and myrtle, 56*b*
 funeral, 339*b*
 tree, under that, 165*a*
 Cyrus, epitaph, 450*b*
 Cytherea's breath, 310*a*

D

D, I never use a big, big, 145*a*
D—ing, Seeing would have led to, 171*b*
 Dacian mother, 55*b*
 Dad, called my brother's father, 311*b*
 Daffodils, dances with the, 393*a*
 that come before the swallow, 310*a*
 Dagger into me, thou stick'st, 282*b*
 of the mind, 304*a*
 which I see, is this, 304*a*
 Daggers, I will speak, 295*a*
 Dainties unbought, 510*b*
See Delicacies

DAINTINESS

dainty appetite tastes many dishes, 530*b*
 let not plenty make you dainty, 800*b*
 the dainty are unfortunate, nothing satisfies them, 701*b*

DAISIES

and buttercups gladdened my sight, 69*a*
 by its shadow the daisy protects the dew-drop, 402*a*
 beauty of its star-shaped shadow, 399*a*
 meadows trim with daisies pied, 224*a*
 myriads of daisies have shone forth in flower, 402*b*
 pied and violets blue, 277*b*
 sheets of daisies, 46*b*
 smell-less daisies, 139*a*
 spring has come when you can place your foot on three daisies, 837*a*
 such as men callen daisies, 79*b*
 the dayeseye, or elles the eye of day, 80*a*
 the poet's darling, 392*b*
 to a Mountain Daisy, 45*a*
 turned up to the daisies, 16*b*
 Dalhousy, the great God of War, 258*a*
 Dalliance, primrose path of, 291*a*
 Dame that loves to rove, 269*a*
 Damn, like a parson's, 157*a*
 with faint praise, 252*a*, 403*b* note
Damnata quod non intelligunt, 510*b*
 Damnation, glass of distilled, 156*b*
 preach long, loud and, 275*b*
 round the land, deal, 250*b*
 the deep damnation of his taking off, 303*b*
 wet damnation, 372*b*
 Damnations, twenty-nine distinct, 36*b*
 Damned endure, what do the, 92*b*
 the consolation of the, 449*b*
 to fame, 254*a*
 Damning, I see no hint of, 368*a*
Damnosa hereditas, 510*b*
 Damns us, we love a man that, 275*b*
Damnnum absque injuria, 510*b*
 Damsel lay deploring, *a*, 143*b*
Danaos, timeo, et dona ferentes, 638*a*
 Dance attendance on their lordships' pleasures, 320*b*
 of plastic circumstance, 34*b*

DANCING
 a barbarian exercise, 43*b*
 a dancing shape, 393*a*
 a measured pace, 8*a*
 all are not merry that dance lightly, 732*b*
 be gaily drest, dance and sing, 357*a*
 child of Music, 107*b*
 consolation of the dances, 118*b*
 curled minion, dancer, 4*b*
 everyone who dances is not happy, 758*b*
 good dancers have mostly better heels than heads, 768*a*
 in a fiddler's house all are dancers, 792*a*
 in the chequered shade, 224*a*
 light is the dance, 257*a*
 like an angel dances, 3*a*
 Muse of the many-twinkling feet, 60*b*
 my dancing days are past, 211*b*
 no longer pipe, no longer dance, 816*a*
 now is the time for dancing, 604*b*

Dancing—contd.

on the sands, 320*b*
 on with the dance, 54*b*
 piped unto you and ye have not danced, 422*b*
 such a way, she dances, 346*a*
 that Claribel may dance, 7*a*
 "the better the worse," 12*a*
 the devil first taught women to dance, 797*a*
 the greater the fool the better the dancer, 174*a*
 the poetry of the foot, 127*b*
 those move easiest who have learned to dance, 253*b*
 tipsy dance and Jollity, 225*a*
 to every tune, he'll not dance, 88*a*
 to play and dance better than necessary in an honest woman, 627*a*
 to sing, to dance, to dress, 222*a*
 upon a jig to heaven, 251*b*
 when you dance I wish you a wave of the sea, 310*a*
 who have learned to dance, 247*a*
 with heavy shoes, 8*a*
 with the daffodils, 393*a*
 would not join the dance, 119*b*
 you may dance on the ropes without reading Euclid, 879*b*
 you will neither dance nor hold the candle, 880*a*
 Dandysim: jewelled mass of millinery, 363*b*

DANGER

a scorpion beneath every stone, 664*b*
 absent danger appears greater, 106*a*
 all is not lost that is in danger, 733*a*
 aversion to, 20*b*
 best remedy for danger, 877*a*
 breed fears, dangers, 18*b*
 caution too late in midst of dangers, 653*b*
 certain danger for a doubtful prize, 246*a*
 clamour makes the wolf bigger than he is, 842*b*
 close at hand dangers feared less acutely, 566*a*
 comes more quickly when despised, 503*a*
 common danger produces agreement, 504*a*
 dared at last, 273*a*
 days of danger, nights of waking, 271*a*
 delight and danger grow on one stock, 750*b*
 despised dangers grow great, 42*b*
 deviseth shifts, 321*a*
 first in danger, first in fame, 256*b*
 foes become friends in face of danger, 370*b*
 foreseen is half avoided, 719*b*
 fruit sweeter after dangers, 513*a*
 get me out of danger; deliver your harangue after, 692*b*
 Hannibal is at the gates, 541*a*
 he that is not in the wars is not out of danger, 779*b*
 he who dares dangers overcome them before he incurs them, 619*a*
 I had passed, she loved me for the dangers, 301*a*
 in acting well, 83*a*
 in the deed, 7*a*
 increases pleasure of things, 613*a*
 is nothing, 210*b*

Danger—*contd.*

leaders and rulers in more danger than small folk, 631a
levels man and brute, 58b
made cautious by others' dangers, 531b
men's minds mistrust ensuing danger, 319a
nature shrinks from, 14b
never overcome without danger, 605a, 750b
no dangers fright him, 178a
not slight if it seems so, 13b
o'er, both are alike required, 261b
note
of others, to grow wise by the dangers, 531a
of sea, and greater by land, 607b
on the utmost edge of hazard, 222a
on the deep, 18b
one common danger, one source of safety, 639b
out of this nettle danger, 313b
past, and saint cheated, 750b
past, God forgotten, 750b
pleased with the danger, 122b
put not your hand 'twixt rind and tree, 828b
put your finger in the fire and say it was your misfortune, 828b
remove danger and all restraint is gone, 671a
Scylla and Charybdis, 554b
shepherds wrangle when the wolf is nigh, 274b
spur of great minds, 75b
start not aside at every danger, 242a
sweet is the danger, 519a
swift to encounter dangers, 535a
take example from other people's, 619b
the less of fear the more of danger, 630b
there's danger, 22a
timid see dangers which do not exist, 619a
Ucalegon's house is burning, 626b
valour greedy of, 495b
well past, remembered, 346b
when a neighbour's house is on fire, 626b
when in danger it is too late to seek advice, 653b
without danger the game grows cold, 658b, 877a
without danger we cannot get beyond danger, 877a
worse dangers remain, 539a
you are dealing with a hazardous work, 619a
Dangerous, have I in me something, 297a
—thing, a little learning is a, 246b
Dangle in air, suspended I'll, 263b
Daniel, a, come to judgment, 283b
Dante, who loved well, 33b
Danube, his rude hut by the, 55b
Dare fatis vela, 501b
DARING
all this I can do, because I dare, 376a
daring of the human race, 493b
daring serves as a wall, 493b
I dare do all that may become a man, 304a
letting "I dare not" wait upon "I would," 303b
the soul to dare, 270b
what men dare do, 284b
what man dare, I dare, 304b

Daring—*contd.*

what he greatly thought he nobly dared, 257a
who dares must risk a fall, 334a
who nobly dares, 26b
Darien, silent upon a peak in, 184b
DARKNESS
a coat of, 180a
a dark soul and foul thoughts, 225a
a great leap in the dark, 457a
after that the dark, 366b
all colours agree in the dark, 9b
and the shadow of death, 411a
as good be in the dark as without light, 797b
blackness of darkness, 431b
cast off the works of darkness, 427b
clearer through darkness, 503a
counter-changed with darkness, 365a
dark at Dover, dark all the world over, 870a
dark, dark, dark, O, 223b
darker grows the night, 149b
darkest day will pass, 102a
darkest hour is nearest dawn, 842a
darkness again and silence, 199b
dawn on our darkness, 160a
deem they darkness light, 19b
each face grew dark, 69a
encounter darkness as a bride, 299b
enough darkness for those who do not wish to see, 693b
from true light, strikes darkness, 74b
honest men fear neither light nor dark, 785b
how great is the darkness, 630a
how profound, 404b
in darkness and in storm, 19a
into outer darkness, 423a
irrecoverably dark, 223b
it is ill to drive black hogs in the dark, 795b
it is sure to be dark if you shut your eyes, 796b
light your lamp before it becomes dark, 802a
like a wall, 235b
loved darkness rather than light, 425b
mind nourished by silence and darkness, 658a
night's cloak to hide me, 278b
of the land, 363a
on the parting soul, 66b
our guide, 109b, 127a *note*
peering, deep into that darkness, 245b
productive of sublime ideas, 39a
the darkness deepens, 203b
the fear, the dark, 6b
there (darkness) and nothing more, 245b
there's husbandry in heaven, 304a
those days of darkness, 191b
universal darkness buries all, 254a
visible darkness, 215b
what in me is dark illumine, 215b
which may be felt, 409b
who gropes in darkness finds that he would not, 777b
who runs in the dark may well stumble, 781a
(dark) with excessive bright, 218a
See Cecily
Darkest hour is nearest dawn, 842a
Darkling down the torrent, 178a
in a world of tears, 47b

Darling, better an old man's, than a young man's slave, 742a
nothing like mamma's, 117a
of bath auld and young, 262b
Darlings, wealthy curled, 300b
Darn, an honest, better than debt, 735b
Dart, a wayward, to throw, 392b
shook a dreadful, 217b
Darwin, Erasmus, 60a *note*
Dash and through with it, 88a
through thick and thin, 98b
Dashing nature, a, 555b
Dasselbe in grün, 834a
Dat census honores, 510a, 553a
Date, draw their dayes unto the utmost, 340b
Date obolum Belisaris, 511a
Dates, in two measures of, one measure of stones, 793a
Daubing, there is craft in, 855a
DAUGHTERS
all the daughters of my father's house, 298a
are fragile ware, 750b
cannot take too much care of their father, 605a
choose a good mother's daughter, 809a
"Daughter, hold thy tongue," 647a
diamond daughter turns to glass as wife, 719b
empty and fine, 851a
I have ta'en away this old man's daughter, 300b
if the mother had not been in the oven she had never sought her daughter there, 789b
like mother like daughter, 802a
marry your daughters betimes, 809a
more beautiful daughter of a beautiful mother, 607a
my daughter's my daughter for all her life, 813a
(daughter) of all the implacable ages, 379b
of earth and water, 326b
of the Earth and Sun, 262b
of the gods, 357b
one daughter and no mo', 434b
petted daughters make slovenly wives, 750b
preaching down a daughter's heart, 358b
she spins a good thread that brings up her daughter well, 833a
sole daughter of my house, 54a
stern daughter of the voice of God, 400a
still harping on my daughter, 292b
the bailiff's daughter, 435b
the last best, like to gude wives' daughters, 847a
two daughters and a back door are three thieves, 726a
what a plague is an obstinate daughter, 328a
who would win daughter must begin with the mother, 783a
Daughter-in-law, a bad, worse than a thousand devils, 787a
David, St., loves leeks and toasted cheese, 438a
on feast of, put oats and barley in the clay, 865a
David's sow, drunk as, 738a
Davus sum, non Œdipus, 511a
Daw's not reckoned a religious bird, 170a
DAWN
a Lachante, 380b

Dawn—contd.

a grey dawn breaking, 209b
 day's sweetest moments at dawn,
 387b
 exhalations of the dawn, 89a
 in that dawn, to be alive, 393b
 the poet of the dawn, 199b
 the purple mystery of dawn, 237a

DAY and DAYS

à beau jour beau retour, 821b
 a day always of sorrow, always to
 be honoured, 515a
 a lucky (or unlucky) day, 515a
 a lucky day and we'll do good
 deeds, 310a
 a perverse and contrary day,
 521a
 abridge my doleful days, 315a
 after the fair, 447a
 all comes out even at end of the
 day, 843b
 an artificial day, 515a
 and moments, days, 75a
 as thy days so shall thy strength
 be, 410a, 657b *note*
 at the close of the day, 19b
 because the, are evil, 429b
 believe every day to be your last,
 557b
 best of all ways to lengthen our
 days, 231b
 better the day, better the deed,
 841a
 breathers of an ampler day, 363a
 day brought back my night, 227b
 day buries day, month, month,
 408b
 day can failen, 79b
 day has eyne, the night has ears,
 842a
 each day a life, 405a
 each day as if it were thy last,
 121b
 each day is like a year, 389b
 each present day thy last esteem
 188a
 each day the conflux of two
 eternities, 71b
 each day the pupil of its pre-
 decessor, 516b
 eight hours to read and pray,
 eight to business, eight to rule
 his realm, 754b *note*
 eight hours' work, eight play,
 eight sleep, 754b
 even the street-dog has his lucky
 days, 756a
 every day brings its work, 756a
 every day hath its night, 756a
 every day is Doomsday, 132a
 every one has his allotted day,
 662b
 every day the best in the year,
 132a
 every day the confluence of two
 eternities, 72a
 every man has his ill day, 757a
 fairest day must end in night, 196b
 fateful day is at hand, 561b
 fell upon a day, 17b
 few and evil, 409a
 for this good day new born, 166a
 former days better than these,
 415b
 full of days, riches, and honour,
 411a
 gaudy, blabbing, and remorseful
 day, 317b
 give for every day some good
 account, 382a
 great, th' important day, 1a
 have their day and cease to be,
 362a

Day and Days—contd.

he never broke his hour that kept
 his day, 775b
 heaven with its new day, 32a
 I have lost a day, 489a
 innocent brightness of a new-
 born day, 401a
 ill fated or ever to be honoured,
 561b
 is at hand, 427b, 515a
 is cold and dark and dreary, 197b
 is done, the day, 198a
 is pushed out by day, 672a
 it is day while the sun shines, 795a
 it is our opening day, 14b
 jocund day stands tiptoe, 279b
 lank and long, the days seem, 145b
 (days) lengthen, as, the cold
 strengthens, 739a
 lessens grief, 515a
 live laborious days, 226a
 long to be remembered day, 606b
 longed-for day is at hand, 528a
 love reckons days for years, 129a
 lucky and unlucky days, 530b
 made every day a preparative, 52b
 make each day a critic on the last,
 247b
 marked by the goddess with a
 whiter stone, 631a
 mirth, thou art a day of, 163b
 most calm, most bright, 163b
 mourn for the expiring day, 74b
 neither fear your last day nor
 desire it, 665b
 never a bad day that hath a good
 night, 796a
 no day without some grief, 756a
 not to me returns day, 218a
 now's the day, 49a
 O day and night, 292a
 of all the days that's in the week,
 70a
 of punishment, 676a
 of salvation, now is the day, 429a
 of small things, 419b
 on a good day good things are to
 be spoken, 841a
 on evil days and evil tongues,
 220a
 on this happy day happy words
 are to be said, 626b
 one of these days is none of these
 days, 822b
 one of those heavenly days that
 cannot die, 393a
 one day shall be the ruin of us
 both, 549a
 one short day followed by ever-
 lasting night, 660a
 one whose better day is over, 236a
 our days on the earth as a shadow,
 410b
 (day) passes more pleasantly to
 the people, 568a
 Phosphor bring us back the day,
 620a
 praise day at night, and life at the
 end, 827a
 rubric, day to be enrolled in, 20a
 runs through the roughest day,
 303b
 seemed to have known a better
 day, 271b
 seize the day, 519b, 648b
 shineth more and more into the
 perfect day, 413b
sine die, 658a
 slow be the approach of that day,
 668b
 soon, that day should be so, 351b
 so teach us to number our days,
 413a

Day and Dawn—contd.

solvit ad diem, 660b
 spirit walks of every day deceased,
 405a
 sufficient unto the day, 421b
 sunny days more frequent than
 cloudy, 655b
 sweep into the younger day, 359a
 sweet childish days, 392a
 sweet day, so cool, so calm, so
 bright, 163b
 teaches day, 515a
 tender grace of a day that is dead,
 359b
 that are no more, days, 335b, 360b
 that are over, 351a
 that fatal day, 127a
 the darkest day will pass, 102a
 "The Day," foretold by yours
 and you, 275a
 the grievous hour and hostile day,
 509a
 the immortal spirit of one happy
 day, 394b
 the longest day must have an end,
 847b
 the prosperous day dawns, 626b
 the sorrow of such days, 102a
 the supreme day has come, 680a
 then, if ever, come perfect days,
 201b
 there is no day for me to look
 upon, 281b
 these degenerate days, 256b
 they wear out day and night,
 595a
 this day, a holiday, shall banish
 gloomy cares, 542b
 though the day be never so long,
 158b
 three whole days to wait, 542b
 to a diviner day, 326a
 To the Day, three words only,
 444b
 unknown, days when I was all,
 365a
 what a day may bring forth, 415a
 what one day gives another takes
 away, 868b
 while the sun shines it is day,
 874a
 white chalk mark, the day with,
 507b, 606a
 wrath, that day of, 272b
 your first and your last day, 541a
 Daylight, consult as to gems, colour,
 and the face, 505b
 only, that makes sin, 225a
 sick, but the, 284a
 we burn, 287b
 will peep through a small hole,
 750b
 Day-star, so sinks the, 226b
 son of the morning, 417a
 Daze the world, 356a
 Dazzles to blind, 19b
 Dazzling, perplexing, in its eccentric
 course, 265a
De die in diem, 511a
De facto, 511a
De heretico comburendo, 511a
De jure, 511b
De Lyra, 253b *note*
De mediæetate linguæ, 511b
De minimis non curat lex, 511b
De mortuis, 511b
De motu proprio, 511b
De omni re scibilia, 511b
De profundis, 511b
De propaganda fide, 511b
Dea certe, 512a
 Deacon swear, enough to make a,
 202a

DEAD, THE (See also Death)

after life is over malice rests, 616a
are the best advisers, 613b *note*
are where the unborn are, 628b
as a door-nail, 194a, 738a
ask counsel of the dead (books),
739b
ask me not whether friend or foe,
258b
beating the dead, 580b
come not, when I am dead, 359a
consult the dead on things that
were, 199a
converse with the Mighty Dead,
264b
do not speak evil of, 479b
England mourns her dead, 22b
envy doth not bite the dead, 200b
every one is wont to praise the
dead, 479b
fading honours of the dead, 272a
famous, calm and dead, 32b
for a ducat, dead, 295b
gone before, 191b
good fame their rightful property,
497b
grassy barrows of the happier
dead, 358b
hast finished joy and moan, 309b
have a world of their own, 375a
he (Virginius) lives and ever will
live, 686b
he mourns the dead who lives as
they desire, 405a
he paints the dead, 775b
he shall be loved dead, 528b
honour with remembrance, not
tears, 479b
I fain would have thee dead, 351a
I saw a dead man's finer part,
157b
if you slander a dead man, 790b
ill waiting for dead men's shoes,
795b
in his harness, 421b
is he then dead, 92b
it is base to tear a dead lion's
beard off, 793b
let the dead bury their dead, 422a
little birds may pick a dead lion,
803b
make little weeping for the dead,
420b
man not completely born, till
dead, 140b
(dead) men bite not, 750b *note*
(dead) men in a dream, 207b
(dead) men open the eyes of the
living, 750b
(dead) men rise up never, 352a
(dead) men tell no tales, 751a
mindful of the unhonoured dead,
154a
mocked the dead bones, 318b
my days among the dead are
passed, 336a
no more notable shade in the
Stygian abode, 597b
no one to be called happy before
dead and buried, 514b
nor wound the dead, 50a
not dead but gone before, 265a
not dead but sleepeth, 422b
nothing dead but that which
wished to die, 407a
nothing dead but wretchedness
and pain, 407a
of no family and akin to none (the
dead), 750b
one must have pity on the dead,
693a
one owes truth only to the dead,
704a

Dead (The)—contd.

only the dead never return, 693b
only the dead should do nothing,
842a
over the rich dead, 26a
peace to the mighty dead, 69a
praise allotted to the dead, 2b
praise and blame fall on his ear
alike, 265a
*quand on est mort, c'est pour
longtemps*, 706a
quite, quite, for ever dead, 92b
rejoice not over thy greatest
enemy dead, 420a
respect for dead, when just dead,
is wonderful, 268a
rest her soul, she's dead, 296b
sea gave up its dead, 431b
silent cities of the dead, 61a
sleep on, thou dead, 203b
Solon's law forbidding to speak
evil of, 450b
speak not of a dead man at table,
856b
the dead are hopeless, 471a
the pure enfranchised dead, 26b
the spirit that's gone, 391b
the tribes that slumber, 37a
their lives remembered, 685a
they are all gone into the world
of light, 376a
they sleep in Old England's heart,
383b
Time takes them home that we
loved, 352b
to leave the dead so alone, so
wretched, 209b
to physic the dead, 475a
to wait for dead men's shoes, 156a
to weep for excessively is to
affront the living, 862a
travel fast, 441b
tribute to the corpse, 18a
unnoted and for ever dead, 257a
vile is vengeance on ashes cold,
340a
we have been dead these two
years, 80b
we leave more to do when we die
than we have done, 866b
weep ye not for the dead; 418b
when I am dead let the earth be
dissolved in fire, 471a
wherefore I praised the dead more
than the living, 415b
whether corruption or the funeral
pile matters not, 667a
who was alive and is dead, 445b
wilt thou find passion, pain, or
pride, 357a
wonderful but dead, 235b
worthiest of the mind's regard,
402a
would not the dead, 448a
Dead-head, a, 500a
Dead Sea fruits, like, 232b
DEAFNESS
deaf and loud, London's ebb and
flow, 327a
deaf are quick-eyed and mis-
trustful, 751a
deaf men go away with the blame,
751a
none so deaf as those that will not
hear, 818a
the deaf gains the injury, 842a
Dealings, whose own hard, teach
them to suspect, 282a
Dean, the cushion and soft, 251b
humility may clothe a, 96a
Deans, dowagers for, 360a
Dearie, arms about my, 47b
thinking on my, 48b

Dear as is thy form to me, 48b

as the light, 155a
as the ruddy drops, 155a
as the vital warmth, 240a
he is, never let him know how,
192b
Patriots dear to God, 228a
to all the country dear, 148a
to me as are the ruddy drops, 285b
too dear for my possessing, 322a
DEARNESS (in cost)
all that is rare is dear, 609b
consider what is of little value as
dear, 641b
dear is cheap, cheap is dear, 741b
too dear for my possessing, 322a
Dearth, to make, one's garner, 794b
DEATH (See also Dead)
a covenant with death, 417b
a debt we must all pay, 460b
a fair death honours life, 720a
a fearful thing to see death, 58a
a fortunate man dies before he
calls on death, 580a
a gentle waiting to immortal life,
222a
a great leap in the dark, 457a
a living death, 223b
a living death with a continued
torture, 212a
a longer sleep, 140a
a matter for honour and rejoicing,
584a
a power is passing from the earth,
400b
a Reaper whose name is Death,
197b
a remedy for everything except
death, 854b
a thousand approaches open to,
577a
a thousand doors to let out life,
210b
a tranquil life or a happy death,
472b
a way from all sides to lower
world, 675a
ad patres, to (our) forefathers,
485a
after death all men receive their
right, 200b
after death the doctor, 731b
after life does greatly please, 339b
aims with fouler spite at fairer
marks, 261b
all deaths are too few, sharpest
too easy, 310b
all hastening to the same goal,
670a
all seasons for thine own, 161b
all the brighter that he died, 209b
all things threatened instant
death, 558a
and back resounded death, 217b
and Birth, through, to a diviner
day, 326a
and dice level distinctions, 140a
and drouth come sindle together,
751a
and marriage make term day,
751a
and forgetfulness, 337b
and marriage settle debts, 751a
and the sun not to be looked on
with steady eye, 751a
Angel of Death abroad, 25b
armed against death's endeavour,
26a
as death approaches, joys of life
sweeter, 230b
as one that had been studied in
his death, 303b
at last, a tragedy, 66

Death—*contd.*

be not fearful, come away, 136b
 be thou faithful unto death, 431b
 behind the Veil, 136a
 better one should die for many, than many for one, 582b
 bitter to a man in prosperity or in much business, 751a
 blaze forth the death of princes, 285b
 borders upon our birth, 156b
 broke at once the vital chain, 178a
 brought death into the world, 215b
 call no man happy before his death, 450b
 calls all to obey its laws, 670a
 calls ye to the crowd, 329a
 came with friendly care, 85b
 can this be death, 254b
 certain death makes me certain as to my course, 574b
 cometh soon or late, 206a
 common to every age, 610b
 consents to death, 55b
 contrivers of death should perish by their own contrivance, 590a
 deliverance from miseries, 472b
 delivered from all his troubles, 451a
 denied, e'en fools would wish to die, 406a
 denied, to live would not be life, 406a
 devours lambs as well as sheep, 751a
 die for fear of death, 109b
 disgraceful in flight, glorious in victory, 551b
 does not end all things, 565b
 double death to drown in ken of shore, 321b
 doubly-dead, in that she died so young, 245b
 dread of something after death, 293b
 dreamless sleep, 61a
 drop into thy mother's lap, 221b
 dull cold ear of death, 153b
 dying is as natural as living, 754a
 early death removed Achilles, 483b
 either has been or it will be, 495a
 eloquent, just and mighty death, 262a
 encounter darkness as a bride, 299b
 end of labour, entry into rest, 345a
 endless parting, 139b
 entrenched, preparing his assault, 406b
 equalised by death, 170a
 every door may be shut but death's, 756a
 exile worse than death, 279b
 exodus of death, 200a
 expectation more painful than actual death, 495a
 fear of death a wonder, 85b
 fear of death is worse than death, 671a
 feared as children fear dark, 9b
 fearful mind wishes for death, 671a
 feels a thousand deaths in fearing one, 406a
 fine death is little consolation to those who die, 701a
 follows any coward, 521a
 folly to die of fear of death, 622a
note
 for any pains of death, 433a

Death—*contd.*

foreseen (deaths) come not, 751a
 fortunate to infant, bitter to the young, too late to the old, 580a
 free from restraint of Fortune, 566a
 free thyself from fear of death, 566b
 from an inn I pass, 109b, 527b
 game of death never played more nobly, 138a
 gate of death (*janua lethi*), 561b
 gathered, not harshly plucked, 221b
 gentle death, the ebb of care, 436b
 gives us more than was in Eden lost, 406a
 glorious death, a sunset, 59b
 gods conceal the happiness of death, 682b
 going West, 456b
 gone, and never must return, 226a
 greedy Acheron, 531b
 grim death, 210b, 217b
 grinned horrible a ghastly smile, 217b
 had he seen by sudden blow, 272b
 has often run away from a man, 580a
 has taken off the mask, 242a
 hath a thousand doors to let out life, 212b
 hath moulded into calm completeness, 386b
 hath ten thousand several doors, 384a
 have left the greatest void in death, 193a
 he alone fortunate who has died happily, 473b
 he hath not lived that lives not after death, 773b
 he is greedy of life who does not wish to die as others do, 685b
 he is miserable that dieth not before he desires to, 774a
 he never will come again, 296b
 he passed forth patientliche, 194b
 he seemed to depart from one home to another, 677a
 he that dies pays all debts, 777a
 he that is once born, once must die, 724b
 he was, as we say, no more, 72a
 he who has died when he wished to die, 496b
 he who is most like the dead dies with most regret, 700a
 heaven gives its favourites early death, 55b
 hero's scorn of death, 68b
 his appearance was of a man resting, rather than dead, 540a
 his means of death, 296b
 Hobbes' voyage, 457a
 honourable death better than a disgraceful life, 546a
 how gladly would I meet mortality, 221b
 how wonderful is death, 324b
 I am what thou wilt be, 665a
 I a'n't dead, but speechless, 334a
 I could not die by a nobler fate, 600a
 I depart from life as from an inn, 527b
 I die in death, 687a
 I die unconquered, 649a
 I have found the haven, 558b
 I know of none that has a mind to die this year, 787a
 I only died last night, 3b
 I shall not altogether die, 599b

Death—*contd.*

I would fain die—a dry death, 310b
 I would hate that death bandaged my eyes, 34b
 if aught but death part thee and me, 410a
 (Dead!) Impossible, it cannot be, 70b
 in darkness and in the shadow of death, 424a
 in Life, the days that are no more, 360b
 in my bitterness I cried for death, 191b
 in that sleep of death, 293b
 in the pot, 410b, 751a
 in the scale with everlasting death, 109b
 in their deaths had not divided been, 67a
 in their deaths they were not divided, 410a
 in very many shapes, 507b
 inexorable hand of, 407a
 invincible death, 521b
 into the jaws of death, 361b
 is a doom sufficient, 97a
 is deaf, 751a
 is it so terrible to die, 676b
 is living, 173b
 is much traduced, 406a
 is nothing, and nothing is after death, 623a
 is the crown of life, 406a
 is the port, 345a
 is the veil which those who live call life, 326a
 is the market place, 139b
 it is a trouble to die, 584b
 it is but death who comes at last, 269b
 it is folly to die of fear of death, 760b
 joins us to the great majority, 408b
 judge none blessed before death, 420a
 keeps no kalendar, 751a
 king of terrors, 411b
 knew all his shapes and scorned them all, 272b
 knocking at death's door, 268a
 knocks with impartial foot, 615a
 late may you return to the skies, 653b
 lays his icy hand on kings, 329a
 lead him to death, 264a
 least of all evils, 12b
 least of all things that are feared, 345b
 let me die his death, 406b
 let me die the death of the righteous, 409b
 let us hob-and-nob with death, 359a, 359b
 lies on her, like an untimely frost, 280a
 life and death not to be shunned nor sought, 345a
 life perfected in death, 30b
 like the best bower anchor, 334a
 little matter as long as I do not die for ill deeds, 519b
 live mindful of death, 686a
 like to die mends not the kirkyard, 803a
 long for death, but it cometh not, 411a
 loves a shining mark, 407a
 makes equal the high and low, 165b
 makes men weep, 65b

Death—*contd.*

man begins to die before he is
born, 739a
man can have but one death, 33a
man can only die once, 724b
man goeth to his long home, 416a
man makes a death Nature never
made, 406a
man outdoes Nature in arts of,
323b
many ways to let out life, 210a
may I die with even and well-
prepared mind, 486b
meets us everywhere, 751a
men must endure their going
hence, 307a
mind undaunted by, 576a
mode of death sadder than death,
672a
more deaths than one must die,
389b
more readily faced than pain, 634a
morituri morituros salutant, 580a
nature's lie, 383a
neither fear your last day, nor
wish it, 641b, 665b
never won stake with greater toil,
124a
no death, what seems so is transi-
tion, 199a
no dispensation from the pope
against, 589a *note*
no herb against, 506a
no life has truly longed for death,
357a
no man to be considered happy
till end of life, 476b, 674b
no means to escape from, 590b
no one can escape death, 580b
no one dies miserably who has
lived well, 587a
no pinch in death sharper than
this, 309a
no pleasure after death, 623a
no sure thing in life but death,
195b
none knows but that death is the
greatest blessing, 448a
nor all of death to die, 229b
not afraid to die for friends and
native land, 598b
not terrible, but dying, 135b
nothing call our own but death,
312b
nothing in his life became him like
the leaving of it, 303b
now that I am satisfied I rest,
585b
O, gently come, 69b
O greatest of days, when I shall
depart from this crowd, 607a
of his saints, 413a
old men go to death, it comes to
young men, 12a, 820a
on bâille, on sort, et c'est la mort,
704a
one can survive anything but
death, 388a
one cannot die twice, 821a
one event happeneth to them all,
415b
one night awaits us all, 610b
only binds us fast, 186b
only thing that terrifies me, 388a
opens gate of Fame, 343a
opens the gate to good fame, 9b
or victory, in one hour, 546b
our egress from the world, 199b
our eternal exile, 610a
pabulum Acheruntis (food of
Acheron), 614b
pale flag, death's, 280a
passed from death unto life, 425b

Death—*contd.*

pays all debts, 751a
peace, rest, and sleep, 354a
period of all pain, not of joy, 406a
physician has no power over
Time's hourglass, 244b
Pluto the grisly god, 256b
pomp of death alarms us more
than death, 622a
praise and blame, they heed it
not, 236b
prisoners of death, 5b
pursues the man who flees, 580a
put to rest by the casting of a
little dust, 542b
quotidie morimur, 642b
race is run by one and one, 189b
remedy for everything but death,
449a
render Him with patience what
He lent, 227b
resignation in death, 58a
rest from labours and miseries,
580a
reveals insignificance of men's
bodies, 580a
rides on every passing breeze,
160a
rigour of cruel death, 613b
river of death (*irremeabilis unda*),
560a
ruling passion strong in death,
251a
save something for the man that
rides on the white horse, 831a
sense of death most in appre-
hension, 209b
she never did wrong except in
dying, 593a
sleep counterfeited death, 258b
sleep that knows not breaking,
271a
sleep that no pain shall wake, 266a
so espoused to death, 316b
sowed the wind of death, 244a
speak me fair in death, 283b
still draws nearer, never seeming
near, 249a
still working like a mole, 163b
stroke of death as a lover's pinch,
307b
such a death is Immortality, 241a
such ebb and flow must ever be,
400b
sudden death less bitter per-
chance, 151b
suffering ended with the day, 3b
sun and death not to be looked at
without flinching, 700b
sweet wise death of old men, 353a
swift death rushes upon us, 502b
takes no excuse, 472b
takes toll of all but truth, 209a
that Dun of all the duns, 169b
that fatal sergeant, 345b
that makes life live, 35a
the angel death, 87b
the body of this death, 427a
the broad sweet bosom of death,
352b
the common treasury, 40b
the consoler, 198b
the cruel death he died, 102a
the debt which cancels all, 91a
the earth opened alike for poor
and for princes, 486b
the end of miseries, 580b
the everlasting night of sleep, 660a
the final goal (the last line), 580a
the folly of the farce is done, 437b
the gate of life, 222a, 580a
the grisly terror, 217b
the journey's end, 126b

Death—*contd.*

the last best friend am I, 338a
the noblest, men can die, 241a
the only cure of life, 260a
the only healer of deadly ills, 475a
the only mercy that I crave, 337b
the poor man's dearest friend, 44a
the prince of peace, 406a
the sevenfold death (jealousy),
408b
the slender debt to Nature, 261a
the soldier's fiery death, 57b
the Sun is from the Dial gone,
437b
the sure physician, 309b
the ten pains of death (*Italian*),
714a
the way of all the earth, 410a
the way whence none returns, 633b
the way to dusty, 305b
the worst friend and enemy, 26a
the worst is death, 312b
their chief good and final hope,
221b
these have not the hope of death,
715b
these things are escaped by death,
540b
they practise nothing but to die,
476b
they will not live and know not
how to die, 686a
this earthly load of death, 227a
this fell sergeant, 297b
those dark gates across the wild,
361a
thou and nature can so gently
part, 307b
thou best of thieves, 128b
throw away life as 'twere a care-
less trifle, 303b
thy death not without honour
among the peoples, 590a
'tis all the proud shall be, 254b
to die is landing on some silent
shore, 142a
to go where Numa and Ancus
have gone, 560a
to the happy terrible, 335a
triumphant death his dart shook,
221b
true comforter, friend of all, 335a
uncertainty of its whereabouts,
554b
unknown the manner of his death,
272b
untimely death, 5b
valley of the shadow of death,
412a
vulgar deaths unknown to fame,
257a
wanting in fear of death, 534b
we and our works a debt due to
death, 512a
we have hated death, 236b
we owe a death, 315b
we perish in our own pain, 368b
we suffer deaths ere we die, 197a
Welcome, friend, 104a
welcome to me comes death, 76b
well-done outlives death, 867b
what may quiet us in a death so
noble, 224a
what new thing is it for a man to
die, 636a
what should it know of death,
392a
when I die may I be taken in
midst of work, 642b
when the long trick's over, 209b
when you despise death you have
conquered fear, 580b
where is thy sting, 254b, 428b

Death—contd.

wherever I look, nothing but death, 640a
 which destroys evils of life, 497b
 which immortality follows, is not to be lamented, 596b
 who fears death lives not, 777b
 who has despised death has escaped, 621a
 who has learnt to die has unlearned slavery, 632b
 who has learnt to die is beyond all power, 632b
 who sets all free, 224a
 whom the gods love die young, 476a
 will have his day, 312b
 will make us immortal, 823b
 will take us in tow, 110b
 with black wings, 654a
 worse things waiting for man than death, 351a
 worst life a paradise to what we fear of death, 300a
 you who are about to depart, why torment your soul, 483a
 young men may die; old men must, 880b
 See Die, Dead, Dying
 Death-bed a detector of the heart, 405b
 one step to the, 441a

DEATH (Premature)

fair flower, untimely plucked, 322b
 glory of his mid-career, 161b
 he died before his day, 631b
 precocity a sign of early death, 653a
 who dies in youth, 257a
 whom the Gods love die young, 876a

DEBATE

Bob Sturdy's way in, 180b
 brief and bitter the debate, 35b
 cavil in debate, 52a
 destroys despatch, 190b
 hazard which admits no long debate, 222a
 he would not waken old debate, 272b
 never received so much pleasure from a debate, 180b
 no debate in company, 78a
 reason rather than authorities to be looked for, 597a
 strive mightily but eat and drink as friends, 276b
 your rater and debater, 35b
 Debauch, a whiff of stale, 100b

DEBT and DEBTS

a debt, an' a flag, 202b
 a man in debt is caught in a net, 724b
 a nation can never pay debts, 85a
 a pound of care won't pay an ounce of debt, 726b
 a small sum makes a debtor, a large sum an enemy, 486b
 an honest darn better than debt, 735b
 an immense favour to repay debt, 623b
 banish from your mind care and debt, 521b
 belong to the next heir, 751a
 better go to bed supperless than rise in debt, 743a
 better old debts than old sores, 743b
 cartloads of anxiety will not pay debt, 726b
 could only be brought by force to discharge debts, 366b

Debt and Debts—contd.

debt and gratitude two things, 517a
 debt and lies generally mixed, 691b
 debtors are liars, 751a
 due to-day, if no day is fixed, 515a
 everyone has more debts than he knows, 776b
 first comes owing and then lying, 761b
 Goldsmith's debts, 179a
 grievous bondage to an honourable man, 487b
 happy he who owes nothing, 531b
 he is rich enough who owes nothing, 774b
 he that dies pays all debts, 311a, 777a
 I pay my debts, 252b
 imprisonment for debt, 97a
 is an evil conscience, 751a
 is the worst poverty, 751a
 little debt makes a debtor, a great debt an enemy, 724a
 living on trust the way to pay double, 804b
 loans and debts make worries and frets, 804b
 (debts) make promises, 828a
 make slaves, 478b
 mother of folly and crime, 116b
 National Debt a National blessing, 383b
 no gentleman ought to pay debts, 180a
 no man's debtor, 255b
 (debts) of honour, not honourable debts, 263a
 of all debtors men take oaths, 810b
 out of debt out of danger, 823b
 pay what you owe and what you're worth you'll know, 824b
 produce their debt instead of their discharge, 404a
 sins and debts always more than we think, 834b
 speak not of my debts unless you mean to pay them, 836b
 taxes paid least willingly of all debts, 133a
 thrush paid for better than a turkey owing for, 729a
 to his profession a debtor, 12b
 we all have more debts than we know, 855a
 (debt) which cancels all others, 91a
 who has a hundred-and-one, and owes a hundred-and-two, 778a
 who owes a hundred, and has a hundred and one, fears nobody, 778a
 who oweth is all in the wrong, 783b
 words pay no debts, 298b

DECADENCE

Bede's sayings, 434a
 growing downward like a cow's, 770a
 Decalogue, hear the, and feel no self-reproach, 400b

DECAY

all human things subject to decay, 124b
 all our chants but chaplet some, decay, 368b
 beauteous in decay, 46a
 cold gradations of decay, 178a
 I am not what I formerly was, 601a
 it sank from sight before it set, 387a

Decay—contd.

of strength oftener due to youth than age, 512b
 steal myself from life by slow decays, 258a
 this muddy vesture of decay, 283b
 unperceived decay, 148a, 178a
 Deceased, he first, 403a

DECEIT

a known deceiver is not believed when he speaks truth, 635a
 an office which the false man does easy, 304b
 deceiving a deceiver is no knavery, 751a
 felicity of being deceived, 348b
 first appearance deceives many, 600b
 he that once deceives is ever suspected, 780b
 he who can pretend what he never saw, 483a
 heart is deceitful above all things, 418b
 hug the dear deceit, 94a
 hypocritical deceit a grievous wrong, 671b
 if a man deceive me twice shame on me, 788a
 is in haste, 751a
 it is vile to say one thing and think another, 673a
 let him be deceived who wishes to be, 634b
 maidens do not often deceive, 647b
 men find pleasure to be deceived, 197a
 men often deceive, 647b
 men were deceivers ever, 284b
 mine is all the deceit, 575a
 no one has ever deceived all men, 658b
 nor my tongue utter deceit, 411b
 not glorious to deceive a trusting girl, 530a
 nothing commoner than to deceive and be deceived, 710a
 (deceits) of the world, the flesh and the devil, 432a
 prophesy deceits, 417b
 she deceiving, I believing, 275a
 splendide mendax, 662a note
 swear anything, so they may deceive, 210b
 that deceit should dwell in such a gorgeous palace, 279b
 the deceitful have no friends, 780b
 the face often deceives but speech more often, 536a
 the people wish to be deceived, 622b
 the world wishes to be deceived, 583a
 to deceive the deceivers, 530a
 under friendship's name deceit common and safe, 673b
 weeping, deceit, spinning, 77b
 when first we practise to deceive, 270a
 wish to be imposed on, 95b
 you may take in others, to me you are known, 512a
 Deceived, felicity of being, 348b
 her father, and may thee, 301a
 was I, 225a

DECEMBER

naked in December's snow, 83a
 the mirth of its December, 258b
 to employ the liberty of December, 487a
 when they wed, December, 289b

Decencies, content to dwell in, 251a
those thousand, 221a
Decency, emblem right meet of,
327b
want of, is want of sense, 115b
Decent, "bourgeois" applied by
aristocracy to what is, 159a
I should die if I heard my family
called, 242a
means poor, 242a
Decently and in order, 428b

DECISION

comes the moment to decide,
201a
danger of hasty decision, 480b
sleep over it and you will come to
a decision, 834b
the balance will decide, 840b
Deck, the burning, 161b
Declaration of Independence, 133b
note

Decorum, cant about, 44b

limping, 59b

Decrease, a mighty state's, 362b

DEDICATION

that my book may not be without
so great a name, 609b
to matrons, boys and maidens,
574a

Dee, lived on the river, 22a

DEEDS

a friend helps in difficulty by
deeds, 591a
a man is not good or bad for
one action, 725a
above heroic deeds, 222a
actions speak louder than words,
731b
are males, words females, 751a
as he pronounces lastly on each
deed, 226a
because their deeds were evil,
425b
begin to supplement your prom-
ises with deeds, 554b
best of the sport is to do the
deed, 840b
better not do the deed than
weep it done, 259a
better the day, better the deed,
841a
blessings wait on virtuous deeds,
93a
clear deeds, 29a
consciousness of a splendid action
is enough, 649a
dreadful deeds might have en-
sued, 219b
everlasting deeds (preferring) to
burning words, 398a
feeble deeds vainer than words,
116b
for one good deed a hundred ill
should be overlooked, 763a
foul deeds will rise, 291a
great deeds are for great men,
760b
great deeds cannot die, 360b
(the deed) has gone; the mem-
orial remains, 530a
hell far deeds well done, 76a
his deeds differ from his words,
516b
his deeds do not agree with his
words, 529b
honest deeds against dishonest
words, 228b
I sing of the thrice-famous deeds,
206b
if one good deed in all my life,
276a
il pensare non importa ma il fare,
715a

Deeds—contd.

ill deed cannot bring honour, 735b
(the deed) is just, 69a
it is not my deed, 597b
just deed the best answer, 228a
leave word and take the deed,
203a
let deeds correspond with words,
515a
let escape deeds never to be done,
31a
let us do what is immediately
upon us, 640b
"means well" useless without
deeds, 589b
mortal deeds never deceive the
gods, 580a
noble deeds debased by an
unworthy poem, 531b
nor think the intention sanctifies
the deed, 179b
not words, 529b
not years but deeds fill his life,
484a
of derring do, 146b
of dreadful note, 304b
of kindness, 240a
one good deed, dying tongueless,
309b
our deeds travel with us, 130b
overlook our deeds, 530a
Say well is good, Do well is better,
831a
shame his word with your deeds,
387a
sight of means to do ill deeds,
312a
some deed of name, 238b
sublime deeds, 89b
that should not pass away, 55a
the deed above the deep intent,
121b
the deed and not the creed, 109b
the deed is all; the fame nothing,
712a
the deed proves the man, 731b
the matchless deed's achieved,
330a
the octave 'twixt the dream and
deed, 195b
the result gives deeds their
title, 711a
the shortest answer is doing,
851a
the silent doer of the deed, 244a
there may be danger in the deed,
7a
to do the gentile dedes, 77b
to extend fame by deeds, 530b,
662b
to extend renown by deeds, 524b
to make heaven weep, 302a
to write and act great deeds, 122b
too high to be spoken, 25a
trust on the deed and not in gay
speeches, 203b
vain deeds and vainer thoughts,
122b
waits on deathless deeds, 353b
we leave more to do when we die
than we have done, 866b
we live in deeds, 14a
well done, soon done, 867b
well done, twice done, 867b
which have no form, 327a
who does what he can does what
he ought, 777a
whose deeds partake of heaven,
335b
without a name, a deed, 305a
will show, words will pass
away, 751a
years of noble deeds, 366a

Deep calleth unto deep, 412b
down, down, beneath the deep,
203b
her home is on the deep, 67b
in terms too deep for me, 147a
in the lowest, a lower deep, 218b
not so deep as a well, 279b
poet sees not deep, 5a
the slimy bottom of the deep, 318b
the unruffled deep, 53b
the vasty deep, 514a
under every deep a lower deep,
132b
yet clear, 109a
Deeper I devyne, the darker me
thynketh it, 194b
than e'er plummet sounded, 311a
than flower and fruit, 213a
Deer, a chasing the wild, 48a
go weep, let the, 295a
my own stricken, 231b
Defamation of high personages,
649b
Defaming and defacing, 365a
DEFEAT
betrayed not conquered, 671b
croaking defeat in midst of tri-
umphs, 206a
don't strike a man when he is
down, 814b
foiled but fighting evermore, 380b
give losers leave to speak, 765b
he that is thrown would ever
wrestle, 779b
man learns much from defeat,
807a
never to have known defeat, 174b
not you, but Fate, has vanquished
me, 272a
plenty of words when the cause
is lost, 765b
silence after grievous things is
good, 353a
vanquished by so great a man,
570a
vanquished have no friends, 335b
victors in, 152a
you fall by the hand of Æneas,
544b
Defect, fine by, 251a
raptured with, 391a
the cause of this, 292b
Defects, natural, no one finds fault
with, 479b
of great men, 118b
of his qualities, 453b
your defects to know, 246b

DEFENCE

having wrongly left my buckler
behind, 644b
here is the point of your defence,
542b
never make defence or apology,
76a
not defiance, 459a
of a just cause is easy, 562b
that animal is vicious; when
attacked it defends itself, 690b
who guards himself, God will
guard him, 766b
Defend, against your judgment,
125a
this defends and that conquers,
583a
to, stoutly what he loves, 531b

DEFERENCE

by deference you shall prevail,
608a
if you bow at all, bow low, 790a
my advice, but still under cor-
rection, 212a
pace tanti viri (with the leave of
so great a man), 614b

Deference—contd.

put your hand quickly to your hat and slowly to your purse, 828b

to others obtains friends, 608a

Defiance in their eye, 147b

Deficiency: an inch too short is as bad as an ell, 726a

Defenda me Dñs de mry, 716a

DEFINITIONS

every definition is dangerous, 612b

I hate definitions, 116a

no great opinion of a definition, 39a

Deformed, none, but the unkind, 298a

persons, 13a

unfinished, sent before my time, 318a

mighty minds in a stunted body, 555b

Defy power, to, 326a

Dégagé, or half so, 95a

DEGREES (University)

a graduated dunce, 99b

lost my degrees, 4a

M.A. for women, 237b

Degrees, scorning the base, by which he did ascend, 285b

what wound ever healed but by, 301b

Delity, pity makes a, 20b

ridiculous notions of, 89b

Deities, were held, after death, 126b

Dejected, a man, is a sight as mean, 407b

air, brother with, 2a

Dejection, in our, do we sink as low, 393a

Déjeuner fait bonne mémoire, 699a

DELAY

a thousand delays in law, 673a

abyde nat ne delaye it, 443a

after delay comes a let, 731b

allow time and moderate delay, 510b

amorous delay, 257a

best speed, 31b

brings danger, 516a

by delay restored our affairs, 509a, 676a

dangerous in war, 128b

delays are dangerous, 751a

Dun is in the mire, 754a

ever injurious, 671a

evil cannot brook delay, 386b

gives strength, 583b

God has His own delays, 539b

has cured what reason could not, 641a

hateful delay, but it causes wisdom, 579b

he loses thanks who promises and delays, 775b

however fools delay, the day does not, 739a

I know he'll come by his long tarrying, 787a

in law are hateful, 516a

in the evening the idle man begins to be busy, 793a

(delays) increase and sometimes extinguish desires, 751b

is cowardice, 386a

is dangerous, 645a

John Wesley on delay, 443a

law's delay, 293b

let me not defer or neglect it, 442b

let there be no delay in carrying out my bidding, 585b

Delay—contd.

lingering lubbers lose many a penny, 374b

loth to make an end, 194a

Nay, stay, quoth Stringer, when his head was in the halter, 813b

neither delay nor inactivity, 587a

nothing more galling than a tardy friend, 669a

of justice is injustice, 192b

Rome deliberates, Saguntum perishes, 513a

safest delay to deliberate about useful things, 513a

sweet reluctant amorous delay, 219a

tarry-long brings little home, 839a

tear thyself from delay, 522b

thanks not given for belated service, 538b

the man that cries "Consider," 137a

Thursday come, and the week gone, 859a

to delay what we dare not refuse, 273b

tolle moras, 671a

truth thrives on delay, 681a

victory obtained by deliberation, 505a

we hate delay, yet it makes us wise, 866b

while the grass grows, the steed starves, 874a

woman is born of delay, 581a

your tardy son to chide, 295b

See Deliberation

Delegate cannot delegate, 512b

government, 160b

Delegated power cannot be delegated, 512b

Delenda est Carthago, 108a, 512b *note*

DELIBERATION

deep on his front engraven, 217a

delay the greatest remedy for anger, 574b

deliberating is not delaying, 751b

examined enterprise goes on bravely, 735a

first weigh, then attempt, 712b

measure thrice before you cut once, 809b

prudent pauses forward business, 747a

sleep over it, 834b

solvitur ambulando, 660b

stay awhile, that we may make an end the quicker, 812a, 837b

time is the best counsellor, 859a

too much consultation confounds, 862b

truth to be explored lest judgment should be perverted, 619b

victory obtained by deliberation, 505a

who deals in the world wants four sieves, 777a

Delicacies sought among all the elements, 558a

Delicious things, in dead years had done, 350b

DELIGHT and DELIGHTS

a phantom of delight, 393a

all delights are vain, 276a

all for your delight, 281a

an overpayment of, 337a

anguish still succeeds delight, 196b

as high as we have mounted in delight, 393a

Delight and Delights—contd.

delighting all my undelightful hours, 209a

endorsement of supreme delight, 163b

flies, because they give her chase, 380a

king of intimate delights, 100a

never too late for delight, 231b

she's my delight, all mankind's wonder, 264a

that consumes the desire, 351b

that unrest which men miscall delight, 326b

the rootless flower, 351b

thy heaven of lost delight, 67a

to delight at once and lash the age, 256a

to scorn delights, 226a, 661b

turn delight into a sacrifice, 162a

violent delights have violent ends, 279b

weighing delight and dole, 290a

which (delights) to achieve, danger is nothing, 210b

Delinquency, unpunished, 339a

Delirant reges, 513a

Delivery, with good round, 614a

Deluded by him, Heaven to be, 195b

Deluge, after the (P.D.), 623a

proves that all the wicked are water-drinkers, 708a

Deluge, après nous le, 689b *note*

DELUSION

a delusion, a mockery and a snare, 109b

harmless delusions which make us more happy, 150b

he gains enough that loses a vain hope, 772b

hence, dear delusion, 331a

hugs it to the last, 322b

let him be deceived who wishes to be, 634b

most delightful error of the mind, 622a

my people love to have it so, 418a

plays with men in different ways, 549b

the earth hath bubbles, 303a

the people wish to be deceived, 622b

the world wishes to be deceived, 583b

you dance in a net and think no one sees you, 879a

DEMAGOUES

as great as Gogs, 172b

great men that have flattered the people, 308a

like winds, 8a

never want favourable hearers, 174a

to please the throng, 127b

vilest specimens found amongst demagogues, 207a

Demand, I neither desire nor, 590b

Demeanour, of mild, 63a

Demition bow-wows, the, 113a

DEMOCRACY

a shameless thing, 41b

bludgeoning the people by the people, 389b

dreags of a democracy, 123a

every man a right to be his own oppressor, 202b

it is not good that few be governed by many, 476b

loudest complainers are democrats, 39b

(democrats) never want favourable hearers, 174a

Democrat—contd.

poets are democrats, 30a
tends to liberty, 622b
wielded at will that fierce democ-
ratie, 223a
Democritus, the laughing philo-
sopher, 654b
Demon, behold your work, 115a
caught the foul, 15b
of the night, 56a
thou art sold to the, 337a
Demons, air is full of, to the
timorous, 862a
world will make us, 407b
Demonstrandum, quod erat (Q.E.D.),
640a

DENIAL

better be denied than deceived,
742b
comes too near, that comes to be
denied, 229a, 240b
dangerous to begin with denial,
71b
dead with a denial, 1b
he teaches to deny, 261b
if it be but half-denied, 52a
room to deny ourselves, 185b
(denial) vain and coy excuse, 226a
what I have spoke, deny, 278b
would fain deny, but dare not,
305b

Denmark, rotten in the state of,
291b

Dennis, St., was for France, 438a

Dental [pain] is transcendental,
172a

Dentist, lying like a, 806b

Deo favente, 513a

Deo gratias, 513a

Deo, ignoto, 548b

Deo optimo maximo, 513a

Deo volente (D.V.), 513a

DEPARTURE and DEPARTED

all but he departed, 233a
gone, and never must return,
226a

I am ready to depart, 192b
it is time for you to depart, 569a
lettest thou thy servant depart in
peace, 424b
must I thus leave thee, Paradise,
221b

often took leave but was loth to
depart, 259b

shores never to return to their
sight, 567b

"*tu autem*," 672a

vade in pace, 678b

when the great and good depart,
400b

when you rise we will all rise,
509a

will not depart when mortal voices
bid, 400a

DEPENDENCE

involves protection, 626b
is but a poor trade, 751b
like mice we eat the food of
others, 631a

none sure but self-dependence,
144a

to live at another person's board,
487b

who is fed at another's hand may
stay long ere he be full, 779a

wretched to live on another's
suffrance, 578b

Dépit amoureux, 699a

Déplaire est mon plaisir, 691b

Deplore thee, we will not, 160a

Depravity: a man once bad is
assumed to be always bad, 652a

Depreciation, self-, absurd, 448b

DEPRESSION

all elated or depressed by circum-
stances, 612b
of all men living I am most beaten
down, 608b
the wave subsiding we descend to
lowest depths, 671a

Depressus extollor, 513a

Depth, but far beyond my, 320a

profounder still, 100b

Depths and his shallows, his, 45b

Descant, her amorous, 219a

Descent, easy is the, 529b

laugh at the claims of long,
357b
only 'good part of him under-
ground, 437a

smooth the, 127a

Descents, three, seldom continue
good, 126b

DESCRIBE and DESCRIPTION

Describe the indescribable, 55b

Description is my forte, 63b

I cannot describe, but only feel
it, 590b

it beggared all description, 307b
little happy if I could say how
much, 284a

paragons description and wild
fame, 301a

Desdemona seriously incline, would,
300b

DESERT (deserving)

build on your own deserts, 212a

idle, 300b

diffidence goes with, 31b

how known soe'er, long delayed,
124b

may make a sergeant to a colonel,
211a

may prevent a soldier rising, 211a

may the gods give you all you
deserve, 514b

use every man after his, 293a

DESERT (a waste space)

in the desert air, 82b

of the mind, 56b

shall rejoice and blossom as the
rose, 417b

they make a, and call it peace,
660a

were my dwelling, oh that the,
56m

Deserted thing, sorrowful, 169b

Deserve, less they, the more merit
in your bounty, 293a

not more than others, I, 382a
others say thou dost, 284b

to have, that know the strongest
way, 313a

Deserving, some favour to the, with-
out honour, 75b

DESERTION

a deserter in doubtful fortune,
643b

maliginity towards those he had
deserted, 206b

the rascal leaves me under the
knife, 536b

will pack when it begins to rain,
306a

Design, when any great, thou dost
intend, 109b

Designment was his own, the fair,
122a

Desipere in loco, 578a

DESIRE and DESIRES

bloom of young desire, 154a

buy not what you want but what
you need, 522a
deep desire hath no bounds, 320b
desire doth bear the sway, 107b
flatter our desires, 121a

Desire and Desires—contd.

he begins to die who quits his
desires, 772a

he is a king who desires nothing,
646a

his own desire leads every man,
676a

I neither desire, nor demand, nor
express an opinion, 590b

inordinate desires, 219b

like desires and dislikes make
friendship, 548a

man of moderate desires is dis-
turbed by nothing, 513b

miserable to have few things to
desire, 10b

no desire for what is unknown,
548b
(desires) nourished by delays,
751b

of the moth for the star, 327a
shall fail, 416a

that outruns the delight, 351b
the more you have, the more you
want, 848b

they that desire few things can be
crossed in few, 857a

things we desire and believe we
imagine so to others, 628b

what the eye does not admire the
heart does not desire, 868b

what the wretched wish for they
believe, 641a

who desires nothing is not in want,
596b

Desk, a votary of the, 191b

o'er his lamplit, 25b

Desk's dead wood, 191b

Desks, stick close to your, 145a

Desolate, no one so utterly, 198b
none are so, 54a

Desolation of gauls and gallowses,
309b

DESPAIR

a cry goes up of great despair,
260a

a great nation should not despair,
184a

aggravates misery and weakness,
699a

an evil counsellor, 273b
and confidence banish fear, 345b

bid me despair, 165a
black despair, 93a

brooding over putrid eggs of hope,
141a

Conscience wakes despair, 218b
depth of some divine despair,
360b

doubles our force, 751b
forlorn despair, 142a

gallantest feats done by, 52a
Giant Despair, 38b

give not thy heart to despair,
5b

gives courage to a coward, 751b
has often gained battles, 449b

he is desperate that thinks him-
self so, 773b

he who has nothing to hope need
not despair, 633a

hurried question of despair, 56b
I recklessly despair, 87b

last and best defence, 52a
never say die, 815a

no vulture like despair, 152b
not penitence but despair, 160a

nothing is to be despaired of, 818b
now fiercer by despair, 217a

our final hope is flat despair, 217a
our leader was, 109b, 127a

Poverty and Despair, two gods on
our side, 447b

Despair—contd.

racked with deep despair, 216a
 rash-embraced despair, 283a
 resolution from despair, 216a
 sad ledger of despair, 73a
 some fond despair, 55b
 sweeter for thee despairing, 49b
 that refuge of despair (suicide),
 107a
 the message of despair, 66b
 the shadow of a starless night,
 326b
 the Warder is Despair, 389b
 this corpse-like bride, 32b
 twin-born of devotion, 351b
 wasting in despair, 390b
 what do the damned endure, but
 to despair, 92b
 where despair most sits, 299a
 where he with joy believed,
 despair, 380b

DESPATCH

Cecil's despatch of business, 330b
 Prudence useless without des-
 patch, 13a
 requisite in business, 2a, 80b
 note
 swift of despatch, 123a
 the soul of business, 80b
 See Celerity
 Desperate step, beware of, 102a
 strait, driven into a, 211a
 man, tempt not a, 280a
 Despire, a world I, 59b
 me, ay do, 22a
 them most, who know them best,
 47b
 Despised, and we esteemed him not,
 418a
 I likes to be, 22a
 to be, worse to folly than chastise-
 ment, 505b
 Despiseth small things, he that,
 420a
 Despoilers, profane, 395a
 Despond, the Slough of, 38b
 Despondence, assumed, 272b
 Despondency and madness, 393b
 of all men living I am most beaten
 down, 608b

DESPOTISM

is new, liberty is ancient, 697b
 of custom, 215a
 tempered by assassination, 699b
 note
 truth makes despots tremble,
 201a
 what cleaves the despot's chain,
 18b
 whatever crushes individualism,
 215a

DESTINY

be blind as to destiny, 659a
 God permits, but not for ever, 767a
 how much of destiny does this
 small board carry, 542b
 in time comes he (or she) whom
 God sends, 793a
 it happens in an hour that comes
 not in seven years, 793b
 leads the willing, drags the un-
 willing, 751b
 or Fate fashions our wills, 200b
 shady leaves of, 104a
 tarries long, 245b
 thou can'st not to thy place by
 accident, 372b
 to know the destiny of man, 396b
 when destiny proves kind, 122a
 will find a way, 531a
 See Fate, Nemesis, Retribution
 Destroy in one minute, 92a
 strong only to, 100b

Destroy, whom God will, He drives
 mad, 876a
 Destroying others, by himself de-
 stroyed, 249a

DESTRUCTION

an hour may destroy what an age
 was building, 735b
 by destruction dwell in doubtful
 joy, 304b
 it is easier to pull down than to
 build, 795a
 time destroys all things, 859a
 what hands have built hands can
 pull down, 714a, 868b

Desunt cetera, 513b

Desunt nonnulla, 513b

Desuper, omnia, 610b

Detached gentlemen, 39b

Detachment: that which we would
 contemplate from far, 402a
 See Aloofness

DETECTION

he is honest who is not discovered,
 75a
 it is grievous to be caught, 513a
 knave discovered is a great fool,
 723b
 sin is not in the doing but in being
 found out, 851a
 spying all, seems nought to spy,
 273a
 the talk and not the intrigue, 153a
 thou shalt not be found out, 851a
 'tis daylight only that makes sin,
 225a
 to be taken is a crime, 138a

Deteriora sequor, 682b

DETERIORATION

all things deteriorate, 657b
 how has he changed from what
 he used to be, 541b
 times change and men deteriorate,
 669b

DETERMINATION

all things overcome by, 610b
 determined, dared, and done, 330b
 it's dogged as does it, 373a
 put your foot down where you
 mean to stand, 828b
 they can because they believe they
 can, 546b
 they can because they think they
 can, 622b
 what we do determine oft we
 break, 295a

DETRACTION

and spite eagerly listened to, 608a
 at your heels, 298a
 he who fears odium does not
 know how to rule, 609a
 of him that speaks evil, consider
 the life, 819b
 there is no wool so white but a
 dyer can make it black, 856a
 will find faults, 212a
 See Calumny.

Detur digniori, 513b

Detur pulchriori, 513b

Deucalion and Pyrrha, 601b

Deuil, après tout, boit on, 731b

Deus avertat, 513b

Deus det (Grace after meat), 513b

Deus ex machina, 514a

Deus id vult, 514a

Deus misereatur nobis, 514a

Deutschland über alles, 711b

Devices, confound their, 432a

DEVIL

a busy bishop in his diocese, 842b
 a railer, the devil's bagpipe, 719b
 a sin to lie on the devil, 794b
 a spice of, 84b
 able and as wicked as the, 46a

Devil—contd.

always builds a chapel there, 107b
 an ill procession where the devil
 holds the candle, 797b
 and all his works, renounce the,
 433a
 and you the blacker devil, 303a
 better keep the deil out than hae
 to turn him out, 743a
 between the devil and the deep
 sea, 744a
 call not the devil; he will come
 fast enough, 746b
 can cite scripture, 282a
 couldna skaithe thee, 48b
 damn thee black, 305a
 devil's meal goes half to bran,
 842b
 did grin, 87a
 divides the world between atheism
 and superstition, 842a
 dreamed of the devil, 4a
 education without religion makes
 clever devils, 384a
 few may play with the devil and
 win, 761a
 first taught women to dance and
 asses to bray, 797a
 give the devil his due, 313a, 765b
 goes nutting on Holy Rood day,
 842a
 half devil and half child, 190a
 happy the child whose father goes
 to the devil, 771a
 has a care of his footmen, 214b
 has his part in marriage and
 death, 809a
 hath not in all his quiver's choice,
 65b
 hath power to assume a pleasing
 shape, 293b
 hath some good in him, 163b
 he must have a long spoon that
 sups with, 775b
 he must have fingers of iron that
 will flay the devil, 775b
 he must needs go, that the devil
 drives, 299a, 775b, 814a
 how the devil they got there, 252a
 I am black, but not the devil, 787a
 I can't congratulate the devil,
 458a
 is an ass, 842b
 is ae gude to beginners, 842b
 is good to his own, 842b
 is not always at one door, 842b
 it's lang ere the deil dee by the
 dyke-side, 797b
 let ae deil ding another, 800a
 let the devil never find thee un-
 employed, 513a
 let the devil wear black, 294b
 let us call thee devil, 301b
 like the devil's valet, does more
 than he is told, 774a
 lurks behind the cross, 842b
 makes hell bigger when war comes,
 872a
 man is fire, woman tow, the devil
 sets them in a blaze, 807a
 martyr, the devil's, 875b
 may get in by the keyhole but the
 door won't let him out, 842b
 may take the hindmost, 337a
 more devils than vast hell can
 hold, 281a
 more like the devil than to St.
 Lawrence, 812b
 must be driven out with devils,
 751b
 must bear the cross where none
 else will, 873a
 must puzzle the devil, 45b

Devil—contd.

never hold a candle to the devil, 814b
not so black as painted, 842b
open not the door when the devil knocks, 823a
pull devil, pull baker, 828b *note*
raise no more devils than you can lay, 829a
resist the devil and he will flee, 431a
sick, a monk would be, 842b
sinners must with devils dwell, 382a
so the miracle be wrought, what matter if the devil did it, 835b
sooner raised than laid, 142a
take the hindmost, 751b, 757a
talk of, and he'll appear, 839a
tempt not us, 'tis we tempt him, 842b *note*
tempts other men, but idle men tempt the devil, 842b
that the devil may always find you employed, 529b
the author of confusion, 350b
the devil dances when the flatterer pipes, 871a
the devil's gold ring, 765b
the first rebel, 52b
the ingredient is a devil, 301b
the logic of the devil, 151b
'thou wouldst do little for God if the devil were dead, 857b, 880a
though black, I am not the devil, 858a
throwing crumbs on the fire is feeding the devil, 790b
to disappoint the devil, 87b
truth may come out of the devil's mouth, 864a
turned precisian, 211b
virtue of the devil is in the loins, 514b
was handsome when young, 842b
we do sugar o'er the devil himself, 293b
we paint the devil foul, 163b
we'll face the, 46a
what is got over the devil's back is spent under his belly, 868a
when he purports evil, first perverts the mind, 876a
when respectable, 30a
when the devil dies he never lacks a chief mourner, 871a
who has shipped the devil must make the best of him, 778b
who has the devil on his neck must give him work, 779a
who is embarked with the devil, 778b
whoops as he whooped of old, 189b
will have his chapel where God hath his church, 872b
will soon set an idle man to work, 788a
with devil damned firm concord holds, 217b
would have brooked the eternal devil, 285b
Devon land, the good, 238a
white-pot, 188b

DEVOTION

at my devotion, 28a
cherished on simplicity or ignorance, 9a
despair, twin-born of, 351b
enough to do our small devotion (on Sabbath day), 341a
every grace, devotion's, 44b
fired by too much zeal, 93b

Devotion—contd.

has mastered the hard way, 682a
if you are unmoved by such devotion, 656a
mother of obedience, 105b
needs not Art, 69b
sharp stomach makes short devotion, 727b, 833a
(devotion's) visage and pious action, 293b
Devour, seeking whom he may, 628b
Devourer, thou sly, 80a
Devout manner, do it in a, 70b
yet cheerful, 264a

DEW

as morning dew she sparkled, 406b
as the sun the morning dew, 125b
dews of heaven fall thick in blessings, 320b
dews of the evening, 80a
dewdrop from the lion's mane, 298b
dewdrops which the sun impearls, 220a
fades awa' like morning dew, 439a
he lived upon dew, 647a
ilka blade o' grass keeps its ain dew, 791b
ne'er from the heath-flower dashed the dew, 270b
on the mountain, 271a
shall weep thy fall to-night, 163b
that diamond dew, 271a
the dewdrop reflects the vast sky, 697a
washed with morning dew, 271a

Dextro tempore, 514a

Dia, [lectica] vera docet, 538a

Diadem stole, the precious, 295b

Dial from his poke, drive a, 288b

to the sun, true as the, 24a, 52a

Dialect, Babylonish, 51a

he had the dialect and different skill, 322b

words, marks of the beast, 157a

Diamond, a fine, may be ill set, 720a

blazing in the mine, 186a

cut diamond, 751b *note*
with a flaw better than a pebble without, 741b

Diamonded with panes, 185a

Diana, no one worships, 613b

of the Ephesians, 426b

Diana's foresters, 313a

Dian's kiss, 198a

Diapason closing full in Man, 125b

Diaries be brought into use, let, 10a

Dice, blasphemed his gods, the, 253b
if Hercules and Lichas play at, 282b

level distinctions, 140a

of God always loaded, 475b

to throw the, a gentlemanly game, 389b

were human bones, 61a

Dicenda bono sunt bona verba die, 626a

Dicers' oaths, 295b

Dick, Mr., 114a

Dickens his name is, what the, 287b

Dictionary, walking, 76a

Diddest thou, thus, 296b

Dido dumb, and was, 258a

DIE

a man can die but once, 315b
as erring man should die, 58a
a time to die, 415b
all alone we die, 186b
all that live must die, 290a
and fear'st to die, 280a
and she'll adore you, 251a
better die than live in continual terror, 469a

Die—contd.

bid me die and I will dare, 163a
e'en now we die, 104b
every moment dies a man, 359a
fear not to die, but to die poorly, 137b
fittest place where man can die, 18b
for men, a man that died, 159a
for one's country, to, 519a
for thou must die, 163b
give light and let us die, 186a
glad did I live and gladly die, 344b
half-dead to know that I shall die, 362a
happy men that have the power to die, 358b
he died fearing God, 320b
he dies and makes no sign, 317a
he that begins to live begins to die, 261b
he that died o' Wednesday, 314b
how bravely a man can die, 38a
how can man die better, 206b
how soon he dies, 179b
I am waiting to die, 195b
I die, but first I have possessed, 56b
I change, but I cannot die, 326b
I only died last night, 3b
I would not die out, 522a
if I must die I will encounter darkness, 299b
if I should die, 26a
if these poor limbs die, 26a
if we die we live, 353b
in a great cause, who die, 59a
infamy to die and not be missed, 387b
it is not difficult to die, 59a
it was sure to die, 323b
let us die to make men free, 174b
live and die, but which is best, 64a
longing and yet afraid to die, 198b
loth to die, 351b
madness to die lest you should die, 543a
men have died and worms have eaten them, 289b
must of woman die, 172a
never say die, 16a, 815a
not made to die, 362a
nothing dies, 129a
nothing will die, 356b
out of pure, pure grief, died, 435b
should not willingly let it die, 228b
she vanished, we can scarcely say she died, 125b
still harder lesson how to die, 258a
taught us how to die, 372a
that which never is to die, 94b
the good die early, 108a
theirs but to do and die, 361b
those about to die salute thee, 495b
those that die of it seldom recover, 307b
'tis horrible to die, 169b
to die an awfully big adventure, 17b
to die and go we know not where, 300a
to die as natural as to be born, 9b
to die is gain, 429b
to die is to begin to live, 139b
to sounds of delicious music, 453a
to die, to sleep: no more, 293b
to-morrow we shall die, 417a
to win a lasting name, 121b
too much our own ever to die, 161b

Die—contd.

two months ago, 294b
 upon the hand I love, 280b
 vague wish that they might not die, 235b
 virtue's cause, died in, 276a
 we shall not all die unavenged, 492b
 when that he is best of name, 77a
 when a great man dies, 200a
 when we die we reap our sowing, 129a
 where his father died, 38a
 who bravely die, 254b
 who would wish to die, 24b
 with harness on our back, 305b
 without Thee I dare not die, 186a
 See Dying
Dies artificialis, 515a
Dies faustus (infaustus), 515a
Dies datus, 515a
Dies iræ, 515a
Dies naturalis, 515a
Dies non, 515a
Dies, sit sine life, 659a
Dies solemnes, 515b
Dies, stat sua cuique, 662b
 Die (dice) : let the die be cast, 561a
 straight as a die, 21a
 the die is cast, 453a

DIET

a little with quiet is the only diet, 724b
 an equal, 470a
 cures more than the lancet, 716b, 751b, 840b
 eat and drink measurely and defy the mediciners, 754a
 feed sparingly and defy the physician, 760b
 he that eats but as dish seldom needs the doctor, 477a
 sober in your diet, 229a
 See Eating and Food
Dieta, mas cura la, 716b
Dieu et mon droit, 692a
Dieu garde le demourant, 751b

DIFFERENCE AND DIFFERENCES

adjust your differences, 689a note
 men vary little in spite of all their pains, 708a
 men excel by different methods, 83a
 not the difference of a feather, 621a
 Oh, the difference to me, 392a
 says his say with a difference, 36a
 (different) senses different objects strike, 249a
 the difference of men's talk, 242a
 though all things differ all agree, 254a

DIFFICULTY

a friend helps in difficulty by deeds, 591a
 a severe instructor, 41b
 all things are difficult before easy, 734a
 best things are most difficult, 841a
 brave and resolute mind not disquieted by, 534b
 everything seems difficult if done unwillingly, 602b
 good things are difficult, 480b
 hard things compassed off by easy means, 212a
 he would sow some difficulty, 78b
 illustrates one difficulty by raising another, 593a
 made by the teaching, 515b
 makes desire, 752a

Difficulty—contd.

making difficulty : seeking a knot in a bulrush, 553a, 595a
 nothing difficult to a well willed man, 818b
 nothing difficult to a brave and faithful man, 534b
 nothing so difficult but cleverness may overcome it, 594a
 nothing so difficult but search may find it out, 594a
 pleasant to watch the difficulties of others, 664a
 rashness counts as judgment in difficulty, 660a
 there's danger, there's difficulty, 22a
 things hardly attained are long retained, 857a
tirer le diable par la queue, 828b
 (difficult) to please, 43b
 to snatch the lamb from the wolf, 569a
 what a sea of melting ice I walk on, 211b
 when winds blow every hand would go below, 368b
 with difficulty and labour hard, 218a
 yields to the enterprising, 167a
 Diffidence, wife of Giant Despair, 38b
 the right eye of prudence, 752a
 Diffident, modest, and shy, 146a
 of wisdom, be not, 220b

DIGESTION

ate and can't digest, 17a
 bred, from pure digestion, 219b
 digest me no digestions, 436b
 good digestion wait on appetite, 304b
 quick digestion wait on you, 128b
 the great secret of life, 333a
 Digging : Adam's profession, 296b
Digitio monstrari, et dici, Hic est, 493a
 Dignities, not afraid to speak evil of, 431a

DIGNITY

begins where boasting ends, 407b
 grows more easily than it begins, 529b
 I hate dignity, 43b
 joyless dignity to starve, 334a
 modest dignity and calm content, 264b
 the most honourable thing, 654a
 when kirk desires na dignity, 203b

DIGRESSIONS

continual zig-zags, 98a
 delay you with long digressions, 586a
 do mightily delight, 49b
 full thoughts cause long parentheses, 764b
 the sunshine of reading, 342b
Dis penates, 516a

DILEMMA

I hold a wolf by the ears, 494b
 in front a precipice, behind a wolf, 482a
 Scylla and Charybdis, 554b

Dilettante, the snowy-banded, 363b
 Dilettantism double-barrelled, 73a

DILIGENCE

a diligent man is prepared for all things, 545b
 a great teacher, 752a
 is everything, 474a
 the best of me is diligence, 306a
 See Industry.

Dimissum quod nescitur, 516a

Din, Nature's elemental, 67b

Diner-out, philosophic, 34a

Dines, where I, I sleeps, 442a

Dining-room of Christendom, 215a

DINNER

a friend's dinner is soon dight, 721a
 a good dinner and company that pleased me mightily, 243a
 a simple dinner in a humble dwelling, 582b
 after a good dinner one can forgive anybody, 388b
 after dinner is after dinner, 350a
 after dinner sit awhile, 732a
 after dinner sleep awhile, 732a
 after dinner stand or walk a thousand paces, 732a
 and feasting reconciles everybody, 243a
 at dinner my man appears, 739b
 after dinner sleep awhile, 732a
 best company consists of five, 188b note
 diminish your dinner, 196a
 dine lightly : sup more plentifully 801b, 802a
 English would manage to meet and dine somewhere, 177b
 five guests at a dinner, or six for a king ; more being an assembly, 638a
 good company and good, 242b
 he cadges for a dinner, 615a
 he is all there when the bell rings, 773b
 hunger makes dinners, 786b
 I have dined as well as my Lord Mayor, 787a
 I have dined to-day, 332a
 is this a cause why one should not dine, 544a
 let us have a talk in my house and a dinner in yours, 801a
 lubricates business, 274b
 man seldom thinks of anything with more earnestness, 181a
 Napoleon could not dine twice, 703a
 no dinner goes off well without Apollo, 176a
 no politics in boiled and roast, 332b
 number of guests not less than three nor more than nine, 590a
 number not more than seven, 188b
 number should be five, 188b note
 of herbs, where love is, 414a
 others stay dinner, then depart full fed, 446b
spes cenatica, 661b
 table attracts more than the mind, 621a
 ten of us to, 441b
 the dinner-bell, 63b
 the hope of dining well, 661b
 the Mahogany Tree, 368a
 to dine somewhere among the rubbish, 177b
 walk after dinner, 623a
 warmed up never worth anything, 709a
 was made for eatin', not talkin', 368a
 while they thought of dining, 149a
 who saveth his dinner will have more for supper, 781a
 Diogenes and Alexander, 451b
DIPLOMACY
 sharp mind in velvet sheath, 130b
 to say harsh things soothingly, 478b

Diplomacy—contd.

words to be tried before resort
to arms, 611*b*

Dips, none of your rascally, 16*a*

DIRECTION

steer not after every mariner's,
837*a*

what is the use of running when
on the wrong road, 868*a*

which thou canst not see, 248*b*

Director, dubs, and secures his soul,
251*b*

Dirge for her the doubly-dead, 245*b*

is sung, their, 23*a*, 90*a*

Dirt, every man eats a peck of,
before he dies, 757*b*

flinging dirt, 258*a*

half the little soul is dirt, 363*a*

parts good company, 752*a*

the more dirt the less hurt, 848*a*

who falls into dirt the longer he
stays the fouler he is, 777*o*

who makes himself dirt, 780*a*

Dirty linen : he is mourning for his
washerwoman, 774*a*

Dis aliter visum, 516*b*

Dis ce que tu dois, 705*a*

Dis krambe thanalos, 470*a*

DISAFFECTION

take away fuel and you take away
fire, 838*b*

those who consult together are
disaffected, 631*b*

Disagreeable man, such a, 145*b*

DISAGREEMENT

fools bite one another, 762*b*

he is a fool that thinks what others
think not, 773*b*

men only disagree, 217*b*

the offspring of things ill-mated,
590*a*

two cats and a mouse, two wives
in a house, 864*b*

two dogs over one bone, 864*b*

See Dispute.

DISAPPOINTMENT

and discontent, 180*a*

blessed are they that expect
nothing, 745*a*

disappointed ambition, 39*b*

faction, disappointment's child,
177*a*

I can't abide to disappoint myself,
150*a*

it brought forth wild grapes, 417*a*

lessened by prompt denial, 577*b*

lest disappointment follow, 403*b*

oft expectation fails, 299*a*

the expected approbation not in
accord with their merits, 621*a*

183*a*

Disarmed, not good polity to go,

DISASTERS

a highway to valour through
disasters, 541*b*

man's extremity is God's oppor-
tunity, 807*b*

memory of, is another disaster,
622*b*

rebuke in, worse than the disaster,
608*a*

spread throughout country and
people, 544*a*

sudden, are lighter than those
produced designedly, 565*b*

See Calamity.

Disbelieve, bolder still to, 406*a*

has not heart to, 352*a*

Disce, doce, dilige Deum, 516*b*

DISCERNMENT

a great matter that I have pleased
you, who distinguish, 571*a*

a nose not given to all, 596*b*

Discernment—contd.

he knows which way, the wind
blows, 775*a*

See Discrimination.

Disciple whom Jesus loved, 426*a*

Disciples, by this shall all men know
that ye are My, 426*a*

DISCIPLINE

all inclinations to be subdued by,
603*b*

must be maintained, 114*b*

strengthens the mind, 518*a*

Discomforts : each man should bear
his own, 666*b*

Discommendeth others, who, 29*a*

Disconsolate, stood, 232*b*

DISCONTENT

a large and liberal, 381*b*

contented sort of, 185*a*

discontented man cannot sit easy,
719*b*

enough to discontent us, 88*a*

every one that was discontented,
25*b*

example of (Mrs. Bennet), 6*b*

first step in progress, 388*b*

he is unhappy whom no man
pleases, 578*b*

Impious discontent, 250*b*

is a man's worst evil, 725*b*

is from comparison, 239*a*

men are prone to, 165*a*

men dissatisfied with their own
lot and attracted by that of
others, 632*a*

progress springs from discontent
of man, 387*b*

railed on Lady Fortune, 288*b*

soil for discontent, 96*b*

splendid discontent of God, 387*b*

the winter of our discontent, 318*a*

worth an age of splendid dis-
content, 229*b*

DISCORD

all discord, harmony not under-
stood, 248*b*

brayed horrible discord, 220*a*

by discord greatest things go to
pieces, 504*b*

civil discord, 2*a*

dissonant chords beget harmonies,
235*a*

oft in music makes the sweeter
lay, 340*a*

seemed to clap her sooty wings,
334*a* note

straining harsh discords, 280*a*

sweetest airs made by discords,
52*a* 340*a*

the Demon of discord, 334*a*

the whole concord of the world
consists in discords, 671*b*

their discords sting, 167*b*

whither has dissension led the
citizens, 522*a*

with a thousand various mouths,
218*a*

Discourse, bid me, 320*b*

hang cold, 137*a*

his, sounds big, 240*b*

into some frame, put your, 295*a*

made us with such large, 296*a*

of the elders, miss not, 420*a*

of the wise, despise not the, 420*a*

showers of sweet, 104*a*

so sweet and voluble is his, 277*a*

sweet, makes short days, 838*a*

sweeter banquet of the mind, 257*b*

the banquet of the mind, 126*b*

wine gives a pleasant flavour to,
246*a*

Discourses, general, 2*b*

too high to give light, 8*b*

DISCOVERY and DISCOVERIES

great discoveries, 257*a*

"Heurêka," 472*a*

ill discoverers that think there
is no land, 8*a*

I was the first to discover this
way, 544*b*

if I had not lifted up the stone,
788*b*

in the arts, 558*b*

Nature hides her treasures less
and less, 395*a*

nothing comes fairer to light
than what has been long hidden,
818*a*

time the great discoverer, 859*b*

what gain there is in this, is
common property, 551*a*

who never made mistake, never
made discovery, 330*b*

you have found what was never
lost, 870*b*

DISCRETION

an ounce of, better than a pound of
wit, 736*b*

and valour, twins of honour, 138*b*

better part of valour, 315*a*, 752*a*

fought with nature, 290*a*

let your own discretion be your
tutor, 294*b*

not to outspout discretion, 301*a*

therefore use thy discretion, 288*a*

DISCRIMINATION

do not accept all things of all
people, or everywhere, 477*a*

he does not fall who walks with
discrimination, 596*b*

vero distinguere falsum, 681*a*

See Discernment

Discussion settles questions, 205*a*

Disdain as much as thou, 70*a*

from sense of injured merit, 216*a*

my dear lady, 284*a*

therefore I'll not, 310*b*

DISEASES

a new troop of fevers, 569*a*

a whole flock perishes by disease
of one, 539*a*

and old age creep on us, 613*b*

cure disease and kill the patient,
10*b*

desperate grown diseases, 296*a*

desperate, have desperate reme-
dies, 751*b*

each season has its own, 160*a*

few see their own disease ; all
love it, 617*a*

folly the chief disease, 762*a*

hereditary diseases as posses-
sions, 532*b*

his favourite disease, 135*a*

incurable diseases, the reproach
of physicians, 613*b*

meet the approaching disease,
680*a*

most serious which proceeds from
the head, 678*a*

music expels diseases, 4*a*

not the same thing to feel and
to remove, 596*b*

one wide disease, 36*b*

pale disease, 17*a*

pale disease and sad Old Age, 615*a*

seeds of dark disease, 370*a*

the interests of pleasures, 752*a*

the young disease that must
subdue at length, 249*a*

to hide is fatal, 608*b*

to know the disease is half the
cure, 719*b*, 861*a*

when the cause is discovered, the
cure is, 575*a*

Disertum, quem non fecere, 531*a*

Disfigure them to make them pass
for their own, 328

DISGRACE

a wise and good man can suffer
no, 452b
fears disgrace worse than death,
600a
in the crime not the punishment,
449b
like cherries, one disgrace draws
another, 752a
other people's deters us, 487b
others' disgrace frightens minds
from vice, 670a
rather bad luck than a disgraceful
victory, 572b
shame is worse than death, 833a
what a man has deserved to suffer
is alone a disgrace, 547b
what matter if no one knows, if
you yourself know, 656b
Disguise, 'tis manly to disdain, 407b
Disguises, these troublesome, which
we wear, 219b

Dish, many a fine, hath nothing on
it, 807b
no, to please all palates, 816a
two hands in a, one in a purse,
864b

Dishes, all her, are chafing dishes,
733a
new, beget new appetites, 737b
so many strange, 284a

DISHONESTY

as honest man as any in the cards
when the kings are out, 738b
he that prigs what isn't his'n,
442a
he that steals for others will be
hanged for himself, 781b
he that will steal a pin, 782b
lucky dishonesty a misfortune,
531a
meum and tuum, 191b
no one shall be thief with me as
helper, 574b
the exact degree of dishonesty,
195a
who knows what may be gained
in a day never steals, 779b

Dishonour of his house, last to
know the, 512a
past all, 169a

DISILLUSION

Fancy's fairy frostwork melts
away, 264b
learn that all is vain, 266b
many statues must come down,
384a
the morn and cold indifference
came, 266b
things which I have seen I now
can see no more, 400b
what Youth deemed crystal, 36b
Disinheriting countenance, 328b

Dissecta membra, 516b

DISLIKE

hesitate dislike, 252a
I have not hated the man but
his faults, 545a
the gentleman is not in your
books, 284a
when a man's not liked every-
thing he does is amiss, 869a
See Aversion

Dismal Science, the, 71a, 73a

Disobedience: better is childe
unbore than disobedient, 744a
Disobedience, of Man's first, 215b
Disorder: Dover-Court, all speakers
and no hearers, 753b
will produce order, 689a
with most admired, 304b

DISPARAGEMENT

envy disparages Homer, 555b
of self, 94a
peche qui de luy mal pense, 705a
smiles of slow, 366a
Dispassionate and cold, 356b
Display, what you, I, unbelieving,
hate, 642a

Displeased, his only pleasure to be,
98a

DISPOSITION

a bond of union between kindred
dispositions, 649b
a man's nature, not wealth, makes
him trustworthy, 472a
different dispositions to be treated
differently, 577a
difficult to change disposition,
515b
enjoyment of wealth dependent
on disposition, 582a
everything is as you take it, 758b
good dispositions corrupted by
evil communications, 480b
less difficult disposition, 43b
similarity of, makes friendship,
548a
sweetness of, charms the soul,
666b
will depends on disposition, 484a
Dispraise a little, for once I will,
211a
blasphemous to, 211a
horrible, 74a
of others is self-praise, 29a
trophies from other men's, 109a
Dispraised, of whom to be, 223a

DISPUTE

a dispute the devil won't let
them make an end of, 857a
about divinity (disputes), 195a
brothers quarrel inside a house
but not outside, 745b
could we forbear dispute and
practise love, 377b
doubtful disputations, 427b
downa be disputed, 45a
itch of disputation, 379a
he would dispute, 50b
in too much dispute truth is lost,
793a
many get into a dispute well
that cannot get out well, 807b
men only disagree, 217b
not for us to settle such great
disputes, 599b
number [of councillors] makes
disputes, 109b
passion unprofitable in disputes,
28b
spread the table and contention
will cease, 837a
the itch of disputing is the scab
of the church, 403a, 516b,
847a

to contend with a superior is a
mad thing, 509a
truth is lost in too much dispute,
594b
when I strive with filth I am
stained, 544b
when much dispute has past,
251a
wranglers never want words, 878a
Yes and No the cause of all dis-
putes, 878b

Disputants, young fire-eyed, 232b

Dissect, creatures you, 250b

Dissemble your love, right to, 187b

DISSENSION

between hearts that love, 233a
dissensions gather as they run,
142a

Dissension—contd.

farewell to those who wish dis-
sension, 679a
minds so divided, 138a
mother of, less than a gnat, 848b
See Discord, Disunion
Dissent, not satisfied with tolera-
tion, 42b
the dissidence of, 40a
Disseuters, an unconquerable aver-
sion to, 181b
saved England, 181b

DISSIMULATION

a weak cunning, 8b
brings forth errors, 517a
be seeming otherwise, 301a
drops her mask, 405b
equivocation, 20a
Face gives tongue leave to speak,
9b
false face must hide what false
heart knows, 304a
few hearts that are not double,
761a
foil a pretended friend by pre-
tending likewise, 634b
hateful to me as the gates of
Hades, 472a
invites dissimulation, 13b
language to conceal the mind,
404a
look like the innocent flower, 303b
man cannot live without, 242b
not my talent, 1b
O, hardness to dissemble, 302a
politics of the East, 116a
Pompey's insincerity, 673a note
pretence of folly is sometimes
wisdom, 663b
speech given to conceal the mind,
150a, 334b
subtle, cruel and dissembling, 240a
the carl spake on thing, 78a
the coward's virtue, 449b
the science of kings, 707a
to show an unfeigned sorrow, 304b
to speak false things as true,
473a
trust to nature for dissembling,
92a
who knows not to dissemble
knows not how to reign (or
to live), 242b, 633a
worldly wisdom to conceal the
mind, 583a
Dissipation without pleasure, 144b
Dissolute Man, think of it, 169a
Dissonance, filled the air with bar-
barous, 255b
life's, 386b
of Bacchus, barbarous, 220a
Distaff rules, there is discord where,
794b
tow on one's, 860b

DISTANCE

best remedy against an ill man is
much ground between, 840b
distant things please us the more,
627b
dull prophet of a distant good,
124b
exaggerated because reported
from afar, 627b
far awa' fowls hae fine feathers,
760a
far from Jove, far from his
thunder, 625b
far-off cows have long horns, 760a
few things wonderful unless
distant, 71b
lends enchantment, 66a
like Flanders mares, fairest afar
off, 802b note

Distance—contd.

made more sweet by distance, 90a
 makes them stars, 210a
 no distance breaks the tie of
 blood, 186b
 respect greater from a distance,
 571a
 sometimes endears friendship,
 175a
 sympathy cold to distant misery,
 144b
 the distant mien, 57a
 they are not friends who dwell
 far away, 601a
 we admire things which deceive
 us from a distance, 577b
 we eagerly pursue distant things,
 626b
 what at a distance charmed, 105a
 who is far from his gear is near
 his skaith, 779a
 you always desire what is absent,
 652b

Distinction: he is only bright who
 shines by himself, 774b
 of place 'tween high and low, 309b
 Distinguish and divide, 50b
Distract: thus I distract my
 mind, 657a
 to wait me from, 55a

DISTRESS

deep distress hath humanized my
 soul, 400b
 drudgery and distress, 96b
 in all distresses of our friends,
 347b
 no distress should reduce a great
 nation to despair, 184a
 something to please us in friends'
 distresses, 347b note

DISTRUST

be sober and remember to dis-
 trust, 475a
 behind thee leave distrust, 74a
 believe nothing and be on my
 guard against all things, 593a
 by distrust I gained, 477b
 distrust mankind, 404b
 distrust yourself, 4a
 do weel and doubt nae man; do
 ill and doubt a' men, 753a
 man who tells you to distrust,
 387b
 more shameful to distrust friends
 than to be deceived by them,
 693a
 once to distrust is never to de-
 serve, 268b
 remember to distrust, 863a
 they no more entrusted gold to
 you than to a jackdaw, 599b
 Trust was a good man, but Trust-
 not was a better, 863b
 when distrust enters in at the
 foregate, 175a
 Disturbance, a fool may make, which
 forty wise men cannot quiet,
 720b
 Disturber of mankind (France), 370a
 Disuse, rights are lost by, 526b

DISUNION
 a house divided against itself,
 424a
 no greater advantage than dis-
 affection amongst the enemy,
 592a
 whither has dissension led the
 citizens, 522a
 Ditchers and gravemakers, gar-
 deners, 296b
 Ditto to Mr. Burke, 459a
 Ditty, a vagrant, 37b
 an ancient, long since mute, 185a

Divia potens rerum (money), 508a
 Dive into the bottom of the deep,
 313b
 Diver, the adventure of the, 31a
 Divide and rule, 712a
Divide et impera, 517b note
 Divide, more studious to, 249a
 Divided power, discord waits upon,
 255b
 we fall, 235a
 Dividends, an incarnation of fat,
 342a
 Divine, may kill a sound, 102a
 Divination, Apollo has given me the
 art of, 635a
 he could not, by his divination,
 ward off death, 646a
 rests on a divine law, 88b
 Divinations and soothsayings, 420b
 Divine, lovely or, 49b
 things, triflers or low-minded
 cannot attempt, 591a
 Divinity, deal with, as dogs with
 bones, 195a
 doth hedge a king, 296b
 dry bodies of, 253b
 that shapes our ends, 297a
 Division: here is the place where the
 way divides, 543a
Divitia, improba, crescunt, 550b

DIVORCE

a vinculo matrimonii, 482b
 the sacrament of adultery, 690b
 Dizzy 'tis, how fearful and, 306b
 Do, all may, what has by man been
 done, 407a
 as I say, not as I do, 275b
 without him, cannot, 451b
 ye also unto them, 422a
 it (*Hoc age*), 544a note
 it, how not to, 115a
 if to, were as easy as to know,
 282a
 or die, let us, 67a
 not what is already done, 484a
 nothing and get something, 118b
 other men, for they will do you,
 113b
 it, pat, now might I, 295b
 things, the commonplace people,
 195a
 to, to do without, and to depart,
 234b
 or say, what she wills to, 220b
 whatsoever ye, do it heartily, 430a
 unto you, whatsoever ye would
 that men should, 432b
Do ut des, 517b
 Doit, beggarly last, 100b

DOCTORS

among the people Scoggin's a
 doctor, 734b
 death will seize the doctor, 309b
 did not find M.D.'s worth one
 D—M, 170b
 dismissing the doctor don't always
 succeed, 90b
 doomed to go in company with
 Pain, 399b
 fee the doctor for a nauseous
 draught, 125a
 full of phrase and fame, 5a
 God and the doctor we alike
 adore, 261b note
 his wise, rare smile, 161b
 of both laws, doctor, 562b
 shook his head, 143b
 slam the door on the doctor's
 nose, 200a
 to be a doctor and live by men's
 diseases, 159a
 unwise to make the doctor heir,
 572a

Doctors—contd.

when doctors disagree, who shall
 decide, 251a
 (doctor) who knows his art but
 not his trade, 349b
 See Physicians

Doctor utriusque legis, 518a

DOCTRINE

English habit to sniff for doctrine,
 181b
 every blast of vain doctrine, 432b
 every wind of doctrine, 429b
 false doctrine, heresy, and schism,
 432a
 fashioned to the varying hour,
 148a
 loved the doctrine for the teacher's
 sake, 108a
 no other doctrine needs, 223a
 of Wickliffe, 141b
 what makes all doctrines plain,
 52a
 Document, a, does not blush, 502b
Documents humains, 455b
 Documents, human, 455b
Documentum, nocumentum, 595a
 Dodger, the Artful, 112b
 Dodgers, dodgerest of all the, 115a

DOGS

a bitten child fears the dog, 718b
 a dog drinks hastily from the
 Nile, 676b
 a fat lap dog, 167a
 a good dog deserves a good bone,
 722a
 a living dog is better than a dead
 lion, 724b
 a man may cause his own dog
 to bite him, 725a
 admitted to that equal sky, 248a
 an ill hound comes limping home,
 735b
 an old dog biteth sore, 736a
 any stick to beat a dog, 737a
 are fine in the field, 753a
 as a dog returneth to his vomit,
 414b, 431a
 as courteous as a dog in a kitchen,
 738a
 at open doors the dogs come in,
 739b
 bad dogs cannot find a place to
 bite, 717a
 bad dog never sees the wolf, 717a
 bark at me, as I halt by them,
 318a
 barking dogs seldom bite, 740a
 beat the dog before the lion, 740b
 better a dog fawn nor bark on
 you, 741b
 between dog and wolf, 557b, 744a
 beware of a silent dog, 501b, 740a,
 744b
 beware of the dog, 501b
 (dogs) birds, arms, and loves for
 one pleasure a thousand pains,
 866a
 bite in every country, 792b
 bound not with bawty lest he
 bite you, 745b
 brabbling curs never want sore
 ears, 745b
 Brag a good dog, Holdfast a
 better, 745b
 cowardly dog barks more than
 bites, 500a
 curst cur must be tied short, 719b
 dainty dogs may eat dirty pud-
 dings, 750b
 delicate ears, superfine nose, dis-
 tinguished tail, 381a
 do not keep a dog and bark
 yourself, 752b

Dogs—*contd.*

does Diana care about the dog barking at her, 564a
 dog does not eat dog, 753a
 dumb dogs are dangerous, 753b, 837b
 eat of the crumbs, 423a
 eloquence dog-like, 500a
 every dog has his day, 756a
 every dog is a lion at home, 756a
 fiddlers' dogs come to feasts unasked, 761a
 fierce in the woods, gentle at home, 658a
 flower of Collie aristocracy, 381a
 folly to take unwilling dogs to hunt, 663b
 foremost dog catches the hare, 844b
 give a dog an ill name, and hang him, 765a
 gnaw bones because they cannot swallow them, 753a, 843a
 good bone never comes to good dog, 722a
 good bone often falls to bad dog, 793a
 good dog does not always get the best bone, 722a
 good dog does not bark without cause, 722a
 good dog never barks about a bone, 722a
 good whelp will not come of bad dog, 722b
 hair of the dog that bit you, 723a
 he sleeps as dogs do when wives talk, 776a
 he that strikes my dog would strike me, 806a
 hindmost dog may catch the hare, 844b
 his Highness's dog at Kew, 256a
 horses and dogs, 114a
 hungry dogs will eat dirty puddings, 787a
 I do honour the very flea of his, 183a
 I will never keep a dog to bite me, 787b
 if the old dog barks he gives counsel, 789b
 in the kitchen desires no company, 719b
 in the manger, 500a
 is obeyed in office, 306b
 is thy servant a dog, 410b
 is turned to his own vomit, 431a
 it is a good dog that can catch anything, 794a
 it is a poor dog that is not worth the whistling, 794a
 it is an ill dog that deserves not a crust, 794a
 it is natural to a greyhound to have a long tail, 796a
 keen-scented power of, 609a
 keep running after the dog and he will bite you, 762a
 keep the dogs near when you sup with the wolf, 798b
 lame dogs over stiles, 189a
 lean dog shames its master, 723b
 let dogs delight to bark and bite, 382a
 let people talk and dogs bite, 800b
 let sleeping dogs lie, 801a
 let slip the dogs of war, 286a
 let no dog bark, 282a
 life (or fight) in the old dog yet, 855a
 like a dog he hunts in dreams, 358b

Dogs—*contd.*

little dogs start the hare, the great get her, 803b
 living dog better than a dead lion, 415b
 look not for musk in a dog's kennel, 805a
 love me, love my dog, 806a
 Ludlam's dog that leaned against the wall to bark, 738b
 mad dog bites his master, 847b
 mad dogs cannot live long, 806b
 make a dog howl in rhyme, 138b
 mastiff grows fiercer for being tied up, 726a
 mastiff may love a puppy, 366b
 men and dogs shall drink him, 251b
 mine enemy's dog, though he had bit me, 307a
 modest dogs miss much meat, 811a
 more ways to kill a dog than hanging, 854a
 must eat, 308a
 my hand will miss the insinuating nose, 380a
 never go into mourning when a horse dies, 753a
 no dog so sad but he will wag his tail, 855b
 not one word to throw at a dog, 288a
 of black St. Hubert's breed, 270b
 old dog cannot alter his way of barking, 736a
 old dog does not bark for nothing, 735a
 (dog) on his own dunghill is bold, 756a
 one barking dog makes another bark, 564a
 one barking dog sets the street barking, 820b
 one dog can drive a flock of sheep, 821a
 one growls when another goes into the kitchen, 820b
 one house does not keep two, 675a
 quarrelsome, get dirty coats, 828b
 rather be a, and bay the moon, 286b
 run when drinking from Nile, 500a
 sagacious of his quarry from afar, 221b
 scalded dog fears cold water, 727b
 silly dogs more angry with the stone than the thrower, 834b
 soft blandishments and humble joy, 334b
 something better than his, 358b
 that dog barks more out of custom, 839b
 (dog) that fetches will carry, 843a
 that hunt foulest, hit off most faults, 753b
 (dog) that licks ashes trust not with a meal, 843a
 that put up many hares, kill none, 753b
 (dog) that trots about finds a bone, 843a
 (dog) that's dead will never bite, 750b
 the demnition bow-wows, 113a
 the dog in life the firmest friend, 61a
 the dog it was that died, 149b
 the last whelp of a litter is the best, 844b
 the little dogs, and all, bark at me, 306b

Dogs—*contd.*

the mastiff is quiet while curs yelp, 848a
 the moon does not trouble about the dogs, 767a
 the more I see of men the more I admire dogs, 705b *note*
 the more I see of the representatives of the people the more I admire my dogs, 705b *note*
 the wool of a blue dog, 853a
 their love of mutton beat their love of sheep, 202b
 there be dogs as many, 149b
 they are all dumb dogs, 418a
 this dog smarts, for what that dog has done, 134b
 though the mastiff be gentle bite him not on the lip, 858a
 to gain his private ends, 149b
 to whip a dog say he ate the frying-pan, 737a
 toiling dog comes halting home, 729a
 two, over one bone, seldom agree, 864b
 two strive for a bone and a third runs away with it, 864b
 unable to feed yourself, you feed dogs, 669a
 unmissed but by his dog, 95b
 we hounds killed the hare, quoth the lap dog, 866b
 we may not expect good whelp from a bad dog, 802a
 weel-bred dog goes oot when they are preparing to kick him oot, 729a
 what servant more attached than a dog, 638b
 what delight in the barking or howling of dogs, 234a
 what has a dog to do with a bath, 479a
 when a dog comes, a stone cannot be found, 871a
 when a dog followeth a hare, 234a
 when a dog is drowning all offer him water, 869a
 which bark much, never good at hunting, 740a
 while the dogs snarl at each other, the wolf devours the sheep, 874a
 while the hound gnaws bone, companions would he none, 238a
 who lies with dogs rises with fleas, 780a
 who would hang his dog gives out that he is mad, 782b
 whole towns worship the dog, 613b
 whose dogs are you, 256a
 whose loveth me loveth my hound, 234b
 why puppies are blind, 500a
 (dog) will not cry if you beat him with a bone, 719b
 woman, a dog, and a walnut tree, 730a
 women and dogs set men by the ears, 877b
 you cannot teach old dogs new tricks, 879a
 See Watchdog
 Dog-days, the dogged, 356a
 Dog-like eloquence, 500a
 Dogged, it's, as does it, 373a
 Dogma, fundamental principle of religion, 238b
 Dogmas, truths turn into, 81a
 Dogmatism, out of affectation by, 343b

Dogmatism, puppyism come to full growth, 177a
 Doing and saying, a delightful harmony, 690a
 never done, still be, 51a
 one can only do by, 878b
 what is worth, is worth doing well, 868a
Dolce far niente, 714b
DOLES
 government should not support people, 84b
 happy man be his dole, 287b
 treats and doles the ruin of Roman people, 448b
 Doll in the world, the prettiest, 189a
 Dollar, the Almighty, 176a note
 th' eagle on the back iv a, 129b
Dolorem, infandum renovare, 555a
 Dolores, sanguine and subtle, 351b
 Dolphins play, pleased to see the 155b
 Domain, grasps the whole, 148a
 Dome, him of the western, 123b
 most magnificent and costly, 408b
 of the golden cross, 361a
 Domestic happiness, 99b
 fireside happiness and hours of ease, 264b
Domina, emax, 522a
Domine, dirige nos, 518a
 Dominion not his design, 122a
 Dominions, Foreign: rule of a foreign country by no means stable, 487b
Dominus illuminatio mea, 518a
Dominus solus dux, 518a
Dominus vobiscum, 518a
 Domitian, cruelty of, 493b
Domus procerum, 518b
 Don Quixote (praise of), 181a
Donatio mortis causa, 518b
 Done and not have spoke on't, this thou should'st have, 307b
 as soon as said, 515a
 cannot be undone, 305a, 530a
 from what has been to what may be, 482b
 if it were, when 'tis done, 303b
 knowing when to have, 71a
 so little, such things to be, 363b
 what's, can't be undone, 868a
 Donkey, a dead, 112b
 twopence more, and up goes the, 464z
 who stole the, 464a
Donna, la, è mobile, 1715a
Donum exiiale, 518b
 Doom, darkling to their, 59a
 of Heaven, mild be the, 66b
 regardless of their, 154b
 to the crack of, 305a
 Doomsday, all one at, 797a
 every day is, 132a
 grand as, and as grave, 360a
 then is doomsday near, 292b
 Doornail, dead as a, 738a
DOOR and DOORS
 all name and door, 195b
 as many more crowd round the door, 173a
 as the door on his hinges, 382b
 at her open door, 125b
 at open door the dogs come in, 739b
 back of one is the face of another, 840a
 by the same door wherein I went, 136a
 devil not always at one door, 842b

Door and Doors—contd.
 everyone should sweep before his own, 758b
 God never shuts one door but He opens another, 767a
 gold opens every door, 767b
 good clothes open all doors, 768a
 he delights not in open doors but in forcing them open, 601a
 I will lay a stone at your door, 787b
 if one door shut, another will open, 789a
 let the doors be shut upon him, 294a
 let not your door always be shut, 586b
 lock your door and keep your neighbours honest, 804b
 must be shut or open, 150b
 never bolt your door with a boiled carrot, 814b
 noble housekeepers need no doors, 817b
 open door may tempt a saint, 736b
 open not the door when the devil knocks, 823a
 shut the door after you, 129b
 sweep before your own, 838a
 the groundsel speaks not save what it heard at the hinges, 846a
 the last shuts the door or leaves it open, 777a
 to explore the door in meditated flight, 273a
 to shut the stable-door when the horse is stolen, 796b
 to which I found no key, 136a
 when one closes, a hundred open, 870a
 when one closes, a thousand open, 870b
 when one closes, another opens, 716a, 870a
 with closed doors, 561b
 Dorian mood, the, 216b
Dos moi pou sto kai ten gen kinese, 470b
Dos ti, hai labe ti, 470a
 Dotage, the streams of, 178a
 Dote not too much, 99b
 Dotes, yet doubts, 302a
 Double blessing, a, 291a
 life, I hope you have not been leading a, 389a
 sense, palter with us with a, 305b
 surely you'll grow, 399a
 -charging will break even a cannon, 753b
DOUBTENESS
 two faces under one hood, 864b
 beware alway of doubtfulness, 203a
 if you run after two hares you will catch neither, 790b
 my name is Twyford; I know nothing of the matter, 813a
 nae man can baith sup and blaw at once, 813b
 See Dualism
DOUBT
 a greater mischief than despair, 109b
 anguish and doubt and fear, 216b
 assailed him, 69a
 benefit of doubt to be given to defendant, 642b
 by doubting we come to truth, 519a
 doubts are traitors, 299b
 doubts end in certainties, 7b
 Dubius, 97b

Doubt—contd.
 falsehood thrives on uncertainty, 681a
 from doubt to doubt, 269b
 grows up with knowledge, 713b
 halt ye between two opinions, 410b
 he sowed doubtful speeches, 192a
 he that nothing questioneth nothing learneth, 780b
 heavy burden of a doubtful mind, 261b
 horrors, doubts, superstitious fears, 272b
 I have lived in doubt, 687a
 I love the doubt, 6b
 I only learned to doubt at last, 230b
 in doubtful matters liberty, 552b
 in doubtful matters the more merciful view is to be taken, 551b
 in his abject spirit, doubting, 201b
 interpret all this doubt and strife, 331a
 is despair, 386a
 is devil-born, 362b
 it is dangerous to believe and not to believe, 619b
 man that feareth to, 207b
 men will doubt of Rome, 63b
 modest doubt the beacon of the wise, 298b
 never try to prove what nobody doubts, 815a
 no hinge, or loop to hang a doubt on, 302a
 only if fenced round with doubt, 174b
 past is the fear of future doubt, 437b
 Phil Gentle's method in debate, 180b
 philosophical doubt, 89b
 philosophy is doubt, 705b
 road to resolution lies by doubt, 261a
 slow-consenting Academic doubt, 370b
 ten thousand doubts arise, 107a
 the outcome is doubtful, 528a
 there is no doubt in this book, 465a
 there lives more faith in honest doubt, 362b
 they sigh and doubt, 26a
 to be once in doubt, 302a
 to doubt is to decide, 460a
 to doubt safer than to be secure, 212a
 to scatter doubtful reports, 661a
 to seek to know is to seek to doubt, 779b
 truth to be a liar, 292b
 uncertainties not to be made certain, 554a
 uncured by doubt, 167b
 we must first disbelieve and dispute with a truth, 454a
 when fortune is doubtful do not fail me, 519a
 when mind is in doubt it is easily influenced, 519b
 where doubt is there truth is, 14a
 who knows most doubts most, 35b
 who never doubted never half believed, 14a
 who read to doubt, 274a
 ye spectre-doubts, 66b
 Doubting-Dastle, 38b
 Douglas, degenerate, 395b
 like, conquer, 169a

Douglas, tender and true, 167a
 in his hall, the, 270a
 Dover, dark at Dover, dark all the
 world over, 870a
 and Calais meet, when, 866b
 Dover-Court, all speakers and no
 hearers, 753b
 Dove, as gently as any sucking-,
 280b
 mild as a, 322b
 sighings of a, 537b
 the female, 297a
 Doves, harmless as, 422b
 in immemorial elms, 361a
 mourn sore like, 418a
 Down, he that is, 39a (*and not*), 51a
 he that's, down with him, 783a
 nothing, nothing up, 818a
 quite, quite, 294a
 Downhearted, are we, 460a
 Downhill, when a man is going,
 everyone gives him a push,
 869a
 Downright is the best craft, 819a
 Downs, all in the, 142b
DOWRY
 a great dowry is a bed full of
 brambles, 780b
 a tocherless dame sits lang at
 hame, 729a
 beauty carries its dower, 740b
 bring something, less, along with
 thee, 745b
 good principles sufficient dowry,
 520a
 hey for the lass wi' a tocher, 49b
 I have accepted a dowry and lost
 an empire, 518b
 I have sold my authority for a
 dowry, 492a
 I have sold myself for a dowry,
 678b
 lang-tochered Nancy, 48a
 lass that has acres o' charms, 49b
 my dowry is purity, modesty, and
 quiet desire, 597a
 often a cause of offence, 647a
 £700 and possibilities is good
 gifts, 287a
 strife is a wife's dowry, 518b
 such a mournful dower, 237a
 the best bred have the best
 portion, 840b
veniant a dote sagittæ, 680a
 who wives for dower resigns his
 own power, 780b
 Doze, did I hear it half in a, 363b
 Dozen, preparing to tap a fresh,
 172b
 Drachenfels, crag of, 54b
 Drag, put on the, 332a
 Dragon among the chamber-maids,
 334a
 and his wrath, 305b
 he has been a, 138a
 serpent will not become dragon
 unless it eats a serpent, 653b
note
 Dragon's crest is to be feared, 576b
 Dragons, then we'll fight like, 211a
 Drains, now they talk of, 378b
 Drain-pipe, I tell you we're in a
 blessed, 384b
 Drake he's in his hammock, 238a
 Drake's strong stroke, 383a
DRAMA
 Drama's laws, drama's patrons give,
 178a
 farce a dear delight to Britons,
 253a
 fired that the house reject him,
 252a
 let not Medea slaughter her

Drama—contd.
 children before the audience,
 587a
 to hold a mirror up to nature,
 294b
 Tragedy the noblest production,
 25
 what are the plays of to-day,
 347a
 what the devil does the plot
 signify, 376a
 who goes to an American play,
 333a
 Drank as a Lady ought not to, 15b
 Drapers, the whole generation of
 woollen-, 180a
 Drapery Trade: you've got to stick
 to cribs, 384b
DRAUGHT (of air)
 air of a window like the shot of a
 cross-bow, 840a
 back to draught is face to grave,
 740a
 take heed of wind that comes in
 at a hole, 838b
 Draught on Aldgate pump, 455b
 Draughts, shallow, 246b
 Draw, never meant to, 251b
 we all draw a little, 114b
 Drawl, his weekly, 97a
 Dread, nothing did he, but ever was
 ydrad, 339a
 of all who wrong, 386b
 of something after death, 293b
 Dreadful, all things less, than they
 seem, 398a
DREAMS
 a hideous dream, 285b
 a night-long Present of the Past,
 362b
 a sight to dream of, 86b
 a waking dream, 259 *note*
 after a dream of a wedding comes
 a corpse, 731b
 all night dream without a stir,
 185a
 all the wild trash of sleep, 407b
 all this is but a, 278b
 and predictions, 11a
 and the light imaginings of men,
 325b
 as in a dream a man dares not
 flee, 235b
 books, dreams, are each a world,
 394a
 children of an idle brain, 278a
 come not by dreaming, 50b
 day-dreams of melancholy men,
 127b
 did not dream it was a dream,
 357a
 do lovely things, not dream them,
 189a
 dream after dream ensues, 99b
 dream not of other worlds, 220b
 dream of a dream, 404a
 dream on, there's nothing but
 illusion true, 168a
 dream you are dead, you will be
 free from care, 580b
 dreamer of dreams, born out of
 my due time, 236a
 fairy dreams of bliss, 57a
 fault of dreamers, to fear fate,
 243b
 foolish men have foolish dreams,
 762a
 fragment from the life of dreams,
 87a
 Friday night's, told on Saturday,
 sure to come true, 463a
 full of fearful dreams of ugly
 sights, 318b

Dreams—contd.
 glory and the freshness of a
 dream, 400b
 go by contraries, 201a
 golden dreams make men wake
 hungry, 768a
 grow holy, put in action, 260b
 he dreams awake, 543b
 hence babbling dreams, 83a
 holy dreams and hopes attend us,
 385b
 hunt half a day for a forgotten
 dream, 393b
 I am telling you your dream, 674a
 I am that very dream, 157b
 I saw a new world in my dream,
 263a
 in cleaving to the dream, 157b
 is it some dreams, 28a
 lies down to pleasant dreams,
 37a
 like dead men in a dream, 207b
 love all a dream, 45a
 man's best dreams, 31a
 massacre a million dreams, 121b
 morning dreams, 37a
 morning dreams are true, 263b
note, 584b
 my dreaming in the day, 170b
 my dreams presage some joyful
 news, 280a
 no mortal ever dared to dream
 245b
 not all a dream, 61a
 nothing else but dreams, 171a
 of doing good, 29b
 of perfect bliss, 18b
 perchance to dream, 293b
 pleasing dreams, and slumbers
 light, 270b
 relics of the day, 95a
 sick man's vain dreaming, 486a
 sleep brings back the day's
 wishes, 611b
 soothsayings and dreams are
 vain, 420b
 spirit of my dream, 60b
 such stuff as dreams are made on,
 311a
 sweet dreams of other days, 231a
 terrify me, 660b
 that are done, 351a
 that bring us little comfort, 203b
 that insane dream, 32b
 that wave before the half-shut
 eye, 370b
 that's passed away (dream), 68b
 the ass dreams of thistles, 840a
 the fierce vexation of a dream,
 281a
 the glory and the dream, 400b
 the journals of the night, 103a
 the octave 'twixt the dream and
 deed, 195b
 the old men's dream, 123a
 the shadow of a dream, 293a,
 360a
 they had dreamed a dream, 35b
 this dreamer cometh, 409a
 thought in Fancy's maze runs
 mad, 405b
 to forget the dream, 322b
 true after midnight, 623a
 we wake in a dream, 38b
 were it not that I have bad
 dreams, 293a
 what dare I dream of, 36a
 what dreams may come, 293b
 when we dream that we dream,
 454a
 whither now are fled those dreams
 of greatness, 370a
 within a dream, a dream, 245b

Dreams—contd.

you tread on my dreams, 404a
your old men shall dream dreams,
419a, 426a
Dreaming head and the steering
hand, 353b
Dregs, extract of, of all mankind,
329a

DRESS

a silk suit which cost much money,
242b
a sweet disorder in the dress, 164b
adorning thee with so much art,
94b
alike every day makes a clout
on Sunday, 732a
apparel oft proclaims the man,
291a
auld claes, 44a
be plain in dress, 229a
beauty's sauces, spice, and sippets,
172a
better go to heaven in rags than
to hell in embroidery, 743a
carelessness as to dress becoming
to men, 534a
costly thy habit as thy purse can
buy, 281a
dance and sing, be gaily dressed,
357a
enough for modesty, 38a
every bird is known by its fea-
thers, 755b
fashion wears out more apparel
than the man, 284b
fine woman can do without fine
clothes, 720a
flies, worms, and flowers exceed
me, 382b
fond of dress and change and
praise, 266b
garments, though new-fangled, ill,
322a
good clothes open all doors,
768a
gown often worn is held in scorn,
724b
great men seldom scrupulous
about, 111a
handsome woman is soon dressed,
723a
honest mean habiliments, 276b
if she is beautiful she is over-
dressed, 655b
in all his trim, dressed, 322a
in gems and wanton dress, 222a
inflamed by the love of your
dress, 676a
let me be dressed fine as I will,
382b
magnificence of dress beyond
their means, 543a
neat and trimly dressed, 313a
O fair undress, best dress, 371a
one that hath two gowns, 285a
ragged coat may cover an honest
man, 727a
royal heart often under a torn
cloak, 727a
rustling in unpaid-for silk, 309a
ship sooner rigged than a gentle-
woman, 436a
silks and satins put out the fire,
834b note
skill in dressing, 347b
(dress) slowly when in a hurry,
753b
so bedecked, ornate, and gay,
223b
so wild in their attire, 303a
stay not for th' other pin, 163a
that beauty should go beautifully,
364b

Dre's—contd.

that is the best gowth that goes
up and down the house, 839b
the body is more dressed than
the soul, 841a
those who make dress a principal
part of themselves, 159b
to sing, to dance, to dress, 222a
two hours in dressing for the day,
96b
ugly women, finely dressed, are
the uglier, 865a
we are captivated by dress, 494a
we shift and bedeck and bedrape
us, 351b
world dresses so very soberly
now, 177a

Drift as bad as unthrift, 753b

DRINK and DRINKING

a bumper of good liquor, 328a
a long drink empties the cups, 499a
as a preventive of thirst better
than cure, 242b
as deep drinketh the goose as the
gander, 738a
at an inn, 209a
at somebody else's expense, 196a
at third cup wine drinks man,
739b
Bacchus and his revellers, 220a
Bacchus hath drowned more than
Neptune, 740a
Bacchus scatters devouring cares,
517a
better belly burst than good
drink lost, 742b
better good sale nor good ale,
743a
confession of a drinker, 576b
distilled damnation, 156b
drink and no be drunk, 47b
drink by measure, 745b
drink deep or taste not the
Pierian spring, 246b
drink deep, we'll teach you to,
290b
drink does not break a fast, 623a
drink nothing without seeing it,
753b
drink till all is blue, 753b
drink ye to her, 69a
eat a bit before you drink, 754a
effects of drink, 637a
ever drink, ever dry, 755b
evermore the prologue to his
sleep, 301b
fair fa' good drink, 759b
fill the bumper fair, 232a
fill what you will, and drink
what you fill, 761a
first human principle,—foreswear
thin potations, 315b
five reasons why men drink, 3b
food and drink to be limited to
what is necessary, 668b
for you know not why you go,
136b
God be merciful to this drinker,
576b
he drinks no wine, 315b
he has a hole under his nose, 773a
he hath been in the sun to-day,
773a
he that goes to bed thirsty rises
healthy, 801b, 802a
he was hanged that left his drink
behind, 783a
healths, to drink, 109a
his drink the running stream,
268a
I could drink hot blood, 295a
I do not drink more than a sponge,
695a

Drink and Drinking—contd.

I wasna fou, 43b
if sack and sugar be a fault, 314a
if you make Bacchus your God,
790b
(drink) is a Christian diversion,
92a
is the soldier's pleasure, 125b
laith to the drink and laith fra
it, 799a
largely (drinking) sobers us again,
246b
let a soldier drink, 301b
let him drink or begone, 577a
let us drink, to-morrow we die,
506a
like a templar, 694b
long quaffing maketh short life,
203a
makes men hungry, 390a
man wants but little drink, 167b
(drink) more like a Trojan, 336a
more men die of drink than of
thirst, 812b
much drinking little thinking,
350a
no good man will insist on another
drinking, 179a
nor any drop to drink, 86b
now is the time for drink, 604b
or depart, 472b, 494b
our fathers washed their throats
first, 823b
potations pottle deep, 301a
potent in potting, 301b
pretty creature, drink, 392a
Quo me, Bacche, rapis, 639a
rule of drinking at Greek feasts,
577a
Southron taxed her drink, 237b
still I think that I can drink,
345a
strong drink a brawler, 414a
strong or not at all, drink, 445b
that they may follow strong
drink, 417a
the flowing goblets make elo-
quent, 531a
the green mantle of the pool, 306a
there's nothing like drinking, 110b
they never taste who always
drink, 259b
this intolerable deal of sack,
314a
till all look blue, 140a
third glass, drink not the, 162a
though strong, gone astray, 417b
to me only with thine eyes, 182b
to the lass, 328b
to thee with all my heart, 461a
two reasons for drinking, to cure
or to prevent thirst, 241b
venite apotemus, 680a
well, who sleeps well, 438b
wet damnation, 372b
when ye're drucken to, 837a
who likes not the drink is de-
prived of bread, 875a
why should every creature drink,
94b
with impunity, they drink, 28a
with me, and drink as I, 239b
with Me, saying, 188a
you cannot make an ass drink
when he does not wish, 822a
See Drunkenness
Drivel, ropy, of rheumatic brains,
145a
Drives, safer and warmer too than
he that, 259a
Driveth furiously, 410b
Driving of Jehu, 410b
Droit de guerre, 692a

Drollery, that fatal, 117a
 Drone, a cloistered, 204a
 a glorious lazy, 210b
 Drones and cowards, peace, nurse of, 211a
 the, a slothful pack, 548a
 Drop, the, hollows the stone, 539b
 we sprinkle, every, 232a
 Dropping, a continual, 415a
 Dropping-down-deadness, 331b
 Drops, big, mingling with the milk
 he drew, 193b
 of water, little, 240a
 these are gracious, 286b
 these foolish, 282b
 Dropsy: *aquosus languor*, 491b
 the dreadful, 507b
 those swollen with, 657b
DROUGHT
 death and drouth come sind'e
 together, 751a
 fontes ipsi sitiunt, 534a
 never bred dearth in England, 753b
DROWNING
 fishes will sooner die on the land, 172a
 happiness, drowning would be, 111b
 he goes a long voyage that goes
 to the bottom of the sea, 772b
 he that is born to be hanged shall
 not be drowned, 771a, 779a
 if you like not hanging, drown
 yourself, 212a
 incontinently drown myself, 301a
 it's best to let saut water tak its
 ain gate, 806a
 let wave and withy haud their
 ain, 806a
 luck can never come of a half-
 drowned man, 806a
 man drowning will catch at a
 straw, 719b
 man drowning will catch at
 razors, 719b
 no drowning mark on him, 310b
 to save a drowning man drown
 not thyself, 753b
 to drown in ken of shore, 321b
 what pain it was to drown, 318b
 Drowsiness shall clothe a man with
 rags, 414b
 Drowsy-head, a pleasant land of, 370b
 Drowsy syrups of the world, 302a
 Drudgery at the desk's dead wood, 191b
 divine, makes, 164a
 inured to, 96b
 Drugs of which he knows little, 450a
 Druid lies, in yonder grave, 90a
 Drum, be still, 277a
 good, does not need hard striking, 722a
 not a drum was heard, 391b
 paints the muffled, 110b
 rum-tum-tum of the military, 145b
 rumble of a distant, 135b
 still the, 196a
 the hoarse dull, 53b
 the muffled, 63b
 the noisy drum hath nothing but
 air in it, 849a
 the spirit-stirring, 302a
 Drums, beat the, 195b
 like muffled, 197b
 of war, 344b
 note
 speak, where laws are dumb, 872b
 Drumming is not the way to
 catch a hare, 878b

DRUNKENNESS

a branch of the sin of, 176b
 a drunkard's purse is a bottle, 720a
 a hair of the same dog, 723a
 aggravates every crime, 609b
 (drunk) and drought come seldom
 together, 753b
 as drunk as a beggar (or tinkler), 738a
 as drunk as a lord, 738a
 as drunk as a wheelbarrow, 738a
 as was the custom of the country,
 drunk, 84a
 days when it is necessary to
 "drink drunk," 705b
 doth aggravate a hurt, 85b
 drunkard clasp his teeth, 372b
 drunkards beget drunkards, 521a
 drunk as an Englishman, 707b
 drunk as David's sow, 738a
 drunken, but not with wine, 417b
 drunken folk speak the truth, 747b
 drunken man is not at home, 720a
 drunken night makes a cloudy
 morning, 720a
 ever drunk, ever dry, 755b
 favourite of hell, 108a
 gloriously drunk, 100b
 God is kind to drunk folk and
 bairns, 766b
 he has come home late with
 staggering foot, 653b
 he that is drunk is as great as a
 king, 438b
 I can do nothing when sober, 622b
 ingratitude more hateful than
 drunkenness, 298a
 is verray sepulture, 78b
 is voluntarius demon, 85a
 kills more than the sword, 621a
 let the drunkard alone, he will
 fall, 801a
 looses secrets, 637a
 majestically drunk, 251a
 malt is above the water, 847b
 man being reasonable must get
 drunk, 62b
 man (drunken) like a madman,
 594a
 man that's drunk's a lord, 48b
 more old drunkards than old
 physicians, 694a
 one should get drunk at least
 once a month, 705b
 our pleasure to be drunk, 134b
 partly she was drunk, 44b
 reveals what soberness conceals,
 868a
 the half-drunk lean over the half-
 dressed, 6b
 the meeting is drunk, 112a
 what sober man conceals a
 drunken man reveals, 640b
 who contends with a drunken
 man injures the absent, 483a
 who offends drunk pays when
 sober, 633b
 Dry as Summer dust, hearts, 401a
 death, would fain die a, 310b
 getting mighty, 16a
 Dryden, copious, 253a
 father of English criticism, 180a
 far above the great, 154b
 never felt real enthusiasm, 187a
 the full resounding line of, 253a
DUALISM AND DUALITY
 I cannot be here and also there
 at the same time, 658a
 man not truly one but truly two,
 344b
 two sets of manners could the
 youth put on, 402a

Dualism and Duality—contd.

two several souls within his frame,
 402a
 two souls inhabit my breast, 714b
 twy-natured is no nature, 359b
 See Doubtleness.
 Dubius, such a scrupulous good man,
 97b
 Dublin, the capital o' the finest
 nation, 196b
 Ducats are clipped, pennies are not,
 753b
 Duck, dying, in a thunderstorm,
 802a
 who shot the, 464a
 with French nods, 318b
 Ducks and drakes, I deem it all but,
 436b
 instead of which you go about
 stealing, 461a
 lay eggs, geese lay wagers, 753b
 Dudgeon, civil, 50b
 Dudley, Governor Thomas, epitaph,
 446a
DUELS
 can nought but blood our feud
 atone, 271b
 must have life for a blow, 363b
 Dues, render therefore to all their,
 427b
 Duke-and-a-Duchess's daughter, 15b
 Duke, everybody praised the, 337a
 gently damned beside a, 233b
 is in the giving vein, 211a
 who knows a, 101b
 Duke's son, cook's son, 190a
Dulce est desipere in loco, 519a
Dulce et decorum est, 519a
Dulcia sunt (poemata), 600b
 Dull, not bred so, but she can learn,
 283a
 would he be of soul, 395a
DULNESS
 a little sleep allowable in a long
 work, 681b
 a life both dull and dignified, 270a
 apes discretion, 101b
 dull and muddy-mettled rascal,
 293b
 dull as a Dutch commentator,
 177a
 dull as a fat lapdog, 167a
 dull as an alderman, 167a
 dull ass will not mend his pace,
 296b
 gentle dulness ever loves a joke,
 254a
 if dull there is a design in it, 342a
 in great danger of being dull, 91b
 next step to being dull, 2a
 not bred so dull but she can learn,
 283a
 of dull-hued days, dullest, 157a
 portion of the truly blest (dulness)
 47b
 prudent dulness, 81b
 sacred in a sound divine, 254a
 so smoothly dull, 254a
 so dull, so dead in look, 315a
 spectator forgives everything ex-
 cept dulness, 693a
 the dulness of our blinded sight,
 437a
 the dulness of the fool, whetstone
 of wits, 288a
 thus I am never dull, 141b
 to be dull construed as to be
 good, 247b
 too dull for laughter, 256a
 two dull lines by Stanhope's
 pencil writ, 408b
 we should have shone at a wake,
 83b

Dullness—*con'd.*

whenever dull there was a design
in it, 135a
without a single absurdity, dull,
150b
without one pleasure, or pain,
359b
worth an age of dull and common
life, 274a note
Dum memor ipse mei, 587a
Dum se bene gesserit, 519b
Dum spiro spero, 520a
Dum vivimus vivamus, 119a note,
520a

Dumb, a beggar that is, 262b
as a drum with a hole in it, 111b
folks get no lands, 753b
man holds all, 720a
more, than a fish, 569b
shows and noise, 294a
Tumble winna lee, 753b
Dumb's a sly dog, 83b
Dumplings : apple blossoms beautiful, dumplings better, 737b
he cannot have a pure mind who
refuses apple-dumpling, 192a
Dumps, as one in doleful, 435a
Dumpy woman, I hate a, 62a
woman, she was a, 172a
Dun is in the mire, 754a
that, of all the duns, 169b
Dunce, a graduated, 99b
laughter from a, 65b
sent to roam, 96a
the puff of a, 149a
with wits, 254a
your son a sot or, 107b
Dundee, a single hour of that, 395b
Duncheon, deepest, beneath the
castle moat, 113a
himself his own, 225a
Dunhill, everyone's, smells well
to himself, 756a
Dunkel, Little, what a parish is,
439b
Dunmow fitch, 740a, 772a
Dunno, 'e, where 'e are, 464b
Dupe, on commence par être, 704a
Durance vile, 46b, 188a
Durante beneplacito, 520a
Dusk, in the, with a light behind her,
146a

DUST

a heap of, alone remains of thee,
254b
all things are, 611a
an hour may lay it in the, 54a
and shadow, we are, 627a
and silence of the upper shelf,
205a
blown in your face, not worth the,
306b
denied the charity of, 405b
do I raise, what a, 116b
from your feet, shake the, 424b
goes before the broom, 843a
half, half deity, 59a
he that blows in, fills his eyes
with it, 776a
his enemies shall lick the, 412b
in the balance, 417b
not without, 600b
of Alexander, 297a
of the workman at rest, 244a
our little all of, 169b
raised by sheep does not choke
the wolf, 843a
return to the earth, then shall
the, 416a
returneth to dust again, 151b
sacred is the, 405b
subdued by the casting of a little,
542b

Dust—*con'd.*

that rises up, 359b
the precious, 70a
the vile, from whence he sprung,
272b
this quintessence of, 293a
thou art, 409a
to dust, 433a
to dust, concludes earth's noblest
song, 406a
vex the unhappy dust, 359a
we reap in, 330a
we write a good turn in, 234b
what a dust have I raised, 867b
wrote them in the, 207b
ye tread on their dust, 55b
Dust, darning, drudging, 333b
Dutch commentator, a, 177a
the fault of the, 69b
Dutchmen, that waterland of, 64b

DUTY

a light of, shines on every day,
402a
a path all may tread, 235b
act well your part ; there all the
honour lies, 249a
an honour to be mindful of duty,
590b
basis of duty, humanity, 24a
duty, must be done, 146a
England expects every man to
do his, 457a
(duty) faith, love, ever green, 242a
faithful, below, he did his duty,
110b
first duty of man is to speak, 344a
found that life was duty, 174a
gives from a sense of, 201b
glory in plain path of, 205b
God never imposes a duty without
giving time to do it, 267b
he that doth what he should shall
not feel what he would not, 777a
he'd seen his duty a dead-sure
thing, 159a
I do perceive here a divided duty,
301a
I will perform a useless duty, 537a
intrepid liegeman, duty's, 397a
it is my duty, and I will, 145a
let the most difficult be the most
sacred duty, 713a
life alone in duty done, 387a
mocks at the duty you taught
her, 328a
must is a hard nut but has a
sweet kernel, 813a
my duty in that state of life, 433a
no part of life free from duty,
603b
not praiseworthy, but free from
blame, 655b
of a Christian to tell a man [when
he is ruined], 134b
of States, 338a
our special duty is to help others,
544b
owe him little duty, less love, 317a
path of duty is near at hand, 849a
path of, leads to happiness, 338a
path of, was the way to glory,
361b
peace which follows painful duty,
337b
picture of filial duty, 617a
simplicity and duty, 281a
stern daughter of the voice of
God, 400a
straight is the line of duty, 443b
that lies nearest, the, 72b
the modesty of fearful duty, 281a
the primal duties shine aloft like
stars, 402a

Duty—*con'd.*

the whole duty of man (men),
416b
thy Bondman (duty) let me live,
400a
to do what one ought, not what
one may, 547b
treachery under pretence of duty,
603b
underrated duty of being happy,
344a
unprofitable servants ; we have
done that which was our duty,
425a
when love and duty clash, 360a
when service sweat for duty, 288b
where I cannot love, a duty, 20a
whispers low, Thou must, 131b
who does what he can does what
he ought, 777a
wise men should attend to their
duty, 622a
with zealous humble duty, 341a
you would not think any duty
small, 207a
Dwarf on a giant's shoulder sees
furthest, 720a
small even on a mountain, 616a
Dwarfs, what, men are, 546a
Dwelling of an ancient friend, 547a
one, on earth that she loves, 393a
Dwellings were open as day, 198a
Dwells, wherever a man, there will
be a thorn-bush near his door,
874a
Dyer's hand, like the, 322a
Dyes, contracts, inverts, and gives
ten thousand, 250b
DYING
all hope of never, 104a
doubly, shall go down to the vile
dust, 272b
farewells to the, 199a
man (dying) can do nothing easy,
439a
man to dying men, 18b
tongues of dying men, 312a
truth on lips of dying men, 4b
victory in dying well, 68a
when she slept dying, 171b
young man, I think y'are dying,
436b
See Death, Dead.
Dyot Street, Bloomsbury Square,
263b

E

E pluribus unum, 520b note

EAGLES

an eagle flight, bold and forth on
308a
and eagles eat the same, 382b
catch nae flees, 754a, 843a
do not bring forth doves, 586b
eagle's fate and mine are one,
377a
for wings an eagle, for notes a
dove, 353b
hawk at eagles, with a dove, 163b
hooded eagle among blinking
owls, 327a
killed with arrow, 60a note
like an eagle in a dove-cote, 308a
like the eagle, will renew her age,
68b
mewing her mighty youth, 228a
old age of eagle, 467a
perched on the eagle's wing, 83a
pouncing on a wren, 96b
stretched upon the plain, 60a
teaching an eagle to fly, 491b
the eagle am I, 33a

Eagles—*contd.*

the eagle he was lord above, 395b
the eagle suffers little birds to
sing, 276a
the old age of an eagle, 491b
there will the eagles be gathered
together, 423b
upon my eagle wings I bore this
wren, 128a

Earl by right, by courtesy a man,
6b

Ears that dated from early years,
173a

Earldom, insignificancy and an, 80b

Early (airy) you've gut to git up,
201b

bright, transient, 406b

death, 55b

go to bed, 105a

ideas not usually true, 338b

in the morning, that rise up, 417a

start makes easy stages, 754a

wake and call me, 357b

EARLY-RISING

argues a distempered head, 279a

early to bed and early to rise, 754a

early up and never the nearer,
754a

get a name for, and you may lie
all day, 765a, 789a

getting up not so easy as lying,
170b

God gives help to early-risers,
766b

God's help better than early-
rising, 767b

he lives longest that is awake
most hours, 775b

he rises over early that is hangit
or noon, 776a, 784a

he that riseth betimes hath
something in his head, 781a

he that will thrive must rise at
five, 782b

however early you rise the day
does not dawn sooner, 786b

makes one healthy, virtuous, and
rich, 754a

never see ye Natur with her hair
in papers, 390a

rise with the lark, 766a

that rise up early in the morning,
417a

the early bird catcheth the worm,
843a

who has a name for, may lie in
bed, 780a

Earnest, all must be, 24a

of the things that they shall do,
358b

wouldst thou be thought in, 1b

Earsight, do me eyes deceive me,
28a

EARS

a reasonable good ear, 281a

an Ethiope's ear, 278a

ass is known by his ears, 526b

can endure an injury better than
the eyes, 556b

did not your ears tingle, 604b

ears believe other people, the
eyes believe themselves, 843b

evidence of ears less convincing
than that of the eyes, 481b,

652a

give every man thine ear, 291a

he that hath ears to hear, 424a

his delicate ears, 381a

I was all ears, 225b

I will enchant thine ear, 320b

in at one ear and out at the other,
792b

lend me your ears, 286a

Ears—*contd.*

less trustworthy than the eye,
481b

let the ear despise nothing, and
believe nothing, 594a

like a mildewed ear, 295b

listen to him who has four ears,
526b

little pitchers have long ears, 804a

look with thine, 306b

make thine ears glow, 79a

men and asses must be held by
the ears, 810a

mine ear is pained, 99a

more is meant than meets the ear,
224b

my heart stands armed in mine
ear, 321a

nature has given us two ears, 117a

of flesh and blood, 291b

of the groundlings, 294a

one ear heard, at the other out it
went, 79a

one pair of ears draws dry a
hundred tongues, 822b

one who has four ears, 467b

polite, ears, 251b

pitchers have ears, 276b

pricked up, 492b

soporific on the listless ears, 95b

the dull ear of a drowsy man, 311b

the ear is not filled with hearing,
415a

the ear is the road to the heart,
666b

the hearing ear and the seeing eye,
414b

the tickled ears, 44b

their trembling ears retained the
deep vibrations, 370b

to no grave harmonies inclined,
381b

to sleep on either ear, 554a

was never ear did hear that tongue,
267a

when the ear heard me, 411b

who has ears to hear, let him stuff
them with cotton wool, 367a

who offend the ear, 142a

EARTH

all that we behold from this green
earth, 394a

all ye know on earth, 185b

and the fulness thereof, 115b

be light upon him (or thee) 473b,

565b, 659a note

bitter leaven of earth, 395b

cast the earth behind, 380a

could not hold us both, 337b

earth, earth, hear the word of the
Lord, 418b

envy me not the little earth, 450b

felt the wound, 221a

fragrant the fertile earth, 219a

give true hearts but earth and sky,
186a

had loved him more than me,
383b

has not anything to show more
fair, 395a

hath no sorrow Heaven cannot
heal, 232a

he that loves but half of earth,
262a

he who has looked upon earth,
213a

Heaven-assumed majestic robe
of earth, 405b

heaven tries earth, if it be in tune,
201b

in earth or sky, 186a

in love with this green earth, 191b

is all the home I have, 7a

Earth—*contd.*

is crammed with heaven, 30a

is less fragrant now, 380a

is the best shelter, 754a

is the Lord's, 428a

lacking root in homely earth, 381b

lay her i' the earth, 297a

lean not on earth, 405b

lie heavy on him, earth, 445b

659a

look not like inhabitants of earth
303a

making all earth a fane, 170a

must have a touch of earth, 365b

noblest thing (earth's) a woman
perfected, 201a

not grey, but rosy, 36a

of the earth earthy, 428b

on the earth, the broken arcs, 34b

opened alike to poor and
princes, 486b

put a girdle round the earth, 280b

reverting still to things of earth,
74b

sad old earth, 387b

scarce of earth, nor all divin
357a

shakes beneath them, 96a

so full of dreary noises, 30b

son of the earth, 533a

splendid vision of earth and sk
187b

takes everything it has broug
forth, 566a

the common growth of Moth
Earth, 394a

the dear green earth, 394a

the indifferent children of t
earth, 292b

the listening earth, 3a

they whose course on earth
o'er, 237b

this dim spot which men ca
earth, 224b

this goodly frame the earth, 29b

to earth, 433a

to earth and light and life, 92b

to leaven earth with heaven, 31b

two paces of the vilest earth, 31b

we are on the earth, 312b

was made so various, 99a

what changes thou hast seen, 36b

what's the earth, 34a

whole earth, a sepulchre
famous men, 468a

with her thousand voices, 86a

Earths well stopped and fo
plenty, 461b

Earthen vessel, holding treasu
32b

Earthquake, if an, were to eng
England, 177a

ills for, 3a

that had the honour to be notio
130a

and eclipse, the gloom of, 326b

Earthy tabernacle, 419b

EASE

and honour seldom bedfello
754a

counselled ignoble ease, 217a

done with so much ease, 122b

everything endurable except, 7b

gentlemen who wrote with ea
253a

his trembling hand had lost
ease, 271b

in writing, 253b

in writing comes from art, 24b

it is not life unless you are at ea
127a, 801b

laborious ease, 100a

life of ease, difficult, 98b

Ease—*contd.*

like a coy maiden, 99a
live at ease, and not be bound to
think, 123b
lost in slothful ease, 139b
mine ease in mine inn, 314b *note*
pennyworth of ease worth a
penny, 726b
pursuits of inglorious ease, 663a
put to hazard his ease, 41a
studious of ease, 243b
take thine ease, eat, drink, and be
merry, 424b
think of ease, but work on, 857b
who live at home at ease, 241a
write with ease, to show your
breeding, 328b
Easier said than done, 754a
Easiest way, live the, 220b
Easily foremost, 529a

EAST

east wind bad for man and beast,
871b
east wind held for evil in Britain,
871b (*see* 3a)
even from the east to the west,
302b
hold the gorgeous East in fee,
396b
is East, 180b
I've wandered east, 237a
light from the East, law from the
West, 527a
politics in the East, 116a
the golden window of the east,
277b
the gorgeous East, 217a
the rich east to boot, 305a
wise men came from the east,
333b

EASTER and EASTER DAY

rain on Easter Day, 829a
sun upon an Easter Day, 346a
the Sun of other days, 186b
when Easter falls on our Lady's
lap (March 25), 463a
when Pasch comes, grace comes,
butter, milk and eggs, 873a
Easterly wind, melancholy conveyed
in, 3a

Easy as lying, 295a

Easy, be, 342a
nothing is, to the negligent, 818b
-minded soul, an, 141a
-hearted man, the, 225a

EATING

behaviour in eating, 524a
eat exceedingly and prophesy,
183b
eat less, chew more, 811a *note*
eat measureless and defy the
mediciners, 760b
eat well's drink well's brother,
754b
eat well, drink well, sleep well,
236b
eat what you like but pocket
none, 754b
eaten me out of house and home,
315a
eaten meat is good to pay, 754b
eater of beef, 297b
eating teaches drinking, 754b
English heavy eaters, 160a
he that eats while he lasts will be
the waur when he die, 777b
I eat, therefore I exist, 521a
let us eat and drink, 417a, 428b,
480a
live not to eat but eat to live, 804b
my mind is in the dishes, 490b
never be ashamed to eat your
meat, 814b

Eating—*contd.*

often and little makes a man fat,
819b
plenty of spoons after eating, 732a
quick at meat, quick at work, 829a
she that is ashamed to eat at
table eats in private, 833a
slowly eat, 262b
slow at meat, slow at work, 829a
they live to eat, Socrates eats to
live, 475b
'tis substantial happiness to eat,
256a
to eat and to drink and to be
merry, 415b
(eat) to live, do not live to eat,
521a, 754b
what shall we do for to eat, 446a
whether ye eat or drink, do all
to the glory of God, 428a
you may know a carpenter by his
chips, 879b
See Food and Diet.

Eau bénite du cour, 749b

Ebb and flow, such, must ever be,
400b

Ecce homo, 521a

Ecce iterum Crispinus, 521a

ECCENTRICITY

a fool always finds a greater fool
to admire him, 709b
dazzling in its eccentric course,
265a
few now dare to be eccentric, 215a
genius, eccentricities of, 112a
men of power have peculiarities,
90a
satiety induces a taste for the
singular, 696a
the trick of singularity, 298a
thou hast some crotchets in thy
head, 287b

Ecclesiastic tyranny, 108a

Ecclesiastical writers, heat of, 144a

value, 679a

Ecclesiastics, *see* Clergy.

Ecclesiasticus, valor, 679a

ECHO

affrights me with its echoes, 92b
answers Where? 56b
Fontarban Echoes, 270b
leaves but a dying echo, 335b
of the world's applause, echoes,
408a
set the wild echoes flying, 360b
the cave where echo lies, 278b
true as the echo to the sound, 264b
to the very echo, that should
applaud again, 305b
Eclipse, a huge, of sun and moon,
303a
built in th', 226a
earthquake and, 326b
in dim, 216b
like, darkening the world, 364a
when the sun is eclipsed all con-
sider him, 871b
Eclipsed by brighter orbs, 67a
the gaiety of nations, 179b

ECONOMY

a slave because he cannot utilise
small means, 654a
no such gain as to be sparing, 604b
parsimony the worst profusion,
205b
Political, the dismal science, 71a
See Thrift
Ecrasez l'infâme, 692a
Ecstasy, blasted with, 294a
of love, the very, 292b
Ecstasies, dissolve me into, 224b
so sweet, 25a
Eddication, his, not over nice, 38b

Eden never grew, flowers such as,

15a
make our earth an, 240a
river (Eden) will run as it ran, 801a
thus other, demi-Paradise, 312b
through Eden took their solitary
way, 222a
with loss of, 215b
Edicta Manliana, 573b
Edified, who e'er was, 99b
Edifying, good to use of, 429b
Edith, in the lovely name of, 198b
Edinburgh, hot-bed of genius, 334b
motto of, 594b
throned on crags, 401b
Edinburgh Review, motto for, 333a
Editto princeps, 521a
Edition, a fair, 70a

in a new, he comes forth, 391b
new and more beautiful, 140b
Editiones expurgate, 521a
Editor, dull duty of an, 258a
every able, 72b

Editors : the thorn in the cushion of,
367b

the true preachers, 72a

EDUCATION

a diligent scholar and the master's
paid, 719b
a possession which cannot be
taken away, 468a
an educated people is most easily
governed, 712a
Athenians object only to wisdom
being communicated, 448b
begins a gentleman, 754b
better build schoolrooms, 93b
better unborn than untaught,
744a
better untaught than ill-taught,
744a
by education most have been
misled, 124b
crooked by nature never made
straight by education, 749b
forms the common mind, 250b
gude bairns are eith to lear, 770b
ill-fed brains cannot supply
mental power, 339a
instruction awakens the innate
force, 518a
kindness destroys vigour of mind
and body, 579a
learning spoils a nation, 260a
let us as patriots push forward
the pursuit of wisdom, 544b
makes the man, 75a
my foolish parents taught me to
read and write, 574b
nature more powerful than educa-
tion, 116a *note*
object of, the formation of char-
acter, 338b
of so much importance is early
training, 485b
public instruction the first object
of government, 450a
silly bairn is eith to learn, 728b,
834b
soap and education, 84a
the foundation of every state,
469a
the mind needs cultivation like a
field, 676b
to cultivate the mind with honour-
able arts, 586b
to love her, a liberal education,
342a *note*
train while minds are pliant, 682a
*un peu de chaque chose, et rien d'i-
tout*, 709b
vase is not fashioned unless (the
clay is well pounded, 569a

Education—contd.

well fed, ill taught, 773b
 well may the bairn bless him
 (that set him to read), 194b
 what better gift to the state than
 to teach and train youth, 640a
 why should we learn with pale
 faces and sad expressions, 544a
 without religion, 384a
 women only distinguished by
 education, 108a

Educate your masters, 459a

Educated man's tribunal, 35a

Edward's power, proud, 49a

Eel by the tail, you hold an, 490a,
 878b

of science, holds the, 253b
 in a sandbag (or a sack), 773b,
 878b

Eels of Melun, which cry out before
 skinned, 860b

used to it as, 63b

Effect, the cause of this, 292b

Effects, no (*nulla bona*), 602b

EFFEMINACY

he does not please me whom the
 dandies praise, 599b
 none but men of courage can
 afford to be effeminate, 205a

EFFICIENCY

and inefficiency, only two qualities
 in the world, 323a

one who never undertakes any-
 thing ineffectually, 633a

See Thoroughness.

EFFORT

after a bad crop sow, 623a

Hercules be his speed, 288a

hopeless labour and sweat in the
 attempt, 656b

not without dust, 600b

nothing which effort cannot over-
 come, 591b

nut must be cracked to have the
 kernel, 631a

one by whom all effort seems
 forgotten, 400b

Poverty begets Effort; Effort
 begets Success, 434b

put your own shoulder to the
 wheel, 828b

smallest, is not lost, 207b

the prize not without dust, 613a

unguisbus et rostro, 675b

Effusiveness: not your good words
 but your charity, 601b

Effest way, that's the, 285a

Egbert, doing nothing since, 359b

EGGS

a bad egg from a bad crow, 473a

an egg and go to bed, 735a

an egg will be in three bellies in
 24 hours, 735a

as full as an egg is of meat, 279b,
 738b

as good be an addled egg as an
 idle bird, 738a

better an egg to-day than a hen
 (or chickens) to-morrow, 485a,
 742a

do not put all in one basket, 752b

half an egg better than an empty
 shell, 770b

he that buys eggs buys many
 shells, 776b

he that steals an egg will steal
 an ox, 782b

it is very hard to shave an egg,
 797a

more the eggs, the worse the
 hatch, 173b

now for the eggs and the ham,
 140a

Eggs—contd.

send not for a hatchet to break
 open an egg, 832b

set a house on fire to roast eggs,
 10b

there's reason in roasting of eggs,
 856b

they quarrel about an egg and
 let the hen fly, 798b

vulgar boil an egg, the learned
 roast, 253b

ways (685) to dress eggs, 233a

who would have eggs must bear
 with cackling, 782b

you may eat an egg after a slut,
 735a

your eggs have two yolks, 734a

Eggshell, it is hard to sail in an,
 797b

world hollow as an, 14a

Eglantine, and with, 280b

Eglinton, Earl of, alleged prayer,
 766b

EGOTISM

a little less "I," 444a

Ego et rex meus, 521b note

I am writing with a Peacock's
 quill—all eyes, 787b

Egypt, a new king over, 409b

corn in, 409a

rail against all the first-born in,
 288b

this bruised reed, 410b

Egypt's dark sea, 232a

Egyptians, spoiled the, 409b

Eheu fugaces, 17a, 521b

Eight hours' work, eight hours'
 play, 754b note

Eights, the four, 754b note

Einmal ist keinmal, 820b

Elbow-grease the best polish, 754b

Elder soldier, an, not a better,
 286b

ELATION

all elated or depressed by events,
 612b

minds lifted up must be humbled,
 522a

undue, followed by extreme
 alarm, 631a

Elect, to seduce the very, 424a

ELECTIONS

abstain from beans, 483b

constitutions air heny, 202a

English only free during a general
 election, 700a

I'm just a candidate, 202a

right of election, essence of con-
 stitution, 184a

the election-hustings, 73a

the sacrifice septennial, 335a

the suffrages of the inconstant
 multitude, 597a

Electric sparks, the fierce, 35b

Electricity: Knowledge hath clipped
 the lightning's wings, 373b

Eleemon, 337a

Elegant but not ostentatious, 180a

Elegance not a manly ornament,
 598a

Elegantiae arbitri, 491b note

Elegiacs, 87b

Elemental strife, 248b

Elements, all the, had gone to
 wrack, 219b

all things return dissolved into
 their, 541b

the, so mixed in him, 287a

the war of, 2a

weak and beggarly, 429a

Elephants endorsed with towers,
 223a

place, for want of towns, 348a

Eleven, second-, sort of chap, 18a

Elijah, spirit of, doth rest on
 Elisha, 410b

Elizabeth, Queen, 46a note

motto, 652b

no scandal about, 328b

sayings of, 11b, 12a

spacious times of, 357b

Elizabeth's dead, Queen, 350a, 828b

Elizabethan age the smoking era
 18a

Elm, the pilier, 79b

star-proof, branching, 224b

the vine-prop, 339b

Elms, immemorial, 361a

ELOQUENCE and ELOQUENT

a pleasing sorcery, 217b

a poor pleader may do in a plain
 cause, 726b

admiration of one who speaks
 fluently and wisely, 570a

anyone may be eloquent in an
 easy case, 551a

apt and gracious words, 277a

cannot be pretended, 620a

charms the soul, 217b

copiousness always false elo-
 quence, 229a

dumb eloquence (of the eyes)
 105b

every one eloquent in his own
 cause, 626a

fit words and heavenly eloquence,
 123b

flowing goblets make all eloquent
 531a

fluency a sign of despicable
 nature, 677b

fluency fatal to many, 671b

foster-child of licence, 522a

full-celled honeycomb of elo-
 quence, 358a

he is eloquent enough for whom
 truth speaks, 649a

he is eloquent enough who speaks
 for an innocent man, 634a

he never misses to grow eloquent,
 441b

heart listened when he pleading
 spoke, 371b

in proportion to insincerity, 691b

innocence better than eloquence,
 651a

intoxicated with my own elo-
 quence, 116a

love and business teach elo-
 quence, 805b

loves makes eloquent, 208a

many are the friends of the
 golden tongue, 807b

men are more eloquent than
 women, 262b

mistress of all arts, 613a

nothing more eloquent than ready
 money, 829a

nothing more useful than clear-
 ness, 678a

now with entreaty, and now with
 bitter words, 604b

pity one that can speak so well
 should be so ill, 210b

plenty of eloquence, but little
 wisdom, 649a

saucy and audacious eloquence,
 281a

soul-moving sense of religious
 eloquence, 397b

speak clearly, 167b

state-wielding magic of his tongue,
 370b

such was his force of, 109a

that old man eloquent, 226b

the child of knowledge, 116a

Eloquence and Eloquent

the curse of this country (eloquent men), 132a
the heart makes men eloquent, 618a
Ulysses not beautiful but eloquent, 598a
we are not allowed to be so eloquent, 595a
whose eloquence has power to clear the house, 177a
without wisdom, 41b
words plentiful when the subject is well-understood, 642b
your words, they rob the Hybla bees, 287a
Eloquent music, 295a
Elsinore, 67b
Elysian, suburb of the life, 199a
Elysians, for, sun seems always to have just set, 116b
Elysium, and lap it in, 225a
on earth, if there be an, 233a
within whose circuit is, 317b
Emancipation, white as well as blackee, 172a
Embarras de richesse, 692a
Embellishments, lop off pretentious, 489a
true coral needs no painter, 863a
Ember eves, 308b
Embers, glowing, through the room, 224b
in our, is something that doth live, 401a
Embrace, arms, take your last, 280a
Embraced, what cannot be eschewed, must be, 288a
Embroidery, sad, wears, 226b
eminence, raised to that bad, 217a
though fancied, turns the brain, 407b
eminent men in their way, 243a
in shape and gesture proudly, 216b
Emma, wo, 464b
Emmet, Robt., 335b note
Emoluit mores, 556a
emotion, not thought, the sphere of music, 158b
you cannot demonstrate an, 234b
Enou thanontos gaia michtheto puri, 471a
Emperor for diet, 296a
Emperor should die standing, 512a
Emphatically, do nothing, 115b
Empire of himself, man must rule, 327a
EMPIRE
a cutpurse of the, 295b
and Liberty, 118b note
and Victory, 326a
British, 189b
British : India knelt at her feet, 353b
British : on which the sun never sets, 390a
changing empires wane and wax, 274a
dissolve and peoples disappear 381b
ever-widening empire, 366b
every staff of empire curved at top, 14a
first step to empire, 42b
great empire and little minds, 40a
has not an empire a right to be proud, 354b
hatching vain empires, 217a
increase of empire increased cares, 211a
l'empire, c'est la paix, 696a
mysteries of empires, 491b

Empire—contd.

not maintained by cowardice, 597a
power in trust, 123a
rod of empire might have swayed, 153b
semper Augustus, 652b
survey our empire, 57a
the course of empire, 22a
the rise of empires, 24b
unimagined empires drew, 190a
what are empire, power, 92b
where now the mighty empire, 398a
whose game was empires, 61a
EMPLOYMENT
chase brave employments, 162b
great employments great burthens, 210b
hand of little employment, 296b
he is idle that might be better employed, 774a
in suing for employment, luck is everything, 716b
is enjoyment, 754b
pleasantness of, does not evince propriety, 6b
some employment, meriting no praise, 445a
various his employments, called idle, 100a
who brings up his son to nothing breeds a thief, 776b
See Trade.
Empress of flowers (daisy), 80a
Emprize, bent on bold, 371b
EMPTINESS and EMPTY
at the heart of all things, 397a
empty bag will not stand, 735a
empty chambers make foolish maids, 754b
empty, swept, and garnished, 422b
in affairs of men, 606a
many a fine dish hath nothing on it, 807b
or fond impertinence, 220b
perpetual emptiness, increasing change, 397a
vessels never give so much sound as when empty, 177b, 754b
EMULATION
difficult to preserve justice when you are trying to excel others, 619a
envy is emulation in the learned, 249a
envy is emulation in the brave, 249a
is a virtue, 755a
more effective than legal pains and penalties, 486a
produces emulation, 486a
whetstone of wits, 555b
See Rivalry
En touto nika, 471b
Enamoured, hung over her, 219b
Enchantment, sweet, hence, 331a
Encouragement : raised their faintest courage, 216b
the Gods give hope, 236b
Encourager les autres, pour, 691b, 705b
ENDEAVOUR
a noble aim is as a noble deed, 397b
bent on bold emprize, 371b
do the likeliest, God will do the rest, 753a
God helps him who strives hard, 766b
he that stays in the valley shall not get over the hill, 781b

Endeavour—contd.

on him and on his high endeavour, 399a
passionate bright endeavour, 37b
the heart riven with vain endeavour, 395b
who would have what he hath not should do what he doth not, 783a
whose high endeavours are an inward light, 399b
END and ENDINGS
'a made a finer end, 316a
and found no, in wandering mazes lost, 217b
as the dénouement of a play, 677a
a swan-like, 283a
at game's end we shall see who gains, 739b
attribute every beginning and ending as from Heaven, 543b
better never begin than never make end, 743b
better the end of a thing than the beginning, 415b
consider the end of a long life, 479a
do not forsake me in the end, 116a
end-all, the be-all and the, 303b
end crowns all, 299a
end crowns us, not the fight, 165a
end good, all good, 843a
end is come of pleasant places, 351b
everything hath an end, and a pudding (or sausage) two, 758b
fear of all was lest he should make an end, 184a
gie o'er when the play is gude, 765a
good to begin well, better to end well, 768b
hasten to a close, 97b
he made a good, 296b
here is my journey's end, 303a
I see land, 469b
if you cannot see the bottom, don't wade, 790b
in view, one, 33a
long is it to the ending of the day, 236b
look to the end of a long life, 476a
looked to find sharp ending to their bliss, 235b
make me to know mine end, 412b
manlike end myself, 359b
manum de tabula ! 573b
matters be ended as they be friended, 25b note
motion swifter at end of descent, 580b
must justify the means, 259b, 843a
Nature gives us no knowledge of the end of things, 645a
never ending, but always descending, 336a
of life not knowledge but action, 176a
office deteriorates at its end, 556b
our ending depends from our beginning, 584b
our tedious song should here have ending, 227b
regard the end, 533a
remember always your end, 575b
remember the (or thy) end, 447a, 480a

End and Endings—contd.

remember the (or thy) last end, 420a, 420b
 remember thy end and let enmity cease, 420b
 reserve the master-blow, 829b
 so do our minutes hasten to their end, 321b
 still to live loth, 371a
 tender words and faces, end of, 351b
 the ceasing of exquisite music, 198a
 the end crowns the work, 843a
 the end is hard to reach, 533a
 the end is not yet, 423b
 the end of all, the popped sleep, 351b
 the end of this day's business, 287a
 the end justifies the means, 843a
 the end of things at hand, 533a
 the end praises the life, 843b
 the evening praises the day, 843b
 the means, the manner, and the end, 109b
 the sting is in the tail, 851b *note*
 the true beginning of our end, 281a
 there is of every dede, an end, 77a
 there's a divinity that shapes our ends, 297a
 to these also God will give an end, 510b
 unlawful to know the end assigned us, 672b
 we have reached the port, 505b
 we know not yet their end, 352b
 what advantage to ask of the Gods the issue, 666b
 what comes latest often seems to have accomplished a matter, 652b
 who desires the end desires the means, 843a
Ends, a divinity that shapes our, 297a
 the best, by the best means, 175b
 thou aim'st at be thy country's, 320a
 when a man obtains worthy, 9b
 Endless work, what an, have I in hand, 340b
 Endow, with all my worldly goods I thee, 433a
ENDURANCE
 all fortune overcome by bearing it, 638a
 all our endurance failed, 673a
 bear, do not blame, what cannot be changed, 531b
 bear it with an honest heart, 368a
 bear what is hurtful, 531b
 bear whatever To-day may bring, 195b
 better suffer ill than do ill, 743b
 endure and be ready for good fortune, 520b
 endure and persist, 619a
 endure this evil lest a worse come, 544b
 every lot to be overcome by, 613a
 grin and bear it, 770a
 he is worth na weil that may not bide wae, 774b
 he that can stay, obtains, 758b
 he that eats the hard shall eat the ripe, 777a
 he that endures is not overcome, 777b
 he who suffers conquers, 633b

Endurance—contd.

ill-fortune subdued by endurance, 535a
 more able to endure, 399b
 our torments may become our elements, 217a
 patient endurance is godlike, 187b
 proved by your death, 548a
 the greatest evil is not to be able to bear evils, 604a
 to endure to the end is a heavy thing, 565b
 we must bear what the Gods choose, 470a
 what can't be mended, endure, 383a
 what is hard is made lighter by endurance, 520b
 with moderation (endurance) the last resource, 526b
 wonder is he hath endured so long, 307a
ENEMIES
 a bridge of gold (or silver) for a flying enemy, 806b *note*
 a courageous foe better than a cowardly friend, 719a
 a friend may be made out of an, 527a
 a thing devised of the, 83a *note*, 319b
 a very wretched fortune that has no enemies, 578a
 a wise enemy better than an ignorant friend, 707a
 among enemies choose the least, 819b
 an enemy does not sleep, 735a
 an enemy hath done this, 422b
 better harsh foes than seeming friends, 624a
 cannot be too careful in choice of enemies, 388a
 conversion to his enemies, 461a
 despise not a humble enemy, 751b
 despise not your enemy, 751b
 enmities hidden are more to be feared, 667a
 every man is his own enemy, 757a *note*
 every one has more enemies than he knows, 763b, 855a
 fear an enemy, however insignificant, 556a
 finding their enemy to be so cursed, 321a
 giving his enemies the slip for ever, 342b
 good enemies, 138b
 greatest enemy to man, 49b
 greatest enmity better than uncertain friendship, 736b
 gunshot of his enemies, 39a
 he is wise that can make friend of foe, 774b
 he makes no friend that never made a foe, 365b
 he who has one enemy, 131b
 his enemies shall lick the dust, 412b
 how goes the enemy, 263a
 invented by the enemy, 83a *note*
 it is evil to trust the enemy, 639b
 little enemies not to be despised, 803b
 love your enemies, 421b
 make my enemies very ridiculous, 449a
 may serve as witnesses, 755a
 naked to mine enemies, 320a

Enemies—contd.

no enemy to match a friend (predicting evil), 347b
 no man is without enemies, 81a
 no worse pestilence than a familiar foe, 856a
 nobody's enemy but his own, 817b
 of all their enemies, themselves the most fatal, 367a
 one enemy can do more hurt than ten friends can do good, 821a
 one enemy is too much, 821a
 one Heaven cannot contain my and me, 337b
 open enemy better than a false friend, 736b
 our friend the enemy, 455a
 our enemies will tell the rest with pleasure, 439a
 put an enemy in their mouths, 301b
 rather have such men my friends than enemies, 287a
 rejoice not over thy greatest enemy dead, 420a
 safer to reconcile an enemy than to conquer, 796b
 speak nothing of your enemy, 837a
 sufficient not to have all my enemies, 610a
 take heed of enemies reconciled, 838b
 that sweet enemy, France, 330b
 the enemy is at hand, 531b
 the enemy that lies in a man's own breast, 539a
 the war is not done while my enemy lives, 852b
 there is no little enemy, 821a
 think, but do not speak ill of an enemy, 511b
 though bound to love your enemy, you need not put a sword in his hand, 858a
 to crush out the enemy, 653b *note*
 to forgive our enemies their virtues, 703a
 we all have more enemies than we know, 855a
 we are bound to forgive, but not to trust enemies, 790a
 weak invention of the enemy, 83a
 well to be taught by an enemy, 559b
 when the enemy is down the battle ends, 506b, 627a
 who has no enemy has no friend, 633a
 who troubles about valour or fraud in an enemy, 518a
 wise man dreads his enemy, 751b
 wise men learn from their foes, 468b
 with more enemies you would have been better, 790b
 you are running on enemies, trying to avoid your foe, 639b
See Enmity.
ENERGY
 a man upright and energetic, 535b
 and perseverance found among the wretched, 621b
 divine energy, 253a
 England having saved herself by her energy, 245a *note*
 genius useless without grit, 590b

Energy—*contd.*

he delights not in open doors but
in forcing them open, 601a
the inactive hate the energetic
608b
Enfant terrible, 692a
Engendered, I have't, it is, 301a
Engine, steam-, in trousers, 333b
that two-handed, 226b
Engine's clack, sing to the, 32a
Engines, you mortal, 302a
Engineer, the, hoist with his own
petard, 296a

ENGLAND

a fen of stagnant waters, 396b
a noble and puissant nation, 228a
a shop-keeping nation, 709b *note*
be England what she will, 82b
bind fast her home-born foes,
351a
bliss to tread the grass of, 396b
bound in with the triumphant
sea, 312b
coldness of summers in, 332b
commercial prosperity, England's,
87a
did England help me, 36a
Dissenters saved England, 181b
drought never bred dearth in,
753b
epidemic terror peculiar to, 150b
expects every officer and man to
do his duty, 457a
tamine in England begins at
horse-manger, 720a
folies grow in, 82a
full of sin, but most of sloth, 162b
further off from England, 119b
garden of Liberty's tree, 69a
green and pleasant land, 23b
has saved herself by her exer-
tions, 245a
have courage (England) even to
forgive, 196a
he [Nelson] England is, 213b
hell for horses, 755a
her precedence of teaching na-
tions how to live, 228a
her women fair, 67a
his knowledge of England, 43a
history of England, history of
progress, 205b
homes of England, 161b
how can I help England, 36a
if England drive us forth, 191a
if head and heart of England were
one, 119a
inordinately proud of England
and abused her incessantly,
385a
is the one land, 26a
is windy; when not windy,
pestilent, 490a
keep our noble England whole,
361b
law of, very expensive and dila-
tory, 460a
live on England's happy ground,
355b
mariners of England, 67b
men of England, 41b
meteor flag of, 67b
motto of, "Something will turn
up," 116b
mourns her dead, 22b
my England, 161b
Navy of England, 23a
never shall lie at the foot of a
proud conqueror, 312a
no interregnum in England, 551a
not governed by logic, 755a
oaken-hearted mood of, 355b
Oh, to be in England, 36a

England—*contd.*

on thy knees to-night, England,
238a
our noble England's praise, 206b
Paradise of women, 755a
purgatory (or prison) for men,
755a
roast beef of Old England, 134b
safety of, dependent on middle-
class, 367b
she's all that's honest, honnable,
an' fair, 202a
slaves cannot breathe in, 99a
some love England and her
honour yet, 361b
strength of, in her industry, 193a
sword in hand for England's
right, 270b
that is for ever England, 26a
the girdle of England, 397b
the land of sects, 449b
the land we from our fathers had
in trust, 397a
the last of England, 20b
the mother of Parliaments, 25b
the weary Titan, 5b
the workshop of the world, 118a
they sleep in Old England's
heart, 383b
this blessed spot, this earth, this
realm, this England, 312b
thus did England fight, 383a
titles in England, 114b
to itself do rest but true, 312a
true men (England's) are we, 383a
unrivalled for sporting and poli-
tics, 117a
victory to our England, 210a
Warwickshire the heart of, 121a
we have one foe and one alone—
England, 444a
what love I bore to thee, 392a
what should they know of Eng-
land, 186b
what village parson in England
would not be a pope, 449b
what will they say in England,
457b
when the vartoo died they made
her heir, 202a
who dies if England live? 190b
with all thy faults, 99a
ye gentlemen of England, 241a
yet shall stand, 353b
young is she yet, her world-
task but begun, 380a

ENGLISH and ENGLISHMEN
a dumb people, 73a
a happy English child, 355a
a nation of shopkeepers, 454b
a people who defend themselves,
701b
a perfect Englishman, buying
modern antiques at great cost,
705a
abusing of the King's English,
287b
act better than Frenchmen, 21a
Act of Parliament everything to
Englishmen, 449b
ale the true drink of Englishmen,
24b
all restraint despise, 108a
Allah created the English mad,
190a
an Englishman does not travel to
see Englishmen, 343b
arrogate to themselves empire of
the sea, 701a
as thorough an Englishman as
ever coveted, 188b
best at weeping, worst at laugh-
ing, 456b

English and Englishmen—*contd.*

between English earth and sky,
162a
broad-shouldered, genial English-
man, 361a
cool and quite English, 65a
do everything on principle, 323a
do not understand indexing, 385a
English as she is spoke, 455a
Englishman knows not when a
thing is well, 727a
false English, 80b
favourite topic of Englishmen,
adverse criticism of things
British, 384b
feet on English ground, 383b
fickleness attributed to English
as islanders, 228b
flag (English) was flown, 189b
flattered, an Englishman is a
lamb, 75b
free to do what Government and
public opinion allow, 323b
froth at top, dregs at bottom, but
the middle excellent, 456b
Gentleman, English, 29a
gloomy Englishman wants to
reason even in his loves, 700b
Goddam! moi j'aime les Anglais,
706b
gratitude, English, 108a
great meat-eaters, and therefore
cruel, 701b
habit of Englishman, to sniff for
doctrine, 181b
hard to make them acknowledge
they are happy, 367a
have false ideas about reverence,
267a
have no common sense, 323a
he in English-making was the
best, 203a
he remains an Englishman, 145b
hearts made of English oak, 273b
Hearts of Oak, so much renowned,
454b
his English is ungrammatical, 32b
house is his castle, 725b, 735a
I'm an Englishman, 93b
I do not know that Englishman
alive, 319a
I love English boldness; I love
people who say what they
think, 706a
in blood and tongue our brothers,
387a
inventors, English, 161a
kept themselves to themselves—
the English ideal, 384b
Liberty, the idol of the English,
75a
little indeed inferior to the Scots,
390a
love law, 449b
make a good thing too common,
315a
ne'er contented long, 108a
never in the wrong, 323a
never so happy as when told they
are ruined, 237a
never wants his own good word,
108a
not to love nor favour an English-
man, 24a
nothing so good or bad but you
will find them doing it, 323a
of all men stands firmest, 133a
one equal to three Frenchmen,
316b
only free during a general elec-
tion, 700a
only the English use ocean as
their abode, 377b

English and Englishmen—contd.

our English Classics, 25b
 peculiarity in countenance of Englishman, 24a
 pernicketty about what they eat, 390a
 prone to weeping, 456b
 public (English) never forgives youth, power, and enthusiasm, 389a
 rather a foul-mouthed nation, 159b
 rights of, depend on liberty of press, 184a
sou comme un Anglois, 707b
 sprung of earth's first blood, 397a
 stables the real centre of English household, 324a
 stupidest in speech, 73a
 sweet as English air could make her, 360a
 take their pleasures sadly, 456a
 talent for silence, 73a
 talk of the weather, 180b
 that vain, ill-natured thing, an Englishman, 108a
 the absurd nature of Englishmen, 242b
 the comprehensive English energy, 115b
 the English sweating-sickness (*sudor Anglicus*), 665a
 the Englishman weeps, 843a
 the last great Englishman is low, 361a
 thinks he is moral when he is only uncomfortable, 523b
 true men (England's) are we, 383a
 unacquainted with England, 24a
 we Englishmen, trim, correct, 266a
 with our English dead, 316b
 wisest in action, 73a, 456b
 word of an Englishman is his bond, 735b
 wut's good's all English, 202a
 you Englishmen will always be fools, 460b
 Enigmas, a body of, 28b
 Enjoy, contented if he might, 400a
 thyself, the one commandment, 408b
 Enjoyed, when nothing is, what greater waste, 371a
 Enjoying, think, O think it, worth, 126a
 Enjoyment, a limit to, 373b
 before enjoyment's gale, 47a
 possess what the gods will give you, 656a
 the rose of enjoyment, 231a
 Enlargements, all who heard it made, 255a
 Enmities mortal, friendships eternal, 580a
 Enmity, cease from, 420b
 I am proof against their, 278b
 'tis death to me to be at, 319a
 Ennius, epitaph of, 687a
ENOUGH
 first cries, Hold, enough, 305b
 he has nothing who has not, 774b
 if not too much, 755a
 is a feast, too much a vanity, 755a
 is a plenty, too much is a pride, 375a
 is as good as a feast, 22a, 755a
 is better than too much, 755a
 is more than a sackful, 755a
 not enough if there is nothing over, 856b
 of enough men leaves, 810b
 there is now enough, 609a

Enough—contd.

'tis enough, 'twill serve, 279b
 who has enough of no more has need, 162a
 See Sufficiency.
 Enquire wisely, thou dost not, 415b
 Enquiring too curiously, 297a note
 Enquiry, the cold, 336a
 Ensample, this noble, 77a
 Ensign, her tattered, 167a
 the imperial, 216b
 Ensky'd and sainted, 299b
 Enter, but this warning hear, 74b
 for here too are gods, 558b
 now, ye cannot, 366a
ENTERPRISE
 difficulty yields to the enterprising, 167a
 enterprise that hath a stomach in it, 290a
 great enterprises, 2a
 hazard in the glorious enterprise, 216a
 O Goddess (Enterprise) in thy favourite Isle, 396a
 of great pith and moment, 294a
 the very life-blood of our enterprise, 314b
 wisdom hath one foot on land, one on sea, 876b
 Entertainment, do not dull thy palm with, 291a
 one of the principal features of my, 27b
ENTHUSIASM
 an enthusiast regenerates or ruins a state, 204b
 English public never forgives, 389a
 enthusiasts seldom speak truth, 14b
 martyr to mild enthusiasm, 32a
 nothing great achieved without enthusiasm, 133a
 put down enthusiasm, 378b
 regenerates or ruins a state, 204b
 science antidote to poison of, 330b
 the genius of sincerity, 205a
 to see too much in everything, 81a
 Entrances, their exits and their, 288b
 Entreat me, he did, past all saying nay, 283a
 Entwined himself, he, 57b
 Envious, no state is, 213a
ENVY
 a brave or a fortunate man can bear, 559a
 a coal from Hell, 14a
 a kind of praise, 143b
 a woman's envy, 153a
 above all envy, and all pride, 157a
 an enemy to honour, 547a
 and calumny and hate and pain, 326b
 and wrath shorten life, 420b
 begets War, 434b
 better worth having than pity, 468a, 742b
 companion of glory, 523b, 558b
 dashes its teeth on what is solid, 535b
 death extinguishes envy, 9b
 disparages Homer, 555b
 does not enter an empty house, 755a
 doth not bite the dead, 200b
 eldest-born of Hell, 438b
 endeavour not to be envious, but to be envied, 559a
 envious man grows thin at another's prosperity, 559a
 envious men look askance on others' good fortune, 567b

Envy—contd.

fame decays by envy, 255a
 fortunate man has no small share of envy, 472a
 frown, envy's, 19a
 good fame brings envy, 732b
 greatest sign of being well-born is being born without envy, 700a
 greed is envy's eldest brither, 770a
 has no holidays, 13a, 755a
 hatred and malice, 432a
 he that is below envieth him that riseth, 436b
 he will never be happy whom it torments to see a happier, 602
 I do not envy, but wonder, 597b
 I do not honour envy, but would fain be envied, 480b
 I envy no mortal, 70b
 ill-rejoicing envy, 131a
 is blind, and can only disparage the good, 499a
 is proud weakness, 9a
 it is misery to be envious, 574a
 it never hurts me that this man is richer or more learned, 593b
 many owe their fortunes to their enviers, 808a
 married idleness and begot curiosity, 755a
 more irreconcilable than hate, 696a
 most odious and anti-social of passions, 215a
 natural to look with sick eyes on other's good fortune, 557a
 natural to the wretched, 523b
 never dies, 755a
 never enriched any man, 755a
 no worse torment invented, 559a
 nothing sharpens sight like envy, 818b
 of less happier lands, 312b
 one dog growls when another goes into the kitchen, 820b
 one may be wise without envy, 566b
 pity cureth envy, 825b
 rather my enemies envy me, 574a
 seeks the highest things, 665b
 so shameful that no one has courage to own it, 755a
 such men as he be never at heart's ease, 285b
 the discharge of the black cuttlefish, 543a
 the greater the glory, the nearer to envy, 639a
 the honest man must endure envy, 713a
 the ignoble mind a slave to envy, 249a
 there is no rest to envy, 755a
 thinks nae gude, 806a
 to appease envy by abandoning virtue, 559a
 to silence envious tongues, 320a
 too low for envy, 94a
 too much my pride to awake my envy, 14b
 vice of republics, 198a
 who envies is inferior, 632b
 will merit, as its shade, pursue, 247a
 will not last to posterity, 485a
 withers at another's joy, 369a
 would not let you rest in Paradise, 384a
Epea pteroenta, 471b
Ephebis, excessit ex, 527b
 Ephesian dome, fired the, 83a
 Ephesus, beasts at, 93b
 Epic, scraps of thund'rous, 360a

Epicharmus on survival after death,

522a

Epictetus, Tully, Plato, 99

EPICURES

a pig of Epicurus's flock, 522b

delicacies sought regardless of

price, 558a

epicure puts his purse in his

belly, 843b

fattest hog in Epicurus's sty, 209b

in the stomach of the judicious

epicure, 192a

owen sone, of Epicurus, 76b

reason for living in their palate

only, 634b

were I an epicure, I could bate

swearing, 162b

what will not Luxury taste, 142b

Epicturean maxim, 623a

or the Stoic severe, 223a

Epicturus, 104a

genius of, 537b

golden sayings of, 533b

has searched the infinite by his

genius, 686b

Epigrams: the sting is in the tail,

85b note

Epilogue, a good play needs no,

286b

Epistle, nothing like a she, 65b

EPITAPHS (See pp. 444-446).

Alberys's, 3b

believe a woman or an epitaph,

60a

better have a bad epitaph, 293a

I am what thou wilt be, 665a

let no one write my epitaph, 335b

long epitaphs, 256b

man not on his oath in epitaphs,

179a

no man can write my epitaph,

335b, note

of heroes of Thermopylae, 481a

on Hawkins, 17a

one-half will never be believed,

256b

talking of epitaphs, 15b

worms and epitaphs, 312b

Epur si muove, 715a

EQUAL and EQUALITY

all are born equal, and only dis-

tinguished by virtue, 610a

all men are created, 176b

all equal within the Church's

gate, 163a

equal as the waves, 6b

equal to all the others, 557b

equal division of unequal earn-

ings, 131a

first among equals, 624b

law powerless to equalise men

in defiance of nature, 697b

no equality in servants' hall,

18a

now we are even, quoth Stephen,

819a

one man as good as another—and

a great deal better, 367b

play with your peers, 825b

some are and must be greater

than the rest, 249b

though men be of same metal,

they are not cast in same

mould, 858a

EQUANIMITY

a mind unmoved in prosperous

or doubtful times, 523a

bear with equanimity what for-

tune offers, 641b

neither crow nor croak, 814b

the medicine for disaster, 575a

to preserve an even mind in

adversity, 486b

Equanimity—*contd.*

what is our own fault to be borne

with equanimity, 664a

Equator, heard Jeffrey speak dis-

respectfully of, 333a

quarrellin' wi' the, 390b

EQUITY

a roguish thing, 275b

and law, 475a

and utility, foundations of law,

42a

follows the law, 486b

in all things, but most in law,

552b

law cannot be made contrary to

equity, 166b

shines by her own light, 486b

Equivocation and mental reserva-

tion, 20a

of the fiend, 305b

of words, 8a

will undo us, 297a

Ercles' vein, this is, 280b

Erebus, dark as, 284a

Erect himself above himself, 105b

Erecting new, there, 208b

Erin, exile of, 68a

Erin-go-bragh, 68b, and note

Erin go bragh! Erin go bread and

cheese, 332a

Erin's honour and Erin's pride, 231a

Eripuit Jovi fulmen, 660b

Ernst ist das Leben, 712a

Eros, unarm, 307b

Erratas, free from, 70a

without, 391b

ERROR

a double error sets us right, 14a

a hardy plant, 373b

all his life he has been in the

wrong, 264a

all liable to error, many tempted

by it, 197a

best may err, 2a

blind unbelief is sure to err, 95b

(error) by his own arms is best

evinced, 223a

caused by general and abstract

ideas, 702a

dampnable error, 167a

deceit lurks in generalities, 536a

delightful error of the mind taken

away, 622a

devilish to remain in, 508b note

duty a rod to check the erring,

400a

error has its martyrs, 699a

error is always in haste, 755a

error is endless, 755b

errors in first concoction not

mended in second, 755b

every age confutes old and begets

new, 755b

every error not to be called folly,

599b

giant error, darkly grand, 265a

happy in their error, 531a

hateful error, melancholy's child,

287a

he is wise who is not foolish for

long, 582b

he that stumbles and falls not

mends his pace, 781b

he who errs quickly, 13a

in endless error hurled, 248b

I would rather err with Plato,

523a

if an error, the causes were

honourable, 654b

if belief in immortality is an error,

654b

if he had not done wrong, he

would have done less, 655a

Error—*contd.*

if things were to be done twice,

all would be wise, 790a

if you have not found fault with

my misdoing, you are yourself

to blame, 656a

in a night of error, 349b

in the brain, 96a

is immense, 268b

is prolific, 531a

it is human to err, 522b, 547a

labyrinths and wilds of error,

101a

learned man errs with learned

error, 360a note

let him who has mistakenly re-

jected things revoke his error,

634a

life a tragedy of errors, 380a

like straws, upon the surface,

126a

lives ere Reason can be born,

92b

man is the child of error, 807a

many an error, by the same

example, 283b

nature of every man to err, 508b

nature of man to err, of fool to

persevere in error, 545a

nature of fool to persist in error,

508b

no one commits error for him-

self alone, 589a

no vehement error can exist long,

141a

none so well shod but they may

slip, 817b

O think not of his errors, 88b

of head, not heart, 233b

of opinion may be tolerated, 176b

of which we feel ashamed, 204b

one goes to left, another to right;

both have the same delusion,

549b

only defended by error, 177b

poisoned springs of error, 239a

prosperity through other men's

errors, 653b, note

reasoned errors, 176a

scab of error, 379a

self-conceit the mother of false

opinions, 693b

she errs, but her own grand way,

360a

some female errors, 247b

the common people sometimes

err, 558a

the last error shall be worse than

the first, 424a

the most may err, 123a

the shortest mistakes are the

best, 702b, note

the troops of error, 28a

the vulgar keep no account of

your hits, but of your misses,

852b

the wisest of the wise may err,

853a

they defend their errors, 40b

to err is human, 247a note

to err once, is to be undone for

ever, 215a

to show a man he is in error, 197a

unus utriusque error, 549a

very error of the moon, 303a

when all are wrong all are right,

706a

wounded error writhes, 37a

Erroris nebula, remota, 612a

Eruption to our state, 290a

Esau, the hands of, 409a

Esau's hands and Jacob's voice,

123b

ESCAPE

better a fair pair of heels than a halter, 741b
 he has given leg-bail, 773a
 he has not quite escaped who drags his chain, 846b
 I gave you the vessel by which you escaped, 645a
 it is a hard battle where none escapes, 797b
 nor is there hope of escape, 587b
prendre la clef des champs, 860b, note
 Eschewed, what cannot be, 288a, 867b
 Espoused, my, my fairest, 219b
Esprit d'escalier, 696a
 Esquire: S.P., Esq., of which I was not a little proud, 242a
Esse quam videri, 523a
 Essence, his glassy, 299b
 pure, their, 216a

ESSENTIALS

in things not essential, liberty, 552b, note
 still there is one thing needful, 622b
 Established, not to disturb things, 662b
 Estate, condescend to men of low, 427a
 the fourth, 456a
 Estates of the realm, 456a
 praise great, cultivate small, 187b
 Esteem, what takes our heart must merit our, 259a
 Esterhazy, to see, 15b
 Estimating others, we are fond of, 704a
Esio perpetua, 524b
Etat, l', c'est moi, 696a
Et cetera, heaven preserve us from a lawyer's, 784b
 Eternal punishment, the most frightful idea, 234b
 Eternal, things, better than things transitory, 623b
 with th' to be deemed equal, 217a

ETERNITY

blessed eternity or eternal blessedness, 495b
 confluence of two eternities, 72a
 conflux of two eternities, 71b
 for bubbles, eternity, 100a
 image of, 56a
 is not, as men believe, 237a
 is written in the skies, 408a
 make the mighty ages of eternity, 240a
 moment parted from eternity, 234a
 sells eternity to get a toy, 321a
 some shadows of eternity, 375b
 soul of eternity, thought through his eyes, 175b
sub specie aeternitatis, 664b
 the palace of, 224b
 thou pleasing dreadful thought, 22
 thoughts that wander through eternity, 217a
 time part of eternity, 670a
 time within eternity, 106b
 too short to speak thy praise, 3a, 406a
 through nature to eternity, 290a
 two eternities, the past the future, 232b
 wanderers o'er eternity, 55a
 white radiance of eternity, 326b
 who can speak of eternity, 28b

Ether, an ampler, 396a
 Ethiopian change his skin, can the, 418b
 Ethnology, what not? 33b
 Etiquette: they had not been introduced, 145a
 Etna, leapt into burning, 491b
 Etymology: *canis a non canendo*, 500a
lucus a non lucendo, 568b
 Euclid, you may dance on the ropes without reading, 879b
 Eulogy, honest, 97a
 Euphelia serves to grace my measure, 259b

EUPHEMISMS

going west, 456b
 terminological inexactitude, 460a
 Euphrasy and rue, purged with, 221b

EUROPE

better fifty years of 359a
 England will save Europe by her example, 245a
 error of universities of Europe, 9a
 glory of Europe extinguished, 41a
 history of Europe, 150b
 of which all Europe rings, 227b
 sauntered Europe round, 254a
 the one voice in Europe, 361b
 Eve, a child of our grandmother, 277a
 fairest of her daughters, 219a
 Eve's family, one of, 169a
 Even, now we are, quoth Stephen, 819a
 Even or morn, sweet approach of, 218a

EVENING

cool to a glorious evening and expire, 376a
 come in the evening, come in the morning, 444a
 comes at length with its song, 630b
 crowns the day, 843b
 fairer than the evening air, 208b
 in life's cool evening, 252b
 mild, grateful evening, 219a
 now came still evening on, 219a
 pensive evening, 395a
 red and morning grey, 755a
 shades of evening prevail, 3a
 the grey-hooded, 225a
 the hour when daylight dies, 231a
 they never had an ill day that had a good evening, 857a
 what evening may bring forth, 637b
 Evensong at length cometh, 847b
 Eventide, many a thing may hap ere, 236b

EVENTS

all things are as you make them, 663a
 always the unreadable that occurs, 388a
 Athenians never consulted till after the event, 876b
 causes more interesting than the events, 652b
 chance contrives better than we, 479a
 coming events, 67b
 footsteps, of chief events 651b
 great businesses turn on a little pin, 769b
 great events seem vain and hollow, 397a
 greatest events often produced by accidents, 480b
 happy issue makes some crimes honourable, 546a
 have controlled me, 196b

Events—*contd.*

leave the event, in holy hope to Heaven, 337a
 man proposes, God disposes, 807a note
 never in power of man, 165a
 not an event, a piece of news, 690a
 nothing that happens is evil to a good man, 448a
 now the event calls us to action 494a
 one far-off divine event, 363a
 schoolmaster of fools, event is the, 525b
 spirits of great events, 89a
 the discordant concord of events, 637b
 the mockery of human affairs in all transactions, 630a
 unhappy events wherein I was a chief participator, 628b
 what has happened even the fool knows, 478a
 which are, have been, or may be, 628a
 wise after the event, 876b
 you do not value it highly because it has happened, 599a
 See Happenings.
 Ever, I go on for, 359b
 Everybody, what belongs to, 867b
 Everybody's business, nobody's business, 378a
 Everything by starts, 123a
 good for something, 128a
 is nought, 331a
 you ought to be, you're, 145b
 Everywhere, out of the, 207a

EVIDENCE

circumstantial, trout in the milk 372a
 enemies may serve as witnesses, 755a
 eye more trustworthy than the ear, 481b, 621a, 652a, 843b
 give me six lines in writing by an honest man, I will find material to hang him, 705b
 give me yours in exchange for mine, 510a
 madman and fool no great witnesses, 724b
 my No as good as your Yes, 813a
 of things not seen, 430b
 one eye-witness better than ten hearsay, 621a
 oral evidence (*ore tenus*), 614a
 out of thine own mouth will I judge thee, 425a
 testimonies to be weighed not counted, 622a

EVIL and EVILS

a bad thing never dies, 759a
 abhor that which is evil, 427a
 a child may impel, a giant cannot stop, 372b
 a necessary evil, 473a
 after the evil will not a good time come, 731b
 a gulf and whirlpool of, 573a
 ah me! we believe in evil, 151b
 all spirits enslaved which serve things evil, 325b
 authors of great evils know how to remove them, 832b
 avoid evil and it will avoid thee, 739b
 be not overcome of evil, 427b
 be thou my good, 218b
 bear with evil and expect good, 740b
 better suffer ill than do ill, 743b

Evil and Evils—contd.

blazon evil deeds, 53a
 call evil good, 417a
 cannot brook delay, 386b
 comes of omission as well as
 commission, 467a
 compromise with evil, 267b
 correct your own evil qualities
 by another's, 527b
 cured by contempt, 835b
 cured by their contraries, 177b
 desperate evils, desperate reme-
 dies, 528b
 diseases of mind, hateful and
 numerous, 579b
 do evil and look for it again, 752a
 doing evil to avoid an evil, 88b
 do not disturb an evil well buried,
 573a
 do not yield to evils, 672b
 earth contains the evil and the
 cure, 324b
 earth maintains evil men, 670b
 easily stifled at birth, 609b
 endure this evil lest a worse
 come, 544b
 fallen on evil days, 220a
 fame (evil) deserved, 12b
 from seeming evil still educing
 good, 370a
 fronted, ceases to be evil, 71a
 generous heart can surmount all
 but shame, 694a
 good and evil grow together,
 228a
 gotten, evil, evil spent, 791b
 half-cured, whose cause we know,
 82b
 have their comfort, 792b
 he prepares evil for himself who
 prepares it for another, 656b
 he who wishes to do evil never
 wants a cause, 572a
 I would rather be ignorant of
 evils than wise, 795a
 if thou do na ill, do na ill like,
 790a
 ill-doers are ill-thinkers, 791b
 in rather doing ill than well,
 Brother Lubin did excel, 705b
 is soon believed, 759a
 is thine eye evil, 423a
 is wrought by want of Thought,
 171b
 it costs more to do ill than well,
 793b
 it is a good ill that comes alone,
 794a
 let us do evil that good may come,
 427a
 man creates the evil he endures,
 336b
 manners (evil) live in brass, 320b
 minds (evil) change good to their
 own nature, 325b
 minor evils, 330a
 more imaginary than real, 621a
 must come of evil, 336b
 no event is evil to a good man,
 448a
 no evil without compensation,
 604b
 of evils the most evil, 481a
 of one ill comes many, 819b
 of our own making, 621a
 often a great good is born of a
 great evil, 794b
 of two choose the least, 79a, 511a,
 819b
 of two evils choose neither, 819b
 one evil arises from another, 488a
 one that feared God and eschewed
 evil, 411a

Evil and Evils—contd.

on itself shall back recoil, 225b
 on the evil and on the good, 429b
 out of our evil seek to bring forth
 good, 216a
 partial evil, universal good, 248b
 patient continuance in evil, 373b
 perpetually tends to disappear,
 338b
 resistance to evil, 267b
 resolution to avoid an evil, 157a
 seeks through evil, good, 386b
sit procul omne nefas, 659a
 slight pretext suffices for doing
 evil, 474b
 small evil is a great good, 474b
 that men do lives after them, 286a
 that never arrived, 131b
 the brief sum-total of our evils,
 540a
 the greatest not be able to bear
 evils, 604a
 their feet run to evil, 418a
 the least of many evils, 520b
 the mind fears unknown evils,
 653a
 the pleasure passes, the disgrace
 remains, 655b
 the Power of Evil, 100b *note*
 the twelve Evils of the Age, 827b,
 note
 things evil are mixed with good,
 665b
 things evil begun in the Lord's
 name, 552b
 things evil come spontaneously,
 572a
 things, evil, neighbours to good,
 525a
 to do evil to men is injustice,
 448a
 we embrace evils for blessings,
 645b
 when evil is advantageous, 509a
 which I would not, that I do,
 427a
 while the evil days come not, 416a
 who sees longest sees much evil,
 857a
 worst of evil persons, 481a
EVIL-THINKING
 responsibility for evil thoughts,
 89b
 they imagined the worst, 20b
 who thinks amiss concludes
 worse, 782a
EVIL-SPEAKING
 for a bad tongue the scissors, 762b
 it is a gude heart that says nae ill,
 a better that thinks nane, 797b
 let no one speak evil, 474b
 lying and slandering, 433a
 of him that speaks ill consider
 the life more than the words,
 819b
 sign of an evil mind, 567a
vous savez railler sans médire, 710b
EVOLUTION
 every time serves for matter born
 in it, 307a
 evil tends to disappear, 338b
 not a cause but a law, 235a
 of British Constitution, 384b
 "Probably Arboreal" the com-
 mon ancestor, 344a
 through the ages one increasing
 purpose, 358b
 Ewes breed not, 322b
Ewig-Weibliche, *das*, 453b
 Ewigkeit, *afey in de*, 196b
Ex parte, 527a
Ex post facto, 327a
Ex tempore, 527a

Exactability, I do not express
 myself with, 323b
 Exactitude in law destroys exact-
 ness, 594b
EXAGGERATION
 a multiplying eye, 157a
 exaggerated because coming from
 afar, 627b
 Fancy loves excess, 407a
 greatest wits have a touch of
 extravagance, 451b
 I lay myself out to exaggerate,
 371b
 interesting but tough, 84b
 nothing written to excite wonder,
 592b
 perpetual hyperbole, 9b
 the quirks of blazoning pens, 301a
 things he stretched, 84b
 travellers' tales of prodigies, 677b
 we speak not what we mean, 299b
 we weaken all that we exaggerate,
 704a
 what some invent the rest enlarge,
 347b
 Exalt himself, whosoever shall, 423b
 Examinations, formidable to best-
 prepared, 91a
EXAMPLE
 a lesson all can read, 385b
 as the old cock crows, the young
 learns, 739a
 do not the things which you
 blame, 627b
 does more harm than the sin
 itself, 621b
 does the whole, 88b
 examples draw, 260a, 623b
 evil examples in the household,
 corrupt us more rapidly, 657a
 go and do thou likewise, 424b
 good example the best sermon,
 722a
 greatest of all seducers, 696a
 he was the mark and glass, 315a
 his name a great example, 122a
 must allure, 345b
 precept begins, example accom-
 plishes, 826b
 the censor of morals should set
 examples, 656b
 the road by example is short and
 effective, 545a
 the school of mankind, 42a
transact in exemplum, 672a
 we live more by example than by
 reason, 527b
 where old age sins, youth learns
 amiss, 674b
 who reproves the lame, 105b
EXCELLENCE
 all things that excel are rare, 611b
 always to excel, 467b
 for the sake of excelling, 479b
 hates the, it cannot reach, 369a
 in bad things, 29b
 men excel by different methods,
 83a
 no crime so great as daring to
 excel, 83a
 slow the growth of what is
 excellent, 99a
 the things that are more excellent,
 381b
 the quirks of blazoning pens,
 excels, 301a
 to excel useless, where none
 admire, 204a
 what I see excellent in good or
 four, 222b
 Excelsior, 198a
 Exception confirms (or proves) the
 rule, 527b, 843b

Exceptions, nature's rules have no, 338b
 Excepted, what should be excepted, 527b

EXCESS

all excess turns into vice, 609b
 best things carried to excess, 81b
 body and intellect depressed by excesses, 506b
 he that is too much in anything, 11b
 he will burn his house to warm his hands, 783b
 immoderate things are short-lived, 549b
 in nothing, highest principle in life, 547b
 in excess nectar poisons, 792b
 is condemned in law, 527b
 moderation even in excess, 116a
 no excess that reaches blame, 218b
 nothing in excess, 474b
 of prodigality and of meanness, 679b
 often he who does too much, does too little, 862b
 opposed to nature, 477a
 overdone is worse than underdone, 824a
 reform carried to excess, 89a
 soon hot, soon cold, 836a
 the archer who overshoots misses, 840a
 too much breaks the bag, 862b
 too much is not healthy, 862b
 too much of one thing is good for nothing, 862b
 too too will in two, 862b
 wasteful and ridiculous excess, 311b
 what has exceeded due bounds is unsafe, 635a
 what is violent is not lasting, 640b
 whatever you love, desire that it may not please you too much, 550a
 you may have too much of a good thing, 879b
 you never do it without overdoing it, 880a
 youthful excesses, 91a
 Exchange is no robbery, 759a
 Exchequer of the poor, thanks, 312b
 Excise, a hateful tax, 181b
 Exciting to be pleasant, too, 111b
 Excitement: when the heart's afire, sparks will fly out at the mouth, 871a
 Excommunicated person eats bread very well, 858b
 Excommunication, ban of, 171a
 for jesting or humour, 656a
 Latin form of, 614a
 Excursions in my own mind, 89a
EXCUSES
 accusing the times is excusing ourselves, 731a
 an excuse is a lie guarded, 350a
 an ill paymaster never wants excuse, 735b
 bad excuse better than none, 717a
 bad excuses are worse than none, 740a
 came prologue, excuse, 221a
 coy excuse, 226a
 do it and make excuses, 529a
 excusing of a fault, 311b
 friendship and company a bad excuse, 764a
 he that excuses accuses, 777b
 how pitiable he who cannot excuse himself, 629a

Excuses—contd.

I have a good cloak, but it is in France, 787a
 idle folks need no excuses, 787b
 losing horse blames the saddle, 838a
 poor men's reasons are not heard, 826a
 some excuse for this revulsion, 145a
 strife and friendship allow of no excuse, 467a
 the fault of the horse is put on the saddle, 844a
 when you would excuse you accuse, 519b
 wolf finds a reason for taking the lamb, 853a
 Executing, in, puzzled lame and lost, 92b
 Execution, one that rode to his, 309a
 Executive, danger of legislative power in, 144a
 Executors be covetous, 436b
 let's choose, 312b
Exempli gratia (e.g.), 527b
EXERCISE
 and temperance preserve strength, 623a
 healthy by temperance and, 252b
 on exercise the wise for cure depend, 125a
 use legs and have legs, 865b
 Exhalation, fled like some frail, 325a
 like a bright, 320a
 rose like an, 216b
 Exhaled, he was, 125b
 so was she soon, 125b
 was, and went to Heaven, 406b
 Exhibition Motto, 1851, 517a
EXILE
 a kiss long as my exile, 308a
 an exile anxious for his native home, 234a
 bind your sons to exile, 190a
 by foreign hands thy dying eyes were closed, 254b
 exiles do not escape from themselves, 616b
 hath more terror, 279b
 he suffers, who denies himself to his country, 528a
 hopeless word of never to return, 312a
 I die in exile because I have loved justice, 516a
 land, home, and pleasant wife left behind, 567a
 my home, city, and familiar places pass before my eyes, 491a
 no hope of seeing country or children, 587a
 of Erin, 68a
 they change their homes and pleasant thresholds, 528a
 unutterable woe of exiles, 7a
 weep sore for him that goeth away, 418b
EXISTENCE
 a luxury to be, 86a
 I am, therefore all things are, 521b
 I do not exist for you, 601a
je pense, donc je suis, 695a
 let us contemplate existence, 113b
 march of existence, 55a
sint ut sint aut non sint, 658b
 we count our existence an offence, 602a note
 who the man is I know not, nor whether he was ever born, 638b
 Exits, they have their, 288b
 Exodus of death, 200a

Expectancy and rose of the fair state, 294a

EXPECTATION

a good expectation better than a mean possession, 742a
 alas, three whole days to wait, 542b
 better bettered expectation, 276a
 blessed is he who expects nothing, 745a
 cultivate the faculty of patient expectation, 460a
 folly to expect men to do all they may be expected to, 385b
 hoping for good things, I am tormented by present circumstances, 537a
 in the air, 316a
 long expected comes at last, 804b
 makes a blessing dear, 346a, 377a
 oft expectation fails, 299a
 pleasing expectation, 369a
 worthy ends and expectations, 9b
 wronged by my over great expectations, 242b
EXPEDIENCY
 gods give what is fitting, rather than pleasant things, 584a
 all things are not expedient, 428a
 the expedient differs utterly from right, 531a
 Expedition is the soul of business, 759a
sat cito si sat bene (or *sat tuto*), 649a
EXPENDITURE
 great spenders are bad lenders, 770a
 in spending lies the advantage, 793a
 let not your, exceed your income, 665b
 nineteen, nineteen, six, 114a
 not to be fond of buying is a revenue, 597b
 (public), King cannot be served as cheaply as others, 242b
 who has but four, and spends five, needs no purse, 778a
 who seeks gain must incur expense, 588a
 you buy all things; you will have to sell, 610b
EXPERIENCE
 a jewel, 287b
 a precious gift, only given when a man's hair is gone, 759a
 bought is good, if not too dear, 759a
 bought wit is best, 745b
 bought with sorrow, teaches, 522a
 comes with ripe years, 653a
 costly wisdom bought by experience, 6b
 ever teaches something new about life, 605a
 half-experience, that half-wisdom, 400a
 impossibilities recede before experience, 161a
 insight sometimes worth experience, 168b
 keeps a dear school, 140b
 knowledge cannot go beyond experience, 196b
 learning teaches more than experience, 6b
 let him who knows the instrument, play on it, 800b
 made him sage, 143b
 man's experience in an hour, 344a
 mistress of fools, 759a

Experience—contd.

must be bought, 759a
name men give to their mistakes, 388a, 388b
old experience, 224b
old age and experience hand in hand, 264a
philosophy teaching by experience, 268a note
profit by the world's experience, 450b
science without, does not bring confidence, 707a
seek information from the experienced, 618b
slow preceptress, 100a
suffering brings experience, 759a
that excellent master, experience, 581a
the child of Thought, 116a
the dirty nurse, 365b
the true wisdom of nations, 450b
to make me sad, 289b
we find a short way by experience, 6b
who live longest see most, 857a
wise by experience, 13a
wit once bought is worth twice taught, 877a
you shall know by experience, 528a
Experiment, crucial, 528a
on a workless body, 532a
Experiments in politics, 116b
Experimental, youth is wholly, 344b
Experimentum in corpore vili, 532a
Experto credite (believe one who knows), 528b
EXPLANATION
explain a thing till all men doubt it, 254a
explain his explanation, 61b
only spoil it by trying to explain it, 328a
I loathe explanations, 18a
plenty of words when the cause is lost, 765b
Exploded, none but bad men wish, 100b
Exploits of his life, the noble, 88b
EXPLORATION
all lands open to brave men, 642a
what shore without our blood, 627b
Expounding, explaining, more of, 36a
Express thee unblamed, may I, 218a
what I can ne'er, 51a
what others feel more fitly can, 167b
Expressed, but ne'er so well, 246b, note
things may be prejudicial, 528b
Expression, ah me, that my power of is so inferior to your deserts, 541b
Expressions, grant me some wild, 134a
EXPRESSION (of face)
a silent face often has voice and words, 647b
a stern look but a gentle heart, 317b
difficult not to betray crime by the face, 515b
he counterfeits hope in his features, 661a
her silent looks loudly reproached me, 652a
his was the subtle look and sly, 273a
nor destroy the effect of thy words by thy expression, 588a
sweet expression of that face, 265a

Expression (of face)—contd.

that expression of villainy we all have, 84a
that goose look, 305a
Expurgatorius, index, 554b
Exquisite and leaves one unsatisfied, 388a
yet more, when past, 229b
Extenuate nothing, 303a
Extinctus amabitur idem, 528b, 676b
EXTRAVAGANCE
a lady with a passion for buying, 522a
and corruption, 40b
and luck, 43b
army makes the generous prodigal, 449a
by always taking out the bottom is reached, 746a
delicacies please the more, the more they cost, 558a
excess of extravagance, 679b
far-sought and dear-bought is good for ladies, 760a
greatest wits have a touch of extravagance, 451b
he that buys what he wants not must sell what he wants, 776b
he that regards not a penny will lavish a pound, 838b
he will burn his house to warm his hands, 783b
I love fruit when it is expensive, 244a
let the dollars spin, 209a
one would shun extravagance, 52b
the way to Beggar's Bush, 839b
things delight more because more costly, 569b
wanting money in the midst of wealth, 551b
masters are bad givers, 618b
what is not required is dear at a farthing, 641a
who more than he is worth doth spend, 875b
woman by nature generally extravagant, 470b
you buy all things; you will have to sell, 610b
EXTREMES
are dangerous, 759a
avoid extremes, 247a
bitter change of fierce extremes, 217b
ever in extremes, 265a
everything in excess opposed to nature, 477a
excess is condemned in law, 527b
extremes in man, 251b
extremes meet, 759a
extremes meet, as the whiting said, 170b
into the contrary extreme, 52b
keep between either extreme, 558a
of fortune, 105a
of joy and depression, 512a
often occupy the same place, 759a
the falsehood of, 357b
the fate of all extremes, 250b
too much spoileth; too little is nothing, 862b
when you abandon a thing, beware of its opposite, 759a
Extremity, in man's most dark, 273b
man's, is God's opportunity, 807b
EXULTATION
do not cry "Hi" till you are on the bridge, 752b
not long shalt thou exult, 599a

Exultation—contd.

thy friends are exultations, agonies, 396b
undue exultation, followed by extreme alarm, 631a
unholy is the voice of loud thanksgiving over slaughtered men, 102b
EYES
a drapple in our ee, 48a
a small hurt in the eye is a great one, 728a
affectionate and glad eyes, 67a
affliction called a multiplying eye, 157a
agin the Secesher's fist, my left eye, 27b
all my eye and Betty Martin, 457a
an eye full of gentle salutations, 343a
an eye like Mars', 295b
an eye to the mayne, 203a
an old ape hath an old eye, 736a
an unforgiving eye, 328b
are the informers of the mind, 549b
beauty doth persuade the eyes of men, 321a
believe themselves, the ears believe other people, 843b
better be half blind than have both eyes out, 725b
black eyes and lemonade, 232a
blind, when mind is pre-occupied, 499a
blue eyes go to the skies; grey to Paradise, 462a
can speak, 76a
cannot see if thoughts are elsewhere, 107a
closed his eyes in endless night, 154b
conversation, eyes all made up of, 171b
crows' feet under eyes, 79a
dark lustre of thine eyes, 273b
deceive me earsight, 28a
delighting each eye, 110b
dim was that eye, 68a
dress her beauty at your eyes, 106b
drink to me only with thine eyes, 182b
eloquence of eyes, 257a
everywhere about him, 545b
evidence of eyes more convincing than that of the ear, 652a
eye for eye, 409b, 410a
eye that mocketh at his father, 382b note
eye, will mark our coming, 62a
eyes, ears, mouth of me, 34a
eyne of burning coal, 308b
faculties of eyes and ears, 293b
favours to allure his eye, 322b
fields have eyes, 374b
for an eye, and a tooth for a tooth, 421a
four eyes see more than two, 763b
glittering eye, 86a
green eyes go to hell; black to purgatory, 462a
harmony in her bright eye, 200b
(eye) hath not seen, nor ear heard, 427b
have one language everywhere, 843b
heart's letter is read in the eyes, 846a
Heaven in her eye, 2200
heaven's soft azure in her eye, 159a

Eyes—contd.

heavenly rhetoric of thine eye, 277b
 her dark eyes, how eloquent, 264b
 her eyes are homes of silent prayer, 362a
 his eye begets occasion for his wit, 277a
 his eye was not dim, 410a
 his large sloe-black eyes, 334b
 his smiling eyes with simple truth were stored, 341b
 his soul seemed hovering in his eyes, 325b
 how little can a moment show of an eye, 402b
 I saw it with these eyes, 97b
 in Huncamunca's eyes, 134b
 in my mind's eye, 290b
 is thine eye evil, 423a
 it is sure to be dark if you shut your eyes, 796b
 jest not with the eye, 798a
 kept him as the apple of his eye, 410a
 knew you by your eyes, 25a
 lack-lustre dead blue eye, 356b
 large blue eyes, 53a
 large musing eyes, 30b
 laughs with her cast-down eyes, 646b
 Lesbia hath a beaming eye, 231b
 let every eye negotiate for itself, 284a
 light that lies in woman's eyes, 231b
 like sentinels' eyes, hold the highest place, 608b
 little troubles the eye, 804a
 look your last, eyes, 280a
 love allured by gentle eyes, 504a
 love-darting eyes, 225b
 love doth to her eyes repair, 281b
 love looks not with the eyes, 280b
 love's tongue in the eyes, 140a
 made quiet by the power of harmony, 393b
 master's eye fattens the horse, 476b
 master's eye ripens the fruit, 640a
 men trust more to eyes than ears, 481b, 545a, 621a
 men's eyes were made to look, 279b
 microscopic eye for defect, 241a
 mild and magnificent eye, 36a
 Mr. Squeers had but one eye, 112b
 most have eyes, 82a
 my eyes make pictures, 87a
 my ravished eyes, 2a
 my right eye twitches (a presentiment), 608b
 never touch your eye but with your elbow, 880a
 neither eyes on letters nor hands in coffers, 814b
 no speculation in those eyes, 304b
 nor brighter was his eye, 32b
 not satisfied with seeing, 415a
 of most unholly blue, 231b
 of others not to be relied on, 600b
 one eye of the master does more than both hands, 821a
 one eye-witness better than ten hearsay, 621a
 optics sharp it needs, I ween, 373a
 peep through their eyes and laugh, 281b
 Persia's eyes full and fawn-like, 232b
 pierce like gimlets, 113a
 pity-pleading eyes, 321a

Eyes—contd.

play the woman with mine eyes, 305a
 please to the eye, 576b
 poet's eye in a fine frenzy, 281a
 proud heart flashing through the eyes, 395b
 purged with euphrasy and rue the visual nerve, 221b
 purging thick amber, 292b
 quaint, enamelled eyes, 226b
 ravens shall pick out his eyes, 382b
 rhetoric of persuading eyes, 105b
 silent wonder of still-gazing eyes, 321a
 soul within her eyes, 58b
 speech of her alluring eyes, 107b
 stabbed with a white wench's black eye, 279a
 sublime eyes, 30a
 such beauty as a woman's eye, 277a
 suddenly closed his eyes, 18a
 sweeter than the lids of Juno's eyes, 310a
 sweetest soul that ever looked with human eyes, 362b
 that inward eye, 393a
 that would not look on me, 368a
 the apple of the eye, 412a
 the big lip and watery eye, 259b
 the eye is bigger than the belly, 843b
 the eye is blind if the mind is troubled, 843b
 the eye is harder to please than the stomach, 843b
 the eye is the mirror of the soul, 843b
 the eye is traitor of the heart, 403b
 the eye lets in love, 843b
 the eye that sees all things, sees not itself, 843b
 the eye will have his part, 843b
 the fringed curtains of thine eyes, 311a
 the greenest of things blue, 352a
 the harvest of a quiet eye, 400a
 the holy water from her heavenly eyes, 306b
 the jaundiced eye, 247b
 the learned, still the loving eye, 35b
 the little listening eyes, 353a
 the many eyes, the diverse things they see, 213b
 the meek brown eyes, 108a
 the sparkle of his swarthy eye, 273a
 the very eyes of me, 165a
 there lies more peril in thine eye, 274a
 there you go with your eye out, 464a
 those are pearls that were his eyes, 310b
 those dove's eyes, 308a
 thou who hast given me eyes to see, 186a
 through her expressive eyes, 204a
 thy rapt soul sitting in thy eyes, 224b
 tir'd eyelids upon tir'd eyes, 357b
 to a diseased eye the light is annoying, 847a
 to glad me with its soft black eye, 238b
 to initiate eyes, 37a
 to ope their golden eyes, 309a
 to see and ears to hear, 121b
 to the blind, 411b
 too expressive to be blue, 5a

Eyes—contd.

troll the tongue and roll the eye, 222a
 troubled eyes have no clear sight, 847b
 two see better than one, 864b
 two starry eyes hung in the gloom of thought, 325a
 turned to coals of fire, 15b
 war and physic governed by the eye, 866a
 we neglect things under our eyes, 521a
 what hurts the eye you remove, but not what hurts the soul, 628a
 what the eye does not admire, heart does not desire, 868b
 what the eye has seen the hand may do, 868a
 what the eye sees not the heart grieves not, 868b
 when the eye saw me, 411b
 when the eye sees what it never saw, 871a
 where the eye sees it saw not, 873a
 where thought seems to come and go, 357a
 which burn through smiles, 325b
 while with admiring eye we gaze, 393a
 who has but one is always wiping it, 875a
 whose bright eyes rain influence, 224a
 whose thoughts are legible in the eye, 267a, 341b
 why did you swear mine eyes were bright, 208a
 with his half-shut eyes, 248a
 with large grey eyes, 392a
 with unlighted eyes, 402b
 wins the eye but not the mind, 273a
 witchcraft of a woman's eyes, 138a
 women's eyes, 277a
 wonder-waiting eyes, 336b
 yes, I have a pair of eyes, 112a
 your eyes drop mill-stones, 138b
 your eyes were not silent, 599b
 Eyelids heavy and red, 171a
 Eyesight, the precious treasure of his 277b

F

F's the three, Fair rent, Fixity of tenure, Freedom of sale, 459a
Fabellas, ex re, 537b
 Fabius Cunctator, 509a
 Fable, daylight faith's a, 68a
 love's world, 88b
 naught but, 15a
 related to an ass, 476a
 to wrap up truth in, 473a
 Fables and endless genealogies, 430a
 evaded libel by using humorous, 499b
 yet have feigned worse than, 217b
 Fabric, baseless, of this vision, 311a
 huge, rose like an exhalation, 216b
 it seemed of diamond and of gold, 401b
 the mystic, sprung, 160a
 Fabrication, a paltry an' base, 202a
Fac bona dum vivis, 606a
 Face me, give me them that will, 313b
FACE
 a bargaining and saving face, 137a
 a fair enchanting face, 257b

Face—*contd.*

a fair face is half a portion, 720a
 a fair face may hide a foul heart, 720a
 a good face needs no band, 722a
 a picturesque countenance, 327b
 a silent face often has voice and words, 647b
 a singing face, 138a
 a face that makes simplicity a grace, 182b
 and shall I see his face again, 214b
 all love that look in her face, 77b
 an open brow indicates an open heart, 712a
 beauty carries its dower in its face, 740b
 better a red face than a black heart, 741b
 blushing apparitions start into her face, 284b
 breathing from her face, 56b
 comely face a silent recommendation, 722b
 continual comfort in a face, 267a
 difficult not to betray crime by the face, 515b
 each face grew dark, 69a
 face and brow the entrance to the mind, 688b
 faces but a gallery of pictures, 10b
 faces from the floor to the roof, 100b
 false face must hide, 304a
 fyr-reed cherubines face, 77a
 garden in her face, 3b, 69b
 gives tongue leave to speak, 9b
 gleaned from many faces, 373a
 God gave man a countenance exalted, 614a
 God hath given you one face, 294a
 good fame better than good face, 722a
 he hides a smiling face, 95b
 he'd look into thy bonny face, 48b
 her angel's face, 339b
 his face was of the doubtful kind, 273a
 his face that two hours since hath died, 357a
 human face divine, 218a
 human faces smile and weep in sympathy, 677b
 index of the mind, 688b
 index to joy and sadness, 536a
 in her face excuse came prologue, 221a
 is the index of the mind, 688b, 843b
 just such a face, 33a
 like the milky way, 346b
 look in her face and you'll forget them all, 247b
 music of her face, 240b
 no art to find the mind's construction in the face, 303b
 o'er which a thousand shadows go, 402b
 of finer form or lovelier face, 270b
 of this tall pile, 92b
 often deceives us, 536a
 oh, call it fair, not pale, 86b
 our faces madden men, 243b
 pardoned all except her face, 64a
 pleases, when the disposition is friendly, 555b
 saw the manners in the face, 179b
 say they have faces, 281b
 sea of upturned faces, 274a
 so musically fair, 37b
 some can judge ability by the face, 637b

Face—*contd.*

sonsie, baws'nt face, 45a
 strange faces, other minds, 366a
 sweet expression of that face, 265a
 tartness of face sours ripe grapes, 308a
 that launched a thousand ships, 208a
 the countenance is the portrait of the mind, 549b
 the day's disasters in his morning face, 148b
 the favour of her face, 110a
 the old familiar faces, 191b
 the tablet of unutterable thoughts, 60b
 the true face returns, 680b
 trust not too much to that enchanting face, 127a
 turn me upon my face, 14b
 two faces under one hood, 864b
 visit her face too roughly, 290b
 was never eye did see that face, 267a
 what a face, worthy of what a picture, 607a
 what is face, 94a
 will be spoilt by years, 560b
 with how wan a face, 329b
 your face a book, 303b
 your countenance open, your thoughts free, 880b
 your face shows your age, 529a
 your sweet faces make good fellows fools, 364b

Facendum, quod erat (Q.E.F.), 640a

Facilis descensus, 127a note

Facilis descensus Averno, 529b note

FACTS

alone are wanted, 115a
 are chieles, 45a
 are facts, 334b
 are facts and flinch not, 35a
 are stubborn things, 759b
 cannot alter by romances, 121b
 first, then distort 'em, 84b
 from fact to law, no deduction, 482a
 garner of facts and fancies, 373b
 golden fancies and iron truths, 380a
 I will sing facts, though some will say I invent, 529b
 indebted to his imagination for his facts, 328b
 judges of fact, 260b
 nothing so false as facts, except figures, 761a
 plain, plump fact, 34a
 the life of all things (fact), 73b
 what ought not to have been done holds good when done, 640b

FACTION

as we wax hot in, 206b
 canvasses and factions, 10b
 disappointment's child, 177a
 not swaying to this faction, 364a
 not the cause of faction or party, 184a
 religious factions, 42b
 you bridle faction and our hearts command, 376b
 what faction has set wrong, 96b
 Factious deeds, 340b
 peevish and perverse spirits, souls wearied into peace, 122a
 they grow factious, 222a
 Fade, all that's bright must, 233a
 as a leaf, we do, 418a
 away, all things, 386a
 how soon they, 337b
 into the light of common day, 401a

Face—*contd.*

nothing of him that doth, 310b
 though thou, 385b
 Faded, he, 58a
 slowly she, 386a
 Fading in music, 283a
 Fail, if this, the firmament is rottenness, 255b
 no such word as fail, 204b
 not for sorrow, 50b
 we'll not fail, 304a
 Fails for love of God, who, 183a
 See Failure

FAILINGS

confess the failings as we must, 241a
 every man has his weak side, 757a
 his failings leaned to virtue's side, 148a
 of other men accuse us of frailty, 843b
 she had one failing, 47b
 when you know a man's failing, you can please him, 706a

FAILURE

a good general does not talk of, 447b
 all fails that fools think, 732b
 all fails where faith fails, 732b
 all is amiss, 322b
 all the rest forgot for which he toiled, 321b
 arise from pulling in one's horse, 157b
 born to fail, 238a
 brought forth discord, 645a
 he failed in great and daring attempts, 570b
 he is gude that failed never, 774a
 he rides sicker that fell never, 776a
 human power and failure, 37b
 I have been all things and it has not availed, 611a
 if we must fail, let us face the hazard, 654a
 illustriously he fails, 257b
 in the world who cannot swim goes to the bottom, 793a
 my name is Might-have-been, 266b
 no fiercer hell than failure, 184b
 one learns by failing, 759b
 teaches success, 759b
 the many fail, the one succeeds, 359a
 the pot boils badly, 609a
 the work perishes fruitlessly, 613a
 though strength fails, boldness is praiseworthy, 641b
 to go away without having accomplished the business, 643a
 undone but for our undoing, 447b
 what I aspired to be, 34b
 we have left undone those things we ought to have done, 432a
 we learn wisdom from failure, 330b
 who does not advance fails, 818a
 who fails in one particular loses the whole action, 631b
 Faint, so, so spiritless, 315a

FAINT-HEARTEDNESS

faint heart ne'er won fair lady, 139b, 341b, 759b
 folly to entrust a great deed to a faint heart, 663a
 faint heart ne'er wan, 47a
 half heart is no heart, 770b
 men faint-hearted never raised a trophy, 468a
 no one attains high position by faint-heartedness, 589b

Faint-heartedness—contd.

one look of Fortune, 24b
 shall the poor gnat, 19b
 trouble never dead to the faint-
 hearted, 236b
 where hert is failed shall no castel
 be assailed, 759b
 who asks faint-heartedly teases
 how to refuse, 634b
 who has no heart ought to have
 heels, 778a
 woe unto him that is faint-
 hearted, 419b
 woovers ne'er speed well with faint
 heart, 375b

Faintly prays, he teaches to deny
 that, 261b

Fair, a, where thousands meet, 176b
 men speak of, as things went with
 them there, 810a

the day after the, 447a
 three women, three geese, and
 three frogs make a fair, 859a

Fair, all's, in love and war, 734a
 Fair and softly wins the race, 759b
 Fair and softly, as lawyers go to
 heaven, 759b

Fair play is a jewel, 825b

FAIRE (Beautiful)

all her care but to be fair, 381b
 and foolish, 462a
 and sluttish, 759b
 and not fond, 110a
 could not slay a thing so fair, 58a
 die because a woman's fair,
 390b

divinely fair, fit love for Gods,
 221a

earth has not anything to show
 more fair, 395a

fair enough if good enough, 759b
 fair women and brave men, 54b
 fair folk are aye foolishness, 759b
 her brow was fair but very pale,
 260b

I am not fair, therefore I pray the
 gods make me honest, 289b
 if she be not so to me, 390b
 in the cradle and foul in the saddle,
 759b

is foul and foul is fair, 303a
 is not fair, but that which
 pleaseth, 759b

is she not passing fair, 281b
 most divinely fair, 357b
 no more fair to me, 369a

not so fair as fickle, 322b
 outward be fair, 81b

many a fair thing is full false, 855a
 so musically fair, 37b

spit on all things fair, 76a

thus wondrous fair, Thyself how
 wondrous then, 219b

too fair to worship, 215b
 what is not fair often seems to be,
 477b

Fairer sight perchance than when
 it frowned in power, 337b

than the evening air, 208b
 way is not much about, 8b

Fairest of her daughters, Eve, 219a

Fairness, to doubt her, were to want
 an eye, 365b

FAIRIES

a fairy tale read but in youth, 93a

belief in, 17b
 by fairy hands, 23a, 90a

castles, fairy, 93a
 coachmakers, fairies', 278a

farewell rewards and fairies, 440b
 in fairy lands forlorn, 185b

like a fairy trip upon the green,
 320b

Fairies—contd.

she is the fairies' midwife, 278a
 sights which fairies do behold,
 392a

'tis almost fairy time, 281a
 true as the fairy tales, 151a
 ye fairies, from all evil keep her,
 394a

Fais ce que dois, advienne que pourra,
 753a

Fais ce que voudras, 692b

Faites comme si je ne le savois pas,
 692b

FAITH

a hopeless faith, 186a
 a man of antique faith, 491a

a necessary fraud, 82b
 a passionate intuition, 401b

a scientific faith, 32b
 a sound rule of faith, 185^h

all fails where faith fails, 732b
 all that faith creates, 325b

all undisproved faith, 30b
 alone is sufficient, 659b

among the Turks, 368a
 and fire within us, what of the,
 157b

and Hope, in the world will dis-
 agree, 249b

and impossibilities in Religion,
 28a

and love, which parted from thee
 never, 227a

and morals which Milton held,
 397a

articles of faith become fables,
 691a

banished by gold, 494b

beautiful faith surrendering unto
 Time, 243b

believe because it is expedient,
 528a

believe you have it, and you have
 it, 507a

bloody faith, the foulest birth of
 time, 325a

call no faith false, 235a

careless looseners of the faith,
 366a

deem their swords, on points of
 faith, 232b

easy to shake a man's faith in
 himself, 323a

faith, hope, charity, 428b

faith, love, ever green, 242a

fanatic Faith, 232b

for modes of faith let graceless
 zealots fight, 249b

give to faith what belongs to faith,
 510a

God provides for him that
 trusteth, 767a

guided by faith, 227a

haggard as Fear, 353b

he does not believe that does not
 live according to his belief,
 772a

herself is half confounded, 175b

his faith, but as the fashion of his
 hat, 284a

holier and more reverent to
 believe than to know, 648a

I have kept the faith, 430b

I hear the message but want the
 faith, 711b

I know in whom I have believed,
 650a

if ye break faith with us who die,
 207a

in God and Nature, 199a

in some nice tenets, 94a

infinite pathos of human trust,
 381b

Faith—contd.

is what you do not see, 636b *note*
 just shall live by faith, 426b

knowledge of divine things lost
 through want of faith, 451a

lapses from knowledge to faith,
 385a

love asks faith, and faith firmness,
 805b

melts into blood, 284a

men put more faith in things they
 do not understand, 571b

must be kept, 532b

my faith is torn, 33b

no merit in faith where reason
 supplies proof, 532b

no storm hurts a man who
 believes, 507a

no tricks in plain and simple
 faith, 286b

O belief, how much you block
 our way, 703b

O thou of little faith, 579a

of ancient times, 542b

of childish days, kept the, 387a

old faith and fancies new, 387a

once plighted, hold dearer than
 life or gold, 340b

only faith beholds that all is well,
 203b

onward in faith, 336a

our airy faith, 124a

our daylight faith's a fable, 68a

pin their easy faith, 81b

pointed with her golden rod,
 227a

prayer against firearms useless, as
 I have no faith in it, 692a

pure-eyed faith, 225a

puts me from my faith, 314a

requires impossibilities, 28b

sees by the ears, 759b

shield of faith, 429b

some faith's about to die, 33b

substance of things hoped for,
 430b

tell faith it's fled the city, 262a

that stands on authority, not
 faith, 132b

that something would turn up,
 117a

the coal-heavers' faith, 532b

the enormous faith of many, 249b

'tis a point of faith, 103b

to believe what you do not see,
 636a

too much faith and none, 233b

transcendent dower, faith's, 399a

triumphant over our fears, 198b

trumpetry of vulgar faith, 69a

unfaith clamouring to be coined
 to faith, 213a

unfaithful kept him falsely true,
 365b

watchfires and stars that shone,
 352a

we walk by faith, 429a

which from his fathers he received,
 380b

whose faith has centre every-
 where, 362a

without works, 194a

without works is dead, 430b

woman's faith traced on sand, 7a

See Belief.

Faiths are wafer-cakes, 316a

pious nursery, 88b

the old, loosen and fall, 351a

Faithful and just to me, 286a

found among the faithless, 220a

to God and thee, 166a

ugly and fierce, qualifications of
 a good servant, 677b

Faithfulness an empty name, 595b
and sincerity the highest things, 760a
Faithless as the winds and seas, 273a
be not, but believing, 426a
Falcon, our, on our glove, 269a
soar her swing, let the wild, 269a
Falconer's voice, O for a, 278b
FALL
a great villain a great fall, 747b
a lowly man cannot have a heavy fall, 547a
a rider must know how to fall, 796a
abasement of the exalted, 679a
all that shakes falls not, 733b
all things risen will fall, 611a
an he fall he hath noon help, 79a
better sit still than rise and fa', 743b
between two stools, 744b
brave man may fall but cannot yield, 534b
buildings creak before they fall, 669b
cave ne titubet, 678b
dinna lift me before I fall, 752a
every slip is not a fall, 758a
everyone gathers, wood at fall of an oak, 470b
fain would I climb yet fear I to fall, 262a
fear to fall, 403a
free to fall, 218a
from what a height of hope, 678b
great men are overthrown by small things, 165a
greatest favourites in most danger of, 845b
great was the fall of it, 422a
hasty climbers have sudden falls, 777b
he does not fall who walks with discrimination, 596b
he that climbs highest has greatest fall, 372b
he that is fallen cannot help him that is down, 779a
I have not fallen so low as to be beneath you, 596a
if fall they must, 396b
if he fall help hath he none, 167a
in a dying, dying fall, 254b
it had a dying fall, 297b
like a bright exhalation in the evening, 320a
look high and fall low, 805a
love virtue while they fall, 233a
more dangerous from a height, 610a
motion swifter at end of fall, 580b
need fear no fall, 39a
neither rejoice in the fall of other, 50a
oaks may fall when reeds stand 819a
O, what a fall was there, 286b
one may sooner fall than rise, 8, 22a
one wrong step may bring a great fall, 821a
or fighting fall, 57b
pride must have a fall, 827b
sometimes risk a fall, 334a
still delayed his fall, 57b
take heed lest he fall, 428a
that has survived the Fall, 99b
the higher up the greater fall, 846b
things of worth fall with sudden crash, 612a
tree is no sooner down than everyone runs for his hatchet, 852b

Fall—contd.
we fall to rise, 36b
what Fortune raises she throws down, 635a
when he falls he falls like Lucifer, 320a
who has lost high position becomes a jest, 635a
who is on the ground is not in danger of fall, 673b
who lies on the ground has no chance of falling, 632b
who never climbed never fell, 875b
See Fallen and Falling
Fallax historias monet, 617b
Fallen at length that tower of strength, 361a
Babylon is, 417a
Babylon the great is, 431b
from heaven, how art thou, 417a
from his high estate, 125b
great though fallen, 54a
how are the mighty fallen, 410a
how fallen, how changed, 216a
in the cause of the free, 22b
nature of mortals to kick the fallen, 469a
or be for ever fallen, 216a
war not with the fallen, 448a
Fallible, all, even the youngest, 442a
judgment of men is fallible, 545a
Falling, greatly, with a falling state, 255a
man, cruelty to load a, 320b
man, press not a, 320a
man, stretch out right hand to, 499a
off was there, what a, 291b
out, blessings on the, 360a
Fallow, it is well to lie, 373b
FALSE and FALSEHOOD
a mind inclined to falsehood rejects better things, 483b
all is not false which seems at first a lie, 336b
all things false fade quickly, 680b
all was false and hollow, 217a
among innumerable false, unmoved, 220a
as air, water, wind, 298b
as Cressid, 298b
as dicers' oaths, 295b
as step-dame to her son, 298b
as water, she was, 303a
but still dear, 619a
false folk should ha' many wittnesses, 760a
false in one particular, false in all, 530a
false rules pranked in reason's garb, 225b
false things brought low, 157a
false things may be imagined but only truth can be invented, 267b
false vow can break a heart, 204b
false with the heart, 88b
falsehood and fraud, 2a
falsehood cannot be invented, 267b
falsehood hath no right against truth, 203a
falsehood flies, truth limps, 348b
False [wit] blame the, 247a
fires (false) that others may be lost, 400a
for how can that be false, 107b
framed to make women false, 301a
haste, falsehood thrives on, 681a
he neither uttered nor could endure falsehood, 576a

False and Falsehood—contd.
hurt, falsehood will; truth will profit, 760a
in his looks (falsehood), 47b
in truth, 31b
kill, falsehood will, 864a
little better than false knaves, 285a
man all on fire for falsehoods, 696a
mingles (falsehood) with all truth, 199a
my heart stands armed in mine ear, 321a
never made a fair hinder end, 760a
no falsehood can endure touch of celestial temper, 219b
no false teaching but has some admixture of truth, 602b
one falsehood makes way for another, 530a
O, what a goodly outside falsehood hath, 282a
perennial falsehood, 39b
poets, falsehood of the, 679a
powerful in working injury, 576a
Punic faith or honour, 627a
recognition of falsehood, the first step to wisdom, 624b
ring out the false, 363a
silence and sufferance under falsehood, 228b
silence or falsehood violate truth, 681a
splendide mendax, 662a note
spurned to-day (falsehoods), truths of long ago, 386a
suggestion of what is false, 666b
sweet and acceptable to fools, 479b
taking false for true, 364b
terminological inexactitude, 460a
the nimblest footman is a false tale, 849a
things said false, 52b
to eschew falsehood and guile, 19a
to represent falsehood as truth, 583a
to stick the heart of falsehood, 298b
to unmask falsehood, 321b
under saintly show, falsehood, 218b
war-time falsehoods, 180b
we know how to speak false things as true, 473a
wedded fast to some dear falsehood, 232b
who dares think one thing and another tell, 256b
who would dare to call the sun false, 660a
wouldst not play false, yet wouldst wrongly win, 303b
your bait of falsehood, 292a
Falsification: the reward nowadays is to those who make right appear wrong, 544a
Falsity, to have done with, 70b
Falstaff sweats to death, 313b
Falter not for sin, 50b
FAME
a notable way, 20a
a poor traditional fame, 91b
above all Greek all Roman fame, 253a
added fame to fame by his very concealment, 559b
all dangerous; good brings envy—bad, shame, 732b
all fame foreign, but of true desert, 250a
an empty bubble, 152b

Fame—contd.

an honest fame or none, 255a
 application increased by love of, 663a
 at best an unperforming cheat, 256a
 bears up lighter things, 373a
 blush to find it fame, 253b
 but a hollow echo, 262b
 careless of her sister's fame, 97a
 cold the dull reward of future fame, 229a
 common fame hath a blister on its tongue, 748b
 contempt of fame, 183b
 damned to everlasting fame, 250a
 dearer than gold, 340b
 death opens door to good fame, 9b
 death opens gate of fame, 343a
 deaths unknown to fame, 257a
 demi-gods of fame, 66b
 desire for fame, last desire to be laid aside, 262a
 desire of, the last weakness, 212b
dicitur, "hic est," 665a
 disasters form a highway for fame, 541b
 does not endure trifling with, 708a
 dragged them into fame, 101a
 everlasting fame is my object, 580a
 evil fame, what more heavy than, 12b
 Fame's eternall bead-roll (or *Calendar*), 340b *note*
 fatal issue to his fame, 100b
 fired with love of approaching fame, 554a
 fixed as a star, 397b
 folly, unless we do what is useful, 595a
 foolish fame shouts louder year by year, 236a
 footsteps of fame, 646a
 fortune even in fame, 64a
 good and bad alike are fond of fame, 255a
 great heir of fame, 227b
 great in report, greater by deeds, 606a
 grows like a tree, 507b
 grows whiter with age, 95a
 grudged to the present, 265b
 guilty, martial fame, 68b
 happy those who in the after-days shall live, 335a
 hardly known to, 327a
 he died known to all but himself, 693b
 he lives in fame, 276a
 he spreads his name through the world, 595b
 hides her head in the clouds, 500a
 honour among the peoples of the earth, 590a
 how partial is the voice of fame, 260a
 if glory will but come after my death, 655b
 impatient of extremes, 255a
 in danger is not easily rescued, 530b
 indifference to fame, 255a
 infamous men fond of fame, 82b
 is fame, a breath, 195b
 is a magnifying glass, 760a
 is air; without air there is no life, 193a
 is love disguised, 326b
 is no plant that grows on mortal soil, 226a
 is the spur, 226a

Fame—contd.

is the thirst of youth, 55a
 known men greater than noble-men, 602a
 like a river, 11b
 literary, the only lasting fame, 338a
 lives ever, 17a
 longings after fame, 370a
 loud impertinence of fame, 380b
 loudest trump of fame a dying echo, 335b
 love of, 356a
 lucre of renown, 230a
 man dreams of fame, 365a
 many ways to, 854a
 martyrdom of fame, 60b
 men hidden by an obscure fame, 582a
 more of honest fame, 64a
 my fame in the world, 33a
 nations unborn your mighty names shall sound, 246b
 no cormorant of fame, 391a
 not till the fire is dying in the grate, 213a
 not won on downy plumes, 74a
 nothing can cover his high fame, 137b
 nothing less selfish than desire of, 193a
 obscured through age, 530b
 of so much fame in Heaven, 226a
 on Fame's eternall bead-roll, 340b
 others fond of Fame, Fame of you, 404a
 passion for fame, 40a
 perilous in excess, 245b
 perpetuity of fame, 55a
 (posthumous) Glory comes too late to our ashes, 502b
 (posthumous) seldom comes Glory till a man be dead, 165a
 (posthumous) those glories come too late, 437b
 present (contemporary) events diminish a man's fame, 577b
 preserve a broad approach of fame, 361a
 procured by blood, 595b
 proud temple of fame, 19a
 prouder of his fame, 127a
 rather use than fame, 365a
 regardless whether good or evil fame, 222a
 rightful property of the dead, 497b
 secured by knavery, 678a
 serious work for fame, 37b
 she comes unlooked for, 255a
 sinking in virtue as you rise in fame, 406b
 so fame shall be achieved, 222a
 so truly circular, 122a
 sought by distinguished action or honourable art, 560a
 tempts minds even nobly inclined, 226a *note*
 the death-bed of fame, 67b
 the happy portion of the few, 444b
 the muse forbids that a great man shall die, 516a
 the whole earth a sepulchre for famous men, 468a
 thirst for fame greater than for virtue, 668b
 to barke at sleeping fame, 340a
 to be hitched into a rhyme, 270a
 to be pointed at, and spoken of "That is he," 493a
 to extend fame by deeds, 530b, 662b
 to have it purgatory, to want it hell, 204b

Fame—contd.

to hover about the lips of men, 670b
 to live in the mouths of men, 687a
 to patch up his fame, 81b
 too greedy of fame when old, 522b
 unemulous of fame, 106b
 wafted to eternal fame, 232b
 walks earth, but her head is in the clouds, 556a
 what is fame but half-disfame, 365a
 what is everlasting fame but vanity, 479a
 what is more is fame, 220b
 what is the end of fame, 62a
 what so foolish as chase of fame, 404a
 when his light is extinguished he will still be loved, 676b
 when trumpet of fame has sounded, farewell to repose, 449a
 who foremost shall be damned to fame, 254a
 will of itself turn whiter too, 342a
 wisdom source of fame, 386a
 youth that means to be of note begins betimes, 307b
 See Famous
Fames, malesuada, 615a
 Fame-smith, the, 161b
FAMILIARITY
 age ill-discerned through being beheld too close, 30a
 be thou familiar, but by no means vulgar, 291a
 begets coldness, 208b
 breeding appreciation, 25b
 breeds contempt, 760a
 do not effusively offer your hand to everyone, 585b
 gie a clown your finger and he will take your whole hand, 765a
 hails you Tom or Jack, 102a
 he loves me best that calls me Tom, 166a
 near acquaintance diminishes reverent fear, 329b
 terrible gift of familiarity, 692a
 upon familiarity will grow more contempt, 287a
FAMILY and FAMILIES
 a holy family, 199a
 a noble family, all the brothers valiant and sisters virtuous, 444b
 be good to yourself and your family, 747b
 better be the best of a bad family, than worst of a good, 473b
 feuds, family, 532a
 good families generally worse than others, 159a
 great families of yesterday, 108a
 he will never be dull to strangers who sports with his own family, 605a
 her family was high, 172a
 his own family is dear to every man, 576b
 if I could find an affectionate family, 117b
 it is easier to rule a kingdom than a family, 795a
 kill a man's family, 64b
 men of position should bring up children worthily, 548b
 no tenth transmitter of a foolish face, 268b
 one of your antediluvian families, 92a

Family and Families—*contd.*

pretend your family is young,
250a
State and the family at war, 230b
stel fortuna domus, 662b
the fortune of the house endures,
537b
when children of one family,
382b
who loves the tree loves the
branch, 780a
wife and children are bills of
charges, 876a
Famous, calm, and dead, 32b
found myself famous, 66a
men, let us now praise, 421a
to all ages, 228a

FAMINE

all's good in a, 734b
begins at the horse-manger, 720a
famine, pestilence and war, de-
struction of a people, 530b
his famine should be filled, 217b
is in thy cheeks, 280a
our stern foe had made a league
with famine, 335a
persuading to evil, 615a
speculation over famine, 704b
the belly hath no ears, 840b *note*

FANATICISM

earth's fanatics, 29b
fanatic fools, 194a
fanatics have their dreams, 185a
graceless zealots fight, 249b
hated all for love of Jesus Christ,
266a

spirit of proselytism, 41b

Fanciful among thy servants, 420a

FANCY AND FANCIES

a wayward dart to throw, fancy
off is pleased, 392b
all my fancy painted her, 213a
beam of fancy enlarges, multiplies,
250b
but not expressed in fancy, 291a
chewing the food of sweet and
bitter fancy, 289b
do we then affect sad fancies,
400a
everyone to his fancy, 757b
fairy frost-work (fancy's), 264b
fairy hands (fancy's), 67a
(fancy) kills and fancy cures, 760a
fondness (fancy's) for the child
she bears, 96a
for a companion (fancy), 179a
golden fancies and iron truths,
380a
lay your earthly fancies down,
361b
lightly turn to thoughts of love,
358b
loves excess, 407a
makes fancy tame, 98b
meteor-ray of fancy, 44b
more imaginary evils than real,
621a
of most excellent fancy, 297a
our fancies are more giddy, 297b
over reason (fancy), a degree of
insanity, 178b
pale fancies and chimeras huge,
370a
play of fancy, 95a
read my fancies, 38b
sick man's fancies, 486a
so bright, fancies, 45b
surpasses beauty, fancy, 760a
the age of godlike fancy is de-
parted, 710b
the friend of woe, 209b
the heart promised what the fancy
drew, 264a

Fancy and Fancies—*contd.*

the maid who fancies every man,
263b
the realms of gold, 184b
too weak for boys, 310a
Truth and Fancy agree, 395a
where is fancy bred, 283a
See Fantasy.
Fanny, Lord, spins a thousand such,
252b
Fanny's way, pretty, 241b
Fantastic as a woman's mood, 271b
tricks, plays such, 299b
Fantasy, something more than, 290a
begot of nothing but vain, 278a
Far be it from me (*longe absit*), 568a
Far-fetched and little worth, 99a
Far awa', him that's, 48b
Far off his coming shone, 220a
Far, too, too far, 119b
Farce est joude, 694b *note*
folly of the, is done, 437b
what dear delight to Britons
253
Farces, jests from obsolete, 180b
Fardels bear, who would, 293b
Fare, fac (Speak, do), 530b
fare, hard is my, 106b
ransacked for the bill of, 142b
fare, why should ae man better,
47a
FAREWELL
a word that must be, 56a
air is full of farewells, 199a
breathing stern farewells, 54b
but not for ever, 500a, 60b
death seems in that word farewell,
68b
delightful gatherings, farewell,
503b
faint now as farewells, 170a
fare thee well, and if for ever, 60b
fare thee well, great heart, 314b
for ever and for ever, 287a
goes out sighing, 298b
for ever, hail and farewell, 552b
happy fields, farewell, 216a
I did not know thy worth,
farewell, 171b
I only feel farewell, 61a
kiss me and part, 7a
like the farewell of ghosts, 325b
may there be no sadness of
farewell, 366b
my trim-built wherry, farewell,
110b
once more farewell, 2a
that fatal word, farewell, 57a
the last farewell, 666b
to all my greatness, 320a
uncivil man, farewell, 211b
vade, vale, 678b
Farina, omnia ejusdem, 610b
Farinas, quid ad, 635b

FARM, FARMING and FARMERS

a disappointing farm, 513b
a very inferior farmer, 84a
ancestral farm with house just
large enough, 647b
dainties unbought (farm or
garden produce), 510b
farm folk delight in aphorisms,
187b
farmers fatten when famine
reigns, 142a
farmers flourish and complain,
103a
keep a farm and carters, 292b
praise the large farm, cultivate
the small, 564b
no farmer says his garner is full,
818a

Farm, Farming and Farmers—*contd.*

raving of sterile farms, 273b
the embattled farmers, 131b
the farmer's care makes the field
bear, 859b
the smoke from the farm-house,
525a
the wheel-stockit farms, 49b
to farm well, first receipt to be
rich, 332b
See Agriculture.
Farrago libelli, nostri est, 635a
Farrago of absurd conceits, 204b
Farther, go, and fare worse, 766a
Farthing less, for a, 2a
take a, from a thousand pounds,
150b
the uttermost, 421a
Fas est et ab hoste doceri, 559b
Fas, per, et nefas, 618b
Fasces of the main, 122a, 124a
FASHION and FASHIONS
after the high Roman fashion,
307b
arbitrator of right, 342b
architecture incapable of modes
and, 403a
are for fools, 120a
as weel be oot o' the world as oot
o' fashion, 739b
copy and book that fashioned
others, 315a
do as most men do and all will
speak well of thee, 752a
ever a wayward child (fashion),
209b
every fashionable gale, 40b
fetched from Paris, 456b
feminine, and so has whims, 711b
fine clothes wear soonest out of
fashion, 761a
fools invent fashions, wise men
follow, 762b
for fashion's sake, as dogs go to
church, 762b
formerly vices, 627b
good fashion and presence, 12a
great happiness in being in the
fashion, 242b
guides us still, 378b
in plays, 127b
it is in vain to dislike the current
fashion, 795b
lady's head-dress, 2b
leader of a chattering train, 98a
of our forefathers, 544a
of these times, 288b
of this world passeth away, 428a
old, please me best, 276b
opinions like fashions beautiful
when new, ugly when discarded,
823a
rules the wisest, 103a
tailors and writers must mind the
fashion, 838b
the glass of, 294a
the present, is always handsome,
850a
these fashion-mongers, 279a
though Folly's child, 103a
we live according to, instead of
reason, 548a
wears out more apparel, 284b
what has been the fashion once
will be again, 818b
wild vicissitudes of Taste, 178a
words, phrases and fashions, 18b
Fashionable topics, 151a
FAST and FASTING
drink does not break a fast, 623a
is this a fast, to keep the larder
lean, 165b

Fast and Fasting—*contd.*

must fast and be clement, 78a
 thank heaven fasting for a good
 man's love, 289b
 that oft with Gods doth diet,
 224b
 to fast from strife, 165b
 to preach fasting with a full
 stomach, 729a
 Fast bind, fast find, 760b
 and furious, grew, 46a
 over fast, over loose, 824a
 we live too fast, 5a
 Faster than a stage-coach, 150a
 will you walk a little, 119b
 Fat is in the fire, 733b, 844a

FAT and FATNESS

and five and fifty, 139a
 and merry, 462a, 759b
 as tame things, 309b
 belly does not produce fine sense,
 620b
 bodies, lean brains, 139a
 eating often and little makes fat,
 819b
 everyone basteth the fat hog,
 758a
 fat man knows not what the lean
 thinketh, 844a
 gross belly does not produce
 refined mind, 760b
 he has more guts than brains, 773a
 hens (fat) are aye ill layers,
 760b
 jewels make women fat, 18a
 let me have men about me that
 are fat, 285b
 oily man of God, 371a
 paunches have lean pates, 276b,
 760b
 the fat was so white, 148b
 Fatness of these pury times, 296a

FATALITY

cast your life upon the deep and
 sleep, 346a
 he came safe from East Indies
 and was drowned in Thames,
 772a
 I think there is a fatality in it,
 343b
 it will be all the same a hundred
 years hence, 797a
 the fated will happen, 844a
 tie up your camel and leave it to
 Providence, 766b
 what God writes on thy forehead
 thou wilt come to, 844a
 Fatal man, I am a, 367a

FATE

a heart for every fate, 61b
 a man who can live in spite of any
 fate, 549a
 a name for God, 585b
 all are architects of, 199
 and destinies and such odd say-
 ings, 282b
 best of men cannot suspend fate,
 108a
 big with the fate of Rome, 240a
 blackest ink of, 376a
 brave man struggling in the
 storms of, 255a
 bumper filled by, 23a
 cannot harm me, I have dined to-
 day, 332a
 conciliate the fates, 531a
 cropped him short, 263b
 damned his fate, 253b
 destiny will find a way, 531a
 drew me on, 597b
 everyone maker of his own, 758b
 fears his fate too much, 230a
 fixed, free will, 217b

Fate—*contd.*

flying from fate a man rushes into
 it, 531b
 following the fate assigned him,
 511a
 had conquered fate, 4b
 hanging breathless on thy fate,
 198b
 hides the book of fate, 248a
 holds the strings, 153a
 how wayward the decrees of, 368a
 I am in, and must go on, 210a
 I am the master of my fate, 161b
 inexorable fate, 531b
 let us go wheresoever the fates
 impel, 639a
 little to inflict, nothing to bestow,
 258b
 master of his fate, 364b
 masters of their fates, 285b
 may fate a milder aspect show,
 257b
 mind of men ignorant of, 590b
 my fate cries out, 291b
 no armour against, 329a
 no one is so accused by fate,
 198a
 not you but fate has vanquished
 me, 272a
 O fate of fools, 92b
 of Cato, and of Rome, 1a
 on his wretched fate, 44b
 prepared for either fate, 485b,
 554a
 sad realities of, 67a
 says No, 227b
 scorn of, 330a
sic erat in fatis, 657a
 step-dame buffetings of, 68a
 the day of fate is at hand, 561b
 the fates call, 531a
 the fates stand in the way, 530b
 the Moving Finger writes, 136b
 the sisters three, 282b
 the torrent of his fate, 178a
 'tis my fate to write, 239b
 to conquer our fate, 68b
 to give the sails to fate, 510b
 we are all compelled by the same
 force, 610a
 what shall be the maiden's fate,
 272a
 when fate summons, 124b
 where God and hard fortune call,
 let us follow, 639a
 where the fates call, 674a
 who can control his fate, 303a
 whose even thread the fates spin,
 182b
 why should they know their fate,
 154b

FATHERS

a buffoon will never make a good
 father, 634a
 a father is a banker given by
 nature, 709b
 a slight submission for a sin
 sufficient in a father's eyes, 625a
 a wise father that knows his own
 child, 282b
 alas for the son whose father goes
 to heaven, 771a
 ask my mother if my father be a
 thief, 739b
 authority lost by bad example,
 675a
 being so fathered, 285b
 but calls thee father, 88a
 child's first service is to make his
 father look foolish, 844b
 daughters cannot take too much
 care of, 605a
 duty of a father to accustom his

Fathers—*contd.*

son to act rightly of his own
 accord, 544b
 for the ashes of his father, 206b
 glory to his father, 420a
 had it been his father I had much
 rather, 445b
 happy the child whose father goes
 to the devil, 771a
 harsh judges of all young men,
 629a
 hath deceived her father, 301a
 have we not all one father, 419b
 he is father whom marriage in-
 dicates, 524a
 he follows his father with unequal
 steps, 653a
 he leaned not on his fathers, 359b
 he that honoureth his father,
 419b
 he who lies to his father will
 attempt the same with others,
 632b
 he whose father is judge goes safe
 to trial, 783b
 how's your father, 464b
 if you rate your worth by your
 father's, 249b
 it is a wise child that knows its
 own, 794b
 mocketh at his father, 382b *note*
 my true-begotten father, 282b
 no father's guardian hand, 268b
 no love to a father's, 816a
 no more like my father, 290b
 not all a father's heart could wish
 14b
 not an angry father, 69a
 of a family, 184a
 of all, 250a
 of his country, 453a, 616b, 653b
 of your country, 687b
 one father more than a hundred
 schoolmasters, 821a
 one father supports ten children
 better than ten children one
 father, 821a
 one may govern a hundred sons,
 but a hundred sons cannot
 govern a father, 821a
 our fathers bought for us, 190a
 raw dads make fat lads, 829a
 reverence, father and mother ask,
 69b
 should be virtuous who desire
 their sons to be more so, 625a
 some features of my father's face,
 58a
 the general Father's throne, 32a
 there died my father, 255b
 father to the bough, the son to
 the plough, 844a
 to God himself we cannot give a
 holier name, 402b
 to me thou art, 186b
 urged me sair, 17a
 we had rather it had been his
 father, 445b
 we think our fathers fools, 247a
 who will not obey father will have
 to obey stepfather, 782a
 who would be a father, 300b
 whom should he bear with if not
 his father, 631a
 would be known the father of our
 people, 211a
 Fatherland focuses a people, 408b
 Fathom five thy father lies, 310b

FAULTS

a friendly eye could never see
 such, 286b
 a keen scent for, 522a
 all men have their, 150a

Faults—*contd.*

all fault who hath no fault, 365a
all his faults observed, 286b
and follies of most men, 374a
applause due in spite of trivial faults, 246b
are thick when love is thin, 760b
be to her faults a little blind, 259b
best men are moulded out of, 300a
better a diamond with a flaw than pebble without, 741b
chief fault of man that he has so many small ones, 711a
condemn the fault and not the actor of it, 299b
confessed, a new virtue, 191a
detraction will find faults, 212a
do you overlook your friends' faults, 584b
each fault hidden in the nearest good quality, 525a
each man should bear what results from his own, 664a
each person carries his own faults behind, and in front a heavy wallet full of other people's, 618b
easier to pick holes than to mend them, 758a
escaping one we are led into some other, 554a
every man has his faults, honesty is his, 308b
everyone puts his faults on the times, 758b
everyone's not written in their foreheads, 758b
excusing oft makes worse, 311b
folly sees the faults of others, 523b
forget others', by remembering your own, 763a
full of faults, 152a
fairer the paper, the fouler the blot, 843b
fault confessed is half redressed, 720a
fault within and without Troy, 548b
faults of ignorance excusable when ignorance is, 760b
few see their own disease; all love it, 617a
glorious fault of angels and gods, 254b
God send me a friend that will tell me of my faults, 767a
gods give some, to make a man, 307b
good author may have some, but not many, 449b
grows two (by a lie), 162b
handsome in three hundred pounds a year, 287b
he abounds in sweet faults, 483b
he had two faults, 45b
he has no fault except that he has none, 592a
he is best who has least, 584b
he is lifeless that is faultless, 774a
he stands not surely that never slips, 776a
he that lies to hide a fault makes it two, 382b
his faults brought their own excuse, 260a
how justly to proportion punishment to, 324b
I have hated not the man but his faults, 545a
I will not take exception to a few spots, 681b

Faults—*contd.*

I write not to excuse, but to prevent others imitating, 695a
if sack and sugar be a fault, 314a
if we had none, we should not notice them in others with such pleasure, 707b
ill behoves us to find any fault, 443a
in a leopard spots are not observed, 792a
in every fault is folly, 792b
in the life, 96a
just hint a fault, 252a
let no one ever look at his own faults, 677a
kills for faults of his own liking, 300a
lie gently on him, 320b
lifeless, faultless, 804b
love your friend with his faults, 760b
men do not suspect faults which they do not commit, 178b
men have many faults, 438b
men's, seldom to themselves appear, 321a
nobody but has his faults, 287b
no man free from, 476a
no one born without, 584b
no one lives without a crime, 589b
none prevented by their own from pointing out others', 603b
not in our stars, but in ourselves, 285b
of a friend made your own if borne with, 489a
once denied, twice committed, 720a
only great men may have great faults, 603b
pardon much to others, nothing to yourself, 548b
pardon the fault, 510b
patience worn out by your faults, 581a
point not at others' spots with a foul finger, 825b
proud to find, 391a
rich men have no faults, 830a
rich men's spots are covered with money, 844b
say nothing of mine and I will say nothing of yours, 705a
show me a man without spot and I will show you a maid without fault, 834a
small, let in greater, 835a
tell me all me faults, 323a
the blemishes produced by carelessness, 569b
the failings of other men accuse us of frailty, 843b
the fault is as great as he that is faulty, 844a
the fault is not of the man but of the place, 598b
the faulty stands on his guard, 844a
the first are theirs who commit, the second theirs who permit, 844b
the two wallets, 677a
they that level at my abuses, 322a
thou hast no, 85a
to hide the fault I see, 250b
to maintain a fault, 177b
to mend, 36b
to proclaim, but to spare the persons, 566b
unless you bear a friend's you betray your own, 489a

Faults—*contd.*

vain to avoid one and turn to another, 536b
we allow for, in case of large fortune, 535b
when love cools, our faults are seen, 870a
when you have done a fault be pert and insolent, 350b
where no fault is there needs no pardon, 873a
where there is no love, all are faults, 870a
which we desire to overlook, 665b
who commits, thinks everyone speaks of it, 777a
wild beasts spare those of kindred spots, 615b
wink at small faults, 876b
wise men correct their own by others', 746b
with all her faults, 82b
with all thy faults I love thee still, 99a
with greatest beauties joined, 81b
women have but two, 438b
your main fault is you are good for nothing, 880b
See Blemishes, 307b, Foibles, 327b

FAULT-FINDERS
a customary railer is the Devil's bagpipe, 719b
any silly soul easily can pick a hole, 737a
everyone can find fault, 758a
fault-mender better than fault-finder, 720a
many find fault without end, 807b
miss their own, 507b
nothing is safe from, 818b
the file grates other things but wears itself out, 844a
the colander says to the needle, "You have a hole in you" (other provs. to like effect), 850a
they first condemn, 123b
they were never fain that shrugged, 857a
who finds fault means to buy, 874b
who laughs at crooked men should walk straight, 780b
who only seek faults find nothing else, 857a
every fool can find faults, 755a
this promiscuous blaming, 385a
Faultless piece to see, whoever thinks, 246b
to a fault, 35a
Favete linguis, 609a

FAVOURS
a favour to a bad man is sowing seed in sea, 474b
an ounce of favour worth a pound of justice, 736b
are but like the wind, 7a
benefits please like flowers, while fresh, 741b
benefits pleasing when capable of requital, 496b
benefits twofold if given quickly, 556b
bread made of stone, 488b *note*
buying is cheaper than asking, 746a
danger of misdirected partiality, 624a
expected favours, 538b
ill-placed favours is great waste, 720a
fools refuse favours, 762b

Favours—contd.

great, expected from great folks, 449a
 he has received a favour who has granted one, 497a
 he is a scoundrel who knows how to accept but not to return, 550b
 he that asketh a courtesy promiseth a kindness, 776a
 he wants a favour and is polite, 532a
 ill-placed are injuries, 496b
 it is fraud to accept what you cannot repay, 536a
 it is nothing to have conferred a favour, 612a
 let the bestower be silent, the receiver proclaim them, 631b
 lost to a bad man, 573a (favour) not to men of skill, 416a, 737b
 one favour qualifies for another, 821a
 poor folk must say, Thank-ye for a little, 826a
 reminder of, becomes an offence, 709a
 secret, sweet, and precious, 46a should be remembered by recipient; forgotten by donor, 497a
 steeped in favours, 309b
 thanks not given for belated service, 538b
 to allure his eye, 322b
 to accept a benefit is to sell liberty, 496b
 to be slow in granting denotes unwillingness, 669a
 to confer frequently teaches how to return, 497a
 unused, are favours abused, 760b
 when a man offers, look for the motive, 872b
 when excessive, returned by hatred, 496b
 which sticks too long in donor's hands, 556a
 who does not know how to grant, has no right to seek, 497a
 who says he has granted seeks a favour, 497a
 will as surely perish as life, 760b
Favourite has no friend, 154b
 pity the artist who is a popular, 453b
 the general, 178a
Favourites, the greatest, are in most danger of falling, 845b
Favouritism governed kissage, 189b
 preferment goes by letter and affection, 300a
Fawn, to, to crouch, to wait, 341b
 unskillful he to, 148a
Fawning greyhound, this, 313b
 where thrift may follow, 294b
Fay ton faict, et te cognoy, 692b
Fays and talismans and spirits, 88b
FEAR and FEARS
Fear a bad preserver of constancy, 573a
 a fearful mind wishes for death, 671a
 a hindrance to all virtues, 685a
 adored through fear, 100b
 agitated with recent, 643b
 all the arms in England will not arm fear, 733b
 an imperious thing, 645b
 and dread, walk in, 86b
 and Guilt the same, 109b
 antidote to, 132a
 argues ignoble minds, 512b

Fear and Fears—contd.

as long as they fear, let them hate, 608b *note*
 being a cause of fear to many, beware of many, 582a
 best safety lies in, 291a
 better die than live in continual terror, 469a
 bring more dangers, 18b
 champion human, 59a
 concealed under great daring, 494a
 concessions of fear, 40a
 coward's fear can make a coward valiant, 719a
 despair and confidence both banish fear, 345b
 fear everything if you would fear nothing, 655a
 feared even by those who are feared, 542b
 fearing even what is safe, 673b
 fears are divided in the midst, 760b
 first in the world made gods, 183b, 624a
 first put on arms, 797a
 follows crime, 449b
 foolish to fear the inevitable, 663b
 foundation of all our fears, 50b
 gave wings to his feet, 618a
 grows by holding back, 494a
 has many eyes, 449a
 has nothing to fear, 2a
 hath a hundred eyes, 398b
 has urged men into dangers, 582b
 he is a King who fears nothing, 646a
 (fear) Him, and you have nothing else to fear, 140a
 I do not wish to be feared, 595b
 impedes speech, 471a
 in politics what begins in fear, 89b
 interest and fear, 450a
 is an ague, 51a
 keeps the garden better than the gardener, 760b
 kills more than disease, 760b
 lay aside this gloomy fearfulness, 646a
 listening and dumb amazement, 369b
 made her daring, 493b
 many things to fear, 10b
 mind which knows how to, knows how to go safely, 490b
 mother of safety, 42b
 no hope who never had fear, 96a
 no man was ever scared into heaven, 816b
 no remedy for, 353b
no lite timere (Fear not), 595b
 nothing did he dread, but ever was ydrad, 339a
 nothing so rash as, 42a
 nothing terrible but, 13a
 of life baser than fear of death, 406b
 of the Lord the beginning of wisdom, 560b
 our fears do make us traitors, 305a
 our fears our hopes belied, 171b
 present fears less than horrible imaginings, 303b
 restrains the wicked, 576b
 shakes the pencil, 407a
 Shame's friend, 350b
 that is akin to Death, 350b
 the beadle of the law, 760b
 the less of fear the more of danger, 639b
 &
 heir mother hearts beset with fears, 265b

Fear and Fears—contd.

there is nae medicine for, 855a
 there was one fear but differently expressed, 671a
 time to, when tyrants seem to kiss, 308b
 to become old through, 521b
 twenty times was Peter feared, 394a
 what is there we fear with reason, 636a
 what we fear in time we hate, 307a
 where fear is wisdom cannot be, 674b
 who fears to suffer, suffers from fear, 874b
 who terrifies others is more afraid himself, 634b
 whom a man fears he wishes to perish, 631a
 whom many fear, should fear many, 582b
 why, I know not, but I fear all things, 637b
 wit waits on fear, 321a
 would not dare to fear, 96b
 wretched to fear without hope, 578b
 yields with trembling fears, 20b
Fear'd, he is to be, who fears the gods, 470a
 rather than loved; those are wretched who prefer to be, 559a
Fearful, be not, come away, 136b
 hearts, woe be to, 419b
 man, thou, 279b
Fearfully and wonderfully made, 413b
Fearless man his own salvation, 25a
FEASTS
 a feast not profuse but elegant, 596a
 a table without subtle refinements, 658a
 a very valiant trencher-man, 284a
 after the feast, 473b
 and dance, 222a
 and revelry, 224a
 bare imagination of a feast, 312a
 bashfulness unbecoming at table, 681a
 better be at end of, than at beginning of a fray, 742a
 courses to please guests, not the cooks, 503b
 feast is not made of mushrooms only, 720a
 feasting makes no friendship, 760b
 fools make feasts, wise men eat them, 762b
 good, until the reck'ning come, 261b
 he that is angry at a feast is rude, 779a
 here let us feast, 257b
 his wine and beasts supplied our feasts, 241b
 if gentle Abra had not decked the feast, 259a
 light and choice, of Attic taste, 227a
 little odds between a feast an' a fu' wame, 804a
 love the chief places at, 423b
 many dejected after, 532a
 master of the feast, 491b
 merry the feast till we come to the reckoning, 810b
 ne'er looks to heaven amidst his gorgeous, 225b
 now that I no longer need I can get full many a feed, 721a

Feasts—*contd.*

of fat things, 417*b*
of Lucullus, 452*b*
of the Lapithæ, 452*b*
our joyfull'st feast, 390*b*
perpetual feast of nectared sweets,
225*a*
proper at a Sheriff's feast, 92*b* *note*
proud men become fools in their
feasts, 666*a*
spread the table and contention
will cease, 837*a*
Sybaritica mensa, 667*a*
the beginning of a feast, 314*b*
the cause is gude and the word's as
Fa' on, 841*b*
the company makes the feast,
841*b* *note*
the day after the feast, 447*a*
the fewer feasts the better cheer,
848*b*
the hope of dining well deceives
you, 661*b*
the shearers' feast, 226*b*
there is no great banquet but some
fares ill, 855*b*
'tis substantial happiness to eat,
256*a*
Toasts at, 461*a* and *b*
to arrive after the feast, 623*a*
to starve at an unreal, 234*a*
true essentials, fun and feed, 167*b*
unbought feasts, 644*b*
your drunken banquets tell your
vileness, 590*b*
Feasting, the house of, 415*b*
Feather by feather, the goose is
plucked, 760*b*
espied a, of his own, 377*a*
for each wind, 310*a*
in hand better than bird in air,
718*a*
it matters not a, 621*a*
on the fatal dart, his own, 60*a*
the last feather breaks the horse's
back, 847*a*
the multitude like a, 317*b*
whence the pen was shaped, 398*b*
won with a, 784*a*
Feathers, fine, make fine birds, 761*a*
Features, incisive, bound in parch-
ment, 214*a*
not different but not the same,
529*a*
that else had vanished, 398*b*
FEBRUARY
all the months curse a fair Feb-
ruer, 733*b*
Februer doth cut and shear, 760*b*
fill dyke, 374*b*, 760*b*
makes a bridge; March breaks
it, 760*b*
rain in, as good as manure, 760*b*
reckon right and February hath
one-and-thirty days, 829*a*
the short, worst month of all, 760*b*
Fed, better, than nurtured, 773*b*
highly, and lowly taught, 299*a*
worse, than your hogs, 188*b*
Federation of the world, 358*b*
Feeble deeds vainer than words,
116*b*
hearts that feared their heritage,
238*a*
most forcible, 315*b*
not enough to help up the, 308*a*
Feed, fun and, 167*b*
on this fair mountain, leave to,
295*b*
sleep and, 296*a*
Feeders, gross, great sleepers, 139*a*
Feeding: *See* Food
Feeding, insolent with, 59*b*

Feeding like one, forty, 393*a*

on other's toil, 210*b*

FEELING AND FEELINGS

a feeling and a love, 393*b*
bad form to feel, 346*b*
feelings and emanations, 392*b*
deeper than thought, 103*b*
hath no fellow, 761*a*
how many precious feelings, 5*a*
it as a man, I must also feel,
305*a*
it more than other people, 114*a*
must feel themselves, 81*b*
petrifies the feeling, 47*a*
power of, exists in all, 596*b*
slaves free to exercise human feel-
ings, 493*a*
their feelings are strong, 116*b*
think and feel if we would know,
397*b*
time cannot benumb, 55*a*
unemployed feelings, 56*b*
we live in feelings, 14*a*
when we love to feel, 95*a*
with less of earth in them than
heaven, 271*a*

FEES

flowing fees, 228*a*
no law for restitution of fees,
212*b*
no one wishes to pay the fee, 602*a*
ri- toric of a silver fee, 142*b*
take, O boatman, twice thy fee,
453*a*
taking a fee with a grin on my
face, 146*b*

FEET and FOOT

a foul foot makes a full weam,
720*b*
a ganging fit is aye getting, 721*b*
are light where the will is ready,
874*a*
are slow when the head wears
snow, 844*a*
better a bare foot than none,
741*b*
better to go on foot than ride and
fall, 214*b*
crossed in rest (feet), 103*b*
glance their many-twinkling feet,
154*a*
head and feet keep warm, 846*a*
her feet beneath her petticoat,
346*a*
her pretty feet like snails did
creep, 165*a*
his foot went up with a terrible
thwack, 15*b*
his very foot has music in't, 214*b*
how's your poor feet, 464*b*
if ever god-like foot trod these
fields, 352*a*
little wit in head makes much
work for feet, 804*a*
more light, a step more true, 270*b*
muse of the many-twinkling feet,
60*b*
O, so light a foot, 279*b*
of Gamaliel, at the, 426*b*
one foot better than two crutches,
821*a*
ply your heavenward feet, 186*a*
put your foot down where you
mean to stand, 828*b*
save something for a sore foot,
831*a*
standing with reluctant feet, 198*a*
stood a spell on one foot, 202*a*
the many-twinkling feet, 59*a*
the poetry of the foot, 127*b*
they hadn't any feet, 119*b*
they sit at the feet, 190*b*
to the foe, his feet, 67*b*

Feet and Foot—*contd.*

walked those blessed feet, 313*a*
wash seldom, 866*b*
went on three feet, 268*a*
with unwashed feet and hands,
549*b*
Feet, six, shall serve for all thy store,
156*a*
Feigning like froth shall go, 157*a*
Felawe, many a good, 313*b* *note*
Felicity awhile, absent thee from,
207*b*
our own, we make, 147*b*, 178*b*
Fell as he was in act and mind, 273*a*
Fell, here, obedient to her words, we,
445*a*
like stars, they, 229*b*
out, it so, they all fell in, 446*a*
who ran to help me when I, 355*b*
Fell, Dr., I do not love thee, 27*a*
Fellow, a, by the hand of nature
marked, 312*a*
many a good tall, had destroyed,
313*b*
she's left the guid, 49*a*
with the best king, 317*a*
Fellows as you and I, such, 294*a*
of the baser sort, 426*b*
Fellow-farer true through life, 344*b*
Fellow-feeling makes us wondrous
kind, 142*a*
Fellowship in pain divides not smart,
222*b*
is heaven, 236*b*
out upon this half-faced, 313*b*
right hands of, 429*a*
Felo de se, 531*b*
Female of the species, 190*b*
of sex it seems, 223*b*
passions in excess are, 59*b*
side, verging fast towards the,
96*a*
Females mad, thus to make poor,
280*b*
Feminine, the eternal, 453*b*
vanity, a divine gift, 117*a*
Féminin, l'éternel, 453*b*
Femininely meaneath furiously, 59*b*
Fen of stagnant waters, 396*b*
Fens, reek of the rotten, 308*a*
Fence, sittin' on a, 202*b*
so cunning in, 298*a*
taught her dazling, 225*b*
Ferrea vox, 599*a*
Fervour: he that burns most shines
most, 776*b*
Fervent in spirit, 427*a*
Festina lente, 532*a*
Festivals, sung at, 308*b*
Fête passée, adieu le saint, 750*b*
Fetters, loves his, though they were
of gold, 340*b*
no man loveth his, 816*b*
FEUDS
an old feud soon becomes new,
820*a*
and feeble hates, 4*b*
can nought but blood this feud
atone, 271*b*
descending from father or mother,
532*a*
how they mar this little life, 359*b*
was of the house, not of the heart,
337*b*
Fever burns, when a raging, 383*a*
life's fitful, 304*b*
reproach of the physicians, 228*b*
starve a, 760*b*
Fever, a new troop of, 569*a*
Few, fit audience find, though, 220*a*
things, what can be done by help
of, 536*a*
we, we happy few, 316*b*

Fewer men, the greater share of honour, 316b
 Fezziwig, in came Mrs., 114a
 Fib or sophistry, destroy his, 525a
 Fichte, philosophy of, 71b
 Fickle as a changeful dream, 271b
 more, than the restless sea, 235b
 nature made thee, 61a
 not so fair as, 322b
 who does not hate thee, 638b
 Fickleness attributed to Englishmen, 228b
 of the woman I love, 323a
FICTION
 a necessity, 81a
 by fairy fiction drest, 155a
 condemn it as an improbable fiction, 298a
 himself a fiction too, 274a
 humanity has need of the untruth which flatters it, 694a
 I will sing facts, though some will say I invent, 529b
 is not falsehood, 160b
 making fun with tales of, 532a
 meant to please should be very near truth, 532a
 only truth can be invented, 267b
 partakes of lying, 72a
 the death of all things, 73b
 Fiddle-de-dee, to shirk the task were, 146a
 Fiddle or gay sautrye, 76b
 to play the second, well, 797a
 Fiddler, a, and consequently a rogue, 350b
 in house of, all fiddle, 792a
Fidel commissum, 532b
Fidelis ad urnam, 532b
Fides, incorrupta, 627a
Fides, fronti nulla, 536a
Fides, quid est, 636b
 Fie, foh, and fum, 306b
FIELD and FIELDS
 are not all fruitful, 487a
 babble of green fields, 316a
 beauty vain of field and grove, 393a
 farewell, happy fields, 216a
 Godlike Nature gave us fields, 517b
 have eyes, 199b, 761a, 374b
 if fields are prisons, 24a
 in those holy fields, 313a
 invested with purpleal gleams, 396a
 kept getting more select, 170b
 lay field to field, 417a
 let us beat this ample field, 248a
 little field may grow good corn, 724a
 of others, you water, your own being dry, 487b
 or flowers, what are the, 241b
 out of old fields, 79b
 peopling the harmless fields with signs of woe, 392b
 poetic fields, 2a
 through fields and woods, 86a
 without a flower, 99b
 Field be lost, what though thee, 216a
 Field open to open, 543a
 Field-mates, the feathered, 45b
 Fielding and inns, 22b
 Fielding, Borrow on, 24a
 Fiend, a frightful, 86b
 angelical, 279b
 himself his due, give thee, 361b
 hyperbolic, 298b
 made the fiend to fly, 39a
 take heed o' the foul, 306a

Fiend, that shall eat with a, 78a
 the avenging fiend that follows us behind, 266b
 Fiends, juggling, 305b
 Pierce as ten Furies, 217b
 Piercest Spirit that fought, 217a
 Pierceness makes error a fault, 163a
Fieri curavit (F.C.), 532b
Fieri facias, 532b
 Fiery floods, to bathe in, 300a
 mind, outbreak of a, 292a
 Fiesole, drifted over, 33b
 Fife, plaintive, 110b
 snap the, 196a
 the ear-piercing, 302a
 the wry-necked, 282b
 Fifty, an Adonis of, 175b
 at, chides his infamous delay, 405a
 fool at, 94a
 times, I've told you, 62a
 who is not wise at, never will be, 779b
 years, all that lies buried under, 386b
 Fig, he covets a, 532a
 peel a, for your friend, a peach for your enemy, 824b
 tree, and under his, 410a
 tree, train up a, 115a
 Figs, calling, figs; and a skiff of, 478b, 746b
 in the name of the Prophet, 331a
 Figment, a, and a dream, 379b
FIGHT and FIGHTING
 a feeble affair when you have only one hand, 474b
 a first-class fightin' man, 189b
 and no be slain, 47b
 as much by Mars as by Minerva, 667b
 as well qualified for, as for business, 167b
 bade the rest keep fighting, 440b
 brutal thing called fighting, 20b
 cease from mental fight, 23b
 fight on, my men, 435a
 fight separately, conquered collectively, 519b
 fight ye, my merry men, 435a
 fighting fail, 57b
 fighting-time was come, 238a
 fighting with their hands and praying with their hearts, 766b
 finished when foe is down, 506b
 for God and Right and Liberty, 241a
 for if they won't fight us, 142a
 for our lives and laws, 421b
 for peace, 110a
 good at a fight, better at a play, 233b
 he that flies may fight again, 12a
 he that would conquer Heaven must fight, 261a
 he who fights and runs away, 150a
 he who returns the first blow begins the quarrel, 850b
 I have fought a good fight, 430b
 in a worthy fight or no, 258b
 in a wrong fight fell a good knight, 174b
 knows what he fights for, 104b
 like dragons, we'll fight, 211a
 like devils for conciliation, 196b
 live to fight another day, 435b
 men fight not as they fought, 206b
 not as one that beateth the air, 428a
 now we are even—six blows for one, 819a
 on painting and fighting look afar off, 820b

Fight and Fighting—contd.
 one more fight, 34b
 so much he longed to see the fight, 272a
 show you're up to fightin', 202a
 sparrows fight for corn not their own, 836b
 the battle ends when the enemy is down, 627a
 the end crowns us, not the fight, 165a
 the good fight of faith, 430a
 the less careful they were in battle the safer, 630b
 the second blow makes the fray, 797a, 850b
 the wounded gladiator forswears fighting, 649b
 then I'll rise and fight again, 435a
 those who dare not, 110a
 too proud to fight, 460b
 twisted in inextricable fight, 326a
 we don't want to fight, 458a
 well hast thou fought the better fight, 220a
 what can ennoble fight, 68b
 where one on his side fights, 312b
 while you are fighting I will pray, like Captain Moses, 705a
 without fighting, within were fears, 429a
 Fighter, a dull, and a keen guest, 314b
 I lay by my profession as, 543b
 I was ever a, 34b
 Figure, a foolish, 92b
 the strangest, 32b
 Figures, nothing so false as facts except, 761a
 on a dial, 14a
 strange and quaint, 86b
 will prove anything, 761a
 you may prove anything by, 458b, 879b
 File grates other things, but wears itself out, 844a
 Filial humbings, 367a
 love, thy, 66a
Fils de St. Louis, monter au ciel, 692b
 Filth, when I strive with, I am stained, 544b
Fin contre fin, 751b
Fin de siècle, 692b
 Final note prolong, why then a, 270b
 Finance, plain high-road of, 39b
 stocks and subscriptions, 251b
 Financial detail, a, 129b
 Find, how can we, 26a
 Findings are keepings, 761a
 Fine, all is, that is fit, 733a
 as fiveness, 738a
 by degrees, 259a
 quite a disgrace to be, 355b
 who makes a thing too, breaks it, 780a
 Finger, better a, aff, as aye wagging, 742b
 gie a clown your, and he will take your hand, 765a
 his slow unmoving, 302b
 I would not stretch out a, 573b
 my little, thicker than my father's loins, 410b
 of a maid, pricked from the lazy, 278a
 writes, the Moving, 136b
 Fingers and nails, as well as he knows his, 668a
 made before forks, 761a
 never burn your, to snuff another man's candle, 814b
 weary and worn, 171a

Fingers' ends, I sucked not this out of my, 787b
 Finger-nails, lines on cutting. Cut them on Monday, etc., 463b
 Finger-posts, point like, the way, 233b
 Finger tips, gracious tyrannies of her, 379b
 Finis itself comes to an end, 367b
 Finish, merit of knowing when to, 71a
 something, do, 31a
 too much care weakens a work, 594b
 what I begin, 387b
 See Endings
 Finland, Thomas in, 392b
 Fir, the saying, 70b
 trees dark and high, 171b
FIRE
 a clear fire, a clean hearth, 191b
 a fair fire makes a room gay, 720a
 a good servant, a bad master, 761a
 a little wind kindles; much puts out, 803b
 and faggot, I do not prescribe, 108a
 and furies, they rush on, 551b
 and People, good servants ill masters, 156a
 ash when green, is fire for a queen, 770a
 be fire with fire, 312a
 beds of raging fire, 217b
 better a little, that warms nor a meikle that burns, 742a
 burn not your house to fright away mice, 746a
 casten all the gravel in the fire, 733b
 child says only what it heard by the fire, 841b
 closest kept, burns most, 281a
 come near this fire, you will soon be warm enough, 483b
 comes from fire, 482b
 do not add fire to fire, 474b
 fat's in the fire, 733b, 844a
 fed and put out by wind, 605b
 foul water will quench, 763b
 full of, and greedy hardiment, 339b
 gazes on a faded, 365b
 give me a fire and I will give you a light, 831b
 given, even by enemies, 511a
 great, rages in vain, 571a
 green wood makes a hot fire, 770a
 he is a poor smith who fears sparks, 773b
 he that burns his house warms himself for once, 776b
 he that can make a fire well can end a quarrel, 776b
 heaping logs on the fire, 517a
 how great a matter a little fire kindleth, 430b
 huge fires abide, 321a
 I recognise traces of the ancient fire, 487a
 if there are two fires in the room both will smoke, 790a
 in the coldest flint, 793a
 in the flint shows not till struck, 844a
 is dying in the grate, not till the, 213a
 is everywhere, it nourishes all things, 548a
 is not quenched, 424a
 is put out by flames, 554a

Fire—contd.
 kindle not a fire that you cannot put out, 799a
 kindled a fire which will burn, 71b
 kinds on the coast false fires, 400a
 little chips light great fires, 803b
 little fire burns up much corn, 803b
 little, quickly trodden out, 318a
 making a fire requires discretion, 878a
 man so shod with, 381a
 men of concealed fire, 2a
 neglected is apt to gain power, 584a
 no fire without some smoke, 873b
 now stir the fire, 100a
 of God fills him, 365a
 one fire burns out another's burning, 278a
 one fire does not put out another, 821a
 overlaid with treacherous ashes, 619a
 put your finger in the fire, 828b
 rise of this prodigious fire, 122b
 sea, woman, and fire—three evils, 472b
 set a house on fire, to roast eggs, 10b
 silks and satins put out the kitchen fire, 834a note
 slow fire makes sweet malt, 728a, 835a
 subsidies, sprinkled with a little water, 533b
 take away fuel and you take away fire, 838b
 take out the heat of a burn, 844a
 the great master of arts, 706a
 the more it is covered the more it burns, 642a
 the true Promethean, 277a
 there is no fire without smoke, 855b
 there is no smoke without fire, 855b
 thickest fire announced most foes, 64a
 timely buyer hath cheaper his fire, 374b
 to cast oil in the fire, 733b, 844a
 to make a fire doth care and skill require, 867b
 to seek food from the fire, 520b
 two kitchen fires burn not on one hearth, 864b
 warm yourself while the fire burns, 807a
 warmest clad sit nearest, 852b
 water far off will not quench, 866b
 well may he smell of, whose gown burns, 867b
 when a neighbour's house is on, your own is in danger, 626b
 where two raging fires do meet, 276b
 which does not warm me shall not scorch me, 844a
 which seems extinguished often slumbers in the ashes, 699b
 while I was musing the fire burned, 412b
 who can hold fire in his hand, 312a
 who live longest must fetch fire (or wood) furthest, 857a
 without light is zeal without knowledge, 880b
 you can hide de fire, but not de smoke, 158a

Firebrand plucked out of the burning, 419a
Firebrands flame lawless through the void, 249a
Fireside clime, a happy, 47a
 enjoyments, 100a
 happiness, 264b
Fireworks inferior for seeing with, 70b
 we'll speak, 137a
Firm by temperament, 693a
 indissolubly, 220a
Firmament on of high, spacious, 3a
 spacious, of time, 397b
 the pillared, 225b
 this brave o'erhanging, 293a
First come, first served, 761b
 dish pleaseth all, 844b
 ever daring to be, 57b
 glance, 624b
 I am not, and shall not be the last, 878a
 in all things, some wish to be, 523b
 in time has advantage in right, 634a
 not the, nor the last, 624b
 shall be last, 423a
 still to be near, but never to be, 127a
 that ever burst, 86b
 the, is most right, 826a
 to the hall sits where he will, 777a
 you are not the, and will not be last, 710a
First-born, because I was thy, 353a
 courtesy of nations and the, 288a
 in Egypt, rail against all the, 288b
Firste vertu is to kepe the tonge, 79a
FISH
 a fish out of water, 773b
 a sly old fish, 103a
 adores the bait, 844b
 all's, that comes to the net, 734b, 374b
 as good in the sea as ever came out, 853b
 dinna gae your, till you get them, 752a
 dry shoes won't catch, 753b
 fisherman could be bought for price of, 623a
 fishes follow the bait, 761b
 go early to the fish-market, 766a
 great fish are caught in great waters, 769b
 he's an honest man and eats no fish, 784a note
 it is not fish, it is man you devour, 598a
 it is not necessary to teach a fish to swim, 796a
 little fish are fish, 803b
 little fish are sweet, 803b
 little fishes should not spout at whales, 803b
 live in the sea, how, 308b
 lives o' men, 237b
 makes no broth, 761b
 more dumb than a fish, 569b
 more the fish the worse the catch, 173b
 no choice among stinking fish, 815b
 no human being ever so free as a fish, 267b
 no man cries stinking fish, 816a
 no more land, say fish, 26a
 nor flesh, nor good red herring, 814b
 not to be caught with a bird-call, 761b
 of one and flesh of another, 787b

Fish—contd.

old, preferable, 820a
 once injured by hook, suspects all food, 634a
 other fish to fry, 823b
 ought to swim thrice, 761b
 sauce is better than the fish, 850b
 silly fish that is caught twice with same bait, 794b
 small fish are better than none, 835a
 still fisheth he that catcheth one, 837b
 struggling in the net, hampers itself the more, 844b
 teaching a fish to swim, 620b
 that once was caught, 339b
 that tittle in the deep, 200b
 the best swim near the bottom, 840b
 to fish with a cross bow, 796a
 trick of catching fishes, 355b
 venture a small and catch a great, 865b
 weavers' beef (sprats) 867a
 welcomes little fishes in, 19a
 who wants, must put up with a wetting, 878b
 will soon be caught that nibbles at every bait, 839b
 will sooner die on the land, 172a
 young flesh and old fish are best, 880a

Fisher, saintly, 398a

Fisherman when stung goes wise, 620b

Fishers went sailing, three, 189a

Pishified, how thou art, 279a

FISHING

before the net, is not good, 777b
 best, in deepest water, 793a
 effects of the various winds, 462b
 good, in drumbling waters, 795b
 no fishing to fishing in the sea, 816a
 none of our employments can compare with, 437b
 one most cruel trick of his, 355b
 See Angling

Fishmonger, I would you were so honest a man, 292b
 you are a, 292b

Fishpond, that great, the sea, 109a

Fist, agin the Seresher's, 27b

be ever ready, his, 145b

his energetic, 145a

keep your hurry in your, 798b

to make a wedge with one's, 773b

Fit will work on him, the, 297a

Fit's upon me now, the, 137a

FITNESS

all things not equally fitting to all men, 611a
 fit as a fritter for a friar's mouth, 738a

formerly fit (*nuper idoneus*), 605b

nothing is fine but what is fit, 818b

things well fitted abide, 857b

survival of the fittest, 338b

what is fitting is honourable, 640a

Five are, to know how many, 775a

Five per cent, natural interest, 205a

Five per Cents, those martyred saints, 65a

Fixed figure, to make me a, 302b

nothing, except some stars, 349a

Flagitium timet, 600a

Flagrant delicto, 533b

FLAGS

a moth-eaten rag, 442b

Flags—contd.

a war an' a debt, an' a flag, 202b
 all the world's flags flying, 209a
 an English flag, 180b
 banners flout the sky, 303a
 death's pale flag, 280a
 hang out our banners on the outward walls, 305b
 her holy flag, 167a
 her tattered ensign, 167a
 love of banners, 624b
 meteor of the ocean air, 167a
 meteor flag of England, 67b
 of the free heart's hope, 120b
 of our Union, 235a
 one flag, one land, one heart, 168b
 shone like a meteor, streaming to the wind, 216b
 that waves o'er every sea, 93b
 the bloom in' old rag, 189b
 the imperial ensign, 216b
 the old flag flyin', 238a
 the scaried bark, 282b
 the star-spangled banner, 188a
 were all a-flutter, 238a
 whose flag has braved, 67b

Flail, no fence against a, 816a

Flam, a most notorious, 51b

Flame, Chloe is my real, 259b

cannot quench the, 57b

feed his sacred, 85b

in the standing corn, 533b

its holy, for ever burneth, 337a

softer, 45b

upon flame, you pour, 551b

very near to smoke, 533b

Flames covered by treacherous

ashes, 554a

will remove errors, 581b

Flanders Fields, the poppies grow in, 207a

mares, fairest afar off, 802b note

our armies worse terribly in, 342b

Flannelled fools, 190b

Flare up, and join the Union, 464a

Flash and outbreak of a fiery mind, 292a

Flashes on the surface are not he, 360b

Flat, a very dangerous, and fatal, 282b

and unprofitable, 290b

scenery, to disparage, 81a

Flat-irons, flavour o' warm, 112b

FLATTERY

a flattering speech contains its

poison, 539b

a fool is fulsome, 720b

a honeyed poison, 575b

a man would have little pleasure

if he never flattered himself, 774a

and praise, commend, extol their

graces, 281b

and rudeness, 523b note

attendant of great fortune, 570a

believe no man who is profuse

with flattery, 588b

beware of giving ear to flatterers,

501b

beware of soft and flattering

sayings, 653b

brings friends, 761b

coin most current, 841b

corrupts, 41a

cover treachery (flatteries), 539b

Englishman flattered, 75b

face-flatterer and backbiter are

the same, 365a

flatterer like a friend as a wolf is

like dog, 737b

Flattery—contd.

flatterers live at the expense of those who listen, 708b
 flatterers look like friends, 75b
 flatterers praise the discourse of the unlearned, 486a
 he cannot flatter, 306a
 he is rich enough that needeth not flatter, 774b
 he that loves to be flattered, 308a
 he that rewards flattery begs it, 781a
 how like to friendship, 486a
 I can stand anything but flattery, 323a
 I cannot flatter and speak fair, 318b
 if we did not flatter ourselves, none would, 790a
 in your own heart, flatterer, 404
 is our daily bread, 134a
 laugh, lie, flatter, 6b
 lies of, 497b
 like a bad coin, impoverishes the receiver, 697a
 man gained by, 80b
 man that flattereth spreadeth a net, 415a
 (flatterer) may risk anything with great persons, 709a
 mean to borrow aught from, 266b
 monstrous in a friend, 140a
 natural in friends, 489a
 ne'er lost on poet's ear, 272a
 nay, do not think I flatter, 294b
 no remedy against the bite of a flatterer, 598a
 of all tame beasts a flatterer, 183b
 once a vice, now a custom, 686a
 pleasing flattery to like what other men like, 275b
 possible to be below flattery, 207a
 self-love the greatest of flatterers, 695b
 shall win us best, 77b
 sits in the parlour, 761b
 so much bird-lime, 685a
 soft and tender, 309a
 soft flatteries, delightful to the ear, 497b
 that flattering unction, 296a
 the arch-flatterer, 9b, 11b
 the bellows that blows up sin, 308b
 the food of fools, 347b
 the nurse of crimes, 143b
 the poison of flattery and fawning, 486a
 they that have good store of butter, 857a
 throat of flatterer an open sepulchre, 720a note
 to lather an ass's head is waste of soap, 861a
 to tout for flattery, 89b
 too coy to flatter, 334a
 too flattering-sweet to be substantial, 278b
 turnpike road to Fortune's door, 391a
 undue flatterer will censure unjustly, 744b
 we think we hate flattery, but we only hate the manner of it, 704a
 well lathered is half shaved, 717b, 867b
 well-timed artful flattery, 196b
 what you cannot obtain by virtue you can by flattery, 684b

Flattery—contd.

what flatters a man is that you think him worth flattering, 323a
 when the flatterer pipes the devil dances, 871a
 whether your flattery is worth having, 181a
 when I tell him he hates flatterers, 285b
 who flatters me to my face will speak ill behind my back, 874b
 who speaks me fair and loves me not, 781b
 with delicacy, 6b
 woman gained by, 80b
 would not flatter Neptune, 308a
 you cannot err on flattery's side, 348a
 you flatter a man so grossly, 181a
 Flax, smoking, shall he not quench, 417b
 Flea in his ear, a, 203a
 hath smaller fleas, 348a
 Fleas, great, have little fleas, 439b
 nothing in haste but catching, 818a
 the hungry, 142b
 Fleed in light away, she, 44b
 whence all but he had, 161b
 the shades of night, with him, 219b
 Flee and she follows, 260b
 from, yet dares not, 235b
 Fleece, Jason was the man brought home the Golden, 438a
 of a year more profitable than two or three in a year, 720a
 Fleeces so clean and so white, 382b
 Fleet, assume the command of the Channel, 332a
 by our bold, confined, 377a
 how could you doubt our, 385a
 Fleets, ten thousand, 56a
 Fleeting as 'tis fair, 160a
FLESH
 all, is not venison, 732b
 and blood so cheap, 171a
 creep, I want to make you, 111b
 her fair and unpolluted, 297a
 in my, his spirit doth flow, 381a
 in my, shall I see God, 411b
 is heir to, that, 293b
 is weak, 662a
 take off, and sit in my bones, 333b
 tell, it is but dust, 262a
 the freile (man's worst foe), 152b
 the pound of, 283a
 they twain shall be one, 423a
 they two shall be one, 429b
 this too, too solid, 290b
 young, and old fish are best, 880a
 Flesh-pots, when we sat by the, 409b
 Flexible by consideration, 693a
FLIES AND FLY
 busiest about lean horses, 761b
 busy, curious thirsty fly, 239b
 come to feasts unasked, 761a
 dead, cause the ointment to stink, 416a
 eagle does not catch, 843a
 easier caught with honey than vinegar, 761b
 even a fly has its spleen, 755b, 863a
 even the lion must defend itself against flies, 755b
 fills the butchers' shops with large blue, 331a
 flies fly not to a boiling pot, 859b

Flies and Fly—contd.

lesser flies quickly ta'en, 25a
 like a blue-bottle, 16a
 on the axle-tree, 11b
 that horrid fly is put to hide, 355b
 that turns about, 52b
 the blind eat many a fly, 841a
 these strange flies, 279a
 these summer flies, 277b
 to kill two, with one flap, 798b, 861a
 what a dust have I raised quoth the fly on the coach, 867b
 (flies), worms, and flowers exceed me still, 382b
 you must lose a fly to catch a trout, 865b
FLIGHT
 by flight we often rush into fate, 536b
 flee so as not to be too far from your abode, 560b
 from afar to view the fly at, 259b
 he fled full soon on the first of June, 440b
 he that flies may fight again, 12a, 468b
 I will join thy flight, 92b
 in meditated flight, 273a
 or foul retreat, 216b
 we ran and they ran, 440a
 well fight that well fight, 866b
 when the crawl flees her tail follows, 871a
 who flees judgment confesses, 531a
 who retires does not fly, 875b
 See Fly, p. 986
 Flimnap, the treasure, 347a
 Fling, let him tak' his, 800b
 Flint bears fire, as the, 286b
 ne'er wear out the everlasting, 279b
 snore upon the, 309a
 Flinty and steel couch of war, 301a
 Flirted like a true good woman, 60a
 Flock, a tainted wether of the, 283a
 silly, where the ewe bears the bell, 704b
 Flocks feed not, 322b
 Flogging, Latin lines on, 501a
FLOOD AND FLOODS
 no higher than their fountains flow, 126b
 that are deepest, 436a
 thorough flood, thorough fire, 280b
 into this angry flood, 285a
 make the dam before the flood comes, 797a
 summer's flood never boded good, 876b
 taken at the flood, 287a
 weak, washy, everlasting flood, 232a
 Floor, fell upon the sanded, 232b
 note
 of heaven, the, 283b
 the nicely-sanded, 148b
 Florence, brute-force shall not rule, 31b
 the City of, 199b
Florum, tantus amor, 668b
 Flour, benign, 79b
 Flour, give not the flour to the devil and the bran to God, 872b
 of the same, 522a
 richness of the, will scarce appear, 391a
 Flourish, easier to, than to fight, 124b
 of his arm, Mr. Podsnap's, 115a
 Flourished, long she, 240b

Flourishing like a green bay tree, 433b

Flow like thee, O could I, 109a
 Flows, everything, 477a

FLOWERS

a collection of other people's, 691a
 a lovelier on earth was never sown, 393a
 and all that loven flowers, 80a
 and weeds of glorious feature, 341b
 anew returning, 243b
 appear on the earth, 416b
 are lovely, 87a
 are sacred to the poor, 394b
 at shut of evening flowers, 221a
 beautiful flowers are soon picked, 740b
 bees' love of flowers, 668b
 born to blush unseen, 153b
 chalcid flowers, 309a
 crimson-tipped flower, 45a
 cut down like a flower, 433a
 death lurks in every flower, 160a
 every flower enjoys the air it breathes, 390b
 every flower that sad embroidery wears, 226b
 eloquence stored from all flowers, 358a
 fair flower untimely plucked, 322b
 fairest flower that ever saw the light, 105b
 fields without a flower, 99b
 first flower of the earth, 232a
 gather flowers before they wither, 105b
 gather, while the morning shines, 519b
 handsomest flower is not the sweetest, 846a
 heart soonest awake to the flowers, 231a
 I am all dazed with flowers, 243b
 in the mead, 79b
 it is a bad soil where no flowers grow, 793b
 lightly, like a flower, 363a
 look like the innocent flower, 303b
 lovelier than their names, 359b
 may prove a beauteous flower, 278b
 mignonette, 100b
 most can raise the flowers now, 361b
 mysteries that cups of flowers unfold, 392a
 no such flower in any land, 354b
 nobody is fond of fading flowers, 817b
 O fairest flower, 227b
 of all hue, 218b
 of remarkable size, 15a
 of rhetoric like flowers in corn, 350a
 of speech, truth needs no, 104b
 note
 of sweetest smell is shy and lowly, 394b
 of the field, as a flower, 413a
 of wifely patience, 78a
 one flower makes no garland, 821a
 pleasure like the midnight flower, 230b
 pluck the flower, 602a
 pretty daughters of the Earth and Sun, 262b
 priests, sermons, shrines, 330b
 purple all the ground with vernal, 226b
 quaint, enamelled eyes, 226b
 sculptured flower, 37a

Flowers—contd.

searches for the flowers, 37a
snakes among sweet flowers, 804b
note
some flowers to bloom and die,
186a
stars in earth's firmament, 197a
sweet will be the flower, 95b
sweetest flower for scent, 326a
sweetest flower that decked, 49a
sweetest flower of all the field,
280a
that bloom in the spring, 146b
that decked, sweetest flower, 49a
that once has blown, 136a
that smiles to-day, 164b
that their gay wardrobe wear,
226a
that this day is fresher, 164b note
the bright consummate flower,
220a
the fairest flowers, 57b
the little celandine, 392b
the meanest, that blows, 401a
the old sweet flowers, 352b
the only amaranthine flower,
100a
the pleasure which they give, 399a
the Rose the Queen of, 164a
the sweetest garland to the
sweetest maid, 372a
these beautiful and peaceful
tribes, 193a
to paint the laughing soil, 160a
treasures of silver and gold, 69a
unassuming commonplace of
Nature, 392b
what is recalled by faded flowers,
192b
when offered in the bud, 382b
white flower of a blameless life,
364a
who gathered this flower, 444b
you seize the flower, 46a
Floweret of the vale, the meanest,
155b
Flowerets of Eden, some, 232b
Fluctuat nec mergitur, 618b
Flucy, despicable and ridiculous
people always fluent, 677b
fatal to many, 671b
of tongue, 96a
Flummoxed, reg'larly, 112a
Flunky, each can make one non-
73a
Flurried, most confoundedly, 15b
Flute, soft, complaining, 125b
what is gained by the, goes by
the drum, 802a
Fidēs, ajuster vos, 689a note
Flutes and soft recorders, 216b
Fluttered your Voiscians in Corioli,
308a
Flux of mortal things, 5b
Fly betimes, then, 70a
he would fain, but wants feathers,
784a
I can, or I can run, 225b
if you must, fly well, 790b
may fight again, those that, 52a
not yet, 230b
them, when we, they pursue,
143a
those that run away and, 51a
ye cannot, from me (love), 151b
Fly (insect), *see* Flies
Flying hedge, no, nor tarrying here,
305b
horse, something in a, 394a
what pursues, 287b
FOE and FOES
an open foe may prove a curse,
143b

Foe and Foes—contd.

a man's foes they of his own
household, 422b
base insulting foe, 102b
bind fast her home-born foes, 351a
each brave foe was in his soul a
friend, 256b
fought for revenge, 335a
fouls his hands with dirty foes,
51b
his foes, the Devil had suborned
them, 439b
I fear no foe with Thee at hand,
203b
I love to hear of worthy foes, 271a
I ne'er shall find a nobler foe, 272b
in heaven, would I had seen my
dearest foe, 290b
in the forum, in the field were
friends, 370b
long inveterate, saluted, 124a
ne'er ~~was~~ our foes but we wish
them to stay, 141b
neither seeks nor shuns a foe, 122a
refuge with our direst foe, 191a
so spake those wary foes, 235b
tends to make one worthy man
my foe, 252b
the breast of a foe, 54a
the erect, the manly foe, 69b
the softened thought of foes, 202b
they come, they come, the foe,
54b
thrice he routed all his foes, 125b
thus then, my noble foe I greet,
273b
to honour the foe, 237b
to let in the foe, 223b
where breathes the foe, but falls
before us, 120b
who dares not praise a foe, 128b
whom he laughs at sincerely,
336a
Foeman's life, which spills the fore-
most, 271a
Foemen worthy of their steel, 271b
FOGS
a London particular, 114b
a fog cannot be d'spelled with a
fan, 720b
of the good man's mind, 31b
whose conquering ray may chase
these fogs, 261a
Foggy, is not their climate, 316b
Foibles, man finds out his own in
strangers, 327b
Foiled but fighting evermore, 380b
Fold, climb into the, 226b
Folio of four pages, 100a
Folk, fluttered, and wild, 190a
nought so queer as, 854a
Follow, a rum one to, 387b
all have the same inclination to,
576a
be it your care to, 659a
he will never, anything, 285b
me, 422a
thee, go on, I'll, 291b
thee, I'll, and make of heaven a
hell, 280b
thee, my lord, throughout the
world, 278b
those before, 623a
Followers: men follow quickly what
is irksome to begin, 557a
Follows another, one sheep, 822b
but for form, 306a
what, I flee, 641b
FOLLY
all my joys to this are, 49b
all they've taught me (folly's),
231b
and Innocence alike, 95b

Folly—contd.

and learning often dwell in same
person, 762a
and holiness, 23b
and vice, whirled into, 363b
as it flies, shoot, 248a
at full-length, 81a
begotten of greed, 376b
brood of, without father bred,
224b
concealed by silence, 663b
fathomless abyss of, 100b
Fortune makes a man a fool whom
she would ruin, 663b
Fortune's peculiar care, 81b
good to profit by wrong-headed-
ness of others, 613b
grows without watering, 762a
happy he who knows his follies
in his youth, 771a
he hath great need of a fool that
plays it himself, 773a
I exceed in folly all fools that
are, have been, or shall be, 635b
if folly were grief, every house
would weep, 788b
if the fool would persist in folly,
23b
in a mean man, wisdom in your
majesty, 211b
in age is madness, 106a
in youth is sin, 106a
is a bonny dog, 762a
is always beginning to live, 557b
it is sweet on occasion to play the
fool, 578a
leads to mortals' destruction,
663b
long a doing, 162b
loves the martyrdom of Fame,
60b
man whose youth has no follies,
90a
miscalled the crimes of Fate, 257a
moves me more than folly ought,
98a
most incurable of diseases, 762a
natural bad, enough, but learned
folly intolerable, 813b
of others, 150b
of the town (follies), 150a
of the wise (follies), 178a
of the world confounds its
wisdom, 168b
one man's folly, another's fortune,
13a
oppressed by loathing of itself,
613a
pretence of, sometimes highest
wisdom, 663b
Queen Regent of the world, 762a
revived, 5b
shielding man from effects of,
339a
short follies are best, 833b
should be a man's greatest secret,
725b
suffering more from, than fate,
407b
the chief disease that reigns this
year, 762a
the pretty follies they themselves
commit, 282b
the reward of my folly, 624a
the shortest follies are the best,
702b note
thoughtless follies laid him low,
45b
wealth sanctions folly, 663b
where follies naturally grow, 82a
who hath not a dram of folly, 192a
who lives without, is not so wise
as he thinks, 853a

Folly—contd.

would folly e'er be taught, 192b
 Fond and not too wise, 168a
 as pitch, 110b
 I am too, 278b
 than she, none more, 260b
Fondness for the child she bears,
 96a
 honest, 244b

FOOD

a little kitchen makes a large
 house, 724a
 all day long they ate, 345a
 an over-filled belly will not study,
 550a
 better fed than taught, 742b
 bread and butter are glad to eat,
 857a
 convenient for me, feed me with
 food, 415a
eat and welcome; fast and
 heartily welcome, 754b
 eat at pleasure, drink by measure,
 754b
 eating and drinking take away
 one's stomach, 754b
 Englishers pernicketty about,
 390a
 enquire not what's in another's
 pot, 755a
 feed a pig and you'll have a hog,
 760b
 flavour not the greatest enjoy-
 ment, 598b
 for powder, 314b
 for some is poison for others, 640a
 for the gods (poison), 469b
 for the soul, 605b
 full belly neither fights nor flees
 weel, 721a
 God never sends mouths but he
 sends meat, 767a
 good kail is half a meal, 768b
 good pastures make fat sheep,
 768b
 he will spend a whole year's rent
 at one meal, 784a
 highly fed and lowly taught, 743a
 homely was their food, 142b
 human nature's daily food, 993a
 if it were not for the belly the
 back might wear gold, 789a
in their palate their only reason
 of life, 634b
 learn how little is necessary to
 sustain life, 516b
 little and good fills the trencher,
 803b, 847b
 man is what he eats, 711a
 many a feed I no longer need, 721a
 meat and matins hinder no
 journey, 809b
 minds not always craving for food,
 103b
 more people die by food than
 famine, 812a
 no love sincerer than love of food,
 323a
 over-feeding has destroyed more
 than hunger, 582b
 pined and wanted food, 402b
 possessed with thoughts of the
 kitchen, 663a
 reason for living in their palate
 only, 634b
 seasoned by love will please, 674a
 sufficient for restoring our powers,
 668b
 sweeter when hunted for, 664a
 tell me what you eat, I will tell
 you what you are, 692a
 that which maintains me I esteem
 as a god, 479b

Food—contd.

the table attracts more than the
 mind, 621a
 the tables move me with disgust,
 614a
 there is much meat in God's store-
 house, 855a
 two hours daily to meals, 654a
 what the gauntlet gains the gorget
 takes, 690b
 when one has a good table one is
 always right, 706a
 when the belly is full the bones
 would have rest, 870b
 who eats and puts something by,
 spreads the table twice, 726b
See Eating and Diet

FOOLS

a bigger fool than you look, 624a
 a cap and bell for fools, 96a
 a fool and his money, 720b
 a fool and his words soon parted,
 327b
 a fool always finds a greater to
 admire him, 709b
 a fool among knaves, 343b
 a fool, for he would needs be
 virtuous, 319b
 a fool that will endanger his body
 for a girl, 281b
 a learned fool worse than an
 ignorant fool, 800a
 a tool knaves work with, 50b
 afraid of what the knaves invent,
 275a
 all fails that fools think, 732b
 all fools are slaves, 663a
 almost all men are fools, 557a
 and knave, 46a
 and knave, none so busy as, 123b
 answer [not] a fool according to
 his folly, 414b
 are fain of right nought, 762a
 are my theme, 60a
 are not to be numbered, 663a
 are pleased with their own
 blunders, 762a
 are wise men in the affairs of
 women, 762b
 as the fool thinks the bell clinks,
 739a
 at forty a fool indeed, 404a
 between fool and sage, 65a
 bite one another, 762b
 bolt is soon shot, 720b
 born fool is never cured, 783b
 bray a fool in a mortar, 415a
 by reason a mere fool, 97a
 call me not fool till heaven hath
 sent me fortune, 288b
 daffing does naething, 750b
 demands much, a greater fool
 gives it, 720b
 dull moral fool, 20b
 easy fool is a knave's tool, 735a
 every fool is a slave, 475a
 every fool is pleased with his own
 folly, 755a
 everyone hath a fool in his sleeve,
 758a
 Fashion guide of fools, 103a
 fool for an hour, a dear, 163a
 fool not, 162b
 foolish men make rich lawyers,
 762a
 fortune favours fools, 763b
 go in crowds, 762b
 God Almighty's fool, 126a
 God help the fool, quoth Pedley,
 766a
 God helps fools, 766b
 grow without watering, 792a
 hath said in his heart, 412a

Fools—contd.

hated by fools, 349a
 have still an itching to deride,
 246b
 he hated a fool, 181a
 he is a fool who expects sense
 from a fool, 774a
 he is the fool who deals with the
 fool, 774a
 he that sends a fool expects one,
 781a
 he that sends a fool means to
 follow, 781a
 how to discern, send naked among
 strangers, 578b
 human bodies are sic fools, 45a
 I hate a fool, 115a
 if all had baubles we should want
 fuel, 788a
 if all had white caps we should
 seem a flock of geese, 788a
 if fools went not to market,
 788b
 if never a fool never a wise man,
 367a
 if the fool would persist, 23b
 if there were no fools there would
 be no knaves, 789b
 if there were no fools, there would
 be no wise men, 790a
 in love, 93b
 (fools) in town on our side, 84b
 (fool) is fulsome, 720b
 joyous Paradise of fools, 104b
 knows more in his own house,
 720b
 lade out the water, wise men take
 the fish, 762b
 let for trust, 762b
 maketh wise men fools, 236a
 may ask more than wisest can
 answer, 91a
 may throw a stone into a well,
 720b
 (fool) me to the top of my bent,
 295a
 men may live fools, but fools they
 cannot die, 406b
 more fools than wise in all com-
 panies, 792b
 more of fool than of wise in human
 nature, 10a
 my coxcomb for a fool, 319b
note
 make my fool my purse, 301a
 nae man can play the fule sae
 weel as the wise man, 813b
 never so near playing the fool,
 229a
 no fool like an old fool, 816a
 none is fool always, everyone
 sometimes, 817b
 not altogether a fool, 308b
 now and then right, 97b
 nurse of fools to stock the con-
 tinent, 404b
 O, these deliberate fools, 282b
 of all fools, *stultus stultorum*,
 436a
 of Gotham, 679b
 of our own woes, 5b
 one fool in every married couple,
 135b
 one fool makes many, 821a
 only fool in the world, 34a
 paradise, a fool's, 90a, 103a
 play the fool nowhere but in 's
 own house, 294a
 prefer to be the fool—even as a
 matter of business, 460b
 rush in where angels fear to tread,
 247b
 self-made fools, 101b

Fools—cont'd.

send a fool to market and a fool
he'll return, 832a
set stools, 720b
shall not enter heaven, 23b
should have no chappin' sticks,
762b
Sir Condy has been a fool all his
days, 130a
sit on binks for fault o' wise
men, 762b
sweet now and then to play the,
519a
that calls his brother fool, 382b
(fool) that will forget himself, 79b
the game which knaves pursue,
144a
the Mother of God appears to
fools, 810b
the number endless, 663b
the pious fool that raised it, 83a
the right to be a cussed fool, 202b
there are more fools than Firk,
854a
there is a greatest fool, 72a
think benefits to be bestowed,
496b
this great stage of fools, 307a
tie knots, wise men loose them,
762b
to make me merry, 289b
to reason with a fool, a fool, 365b
to suckle fools, 301a
to talking ever prone, 143b
twenty-seven millions mostly
fools, 73b
two in one house is over many,
864b
vous êtes un sot, en trois lettres,
710a
what fools these mortals be, 280b
who at fifty is a fool, 94a
who came to scoff, 148a
wise enough to play the fool,
298a
wise man knows the fool, fool
does not know the wise man,
812b
wise men learn by fools, 12a, 448b
(fool) with judges, 98a
world made up of fools and
knaves, 324b, 376b
you will always be fools; we shall
never be gentlemen, 460b
zeal found mostly in fools, 880b
Foolery, as much as I have, thou
lackest wit, 308b
what a little, governs the world,
275b, 458b
Fooling thee, she is, 200a
Foolish thing, who never says a,
264a
to do a thing already done, 663b
wit, better a witty fool than a,
297b
Foolishness, a man that hideth his,
421a
penalty we pay, someone else
suffers, 346b
Foolometer, precaution of a, 332a
Foolscap uniform, 58b
Foot: See "Feet and Foot"
Foot and hand go cold, 345a
FOOTBALL
all are fellows at, 732a, b
muddled oafs at the goals, 190b
two-and-twenty hirelings, 275a
two to one is long odds at football,
865a
Footfalls, sound of tiny, 38a
Footing, give me a, I will find elbow
room, 765b
no, seen, 320b

Foot-licker, for aye thy, 311a
cannot swear like a lord, 350a
Footprints on the sands of time, 197b
soil has felt the, 68a
Footsteps, terrifying, none return-
ing, 681b
Footway, the rule of the, is clear as
the light, 440a
Fop, six-foot column of, 173a
the solemn, 98a
Fops help nature's work, 126a
Roman, chowers of tooth picks,
565b
a pretty man is a paltry man,
631b
Foppery atones for folly, 100b
youth over-occupied about the
outward man, 551b
For Ever, that vast, 189a note
Forebearance, by, you are borne
with, 532a
ceases to be a virtue, 39b
Forbid the sea for to obey the moon,
310a
us thing, 77b
Forbidden fires, an altar for, 255a
food, so great a hunger for, 675a
wares, 109a
we strive for what is, 595a
FORCE
a nation so right that it does not
need force, 460b
a way is made by, 533b
argumentum baculum, 492a
authority by, less enduring than
authority by goodwill, 523a
because persuasion fails, 35b
blind force less effective than
reason, 621b
blind wildbeast of, 360b
brute-force shall not rule Florence,
31b
by force Freedom ne'er overcome,
370b
destitute of counsel force fails,
685a
Force n'est pas droit, 810b
Gods hate force which incites to
crime, 685a
he delights in forcing doors open,
601a
is not a remedy, 25b
makes by force his merit known,
362b
neither force shall check nor time
abate, 395a
no argument but, 29a
no force but argument, 29b
no force can bend me, 255b
no force can strain a cord abso-
lutely straight, 385b
nor his natural force abated, 410a
of arms, he claims all by, 562b
patience will achieve more than
force, 41b
prayers backed by arms, 624a
the battle is not to the strong,
416a
vi et armis, 681b
we may repel force with force, 683a
what force cannot effect, 103b
where force hath failed, 82a
who gives blows is master, 783a
who overcomes by, 216b
without counsel fails, 752a
why such force should fight such
strength, 209b
works on servile natures, 183a
your force move us to gentleness,
288b
Forced on anyone, she cannot be,
520b
Forcibly if we must, 262a note

Ford, praise not, till you are safe
over, 827a
praise the, as you find it, 836b
Forecast is better than work-hard,
763a
Forefathers, in the manner of our,
544a
Forehead, right in the middle of her,
447a
Foreheads villainous low, 311a
FOREIGN AND FOREIGN LANDS
a slow poison, foreign air, 59b
by foreign hands thy dying eyes
were closed, 254b
countries, the more I saw of, the
more I admired my own, 705b
dominion by no means stable,
487b
gore, streams of, 317a
manners, foreign vices, 144b
policy and ways, keeps his praise
for, 368b
when abroad live in the manner of
the place, 869b
Foreigners spell better, 83b
See Strangers
Foreknowledge absolute, 217b
nothing can be desired without,
594b
Foremost leads the flock (or herd),
889, 714a
man of all this world, 286b
were none who would be, 206b
Forensic war, champion in, 96b
FORESIGHT
a manly quality, 473a
avysment is good before the
nede, 876b
candle before lights better than
candle behind, 841a
foreseen, the blow comes more
lightly, 624a
gude foresight furthers the work,
770b
he is wise who looks ahead, 648b
I have anticipated all things, 611b
if people take no care for future
they will have to sorrow for the
present, 789a
look before you leap, 804b note
look before you, or you will have
to look behind, 805a
make the dam before the flood
comes, 797a
measure thrice before you cut
once, 809b
to foresee—that is the fine thing,
861b
who lives well sees afar off, 780a
who looks not before finds himself
behind, 780a
wisdom consists in, 560b
wise man on his guard against
what is to come, 640b
Forest below London Bridge, 267b
charms, grace of, 396a
primeval, 198a
some go through a, and see no
firewood, 836a
Forests have ears, 199b
See Woods
Foresters, Diana's, 313a
Forestall his date of grief, 225a
Forethought better than repentance,
473b
Forever, Man has, 33a
Forewarned is fore-armed, 623b,
763a
Forewarnings: buildings creak
before they fall, 669b
Forgery: a draught on Aldgate
pump, 455b
what none can prove a, 100b

FORGETTING, FORGOT, etc.

all earth forgot, 231b
all the rest for which he toiled
forgot, 321b
and if thou wilt forget, 266a
as a dream dies, 382a
better forget and smile than re-
member and be sad, 266a
death and forgetfulness, 337b
dream that I forget, 351b
endless striving to forget, 330a
forget me not, 240a
forget-me-nots of the angels, 198b
forgetful of your own people, 542b
forgotten of all men altogether,
351a
fool that will forget himself, 79b
heart that has truly loved never
forgets, 231a
his toils, his wants, were all forgot,
271b
I cannot forget what I wish to
forget, 575b
I never can forget the charm, 196a
in the night-time I shall not
forget, 351b
knew we should both forget, 352a
lest we forget, 189b
on which to write forget me not,
443a
the blue significant forget me not,
170a
no need to say forget, 193b
no such thing as ultimate forget-
ting, 110a
not in entire forgetfulness, 401a
(forget) not, nor think shame, 353a
sometimes it is expedient to, 526a
sweet forgetfulness, 607b
sweets of forgetfulness, 19b
teach me the art of forgetting
447b
the best sometimes forget, 301b
the hardest science to forget, 255a
the world forgetting, 255a
to dumb forgetfulness a prey, 154a
to fall forgotten, 137b
to find forgetfulness in thine, 57a
two months ago and not forgotten
yet, 294b
we felt we should forget them,
394b
we forget so much, 107a
we have forgot more than we
remember, 866b
were it not better to forget, 192b
when we forgot (God), 381a
who loves well is slow to forget,
706b

FORGIVENESS

a powerful man who forgives is
more powerful, 581a
brave only know how to forgive,
343b
delighteth to forgive, 43b
forgetting wrong is a mild revenge,
763a
forgive any sooner than thyself,
763a
forgive that you may be forgiven,
676b
forgive them, they know not what
they do, 425a
forgiving the unrepentant is like
pictures on water, 763a
have courage even to forgive, 196a
he that sharply chides pardons
most readily, 781a
he who asks forgiveness should
grant, 486b
I forgive you, and you can't help
yourself, 114b
is beautiful, 683a

Forgiveness—contd.

it is human to forgive, 547a
man's forgiveness give—and take,
136b
our lot gives you occasion for
forgiveness, 651b
pardon much to others, nothing to
yourself, 548b
the best of what we do and are
forgive, 395b
the noblest revenge, 849a
the sweetness of forgiving, 387a
to forgive divine, 247a *note*
to forgive everyone is cruelty,
626a
to, is good, 352a
to forgive our enemies their
virtues is the greater miracle,
703a
to the injured doth belong, 128b
to understand is to forgive, 691a
note
we are bound to forgive an enemy,
not to trust him, 790a
where no fault is there needs no
pardon, 873a
wrongs darker than death (to for-
give), 326a
Forlorn, full sorely is my heart, 327a
glimpses that would make me
less, 394b
no purpose to look so, 136b
Form, bad, to think, feel, or have an
idea, 346b
fain would I dwell on, 278b
most awful, 86a
of life and light, 56b
of sound words, 430b
that unmatched, 294a
the mould of, 294a
this Heaven-laboured, 405b
what is, 94a
was of the manliest beauty, 110b
Forma pauperis, in, 551b
Forms, two hurrying, 3b
Formality : all things are preserved
in legal form, 611b
Former things are passed away,
432a
Formosissimus annus, 604b
Formulas, chants and, 70b
completely cased with, 73a
Forsake me in the end, do not, 116a
Forsaken, when he is, 171a
Forsworn, so sweetly were, 300a
Fort, hold the ; I am coming, 457b
of life, deliver up our, 212a
Forth, the mazy, 395b
Forties, the roaring, 455b
Fortiori, a, 482a
Fortitude, matchless, 227a
Fortress, built by nature, 312b
Fortuna, deam, nos facimus, 579b
Fortuna miserrima tuta est, 673b
Fortuna non mutat genus, 566b
Fortunate alone are the wise, 844b
man has no small share of envy,
472a
persons are deprived of common
sense, 634b
to be, is more than a God, 479b
worship the, 531a
FORTUNE and FORTUNES
a good man's, may grow out at
heels, 306a
a name for God, 585b
a pipe for Fortune's finger, 294b
a son of fortune, 535b
a very poor fortune is a safe one,
535a
a wise man makes his own, 648b
a woman, fortune, 161a
abides not long in one place, 616b

Fortune and Fortunes—contd.

adverse, wont to reveal genius,
555b
all my fortunes at thy foot I'll
lay, 278b
alters with change of conduct,
535b
although my hap be hard, 345a
always favours fools, 144a
an ounce of, worth a pound of
Forecast, 736b
and hope, adieu, 50a
and Hope, farewell, 214a
and Love favour the bold, 494a
as you bear good fortune, we shall
esteem you, 678a
be not elated by, 472a
blast, the more secure from for-
tune's, 19b
breaks down the counsels of the
learned, 502a
buffets and rewards of, 294b
came smiling, 128a
can only take what she gave,
763a
carried on the wheel of, 595a
champion of, 311b
comes to meet us, 599a
commandress of the world, 95b
confidence misplaced when the
gods are adverse, 542b
(conform to) the wheels of, 8b
cruelty of, 535b
dangers of great fortune, 570a
delights to sport with human
affairs, 542b
divides rewards unequally, 606b
do not try her too often, 474b
does not alter birth, 566b
dropped on Fortune's hill, 191a
each hath his fortune in his
breast, 341a
eternal war with, 19a
even nature discarded in pursuit of
fortune, 668b
even in fame, 64a
every man maker of his own, 342a,
528b
every man's manners fashion his
fortune, 665a
everyone author of his own good,
758b
evils have their comforts, good
none can support, 792b
extremes of, wisdom's test, 105a
favours fools, 763b
favours the brave, 763b
fears occasioned by good fortune,
452b
fickleness of, 317a
follows the more worthy, 535a
footsteps of fortune are slippery,
568a
fortune's fool, O, I am, 279b
found himself in losing, 330b
found more easily than retained,
535b
founder of his own, 138b
furious fickle wheel of, 316b
giddy round of fortune's wheel,
321b
giddy wheel of, 240b
gifts of, 78a
gives too much to many but
enough to none, 535a, 763b
good and bad necessary to make a
man capable, 696b
good fortune companion of valour,
684b
good fortune forgets father and
mother, 716b
good fortune is never good till it
is lost, 768a

Fortune and Fortunes—*contd.*

good or bad, does not last for ever, 763*b*
 good, though wicked were their mind, 340*b*
 good: *venis secundis*, 680*a*
 good, which is unnoticed, 529*b*
note
 great, a great bondage, 535*a*, 570*a*, 722*b*
 great, brings with it great misfortune, 769*b*
 greatest height of, mount to, 345*b*
 had not the method of making a fortune, 155*b*
 harder to find a man who bears good fortune well, 470*a*
 has exhausted her powers against me, 552*a*
 has no reason, 763*b*
 hath no name in Scripture, 29*a*
 he dances well to whom fortune pipes, 772*a*
 he owes his fortune to himself, 656*b*
 he that gets gear, before wit, is but a short time master of it, 777*b*
 he's a good man whom fortune makes better, 784*a*
 helps the brave, 534*b*
 helps the dazing, 494*a*
 her humorous ladyship, 31*rb*
 his fortune has perished, 686*b*
 hostages to fortune, 9*b*
 I praise Fortune while she lasts, 564*b*
 fill fortune an incentive to genius, 555*b*
 in moderate, fewer dangers, 527*a*
 inconstancy of, 17*a*
 is glass, broken when brightest, 535*b*
 is like a widow won, 334*b*
 keeps faith with none, 687*a*
 knocks but fools do not answer, 763*b*
 learn to bear a great fortune well, 496*b*
 let us follow, and turn our course where she bids, 587*a*
 like a mill-wheel; now you are at top, then at bottom, 763*b*
 makes Folly her care, 81*b*
 makes fools of her favourites, 535*a*
 may fortune be restored to the wretched and depart from the proud, 644*a*
 more by fortune than by merit, 308*b*
 my present blessings exceed any apprehension, 571*b*
 no beauty without fortune, 134*a*
 no less sensitive to good than to evil, 652*a*
 no one is loved unless fortune favours him, 516*a*
 not a worthy end of being, 8*b*
 not the very button on fortune's cap, 292*b*
 not satisfied with one injury, 535*a*
 nothing avails against, 841*a*
 of war, 455*a*
 one look of, 24*b*
 one man's folly another's fortune, 13*a*
 our good fortune flees of its own accord, 602*a*
 out-frown fortune's frown, 307*a*
 outrageous, 293*b*
 overcome by bearing it, 638*a*
 Pepys on his fortune, 243*a*
 polar frost of, 47*b*

Fortune and Fortunes—*contd.*

railed on Lady Fortune, 288*b*
 raises people as a joke, 527*a*
 rules all, 212*b*
 rules life, 685*b*
 sells what we think she gives, 818*a*
 sharp adversity of, 79*a*
 shows herself more kind herein, 283*b*
 spares many for future punishment, 535*a*
 taken at the flood leads on to fortune, 287*a*
 the amiable fortune, 80*a*
 the braver the man the more fortunate, 668*b*
 the care of great fortune is wretchedness, 578*a*
 the contrarie fortune, 80*a*
 thee, Fortune, I follow, 669*a*
 their private fortune small, 625*a*
 those who attribute all to, 666*a*
 threatens when meaning good, 31*rb*
 till heaven hath sent me fortune, 288*b*
 to be conquered by endurance, 683*a*
 to carry one's fortune upon one's body, 638*b*
 to fortune and to fame unknown, 154*a*
 too much good fortune is bad, 862*b*
 tumbling (fortunes) into some men's laps, 8*b*
 unrelenting foe to love, 37*rb*
 we are corrupted by good fortune, 531*a*
 we make Fortune a goddess, 579*b*
 weary to carry the same person always, 763*b*
 what fortune has made yours is not yours, 598*a*
 what fortune has raised she has raised to throw down, 635*a*
 when fortunate beware of adversity, 509*a*
 when fortune favours, 126*a*
 when Fortune knocks, open the door, 869*a*
 when Fortune smiles, embrace her, 869*b*
 when Fortune smiles, take advantage, 869*b*
 who can trust stability of, 631*b*
 who has muckle would aye have mair, 778*a*
 who has no ill-luck gets tired of good, 778*b*
 who has not known ill fortune, 371*b*
 who lets slip, 95*a*
 wise man out of reach of, 730*a*
 with a fortunate man all things are fortunate, 471*a*
 wont to change suddenly, 484*b*
 worst fortune safe because nothing worse can befall, 673*b*
 would have made his fortune in any land, 552*a*
 wretched estate of men by fortune blest, 76*a*
 you will find that sunny days have been more frequent, 656*b*
 your bread is buttered on both sides, 880*b*
 your fortune will be at your tail, 761*b*
See Luck
 Fortune-hunter, no character so contemptible, 151*a*

Fortune-teller, a threadbare juggler and a, 276*a*

Fortune-telling: for the past she knew, 193*b*

Forty, a fool at, 404*a*

at, man knows he is a fool, 405*a*
 every man at, is a fool or physician, 757*a*

feeding like one, 393*a*

judgment reigns at, 153*a*

who is not rich at, never will be, 779*b*

years on, growing older and older, 441*a*

Forward, each gentleman and knight, 273*b*

forward let us range, 359*a*

looking mind, 402*a*

not permanent, 291*a*

those behind cried, 206*b*

view, the rapture of the, 213*b*
 when we move not, we go backward, 211*a*

Fou for weeks thegither, 46*a*

I wasna, 43*b*

we are na, 48*a*

Fought, a cause to be, not pleaded, 212*b*

and lost, better to have, 85*a*

each other for, what they, 336*b*

with us side by side, 383*b*

See Fighting

Foul as Vulcan's stithy, 294*b*

deeds will rise, 291*a*

I thank the gods I am, 289*b*

strange, and unnatural, 291*b*

to fair, better hap to worse, 338*a*

Foulest wares, show our, 298*b*

Fouls, small, singis on the spray, 120*b*

Fouls his hands with dirty foes, 51*b*

Found, he has not been, 598*a*

so lately, and so abruptly gone, 222*b*

Foundation against the time to come, 430*b*

Fount of evils, 534*a*

Fountain, Eternal, of that heavenly Beauty, 341*a*

is clearest at its source, 844*b*

Fountain-head, for clear water go to the, 844*b*

Fountains mingle with the river, 327*a*

of justice in nature, 8*b*

seek in the evening, 573*b*

silvery column, 87*b*

themselves are athirst, 534*a*

Fourscore and upward, 307*a*

Fourth estate, the, 205*b*, 456*a*

Foutra for the world, and worldlings, 316*a*

Fowl, tame villatic, 224*a*

Fowls maken melodye, 76*b*

Fowler caught in his own snares, 512*a*

Fowler's pipe sounds sweetly, 533*a*

Fox, Charles (Burns on), 45*b*

eloquence of, 245*a*

tribute to, 41*a*

Fox, Henry, 206*a*

FOXES

an old fox hardly caught in a

snare, 721*a*

an old fox needs not to be taught

tricks, 736*a*

as long runs the fox as he feet

hath, 738*b*

at last the fox is brought to the

furrier, 755*a*

at length the fox turns monk, 739*b*

Brer Fox, he lay low, 157*b*

Foxes—*contd.*

choose to be the tail of lions rather than head of foxes, 742b
 don't sell the skin till you've caught the fox, 747a
 every fox looks after his own skin, 755a
 every fox must pay his own skin, 755a
 fox fares best when most cursed, 844b
 fox knew much, but the cat knew one great thing, 581b, 845a
 fox knows much, but he that catches him more, 844b
 fox's wiles will never enter the lion's head, 845a
 foxes have holes, 422a
 has many resources, the hedgehog one, 492b
 it is ill to make a hunting horn of a fox's tail, 819a, 879a
 knows not a fox from a fernbush, 793b
 let each fox take care of his own brush, 800b
 like a fox, grey before he is good, 784a
 lion's skin to be eked out with fox's, 451b
 little foxes that spoil the vines, 416b
 never dies in his own ditch, 721a
 not taken twice in same snare, 721a
 nothing falls into mouth of sleeping fox, 793b
 skin of, sewn to lion's, 510a
 sleeping fox catches no poultry, 851a
 the fox changes his skin but not his habits, 844b *note*
 though the fox run, the chicken has wings, 858a
 what the lion cannot do, the fox can, 834b
 when the fox preaches, take care of the geese, 871a
 who hath a fox for mate needs a net at his girdle, 778a
 who would deceive the fox must rise betimes, 782a
 you cannot make a hunting-horn of a fox's tail, 879a
 Fox-follower, a mere, never reclaimed, 98a
 Fraction, thou wretched, 71a
 Fragments, gather up the, 425b
 Fragrance rise, from thy dead leaves let, 385b
 Frailties, draw him, from their dread abode, 154a
 too, he has, 99b
 Frailty as of faith, as full of, 137b
 one of the tempted, not one of the strong, 244b
 some might suspect the nymph not over-good, 404b
 thy name is woman, 290b
 wink at human frailty, 2a
 Frame, Thine this universal, 219b
 whatever stirs this mortal, 85b
 Framers of my nobler being, 88a
FRANCE
 a meadow that cuts thrice a year, 763b
 an absolute monarchy, tempered by ballads, 697a
 Britain and Rome (and France), 703b
 faithless France, vain disturber of mankind, 370a
 famed in arts, 4b

France—*contd.*

foaming grape of eastern France, 363a
 gay sprightly land, 147b
 King of, went up the hill, 446b
 la grande nation, 697b
 land that has taught us 685 ways to dress eggs, 233a
 lilled fields of France, 67a
 long a despotism tempered by epigrams, 699b *note*
que mon nom soit filétri; que la France soit libre, 706a
 send a fool to France and he'll come a fool back, 832a
 that sweet enemy, 330a
 they in France most select' (in apparel), 291a
 they order this matter better in, 343a
 threatening France, 122a
un peu de chaque chose, et rien du tout, à la française, 790b
 who would France win must with Scotland begin, 782a
 with all her vines, 99b
 See French
 Franchise, will, feed you, 354b
 Frankfort, went to, and got drunk, 258a
 Franklin, B., inscription on, 522b *note*
 epitaph of, 140b
FRANKNESS
 a man should think so that anyone might inspect his mind, 657a
 "Frank and explicit," 116a
 frank, haughty, rash, 204b
 no wisdom like, 116b
 these things by reason of friendship I have not concealed, 540b
FRATERNITY
 or death, 692b
soyons frères ou je t'assomme, 708a
FRAUD
 deals in generalities, 518a
 evil men incited to fraud by very small gain, 498a
 evil peculiar to man and the more hateful to God, 715b
 none can bring an action on his own fraud, 589a
 not committed on those who know and assent, 536a
 not frauds, unless deliberate, 518a
 pious fraud, 369a, 620a *note*
 pious fraud of amorous charity, 255a
 pious fraud transparent grown, 386b
 pious frauds, well stored with, 39b
 safe in no hiding-place, 604a
 secret frauds, 14b
 shall devise fraud, 103b
 that leaves a sting, 74a
 to conceal fraud is fraud, 536a
 Fray, by decision more embroils the, 218a
 eager for the, 83a
 latter end of a, 314b
 no, shall be without him, 143b
 they hate to mingle in the filthy, 370b
 Freak of nature (*lusus naturæ*), 569a
 Freckled fair, thou, 100a
 Fred, here lies, 445b
 Frederick II, *stupor mundi*, 664a
 Frederick the Great, Macaulay on, 206a
 last words of, 697b
FREE
 as mountain winds, 311a

Free—*contd.*

be wise and you will be, 188b
 discussion (free) settles questions, 205a
 he is not, who draws his chain, 774a
 he is, who lives as he chooses, 471a
 if thou wilt, be, 351b
 in soul, 364a
 inferior, who is free, 221a
 is any free but he who may lead the life he wishes, 490a
 land of the free, 69a
 life no charm for him not free, 231a
 lives and lips (free), 353a
 man is free the moment he wishes, 449b
 may speak free, 227b
 no one perfectly free till all are free, 338b
 or die, we must be, 397a
 say I am free, 522b
 souls, we that have, 295a
 speech, happiness of times when speech was free, 642b
 to hoe free from the yoke, 525a
 very free of another man's pottage, 878b
 we seem so free, 33a
 who would be free, 54a
 whom the truth makes free, 101a
 yearning to be free, 379b
 Free-thought, from superstition to, 25a
 Free Trade not a principle, 118a
 one of the greatest blessings, 205a
 unpopular, 205a
FREEDOM
 all we have of, 190a
 an English subject's prerogative, 124a
 and arts, 254b
 and curteisye, 76b
 balanced between licence and slavish order, 398b
 bad in excess, good when moderate, 448b
 banner (freedom's) streaming o'er us, 120b
 battle, freedom's, 56a
 bounds of, wider yet, 356b
 cause of, 24b
 classic line (Freedom's), 68b
 dying well for freedom, 68a
 everything subject to, 40b
 false, bonds of, 122a
 from her mountain height, 120b
 fought and bled in Freedom's cause, 174a
 hand in hand with labour, 387a
 he sighs for, 259a
 impregnable redoubt (freedom's), 396a
 is a noble thing, 15a
 is on the mountains, 710a
 law alone can give, 710b
 less freedom, more hero-worship, 338b
 lion-banner (freedom's), 69a
 love not freedom, but licence, 228a
 man is free the moment he wishes to be, 449b
 necessary to genius, 215a
 necessity, plea for infringement of freedom, 245a
 no true, without virtue, 188b
 none can love freedom but good men, 228a
 not a freedom where all command, 208b
 of state caused by self-government, 503a

Freedom—*contd.*

once thy flame has fled, 231*a*
 our pain, 123*b*
 pray you use your freedom, 210*a*
 raised her beautiful bold brow,
 356*b*
 regained my freedom with a sigh,
 58*a*
 shrieked, 66*a*
 slowly broadens down, 357*b*
 sober-suited, 357*b*
 that sober, 361*b*
 the seed of freedom's tree, 68*a*
 this unchartered freedom tires,
 400*a*
 thy banner torn, 55*b*
 to transmit, to their children, 158*b*
 to worship God, 161*b*
 white-mancipation, 172*a*
 who stands if Freedom fall, 190*b*
See Free

Freely, the lady shall say her mind,
 293*a*

Freeman, casting with unpurchased
 hand, 167*b*
 whom the truth makes free, 101*a*
 Freeman's right to speak his
 thought, 257*a*

Freemen, corrupted, 142*a*

who rules o'er, 179*b*

Free-thinkers pests of society, 268*a*
 Freeze the blood, to, 393*b*

FRENCH

actors and English compared, 21*a*
 all Frenchwomen know a little
 cookery, 708*b*

are too serious, 343*b*

authors, 115*b*

distribute medals, 230*a*

duck with French nods, 318*b*

guanoed her mind with French
 novels, 117*a*

I praise the Frenchman, 98*b*

impossible is not French, 694*a*

Jack would be a gentleman if he
 could speak French, 798*a*

language of insincerity, 346*b*

of Paris, 76*b*

she spak ful faire, 76*b*

speak in French when you cannot
 think of the English, 119*b*

that's French, I fancy, for a hat,
 16*b*

the brilliant Frenchman, 96*a*

the Frenchman's darling, 100*b*

three Frenchmen upon one pair
 of English legs, 316*b*

tongue, the speech of the clear,
 234*b*

wine, some are fond of, 209*a*

wise after the deed, 846*b*

wiser than they seem, 10*b*

Frenzy, demonic, 221*b*

Fresh, a free, a friendly man, 152*a*

Freshness, the eternal youth of
 admiration, 396*a*

Fret, it is a folly to, 794*a*

me, though you can, 295*a*

Fretful, so, you cannot live long,
 314*a*

Friar of orders grey, 243*a*

preached against stealing, 845*a*

Friars, eremites and, 218*b*

white, black, grey, with all their
 trumpery, 218*b*

Friday, finest or foulest day of the
 week, 764*a*

on a Friday fell all this mes-
 chance, 78*b*

the wicked that eat fish a Fryday,
 784*a note*

who sings on Friday will weep on
 Sunday, 779*b*

Fridays in the week are never
 alike, 763*b*

on Fridays now it shineth, now it
 raineth, 763*b*

FRIENDS and FRIENDSHIP

a certain friend recognised in an
 uncertain business, 489*a*

a friend in the market, 721*a*

a friend is a second self, 489*a*

a friendly man, 152*a*

a friend's frown better than a
 fool's smile, 721*a*

a good friend, but bad acquaint-
 ance, 63*a*

a good friend is my nearest
 relation, 722*a*

a hundred are too few, 821*a*

a loving friend better than
 admiring foes, 207*a*

a man is known by his friends,
 724*b*

a man may see his friend need,
 but not bleed, 725*a*

a man who is his own friend will
 be a friend to all men, 634*b*

(friendship) a name, 595*b*

a new friend is as new wine, 820*a*

a pretended friend, 143*b*

(friendship) a prodigal, love a
 miser, 695*b*

(friendship) a sheltering tree, 87*a*

a friend should bear his friend's
 infirmities, 286*b*

a soul remembering my good
 friends, 312*b*

a true friend is another self, 681*b*

a true friend is nowhere to be
 found, 681*b*

a true, openeth the heart, 10*b*

a true, the greatest blessing, 210*b*

a woman friend, 139*a*

absence sweeteneth friendship,
 175*a*

admonish friends in private ;

praise in public, 651*a*

after friend departs, 229*a*

all are not, that speak fair, 732*b*

all things are in common with
 friends with, 473*b*, 489*a*, 504*a*

an empty name (friendship), made
 to deceive, 373*a*

an old friend in a new house, 736*a*

and company a bad excuse, 764*a*
 (friends) and fortune quite

disown, 44*b*

and love intertwined, 231*a*

and truth, a moment cut off from
 thy, 165*b*

(friendships) are all monsters,
 350*b*

are like fiddlestrings and must not
 be screwed too tight, 764*a*

as a man is friended, 25*b*, 737*b*

as year by year we lose friends,
 187*a*

be slow in choosing, slower in
 changing, 740*b*

better a stranger made friend
 than a friend made stranger,
 742*a*

better be friends at distance, 742*b*

better harsh foes than seeming
 friends, 624*a*

best of, fall out, 172*a*

best of, must part, 840*b*

best way to keep friends is never
 to lend or borrow, 699*b*

between two friends two words,
 744*a*

blunt man, that love my friend,
 286*b*

bound by similarity of studies
 and disposition, 650*b*

Friends and Friendship—*contd.*

broken friendships may be
 sowthered but never sound,
 745*b*

call you that backing of your
 friends, 313*b*

cast off, as a huntsman his pack,
 149*a*

conceal what causes shame to a
 friend, 641*a*

constant in all but love, 284*a*

constant whilst wealth endures,
 676*b*

could not see my friend, 16*b*

courageous foe better than
 cowardly friend, 719*a*

dangerous as enemies, 110*a*

dear friends shall meet once more,
 197*a*

dearest friends must part, 404*a*

deceit under friendship's name
 common and safe, 673*b*

defend your departed friend, 125*a*

delightful to go mad over a friend
 restored, 643*b*

difficult to have all men friends,
 610*a*

difficult to replace true friends,
 681*a*

disappear in misfortune, 670*a*

disappear with the dregs of empty
 wine casks, 516*a*

do not change your friends, 691*a*

do not have a swallow (a summer
 friend) under your roof, 543*b*

(friendship) does not consist in
 saying "What news?" 764*a*

dwelling of an ancient friend, 547*a*

each friend snatched from us, a
 plume plucked, 405*b*

easier lost than found, 721*a*

eat a bushel of salt with a man
 before making him a friend,
 741*a*

(friendship) esteem, and fair
 regard, 273*a*

eternal, friendship, enmities
 mortal, 580*a*

even to the altars, 489*b*

ever serviceable, 489*a*

every sacred name in one, 258*a*

everybody's friend is nobody's,
 758*a*

everywhere friend-making, friend-
 finding soul, 31*b*

excels relationship, 623*b*

eye (friendly) could never see such
 faults, 286*b*

faint friends, cruel foemen, 340*b*

faint neutrality the best we can
 hope for, 373*a*

faithful are the wounds of a
 friend, 415*a*

faithful friend the medicine of
 life, 420*a*

faithful friend, true image of
 Deity, 450*a*

faithful friends hard to find, 17*b*

faithless in sharing the yoke, 516*a*

false and friendly, 200*a*

false friends waur than bitter
 enemies, 760*a*

few friends and books many, 94*b*

fewer friends and more enemies
 and you would have been
 better, 790*b*

flattery like to friendship, 486*a*

flattery natural in friendship,
 489*a*

flee a poor man, 77*b*

forbade you (a king) to have a
 friend, 184*a*

forsake not an old friend, 420*a*

ends and Friendship—*contd.*

friend in court makes the process short, 721a
 friend in court worth a penny in purse, 721a
 friend in need a friend indeed, 721a
 friend's meat is soon ready, 721a
 friends of the unfortunate are far off, 684a
 friendship gone if good will is taken away, 664b
 friendship is but a name, 143b, 149b
 friendship is but a word, 212a
 friendship that flames goes out in a flash, 764a
 friendship valued according to usefulness, 673a
 full of men, empty of friends, 545a
 gained, 'twas all he wished, a friend, 154a
 generous friendship no cold medium knows, 257a
 genial friendship, 168a
 give up time to friends, 643b
 go up the ladder to choose a friend, 809a
 good friend, for 'Jesus' sake forbear, 446a
 grapple time to thy soul, 291a
 grow not thick on every bough, 405b
 happy he whose friends were born before him, 771a
 have few friends, though much acquaintance, 771b
 he cannot be fervent in love who is not a little cold in friendship, 772a
 he does good to himself who does good to his friend, 656a
 he dreads friends more than foes, 81b
 he is a table-friend, 523a
 he is my friend that grinds at my mill, 774a
 he overcomes who yields to friends, 601b
 he quits his place well that leaves his friend here, 776a
 he was my friend, faithful and just to me, 286a
 he who betrays his friend, 348a
 he who has a thousand friends, 131b
 Heaven protect me from a blundering friend, 368b
 hedge between keeps friendship green, 723a
 her dear five hundred friends, 99b
 his friends as Angels I received 'em, 439b
 his best friends hear no more of him, 327a
 how often the oldest friend is the best, 629b
 I am my only friend, of all my friends, 470b
 I am the only one left of my friends, 521b
 I had rather have such men my friends, 287a
 I have chid away my friend, 311b
 I love my friends well, but myself better, 787b
 if I had a friend that loved her, 301a
 if I have done my duty as a friend I do not deserve praise, but am merely free from blame, 655b

Friends and Friendship—*contd.*

if thou require a soothing friend, 240a
 if you bear with faults of, you make them your own, 489a
 in danger if woman interferes, 375b
 in every mess I find a friend, 110b
 in every place, 45a
 in my retreat, grant me a, 98b
 in need, 17b
 in youth, they had been friends, 86b
 is another self, 488a
 is it not right to prefer friends to relatives, 629a
 it is good to have friends in heaven and hell, 795b
 it is not tint that is done to friends, 796b
 it's poor friendship that needs to be constantly bought, 797b
 keep friendship in constant repair, 179b
 keep thy tongue and keep thy friend, 79a, 798b
 know a friend's customs, but do not dislike them, 579b
 last while fortune lasts, 509a
 law of friendship, neither to ask nor do anything dishonourable, 540b
les amis de mes amis sont mes amis, 701a
 let not the grass grow in the path of friendship, 800b
 let our friends perish if our enemies perish with them, 619a
 let us swear an eternal friendship, 141a
 life is to be fortified by friendship, 332b
 life without a friend is death, 801b
 like desires and dislikes make friendship, 548a
 like mushrooms, spring unexpected, 764a
 like that of Theseus and Perithous, 670b
 little friendship between equals, 111b
 long absence changes a friend, 804b
 long and faithful friendship, 620b
 loss of friendship the greatest of injuries, 489a
 lost by calling often and calling seldom, 764a
 love refined, 75a
 love the life of friendship, 175a
 love the marrow of friendship, 175a
 love without his wings, 59b, 764a
 makes no friend who never made a foe, 365b
 man that hath friends must show himself friendly, 414a
 man's character depends on whether his friends are good or bad, 724b
 many friends, few helpers, 807b
 many friends as long as you are prosperous, 518b
 many friendships lost by silence, 581b
 many in general, one in special, 771b
 may be made of an enemy, 527a
 may God make them not so happy as to forget us, 809b
 may meet but mountains never, 764a

Friends and Friendship—*contd.*

may the wing of friendship never moult a feather, 113a
 mine own familiar friend, 433b
 money spent on a friend and comrade is gained, 552a
 more shameful to distrust than to be deceived by friends, 693a
 most friendship is feigning, 289a
 my never-failing friends are they, 336a
 mysterious cement, 23a
 nae friend like the penny, 813b
 nae man can be happy without a friend, nor sure of him till unhappy, 813b
 name of friend is common; faith in friendship rare, 688a
 nature teaches beasts to know friends, 308a
 no enemy to match a friend (in predicting evil), 347b
 no friend for a friend, 481b *note*
 no friend at hand to console me, 600a
 no life without, 658a
 no such thing on earth, 373a
 no true friendships, 13b
 none dearer than after war and wreck, 195a *note*
 none, where there can be no freedom, 854b
 nor a friend to know me, 344b
 nor every friend unrotten at the core, 405b
 not a friend to close his eyes, 125b
 not bought at a fair (friendship), 764a
 not so easily made as kept, 269a
 not the multitude, but the worth and choice, 183b
 nothing better can be purchased, 489a
 nothing better than a friendly man who is really a friend, 582a
 nothing dearer than a serviceable friend, 592a
 nothing more gallant than a tardy friend, 669a
 nothing preferable to a pleasant friend, 593b
 nothing so dangerous as an ignorant friend, 707a
 number and choice of friends, 94a
 O friends, there is no friend, 481b
 of every friendless name the friend, 178a
 of him who has no friend, 229b
 of itself a holy tie, 124b
 of man (friend), 47b
 of many friends there are few on which a man can rely, 617a
 of many friends scarce two or three are left, 687a
 of my better days, 156b
 of my youth, 56b *note*
 of the unfriended poor, 326b
 old friends are best, 820a
 old friends burn dim, 87a
 on my list of friends, 101a
 one damned good natured friend or another, 328b
 one had need be very much his friend, 102a
 only a wise man is a friend, 660b
 (friendship) only between equals, 76b, 167a
 only in name, 420b
 only made in wine, 364b
 only way to have a friend, 132b
 our friend of friends lies full of rest, 266a

Friends and Friendship—contd.

our long web of friendship I'll untwist, 211*b*
 path of social advancement strewn with broken friendships, 384*b*
 pious frauds of friendship, 135*b*
 pot friendship, 609*a*
 powerful men's friendship undesirable, 519*b*
 prosperity has many friends, 531*a*
 proved like gold in the fire, 650*a*
 purse-strings the most common tie of friendship, 850*a*
 reconciled friend a double enemy, 727*a*
 (friendship) redoubleth joys, 10*b*
 regard your friend as one who may become your enemy, 489*a*, 560*b*
 (friends), Romans, countrymen, 286*a*
 sacred and venerable name of friendship, 549*b*
 save me from my friends, 831*a*
 save me from the Candid Friend, 60*b*
 should be few and good, 745*b*
 should not be all on one side, 764*a*
 similarity of manner the surest tie, 484*b*
 similarity the mother of friendship, 475*b*
 so assured a friendship that we could be silent, 160*b*
 some friends, whom he loves dearly, 336*a*
 something left to treat my friends, 208*a*
 something not displeasing in the adversity of our best friends, 691*b*
 speak to thee in friendship's name, 233*b*
 speak well of your friend, and of your enemy nothing, 837*a*
 stately, kindly, lordly friend, 353*b*
 stronger than kindred, 764*a*
 such miracles below (friends), 405*a*
 sudden friendship, sure repentance, 838*a*
 sudden friendship usually followed by repentance, 664*b*
 suitable friends, 567*a*
 summer friendship, 211*b*
 summer friends, flies of estate, 164*a*
 sunshine of the world, 660*a*
 sure friend known in a doubtful matter, 721*a*
 swallows, types of false friendship, 543*b*
 table friendship soon changes, 838*b*
 thanks to my friends for their care in my breeding, 382*b*
 that sticketh closer than a brother, 414*a*
 that well-recorded friend, 6*a*
 that wisdom knits not, 298*b*
 the best elixir, a friend, 334*b*
 the best friends are in the purse, 840*b*
 the best mirror is an old friend, 840*b*
 the great chain of human society, 175*a*
 the number of his friends was fatal, 513*a*

Friends and Friendship—contd.

the original friends o' the nation, 202*a*
 the pot boils, friendship lives, 532*a*
 the privilege of private men (friendship), 355*a*
 the real safeguards of a kingdom, 598*a*
 the rich knows not who is his friend, 850*b*
 the wine of life, 405*b*
 the worst friend and enemy, 26*a*
 there is scarcity of friendship, but not of friends, 854*b*
 they are not friends who dwell far away, 601*a*
 thieves of time (friends), 489*a*
 though grieved at defection of my friend I praise him, 629*b*
 thread of life dark without friendship, 231*a*
 three firm friends, 87*b*
 thy friend hath a friend, and his friend hath a friend, 859*a*
 (friends) tie their purses with spider's thread, 806*a*
 to advise and to be advised (friendship), 525*a*
 to everybody is friend to nobody, 721*a*
 to my life, 252*a*
 to reprove a friend justly, an action without reward, 583*b*
 to the friendless, 85*b*
 treasures, always friends, 87*b*
 troops of friends, 305*b*
 true friendship rare among public men, 680*b*
 twins of friendship, 138*a*
usque ad aras, 676*b*
 want of friends, 25*a*
 waver if property totters, 656*a*
 way of friendship gone, 163*a*
 we can live without friends but not without neighbours, 866*b*
 we must love as looking one day to hate, 866*b*
 weary of friends, 350*b*
 what a thing friendship is, 32*b*
 what is friendship but a name, 149*b*
 what trusty treasure can counter-vail a friend, 156*a*
 when fails our dearest friend, 191*a*
 when friends meet, hearts warm, 869*b*
 when making new friendships cultivate the old, 602*a*
 when two friends have a common purse, 872*a*
 who finds himself without, is like body without soul, 874*b*
 who lost no friend, 252*a*
 will be packing when good cheer is lacking, 870*a*
 will sacrifice a friend for a laugh, 534*a*
 worth all hazards, 405*b*
 wounded in the house of my friends, 419*b*
 you regard your friend's trouble as your own, 564*b*
 you will have many if rich, few if poor, 470*b*
 Friesic saying, 769*a*
 Frieze, nothing wear but, 225*b*
 Fritter, fit as a, 738*a*
 Fritters, best, that ever I ate, 242*b*
 Frivolity, gay without, 5*a*
 irresponsible, 118*b*

Frog, no p'int about that, 83*b*
 thinks the well a fine stretch water, 845*a*
 Frog's croak betrays him, 845*a*
 Frogs, eagle does not war against, 843*a*
 to give water to, 660*a*
 Frolics, a youth of, 251*a*
 Front, his fair large, 219*a*
 of Jove himself, 295*b*
Fronti credere, 595*b*

FROST

a killing frost, 320*a*
 and snow together, sit by the fire, 463*b*
 autumnal frosts enchant the pool, 344*b*
 first and last frosts are the worst, 844*a*
 frosty but kindly, 288*b*
 hurts not weeds, 845*a*
 in frost walk slow, 463*b*
 on window-panes, 152*a*
 then it friz and then it thaws, 443*b*
 thou bitter-biting frost, 44*b*
 Froth is not beer, 764*b*
FROWN and FROWNING
 a casual frown, 23*b*
 convey a libel in a frown, 347*b*
 dismal tidings when he frowned, 148*b*
 frowns, words, and threats, 317*b*
 gathering blackness of the frown of God, 381*a*
 hell itself grew darker at their frown, 217*b*
 her frowns are fairer than others' smiles, 85*b*
 men's frown or smile, 55*a*
 must not repel a lover, 320*b*
 nor dread his frown, 273*a*
 when he frowns, 403*b*
 with cynic frown, 93*a*

FRUGAL and FRUGALITY

a frugal swain, 169*a*
 includes the other virtues, 644*b*
 is an estate, 764*b*
 she had a frugal mind, 98*b*
 the science of avoiding needless expense, 615*b*
 without frugality none can be rich, 180*b*

Fruges consumere nati, 601*b*

FRUIT

a little fruit a little while is ours, 353*a*
 best fruits slowest in ripening, 841*a*
 born to consume fruits, 601*b*
 boughs that bear most hang lowest, 841*a*
 cannot eat fruit while tree is in blossom, 116*a*
 eyes of master ripen the fruit, 640*a*
 forbidden fruit is sweetest, 763*a*
 give them fruit for their songs, 3*a*
 greater relish for rare, 642*b*
 I should have known what fruit, 55*a*
 is seed, 764*b*
 Italy parent of fruits, 648*a*
 judge a tree by fruit, not by leaves, 536*a*
 kindly fruits of the earth, 432*a*
 late fruit keeps well, 799*b*
 like ripe fruit thou drop, 221*b*
 little wood, much fruit, 804*a*
 much fruit little fruit, 812*b*
 neighboured by fruit of baser quality, 316*a*

fruit—*contd.*
 none worse than fruit that never
 ripens, 856a
 one ripe fruit between two green,
 727b
 pluck at the fruit which passes,
 627b
 plucked from tree, more pleasant
 than taken from a dish, 525a
 ripens not so well in the shade,
 764b
 ripest first falls, 312b
 September blow soft till the fruit's
 in the loft, 832b
 sweeter after dangers, 519a
 that can fall without shaking,
 229a
 when all fruit fails, welcome
 haws, 869a
 when all the fruit is gone, 130a
 when it is expensive, 244a
 who would have the fruit must
 climb the tree, 782b
 ye shall know them by their
 fruits, 422a
 rumenty-kettle, simpers like a,
 833a
 rying-pan, out of, into the fire,
 823b
 says to the kettle "Avaunt,
 black-brows," 850a
 udge, Mr. Burchell would cry out
 151a
 uel, adding to the flame, 223b, 609a
 easier to build two chimneys than
 to keep one in fuel, 795a
 ugitive, the mighty bliss is, 127a
 uji, even, without beauty to one
 hungry and cold, 755b
 ull as an egg of meat, 738a
 cup is hard to carry, 721a
 heart lied never, 721a
 length, folly's at, 81a
 none says his garner is full, 818a
 when the belly is, the bones would
 have rest, 870b
 without o'erflowing, 109a
 uller's Worthies, 398b
 umber's hall, free of, 784a
 uncus officii, 537a
 undus mendax, 513b
FUNERALS
 a very poor funeral after all,
 130a
 after the funeral a feast, 731b
 baked meats, funeral, 290b
 fancy to see my own funeral,
 130a
 grief (funeral) loathes words,
 108b
 griefless as a rich man's funeral,
 119a
 happy the corpse the rain rains
 on, 771a
 his obscure funeral, 296b
 I'd appoint your funeral to-
 morrow, 27b
 mirth in funeral, 290a
 no noble rite, no formal ostenta-
 tion, 296b
 not a funeral note, 391b
 of rich and poor, 509a
 pomp of funerals more for vanity
 of the living than honour of the
 dead, 698a
 rather a consolation to living than
 any service to the dead, 509b
 sermon (funeral), lying sermon,
 764b
 tears from different causes rise,
 406b
 Funny as I can, never dare to write
 as, 167b

Furies, the, mean well, 116b
 Furnace, heat not a, for your foe so
 hot, 319b
Furor arma ministrat, 537a
Furor leuconicus, 537a
 Furrow, the lonely, 460a
 through the long, 89b
 Further, hitherto shalt thou come,
 but no, 412a
 off the more desired, 346b
 speak; I'll go no further, 291b
 we go, the further behind, 845a
 Fury boiled, his, 127a
 full of sound and, 305b
 in your words, I understand a,
 302b
 of a patient man, 123b
 the blind, 226a
 Fussy, benevolent people apt to be,
 160b
 Fust in us unused, to, 296a
FUTILITY
 a child pursuing a flying bird,
 470a
 it is no good planting boiled
 potatoes, 796a
 it's ill killing a crow with an
 empty sling, 797b
 never bolt your door with a
 boiled carrot, 814b
 no use pumping a dry well, 797b
 shoeing the goose, 764b, note
 thou hast dived deep and brought
 up a potsherd, 812b
 to teach a fish to swim, 796a
FUTURE
 a day to come shows longer than
 a year gone, 719b
 avoid enquiry about, 637a
 all its hopes of future years,
 198b
 build for the future, 50b
 dipt into the future, 358b
 dulness of men who do not look
 to futurity, 606b
 fill to the future, 172b
 giant mass of things to come,
 298b
 Gods have laid futurity out of
 our reach, 275a
 he plants trees serviceable in
 future ages, 653b, note
 his to make, not share the morrow,
 383b
 hope, doubtful of the future,
 662a
 if any distant age will credit such
 a work, 655b
 If people take no care for the
 future, they will sorrow, 789a
 ignorance of future ills better
 than knowledge, 502b
 in the distance, 14b
 interests me more than present,
 117b
 is dark, 325b
 it is of no avail to know what
 shall be, 586a
 learn the future by the past,
 66a
 leave the future to divine Pro-
 vidence, 8a
 let the mind of man be blind as
 to the future, 659a
 light-minded and careless of the
 future, 665b
 mind anxious about future is
 miserable, 499b
 never-ending flight of future days,
 217a
 not careless of the future, 616a
 she knew the future, for the past
 she knew, 193b

Future—contd.
 sorrows to come seek wisely to
 prevent, 384a
 spin thy future with a whiter clue,
 257b
 sure, 396a
 that a man might know the end
 of this day's business, 287a
 that promised land, the future,
 177a
 the indefinite future (*paulo post
 futurum*), 617a
 the possible is immense, 700b
 the sweet air of future, 402a
 the wise god conceals the future,
 626b
 there is a good time coming, 854b
 time to come no more ours than
 time past, 852a
 trust no future, 197b
 unlawful for man to know what
 the morrow may bring, 635b
 unlawful for us to know, 672b
 venerable to future ages, 42a
 we know not what we may be,
 296a
 what advantage to ask of the gods
 the issue, 666b
 wise man is on his guard against
 what is to come, 640b
FUTURE LIFE, 50b
 a land of souls, 53b
 another world for all that live
 and move, 335b
 expatiates in a life to come, 248a
 is there no bright reversion in the
 sky, 254b
 it is an old belief, 197a
 many of us with very gloomy
 thoughts about our hereafter,
 160b
nescio quo vado, 687a
 souls can never die, 107a
 ten thousand doubts arise, 107a
 the dead are where the unborn
 are, 628b
 the undiscovered country, 293b
 we feel that we have ever been,
 356a
 what shall become of man so
 wise, when he dies, 275a
Futuri improvidus, 565b
 Futurity: Infinite Morning, the, 1a
 futurity shift for itself, 334a
 Fuzzy-Wuzzy, 'ere's to you, 189b

G

Gab-machine, the two-legged, 202b
 Gabriel John, it's all one to, 445b
 Gad, a troop cometh, 409a
 Gaiety of nations, eclipsed the, 179b
 without eclipse, 356b
GAIN and GAINS
 an itch and disease for gain, 649b
 cannot be made without some-
 one's loss, 568a
 everyone fastens where there is
 gain, 758a
 evil gains, 511b
 evil, are ruin, 473a
 evil, equivalent to losses, 474a
 fettered to the oar of gain, 133b
 forgotten pains, when follow
 gains, 763a
 God bless all our gains, 30a
 good is the smell of gain, 568a
 gotten by a lie will burn one's
 fingers, 764b
 growing old with love of gain, 550a
 hard got, soon gone, 771b
 I grudge not at another's gain,
 436a

Gain and Gains—contd.

ill-gotten gains work evil, 478b
 ill-gotten is as bad as a loss, 568a
 ill-gotten will be ill spent, 572a
 intent on worldly gains, 335a
 light gains, 11b
 light gains, heavy purses, 801b
 lust of gain, 363b
 moderate gains fill the purse, 803b
 multitude grasp at gain, 475b
 no gains without pains, 816a
 not all useful to man, 597a
 small and frequent gains better than large and seldom, 801b
 some make gain a fountain, 97a
 subverts another's gain, 362b
 (gain) the whole world and lose his own soul, 423a
 they seek to spend, and then regain to spend again, 628b
 while a man gets he never can lose, 874a
 who has muckle would aye have mair, 778a
 who seeks gain must incur expense, 588a
 with ill report gain is loss, 510b
 unbribed by gain, 345b

Gait, fashion his, according to calling, 139a
 forced, of a shuffling nag, 314a
 goddess known by her, 554b
 laxer in their, 331a
 of Christian, 294b

Gaiters, lax in their, 331a

Galabad clean, nor, 365a

Galatians, text in, 36b

Galba, words of, on his beheadal, 655a

Gale, the lightning and the, 167a

Galée (or *galère*) *vogue la*, 709b, note

Galère, *en vogant la*, 709b, note

Galère, *que diable alloit-il faire dans celle*, 706a

Galilean, thou hast conquered, O, 456a
 thou hast conquered, O pale, 351a

Galileo, blind to, 33b
 the starry, 55b

"Yet it does move," 715a

Gall, a dash of, 165b
 enough in thy ink, 293a
 lack, to make oppression bitter, 293b
 little, spoils much honey, 724a
 of bitterness, in the, 426a
 of gentle souls, 29b

Gallantly great, 242b

Gallantry atones for every vice, 100b

Galled horse, touch a, 862b
 jade wince, let the, 295a

Galligaskins, my, 243b

Gallio cared for none of these things, 426b

Gallop apace, you fiery-footed steeds, 279b
 to, and to trot the ground, 121a

Gallows, his complexion is perfect, 310b

Galumphing back, went, 112b

Gamaliel, at the feet of, 426b

GAMBLING and GAMING
 and lying go together, 764b
 and wine, sinfulness greater than their use, 565a
 blasphemed his gods, the dice, 253b
 child of avarice, parent of despair, 764b
 devil is as gude to beginners, 842b
 dice level distinctions, 140a
 felon of his wealth, 94a

Gambling and Gaming—contd.

gamesters and racehorses never last long, 764b

gaming, mother of lies and perjuries, 764b

gaming, women, and wine, make men pine, 764b

he that plays his money ought not to value it, 780b

inherent in human nature, 40b

man is a gaming animal, 192a

one begins by being a dupe, and ends as a rascal, 704a

play, women and wine undo men, 825b

the better the gambler, the worse he is, 487b

the devil invented dicing, 487b

the gambler continues losing lest he should lose, 657a

young gambler an old beggar, 731a

See **Betting**, **Play**

GAME (Birds, etc.)
 cheaper in market than in fields and woods, 764b
 preservers, idlers, 73b
 waste men's lives for game, 188b

GAME and GAMES
 a silly game where nobody wins, 791b
 at the game's end we shall see who gains, 739b
 every way makes my game, 302b
 grows cold without danger, 877a
 he will play a small game rather than stand out, 784a
 he's up to these grand games, 53a
 little pleasure of the game, 259b
 lookers-on see most of the game, 805a
 moved by an unseen hand, 363b
 no game so desperate, 356a
 no game worth a rap (without danger), 151a
 not shameful, but it is shameful not to have left off, 586b
 not worth the candle, 845a
 of state, 52a
 one false move may lose, 821a
 play the game, 238a
 the rigour of the game, 191b
 who never actually played the game, 275a

Gammon and spinnage, 114a

Gaol, all that we know who be in, 389b

Gaolers and gallowses, 309b

Gape long enough, you may, ere a bird fall into your mouth, 879b

Garb, but not their clothes, did wear, 109a

Garde meurt et ne se rend pas, 697a

GARDENS, GARDENERS and GARDENING
 a man and a woman in a garden, 388b
 a piece of ground with a garden, 544a
 a terrace-walk, 255b
 Adonis' gardens, that one day bloomed, and fruitful were the next, 317a
 and groves, 395a
 as is the garden such is the gardener, 738b
 charges of making are unknown, 746a
 Cheapside (or the market) is the best garden, 848a
 come into the garden, Maud, 363b
 cultivate your garden, 449a, 690b
 fear keeps the garden better than the gardener, 760b

Gardens, Gardeners and Gardening—contd.

full of flowers, 193b
 full of leaves and flowers, 78a
 full of weeds, 446b
 God first planted a garden, 11b, 94a
 God in gardens, 27a
 in her face, 3b, 69b [242b]
 in trin gardens takes his pleasure, is a lovesome thing, 27a
 more grows in the garden than the gardener has sown, 812a
 nearer God's Heart in a, 156a
 no ancient gentlemen but gardeners, 290b
 she went into the garden, 440b
 small house and large garden, 94b
 spacious garden full of flowering weeds, 357a
 summerhouse in the back-garden, 111b
 the first men in the world were a gardener, ploughman and grazier, 844b
 the grand old gardener, 357b, note
 this rule of gardening ne'er forget, sow dry and set wet, 857b
 'tis an unweeded garden, 290b
 we must cultivate our garden, 690b
 who loves a garden loves a green-house, 100a
 valued more for birds than fruit, 3a

Garfield, President, 241a, note

Garland and singing-robcs, 228b
 of the war, 307b
 sweetest, to the sweetest maid, 372a

Garlands are not for every brow, 764b

Garments, by the soul laid by, 199a
 look at her, 169a
 stuffs out his vacant, 311b
 though new-fangled ill, 322a

Garret, born in the, 60b

Garrick, David, 149a
 Garrick's death, Johnson on, 179b

Garter, familiar as his, 316a
 mine host of the, 287a

Garth did not write his own Dispensary, 247b

Gas-meters, lying like, 455b

Gate, Anguish keeps the heavy, 389b
 at one, to make defence, 223b
 of death (*janua leti*), 561b
 of Eden, a Peri at the, 232b
 of Hades open night and day, 529b
 this gate hangs high, 440a

Gates are past, 232b
 of a wealthy man speak, 606a
 of light, unbarred the, 220a
 those dark, across the wild, 361a

Gath, tell it not in, 410a

Gathered, not harshly plucked, 221b
 when two or three were, 123a

Gathering where thou hast not strawed, 424a

Gaudia, *interpone*, 558a

Gaudy, rich, not, 291a

Gaul, insulting, 370a

Gaunt was he as a wolf, 169b

Gauntlet gains, what the, the gorget takes, 690b

Gave, Lord, and the Lord hath taken away, 411a
 what we, we have, 444a

Gay, but with dignity, 543b
 I would not, if I could, be, 265a
 innocent as, 405b
 to see all nature, 269b

Gaze and gape, one, 34a
 let them, 279b

ze, O let me, of gazing there's no
end, 408a
azed on it so long I see its truth,
395a
azelle, I never nursed a dear,
232b
azing at him, everybody, 112a
ben ist Sache des Reichen, 712b
denke zu leben, 454a
GESE and GOOSE
a goose among the melodious
swans, 492a, 666a
are swans, 4b, 734a
as deep drinketh the goose as the
gander, 738a
every goose lays before St. Chad,
741a
every man has a goose that lays
golden eggs, 798b
gae shoe the geese, 764b, note
goose, gander, gosling, one thing,
769a
goose goes to the kitchen so often
she is at last fastened to the
spit, 849b
goslings lead the geese, 769a
he cannot say boh to a goose,
348a, 772a
he that eats the king's goose,
777a
it is a sorry goose that will not
baste herself, 794b
muckle hid meat in a goose eye,
855a
no goose but finds an honest
gander, 255b
sauce for the goose, sauce for the
gander, 868a
shall the goslings teach the goose
to swim, 839b
steal the goose and give the
giblets in alms, 837a
steals the goose from off the
common, 439b
stuffing is good for geese, 838a
that lays the golden eggs, 798b
to cry bo to a goose, 348a
where you should be foxes you
are geese, 307b
wild goose at play, 98b
winking like a goose in the rain,
802a
wished for a goose's neck, 695a,
note
lebt und geliebet, ich habe, 713a
em of purest ray, 153b
of the sea, first, 232a
ms, consult daylight as to, 505b
gay in, and wanton dress, 222a
rich and rare were the, 231a
mitus columbe, 537b, note
nealogies, endless, 430a
GENERALITIES
crafty men deal in, 749b
deceit lurks in, 536a
fraud deals in, 518a
general and abstract ideas cause of
greatest errors, 702a
general discourses, 2b
general notions generally wrong,
229a
generalising age, theories of a,
117a
glittering generalities, 133b
glittering and sounding, 133b,
note
nothing so useless as a general
maxim, 205b
spacious liberty of, 8a
thousands equally were meant,
348a
wholesale judgments are loose
and imperfect, 709a

GENERALS

a general should have clean hands,
451a
greatest, behave extravagantly
in prosperity, 643b
greatest, he who makes fewest
mistakes, 243b, note
I made all my generals out of mud,
450b
our only General, 457b
Generation, every, needs regenera-
tion, 755a
GENEROSITY
a generous action is its own
reward, 378a
a generous man has his com-
panion still, 264b
be just before you are generous,
740b
easy to be generous with other
people's property, 529a
essential in love, 20b
generous as well-bred, 98b
give and spend and God will send,
765b
giving is dead and restoring very
sick, 765b
immoderate, leads to ruin, 555a
liberal with another man's
leather, 511a
men are generous with what costs
them nothing, 810a
poor and liberal, rich and
covetous, 826a
some make gain a fountain, 97a
the hand that gives, gathers, 765b
the more he cast away the more
he had, 39a
they who give have all things,
765b
truly generous is truly wise, 169a
vanity bids her sons be generous,
343b
we love people for the good we
have done them, 438a
who opens it (his hand), 163b
Genesis, set you square with, 33b
Genitum se credere mundo, 587b
GENIUS
a great aptitude for patience, 73b,
note, 699b, note
a mind of diviner pattern, 555b
a secret to itself, 72a
all of genius that can perish, 60b
bright and base genius, 407a
can only breathe in atmosphere
of freedom, 215a
creates genius, 839a
deathless honour waits on, 555b
does what it must, 205a
eccentricities of, 112a
Edinburgh a hotbed of, 334b
every man maker of his own, 528b
excites, talent convinces, 205a
first and last requirement of, is
love of truth, 110b
fostered by industry, 555b
great geniuses generally melan-
choly, 451b
has somewhat of the infantine,
35a
he made other men appear dark,
537b
ill fortune an incentive to, 555b
in reverend gown, keeps its owner
down, 349a
industry will improve genius;
industry will supply, 263b
invents, wit only discovers, 711a
is capacity for taking trouble,
764b
is intuitive talent for labour, 764b
is patience, 764b

Genius—contd.

is sublime folly without taste,
707a
mainly an affair of energy, 765a
married to science, 339a
memory of, is immortal, 550a
no great genius without madness,
451b, 604a
nothing but labour and diligence,
765a
of no country, 81a
often hidden in obscurity, 677b
one part inspiration, three parts
perspiration, 765a
prosperity wont to conceal, 555b
punishment of men of ability,
627b
rejects custom, 570b
rules and models destroy, 159b
sees too far in advance, 263a
the few whom genius gave to
shine, 154b
the power of lighting one's own
fire, 765a
the transcendent capacity of
taking trouble, 73b
the true genius a mind of large
general powers, 180a
under a rough exterior, 493a
unless a genius, best to aim at
being intelligible, 159a
useless without grit, and a patron,
590a
when respectable? 30a
Genius loci, 537b
Gentle in personage, 70b
Gentil, he is, that doth gentil dedis,
78a
man, the grettest, 77b
Gentil-women, confusion of, 80a
GENTILITY
cottage of, 87a
nor stand so much on your, 183a
nothing but ancient riches, 765a
stand upon your gentility, 183a
to boast of, 50a
without ability is waur than
begging, 765a
GENTLE and GENTLENESS
a gentle heart is tied with easy
thread, 721b
a gentle tongue is a tree of life,
567a
and low, her voice was ever soft,
307a
blood will gentle manners breed,
341a
gently goes far, 759b
let gentle blood show generous
might, 273b
mind by gentle deeds is known,
340b
of speech and manners, 664b
power of gentleness, 35b
shall force (gentleness), 288b
some power in gentleness, 243b
spirit bestows rank on women,
244b
though gentle yet not dull, 109a
to others gentle, to himself
severe, 264b
to please the gentle and the good,
397b
too gentle in your nature, 542b
GENTLEMAN and GENTLEMAN
a gentleman myself one of these
days, 111b
a kinder gentleman treads not the
earth, 282b
a nation of gentlemen (Scotland),
441b
ain't a man, 323b
and scholar, 45a

Gentleman and Gentlemen—*contd.*
 bears him like a portly gentleman, 278a
 bears not alive so stout a gentleman, 314b
 from top to toe, 65a
 God Almighty's gentlemen, 123a
 God rest you, merry gentlemen, 438b
 grand old name of gentleman, 363a
 gude breeding and sillier mak our sons gentlemen, 770b
 he is a gentleman, 17a
 it is not the coat makes the gentleman, 796a
 Jack will never make a gentleman, 798a
 king cannot make a gentleman, 42a
 like two single gentlemen, 90b
 manners and money make a gentleman, 807b
 merchant the best gentleman, 108b
Nature had written gentleman, 64b
 necessity imposed upon, not to disgrace their kindred, 817b
 of an old Worshipful gentleman, 438a
 prince of darkness is a gentleman, 306b, 346b
 since every Jack became a gentleman, 318b
 spoiled iⁿ the breeding, 25b
 stainless gentleman, 365a
 such true breeding of a gentleman, 63a
 that which you call a gentleman, 104b
 the first true gentleman, 108b
 the gentlemen were not seamen, 207a
 true heroic English gentleman, 29a
 we shall never be gentlemen, 460b
 wealth makes gentlemen of rakes, 108a
 well-born, well-dressed and moderately learned, 496b
 what's a gentleman but his pleasure, 868b
 when you have said gentleman, 105a
 who lives ill is a monster in nature, 709a
 who was then the gentleman, 252b, note, 869a
 who would be a gentleman let him storm a town, 876a
 without living is like a pudding without suet, 721b
 written by, for gentlemen, 367a
 written legibly on his brow, 90b
Gentlemanliness, another word for intense humanity, 267b
Gentlewoman deeply wronged, 365a
Gently, goes far, 759b
 Time hath laid his hand, 199a
 down hill; put on the drag, 332a
Genus irritabile vatum, 581a
 Geographers in Afric maps, 348a
 Geology, ethnology, 33b
Geometria ponderat, 538b
 Geometric scale, by, 51a
 Geometrician, God is a, 475b
Geometry: let none but a geometer enter, 467a
 no royal road to, 856a
 the only science, 166b
 George the Third was king, when, 62a

George IV, handsomest prince, 367b
George Dandin, vous l'avez voulu, 710a
 George do it, let, 800b
George, laissez faire à, 800b
 George, St., he was for England, 438a
 the dragon he hath killed, 438a
GERMANS
Deutschland über alles, 711b
 Kaiser (German), 275a
 let them re-learn the Law, 191a
 life too short to learn German, 241b
 man who first tried German sausage, 783a, note
 no little German state, 361b
 say *ve* for *we*, 170b
 the German's wit is in his fingers, 845a
 understand nothing of spirit of man, 385a
 we (Germans) shall never be gentlemen, 460b
 wee German Lairdie, 440a
 wise in the deed, 846b
 German to the matter, 297a
Gesture, in every, dignity and love, 220b
 is too emphatic, 32b
 Gestures, he entreats her by, 541a
 Get, the strongest, surest way to, 313a
 to live, 162b
 what he may not, 79b
Getting and spending more than he deserves, 344b
 and spending, we lay waste our powers, 304b
 Getting-on, Gospel of, 323a
 Getting-up not so easy as lying, 170b
GHOSTS
 an ill-used ghost, 23a
 applaud the hollow ghost, 4b
 each frustrate ghost, 35b
 it is an honest ghost, 292a
 (ghost), kelpie, wraith, 69a
 Margaret's grimly ghost, 435b
 never speak till spoke to, 15b
 of dead renown, 408a
 only come to those who look for them, 712b
 pale ghosts that darkling roam, 186a
 there needs no ghost come from the grave, 292a
 to move among a world of ghosts, 360a
 vex not his ghost, 307a
 what beckoning ghost, 254b
 Ghouls, they are, 246a
 Giant mass, baby figure of the, 298b
GIANTS
 a pang as great as when a giant dies, 299b
 excellent to have a giant's strength, 299b
 fling but a stone, the giant dies, 155b
 great giants work great wrongs, 169b
 in the earth, 409a
 the giant (Sleep) is very gentleman, 374a
 there are giants to slay, 213b
Triskaidekapechus (13 cubits high), 480a
 Gibes and flouts and jeers, master of, 118b
 now, where be your, 297a
 Giddy, he that is, thinks the world turns, 276b

Giddy-paced times, brisk and, 297b
GIFTS and GIVING
 a gift both rare and dear, 470a
 a little given seasonably excuses a great gift, 724a
 a long expected gift is sold, not given, 772b
 a man's gift makes room for him, 725b
 a new year's, 287b
 a poor gift, poor thanks, 682b
 a sinful soul possessed of many gifts, 357a
 a small token of no small friendship, 616a
 a wife is the gift of heaven, 255a
 adore my gifts instead of me, 164a
 all strive to give to the rich man, 733b
 are often losses, 870a
 are sometimes losses, 765a
 as a precious stone in the eyes of him that hath it, 414a
 base to receive and not give, 133a
 be careful to whom you give, 508a
 better give the wool than the sheep, 743a
bis dat qui cito dat, 772b, note
 blesteth him that gives and him that takes, 283b
 blind the wise and pervert the righteous, 870a
 break a rock, 765a
 captivate men and gods, 583a
 charitable bequests seem to be ambition, not charity, 540b
 charitable man considers the cause of giving, 497a
 covet earnestly the best gifts, 428a
 crying, Give, give, 415a
 desire earnestly the greater gifts, 428a
 do not accept all gifts, 477a
 doubly acceptable if spontaneous, 497b
 each man worthy of regard according to what he brings, 630b
 enhance the gift with words, 583a
 enter without a wimble, 765a
 every bestowal of office makes a hundred discontented and one ungrateful, 708b
 every good, and every perfect gift, 430b
 evil is the gift which takes away our liberty, 870a
 gave a greater gift than thou, 258b
 generous man pays for nothing so much as gifts, 845a
 gift-gaff a good man, but soon weary, 765a
 gift-gaff makes gude friends, 765a
 gift for which I thank thee not, 58a
 gift, from God descended, 32a
 gift much expected is paid, not given, 775b
 gifts from a kindly hand better than from a full hand, 488a
 gifts from chance, 4b
 give a thing and take again, 765b
 give all thou canst, 399a
 give and forgive, 186b
 give and it shall be given you, 511a
 give and spend and God will send, 765b
 give and take, 470a
 give money to a grateful man, 859b
 gives from a sense of duty, 201b
 gives what's oft refused, 104a

Gifts and Giving—contd.

giving is an honour, asking is a pain, 765b
 God loveth a cheerful giver, 429a
 God's gifts, 31a
 grants construed against the giver, 628b
 great gifts are from great men, 769b
 great gifts sent out as bait, 583a
 heaven's best gifts soonest bereft, 401a, *note*
 he gives honour who gives gifts, 765a
 he gives twice who gives quickly, 497a
 he giveth twice that gives in a trice, 772b
 he that gives me small gifts would have me live, 777b
 he that gives thee a capon give him the leg and wing, 777b
 he that's long a-giving knows not how to give, 783a
 he who has given to-day, may take it away to-morrow, 631b
 he would give at once, lest he should seem to refuse, 662b
 how much blacker those who have not given, 201a
 I fear the Greeks when bearing gifts, 638a
 in prospect of death, 518b
 it is a clever thing to know how to give, 507a
 it is not right to take away gifts, 765b
 keep your ain fish-guts to your ain seamaws, 798b
 let the wish of the donor be observed, 687a
 liberty of more value than many gifts, 870a
 love given unsought is better, 298a
 men give like gods, 299b
 make their way, 765a
 make us love your goodly gifts, 308b
 men endowed with highest gifts, 401a
 money is a beautiful gift, 627a
 more blessed to give than to receive, 426b
 never look a gift horse in the mouth, 814b
 no one gives what he has not, 588b
 none more precious than good advice, 768a
 (give) not by halves, 212b
 nothing costs so much as what is given us, 818a
 of enemies, are not gifts, 472a
 of fortune, 78a
 of that which is not to be given, 397a
 of the gods, not yet understood, 607a
 one gift well given recovereth many losses, 821a
 one take this better than two I will give, 822b
 par don on a pardon, 705a
 persuade the gods, 470b
 (give) plentifully, 432b
 presents endear Absents, 192a
 presents keep friendship warm, 827b
 promises engage more effectually, 828a
 ready to give, glad to distribute, 432b

Gifts and Giving—contd.

retained too long not thankfully received, 556a
 rich gifts wax poor, 294a
 scorned where givers are despised, 124b
 steal the goose and give the giblets in alms, 837a
 thankless gifts of fools and prodigals, 625b
 the best is the intention of giver, 583a
 the deadly gift of Minerva, 518b
 the hard gives no more than he that hath nothing, 846a
 the petition of an empty hand is hazardous, 877a
 the vesture of Syloson, 667a
 their evil, would harm us, 265b
 there are diversities of gifts, 428a
 they add charm to gifts by words, 496b
 they are gude that gies, 857a
 they are welcome that brings, 857a
 they gave and took great gifts, 235b
 they have the gift to know it, 288b
 thy perfect gift, 221b
 to give and have doth a wise brain crave, 860b
 to make two friends with one gift, 799a, 861a
 'twas all he had to give, 264a
 value of gifts must vary as the givers, 365b
 we do not quite forgive a giver, 133a
 what better gift than to the poor, 375a
 what is bought is cheaper than a gift, 746a, 870a
 what shall I give, 636a
 what shall I give in return for such a song, 628b
 when givers prove unkind, 294a
 when the pig's proffered, 871b
 when they give you a heifer make haste with the halter, 871b
 which the author has made precious, 483b
 who gives quickly gives twice, 556b
 who gives to all denies all, 874b
 wicked man's gift hath a touch of his master, 729b
 win her with gifts, 281b
 with a hook concealed in them, 664a
 worthy of Apollo, 583a
 See Giving
 Gifted, divinely-, man, 362b
 Gittie gie us, the, 45a
 Giggler is a milkmaid, 163a
 Gigmania, 454a
 Gigmens and men, 72b
 one of the four classes of Society, 454a
 Gild refined gold, 311b
 Gilly-flower sweet, and so are you, 462b
 Gilpin, John, 98b
 Ginger shall be hot i' the mouth, 297b
 Gingerbread, it takes the gift off the, 797a
 Giotto's tower, 199b
 Gipsies, as, do stolen children, 81b, 328b
 we own the right of roaming, 267a
 Gipsy politics, 24a
 Girdle, love below the, 817b
 round the earth, 280b

GIRLS

a credit to any good girl to be neat, 355b
 a good wench needs no land, 722a
 a maiden is a tender thing, 364b
 a thousand, do not charm me, 599a
 an unlesioned girl, unschooled, unpractised, 283a
 and glass always in danger, 730a
 courted in your girls, 93b
 fair maidens wear (need) nae purses, 760a
 feeble in mind, as in body, 676b
 first a girl and then a boy, 447a
 fitted for girls; a ladies' man, 627a
 for a girl that loves him not, 281b
 gentle maidens do not often deceive, 647b
 girl I left behind me, 455b
 learn (love of money) before their alphabet, 544a
 maidens must be meek until married, 806b
 maidens must be seen and not heard, 806b
 maids want nothing but husbands, 806b
 might flout and scout me, 266a
 not glorious to deceive a girl, 530a
 of Rome as numerous as the stars, 642a
 one of those little prating girls, 127b
 sweet girl graduates, 360a
 take heed of a young wench, 838b
 the girl herself is the least part of herself, 615b
 there was a little girl, and she had a little curl, 447a
 too green and idle for girls of nine, 310a
 we all love a pretty girl, 22a
 when she was a girl, 168b
 will be girls, 159a
 you speak like a green girl, 291b
 Give and Givers: See Gifts
 Giving, a little more, a little less greed, 443b
 Godlike in, 233b
 luxury of, 130b
 much to the poor enriches a man's store, 734b
 too little, 69b, *note*
 vein, I am not in the, 319a
 vein, the duke is in the, 211a
 Gizzard, asked him for, 15b
 Glad did I live and gladly die, 344b
 even to draw their breath, 236a
 nae wish but to be, 44b
 of yore, we have been, 400a
 Gladiator lie, I see before me the, 55b
 taking counsel in the arena, 538a
 when wounded, forswears fighting, 649b
 Gladiators' salutation, 495b
 Gladness, in our youth begin in, 393b
 of her gladness, 18a
 Gladstone, W. E., Carlyle on, 70b
 hope of stern and unbending Tories, 205b
 Glance, he had that merry, 270a
 his, was stern and high, 206b
 that, but for the street, a clinging kiss, 364b
 Glances, small half shut, 232b
 stolen, 62a
 Glass, an excuse for the, 328b
 but she made mouths in a, 306a
 drink not the third, 162a
 honest man may like a, 47a
 houses, those who live in, 859b

Glass, in the church, 162b
 o' the invariable, 112a
 of fashion, 204a
 we see through a, darkly, 428b
 Glass's edge, over the, 33b
 Gleam, the visionary, 401b
 Glean, thou shouldst but, 172a
Gleba ascriptus, 538a
 Glee of martial breast, 269b
 Glimmering, mere, and decays, 376a
 Glimpses that would make me less
 forlorn, 394b
 Glitter, awhile they, 24b
 Gloaming is, what the, 66a
 Globe, all that tread the, 37a
 itself, the great, 311a
 of death, the hissing, 57b
 Gloom of the grave, illumines the, 59b
 teach light to counterfeit a, 224b
 weather is beautiful, "but we
 shall suffer for this, by-and-
 by," 333a
 Glooms, welcome kindred, 370a
Gloria in excelsis, 538a
Gloria mundi, sic transit, 657b, note
 Glorious by my pen, I'll make thee,
 230a
 humanely, 68b
 Tam was, 46a
 uncertainty of the law, 207b
GLORY
 a loud sound of braying, 840b
 all incited to study by desire of,
 546b
 all thy goodly glory, 353a
 and empire tempting to women,
 105a
 and fame to be renounced for
 public advantage, 538a
 and honour as goads, 13a
 and the nothing of a name, 61b
 and the scandal of the age, 239b
 brighter orbs in glory's sky, 67a
 built on selfishness, 96a
 (glories) but pleasing dreams, 140a
 desire for glory will prevail, 683a
 desire of, laid aside by the wise in
 old age, 522b
 dies not, 37b
 do all to the glory of God, 428a
 drags both humble and high-born,
 651a
 eternal weight of glory, 428b
 field of, a field for all, 254a
 fill thy breast with glory, 162b
 follows virtue like a shadow, 538a
 follow glory and it will flee, 762a
 for a woman, a splendid mourning
 for lost happiness, 697a
 go where glory calls, 153a
 go where glory waits thee, 230b
 has a boundless stimulus, 549b
 he will have, who despises, 538a
 his descending glory, 40a
 how difficult the safe-keeping of
 glory, 542b
 how quickly passes the glory of
 the world, 607b
 how shall we rank thee upon
 glory's page, 230b
 I am in no haste, if glory will but
 come after my death, 655b
 I cared not for glory's rose, 352a
 in plain path of duty, 205b
 into glory peep, 375b
 is the sodger's prize, 49b
 it is not mine to glory, 538a
 left him alone with his glory, 391b
 let others write for glory or
 reward, 240b
 like a circle in the water, 317a
 (glories), like glow-worms, afar
 off shine bright, 384a

GLORY—*contd.*
 low in glory's lap, 229b
 lust of glory, 226a, note
 may thus be the height of your
 glory, 514a
 measured by glory his life was
 long, 620b
 morning gate of, 3b
 my glory like a shooting star,
 312b
 no path of flowers leads to glory,
 689b
 not slight, though the matter is,
 553b
 nothing so expensive as glory,
 333a
 obtained without bribes, 592a
 of Homer, Cæsar and Napoleon,
 66a
 of our blood and state, 329a
 of their times, 421a
 or the grave, 68a
 our aim is glory, 210b
 path of duty, way to glory, 361b
 paths of glory lead but to the
 grave, 153b
 seldom comes, till a man be dead,
 165a
 shows the way, 195b
 so doth the greater glory dim the
 less, 284a
 so great is their love of glory, 668b
 so he ought to enter into his glory,
 560b
 so much glory and so much shame,
 205b
 so passes the glory of the world,
 657b, note
 sudden glory soon goes out, 838a
 taxes, the inevitable consequences
 of glory, 333a
 that full meridian of my glory,
 320a
 that shall be revealed, 432a
 the excess of glory obscured, 216b
 the fierce wretchedness that glory
 brings, 308b
 the glory and the dream, 400b
 the glory of the coming, 174b
 the glory of the deed shall remain,
 156a
 the heaven of glory, 23b
 the reward that sole excites glory,
 222b
 there hath passed away a glory
 from the earth, 400b
 this many summers, in a sea of
 glory, 320a
 those glories come too late, 437b
 to form a nation's glory, 58b
 to them that die, 68a
 true glory strikes roots and
 spreads, 680b
 uncertain glory of an April day,
 281a
 up the mount of glory, 229b
 victory always glorious, whether
 due to chance or skill, 715a
 walked in glory and in joy, 393b
 walking in an air of glory, 376a
 way to glory by miscarriage foul,
 100a
 what is right inseparable from
 glory, 512a
 when can their glory fade, 361b
 when shall the world forget thy
 glory, 380b
 who pants for glory, 253a
 years quench not thirst of glory,
 222b
 Glove, iron hand in velvet, 453a
 upon that hand, that I were a,
 278b

Gloves, gowns and, 172a
 of steel, with, 271b
 Glow, a glorious, 64b
 felt the friendly, 45b
 the self-approving, 49a
 Glow-worms, glories like, 384a
 on a summer's night, 398b
Glück macht Mut, 712b
GLUTTONS and GLUTTONY
 a pig of Epicurus's flock, 522b
 cunning in devising glutton
 luxuries, 555b
 gluttons, slow-bellies, 469b
 hence deaths and intestate old
 age, 543b
 kills more than the sword, 539a,
 766a
 over-feeding has destroyed more
 than hunger, 582b
 reason for living in their palate
 only, 634b
 swinish gluttony, 225b
 the belly, the vilest of beasts,
 481b
 who hastens a glutton chokes
 him, 875a
 whole boars served up for an
 individual, 630a
 you dig your grave with your
 teeth, 879a
 See Greediness
 Gnat, strain at a, 423b
 the poor, 19b
 tiny-trumpeting, 365a
Gnothi seauton, 469b
 Go and do thou likewise, 424b
 and he goeth, 422a
 do not say, but gaw, 752b
 have been there and still would,
 382b
 in peace, 483a
 if, I'm going to, 53a
 not send, if you want a thing done,
 791a
 on; I'll follow thee, 291b
 Goads, to beat, with your fists, 656a
 words of the wise as, 416b
 Goal, all hastening to the same, 670a
 earth no, 35a
 near his mortal, 58a
 one far-set, 5b
 set his heart on, not on the prize,
 380b
 Goat, an old, not more reverend for
 his beard, 736a
 must browse where he is tied, 842a
 Goats are not sold at every fair, 766a
 Goat's wool, about, 511b
 Goblins, tale of sprites and, 310a
GOD and GODS
 a God all mercy is a God unjust,
 406a
 a god from the mechanism, 472b
 a greater Power than we can
 contradict, 280a
 a spectacle for gods, 331b, note
 a god whom no one knows, 381b
 accept him, Christ receive him,
 361b
 act of God does no injury (in law),
 484a
 all God's workings see, 331a
 all the gods for chorus, 90a
 alone can comprehend a God, 408a
 an unutterable sigh in men's souls,
 712b
 and parents never requited, 766a
 and shun God's work, 170a
 and sinners reconciled, 385a
 as if some lesser god had made the
 world, 366a
 ascribing ordinary effects to
 working of God, 9a

God and Gods—*contd.*

ask of God and not of the rich,
739b
aspiring to similitude of God, 86
assumes the god, 125b
behind them, comes, 34a
best known in not knowing Him,
514a, *note*
better trust in God than His
saints, 744a
breathed and they are dispersed,
487a
but for the grace of God, 456a
but little lower than God, 412a
by remembering God, 381a
by the God we both adore, 245b
can change lowest to highest, 679a
canst thou by searching find out
God, 411a
comes to see without a bell, 766a
comes when we think Him
farthest, 766a
complains not, but doth what is
fitting, 766a
cost of God's service grudged,
373a
defend the Right, 238a
dishonouring belief in Gods, 13a
disposes, 807a, *note*
dispraising the high Gods, 353a
do all to the glory of God, 428a
does not measure men by riches,
766a
dred God, 80a
drives mad whom he wishes to
ruin, 631a
each man a copy of God, 527b
of you want to take in God, 201b
enquiring too curiously about
God, 297a, *note*
every herb reveals God, 623b
every one as God has made him,
449a
fear first made Gods, 183b, 624b
fear God and keep His command-
ments, 416b
fear God and offend not the Prince,
374a
fear God and withdraw from evil,
671a
fear God; honour the king, 431a
first and foremost reverence the
Gods, 550b
for we also are his offspring, 480a
for we are thy offspring, 471a
forbid, God, 474a
forsake not God till you find a
better master, 763a
from a beautiful necessity God is
Love, 374a
from the mechanism, 514a
from God, who is our home, 401a
fulfils Himself in many ways,
358a
gave the increase, 427b
gift descended from God, 32a
gifts persuade the gods, 470b
gives His wrath by weight, His
mercy without weight, 766a
Gods are we, 4b
grace of God to man, 175b
guard him who is left, 751b
habitation of the earth, the sea,
the air, and heaven, 524b
had I but served my God, 320a
has a few of us, 34b
has given me more, 382a
has His dwelling in each good
man, 553b
has His own times and delays,
539b
has not said all you have said,
766a

God and Gods—*contd.*

hath part in him, no man doth
well but, 353a
have their feet swathed in wool,
516a
he died fearing God, 320b
he is a God by the gospel, 194a
he is poor that God hates, 774b
he is rich indeed whom God loves,
774b
he is to be feared who fears the
gods, 470a
he loveth nothing that loveth not
God, 775b
he shall be to me always as a God,
584b
he was wise who originated the
idea of God, 478b
heals, the physician hath the
thanks, 766a
hear God and God will hear you,
784b
hears and sees what we do, 524a
helping (*Juvante Deo*), 563a
helps those who help themselves,
766b
Hi, you there, what is your
opinion about Jupiter, 542b
homage refused to a God fully
understood, 373b
honour first the immortal gods,
467b
I bless God I do find I am worth
more than ever, 243a
I have not sinned against the God
of love, 152a
I, to comfort him, bid him a
should not think of God, 316a
if God did not exist it would be
necessary to invent Him, 449b
707b
if God give, the devil daurna
reave, 788b
if God is for us, who shall be
against us, 654b
if God is not in us, He never
existed, 707b
in apprehension how like a God,
293a
in babe's disguise, 33b
in gardens, 27a
in His heaven, 31a
in God is our trust, 188a
in the bush, 131b
is a geometrician, 475b
is a Spirit, 425b
is generally for the big squadrons,
692a
is in heaven and thou on earth,
415b
is love, man is hate, 387a
is more there than thou, 163a
is seen God, 36b
is the judge, 413a
is the only King, 385a
is thy law, thou mine, 219a
is whatsoever you see, 524b
it is an attribute to God Himself,
283b
it is expedient there should be
gods, 528a
it is God's blessing that makes
the pot boil, 795b
it is not good to sport with the
gods, 597b
it is otherwise decreed by the
Gods, 516b
je n'avais besoin de cet hypothèse,
707b
just are the ways of God, 223b
justify the ways of God to man,
215b

God and Gods—*contd.*

kingdom of, only entered by man
becoming as a child, 9a
Knight (God's), 351a
learn not to despise the gods, 516b
learn thou thy God, 373b
leave the rest to the gods, 619b
let that which has pleased God
please man, 620b
let us worship God, 44a
lost in the greatness of God, 380b
love God and thine enemy, 516b
love lost, but upon God, 129a
made him, let him pass for a man,
282a
made thee to love Him, not to
understand Him, 692a
made us, we admire ourselves,
716b
make not my path offensive to
the gods, 245b
(gods) make sport with men, 578a
(God) may emerge at last, 381a
men give like gods, 299b
men might live like gods, 109a
men more godlike when the gods
were more human, 710b
moderates all at His pleasure,
767b
more truly imagined than ex-
pressed, 688a
moves in a mysterious way, 95b
natural and easy to despise the
gods, 667b
needeth not work of human skill,
392a
no God but God, 465a
no fear of God before their eyes,
427a
no one against God but God
Himself, 588b
none can read God aright, 261b
not God above gets all men's love,
818a
nothing is void of God, 591a
nothing which God cannot effect,
591b
not profane to deny the gods of
the common people, 596b
of my idolatry, 278b
of talking cowards (Cupid), 404a
one God, one law, one element,
363a
one that could circumvent God,
296b
only God doth all in all, 375a
only God may be had for the
asking, 201b
our conjectures as to His works,
263a
our God and soldier we alike
adore, 261b
our safest eloquence about God is
silence, 514a, *note*
paltered with Eternal God, 361b
permits, but not for ever, 767a
plans of God unfold like lilies,
331b
praise God from whom all bless-
ings flow, 188a
presume not God to scan, 248b
providence (God's) seeming
estranged, 169a
remains, creeds change, 378b
removed from God and light of
heaven, 215b
render unto God the things that
are God's, 423b
revealing Himself to man, 68b
reverence God, serve the king,
513b
ruler of all, 644a

God and Gods—*contd.*

safer to believe than to know the
deeds of the gods, 648a
salvation in God, 553b
save the king, 70b (and *note*)
sees all, Himself unseen, 478b
sell things at a fair price, 845a
sendeth and giveth mouth and
meat, 374a
set God before your eyes, 626a
so commanded, 221a
so live as if God saw you, as He
does, 657b
so sure of God, 29b
Sole Deo salus, 660a
splendid discontent of God, 387b
strikes with His finger and not
with all His arm, 767a
surely like a God, 352a
take God from Nature, nothing
great is left, 408a
takes in the heart of God, 203a
taught us, and not fear, 872a
tempers the wind to the shorn
lamb, 767a
the best deviser of stratagems,
465a
the best layer of plots, 465a
the best Poet, 31a
the cure effected by God, 598b
the dear God who loveth us, 86b
the exceeding grace of highest
God, 340a
the God I know of I shall ne'er
know, 380b
the God of love, a! benedicite, 79a
the god of love beareth his wings,
78a
the gods are just, 307a
the gods be gentle to all these,
351b
the gods care about great things
and overlook small, 570a
the gods, though absent, are
witnesses, 513a
the gods, teachers of religion, 20b
the grace of God is gear enough,
845a
the kisses of the lips of God, 237a
the perfect poet, 31a
the gods see everywhere, 199a
the sureness of a god, 681a
the world a living statue of God,
583a
there is a God within us, 523a,
523b
there is no God, 30b
these, as they change, are but the
varied God, 370a
they converse as knowing that
God hears, 560b
think and thank God, 857b
those who fancy the world
governed by no supreme ruler,
666a
thou wouldst do little for God if
the devil were dead, 857b
thy God, my God, 410a
to God, thy country, and thy
friend be true, 376a
to make the service greater than
the god, 298b
to pack and label men for God,
369a
to the greater glory of God, 485a
to the unknown God, 426b, 513a,
548b
to Thee we tend, 180a
to God should tend the soul, 170a
utterance of the early gods 185a
vindicate the ways of God, 148a
way to God is by ourselves, 140a
ways of, seem dark, 386b

God and Gods—*contd.*

we are God's stewards, 76b
we do nothing but by leave of
God, 593b
what better thought than think
on God, 375a
what God doth He doth anon,
867b
what God hath joined together,
423a
what will you have, quoth God,
pay for it and take it, 869a
when God dawns he dawns for all,
784b
where God and hard fortune call,
let us follow, 639a
where God hath a temple, the
devil hath a chapel, 872b
where there is peace, God is, 873b
while God is marching on, 174b
who has known God reverences
Him, 513b
who hopes to escape God's notice
is in error, 470b
who worship God shall find Him,
408a
whom God steers sails safely, 783b
whom God will help nae man can
hinder, 876a
whom God teaches not, man
cannot, 876a
whom the gods love dies young,
63b, 476a, 631a, 876a
whom the gods wish to destroy,
151a
will not love thee less, because
men love thee more, 374a
will not serve God if the devil bid,
300b
will perchance restore matters,
514a
willing (*Deo volente*), 687a
with God be the rest, 34b
with God's name make wanton
play, 381b
works of, convince atheism, 10a
worship the gods, 450b
worthy to shine if he had praised
our God, 614a
ye be found even to fight against
God, 426a
yield to God, 502a
zeal of (for) God, but not accord-
ing to knowledge, 427a
Zeus does not ratify all designs
of men, 468a
God's Acre, the burial place, 198a
Goddess known by her gait, 554b
reeling, with zoneless waist, 99b
she moves a, 256b
without a doubt, 512a
Godfathers, earthly, of heaven's
lights, 276b
Godliness is great riches, 432b
pretence to piety and, 52b
Goethe, last words, 713b
motto, *Ohne Hast, aber ohne
Rast*, 713b
wide and luminous view of, 5a
Going hence, men must endure
their, 307a
stand not upon the order of your,
304b
to and fro in the earth, 411a
Going-to-do, life of, 3b
GOLD
a man may buy gold too dear,
725a
a shining transient trouble, 152b
accursed hunger for, 637a
all hangs on, 710a
all is not, 78b (and *note*)
all is not, that glisters, 733a

Gold—*contd.*

all men now worship, 494b
almighty gold, 176a, *note*
an unseen tyrant, 480b
as good as twenty orators, 319a
ass laden with gold climbs to the
castle top, 735a
ass laden with, is an ass, 735a
balance distinguishes not gold
and lead, 840b
but little gold in cofre, 76b
calyxes of gold, 331b
can do much, beauty more, 210a
coveted gold above renown, 238a
cursed lust of, 23a
easy to give lustre to gold and
ivory, 529a
every door is barred with gold,
358b
fetch the age of gold, 227b
fettors of gold, 340b
fire proves gold, adversity proves
men, 548a, 767b
from a dunghill, 494b
gold refined gold, 63a
give fools their gold, 387b
gives nothing but worthless gold,
201b
goes in at any gate, except
Heaven's, 767b
gold, gold, bright and yellow, 173b
gold is guid only in the hand of
virtue, 769b
has been the ruin of many, 830a
he loved gold in special, 77a
heaping the fairy gold that
withers, 375a
highest honour comes by means
of, 494a
I hate gold, a persuader of evil,
608b
in phisik, 77a
is almighty, 770a
is irresistible, 713b
is proved by touch, 767b
is tested by fire; man by gold,
767b
less valuable than virtue, 682b
love of gold meanest of amours,
406a
men's touchstone, 12a
more burdensome than gravel, 722b
old women's gold is not ugly, 820a
opens all locks, 767b
Philip's gold took the cities of
Greece, 451b
pluck a gown o' gold and you may
get a sleeve o't, 825b
poison drunk out of gold, 679b
put to use more gold gets, 321a
refused the gold, but not so rudely
as before, 337a
saint-seducing gold, 277b
sovereign of all sovereigns, 767b
the ancient age of gold, 639a
the famous stone that turneth all
to gold, 164a
the narrowing lust of gold, 363a
the rocks pure gold, 281b
thing that shyneth as gold, 78b
thou gaudy gold, 283a
thrice their weight in gold, 134b
turning the dust of opportunity
to gold, 397b
what female heart can despise
gold, 154b
what gold could never buy, 177b
when gold speaks you can hold
your tongue, 870a
who shuts his hand, hath lost his
gold, 163b
why in the sacred temple? 514b
will not buy everything, 767b

Golde, am, hängt doch alles, 713b
GOLDEN AGE, 534a
 now is the Golden Age, 494a
 the age when gold did not rule,
 695b
 the Golden Age returns, 561a
Golden bullet beats it down, 322b
 care (a crown), 315b
 dart kills where it pleases, 721b
 fool, the, 308b
 hook, to fish with a, 494b
 keys, opens but to, 358b
 lads and girls, 309b
 numbers, to add to, 108b
 opinions from all sorts of people
 303b
 shield is a great defence, 721b
 shower, no Muse proof against a,
 142a
Goldfish, no one eats, 817a
Goldsmith (Oliver), epitaph on, 604a
 Johnson on, 179a
GOLF
 a form of moral effort, 195a
 may be played on Sunday, 195a
 they mingled grasses and words
 not harmless, 578a
Gondola of London, 117b
Gone, and never must return, 226a
 not dead, but gone before, 265a
 he is, and we cast away moan,
 296b
 he is gone indeed, 307a
 thou art, and for ever, 271a
Gone-by, for me the, 195b
GOOD AND GOODNESS
 a good man can do no more harm
 than a sheep, 722a
 a good man struggling with
 adversity, 151a
 a good thing is quickly snatched
 up, 722b
 a lover of good men, 430b
 a real goodness, not a studied
 name, 345b
 a vain and doubtful good, 322b
 (good) afar off better than evil at
 hand, 743a
 all good comes to an end, except
 the goodness of God, 733a
 all is good that God sends us,
 733a
 all men's good each man's rule,
 358a
 all presumed good till found at
 fault, 732b
 all that is comprised in good, 126b
 all their luxury was doing good,
 142b
 all things becoming to good men,
 610b
 all things seek their own good,
 610b
 all things work together for good,
 427a
 and bad, never separate but
 always mixed, 477a
 (good) and evil grow together,
 228a
 (good) and godly ones, 209a
 (Good) are better made by ill, 264b
 (good) are so harsh to the clever,
 442b
 are you good men and true, 284b
 as you are good, here's to you,
 461a
 bad to be accustomed even to
 good things, 526a
 be good and leave the rest to
 Heaven, 91b
 be good, sweet maid, 189a
 best portion of a good man's life,
 393b

Good and Goodness—contd.
 better is the enemy of good, 743a
 call good evil, 417a
 can well afford to wait, 386b
 captive good attending captain
 ill, 322a
Cato preferred being good to
 seeming, 501a
 chases airy good, 177b
 cleave to that which is good, 427a
 commanding what is good, pro-
 hibiting evil, 523b
 (goodness) delighteth to forgive,
 43b
 do all the good you can, 443a
 do good and never mind to whom,
 753a
 do good and then do it again, 275a
 do good whilst thou livest, 606a
 doing good one of the professions
 that are full, 372a
 easy to be good when what pre-
 vents is far off, 523a
 felt how awful goodness is, 219b
 few can distinguish good and evil,
 612a
 few know their own good, 127a
 (good) finds good, 768a
 (good) for us to be here, 423a
 God pardon all good men, 30a
 good and quickly seldom meet,
 812a
 good grows to better and better
 to bad, 768b
 good is no good but if it be spent,
 341a
 good me no goods, 137b
 good men are a public good, 768b
 good men are rare, 643a
 good men forbidden to co-operate
 with bad, 558a
 good men less so than they seem,
 89b
 good men suspected by kings,
 644a
 good things are difficult, 480b
 good things are mixed with evil,
 665b
 good things are worth repetition,
 470a
 good things are wrapped in small
 parcels, 768b
 good things befall the good, 497b
 good things come to some when
 they are asleep, 768b
 good things will strive to dwell
 with 't, 311a
 goodness is never fearful, 300a
 goodness thinks no ill where no ill
 seems, 218b
 greatness and goodness, 87b
 heaviness foreruns the good event,
 315b
 he is a good man who is a man of
 goods, 811b
 he is so good no one can be better,
 523a
 he is too good who has nothing of
 evil, 594b
 he was very good to me, 114b
 her goodness doth disdain com-
 parison, 210a
 hidden, but never destroyed, 498b
 hold fast that which is good, 430a
 hold that which is good, 610b
 hold thou the good, 362b
 how far beneath the good, 154b
 how happy are the good, 67b
 how good they were then, 168b
 I find so much of goodness still,
 443a
 I never did repent for doing good,
 283a

Good and Goodness—contd.
 I thank the goodness and the
 grace, 955a
 if goodness lead him not, 164a
 if you wish for good seek it from
 yourself, 471a
 ignorance of bad and good a great
 drawback, 548b
 in doing good we are cold, 40b
 (good) in everything, 288a
 (good) is beauty put into practice,
 694a
 (good) is good, but better carries
 it, 768b
 is there any good without mixture
 of evil, 490a
 it is always time to do good, 794b
 it is not, nor it cannot come to
 good, 290b
le mieux est ennemi du bien, 768b
 learn to be good, 138a
 let them be good that love me,
 183b
 luxury of doing good, 147a
 Mary hath chosen the good part,
 424b
 (good) mind, good find, 768b
 must be something good in you,
 274b
 none can be good too soon, 817b
 none that doeth good, 412a
 not enough to do good, 234b
 nothing good or bad, but thinking
 makes it so, 293a
 nothing so bad in which there is
 not some good, 794b
 nought so good but strained from
 that fair use, 279a
 of good things none are good
 enough, 395b
 one cannot have too much of a
 good thing, 879b
 one that confounds good and evil,
 42b
 only way to make men speak good
 of us is to do it, 449a
 opposite to every good, 317b
 out of evil, good, 87b
 out of good still to find means of
 evil, 216a
 (good) people are scarce, 768b
 (good) people live far apart, 768b
 (good) people's very scarce, 111a
 princes should cherish goodness,
 210b
 proclaim him good and great, 2b
 seek to be good, 204a
 set good against evil, 833a
 she was good as she was fair,
 264b
 silent are the good, 193a
 so much good in the worst of us,
 443a
 some might suspect the nymph
 not over-good, 404b
 some said it might do good, 38b
 some soul of goodness in things
 evil, 316b
 somehow good will be the final
 goal of ill, 362b
 that's my good that does me good,
 839a
 the good that I would do I do not,
 427a
 the good die early, 108a
 the good die first, 401a
 the good live longer, 265b
 the good is oft interred with their
 bones, 286a
 the good man never dies, 229b
 the good that I can do, 14b
 the good that I can do, let me do
 it now, 442b

Good and Goodness—*contd.*

the good time only comes once, 855a
 the good you can do, do not defer it, 443a
 the good you do is not lost though you forget it, 845a
 the highest good at which we attain, 498b
 the more communicated, 219b
 the nearer you associate yourself with good the better, 629a
 the sovereign good, to love and be beloved, 345b
 the supreme good, 479a
 the good, the bad, two nations, 208b
 the vacillating, inconsistent good, 407b
 there is a good time coming, 854b
 though good be good, better carries it, 857b
 through evil, seeks good, 386b
 Time's rude hand defies goodness, 385b
 to be good enough you must be too good, 860a
 to be good with good men no great matter for praise, 498a
 to do aught good never will be our task, 216a
 to do good and to distribute, 432b
 to know but this that thou art good, 250b
 too much of a good thing, 289b
 (Good) touched up with evil, 84b
 two goods seldom meet, 864b
 unlooked-for streams of good, 395a
 (goodness) vile to the vile, 306b
 (good) was never very abundant, 768b
 we love people for the good we have done them, 438a
 we rarely prize the good we never miss, 98b
 what good came of it at last, 337a
 what so good which some harm may not bring, 345a
 when she was good she was very, very good, 447a
 where there is no good in, no good comes out, 854b
 (good) which we dared not hope for, 398b
 who hopes not for good fears not evil, 779a
 wiser being good than bad, 34a
 with bad, good, 261a
 without effort, good, 56a
 without pretence, good, 255b
 would rather be called good than happy, 498a
 you may have too much of a good thing, 879b
 zealously affected in a good thing, 429a
 Good-breeding, blossom of good-sense, 404b
 Good-bye, no word to say but this, 193b
 proud world, 131b
 we reap our sowing, and so, 129a
 Good cheer not always where the chimney smokes, 856a
 when good cheer is lacking, friends will be packing, 870a

GOOD DEEDS
 a kind of good deed, to say well, 320a
 always do some good deed that the devil find thee not idle, 788a

Good Deeds—*contd.*

dignity and form of a good deed, 651b
 do all the good to all the people in all the ways you can, 443a
 do weel and have weel, 753a
 everything passes away except what is well done, 759a
 for one good deed a hundred ill should be overlooked, 763a
 he that doth well wearieth not himself, 777a
 let us not be weary in well-doing, 429b
 man produced to do good deeds, 475a
 reward of a good deed to have done it, 643b
 so shines a good deed, 284a
 some that speak no ill do no good to any, 836a
 the labour of good deeds passes, the honour remains, 655b
 well-done outlives death, 867b
 what is done well for the good never perishes, 498a
 when we commend good deeds we make them partly our own, 872a

Good faith usually less than estimated, 714b
 Good felawe, he was a, 77a
 Good-fellow and recluse, betwixt, 387a

GOOD-FELLOWSHIP
 and noise, 98a
 mingle severity with, 677a
 Good-for-nothing people, 505b
 Good for nothing, your main fault is you are, 880b
 Good for something, all things, 734a
 Good Friday, rain on, 829a
 Good morning, bid me, 15a
 Good nature is a great misfortune without prudence, 768b
 off the fool's defence, 328a
 Good news baits, 223b
 Good night, bid the world, 164b
 God send you a, 174a
 say not, 15a
 say, till it be morrow, 279a
 the stern'st, 304a
 to each and all a fair, 270b
 to Marmion, 270a
 Good old ways, loved the, 387a
 Good tidings, feet of him that bringeth, 417b

GOOD TURNS
 a good turn, 50a
 a good turn, we write in dust, 234b
 one deserves another, 821b
 one never loseth by doing, 822b
 there is as much greatness in owning a good turn as doing it, 855a

GOODWILL
 and affection main pleasure of life, 500b
 desire to see a' the world shaken hauns, 390b
 essential between good men, 498a
 feigned friendship under cloak of, 374a
 is lasting for ever, 573a
 should be taken in part of payment, 769a
 when good will is gone, friendship is gone, 664b

GOOD WORDS
 and no deeds, 769a
 cannot maintain a man, 17b
 cool more than cold water, 769a

Good Words—*contd.*

cost nought, 749a
 I think, were best, 312a
 say well, or be still, 831a
 without deeds are rushes and reeds, 769a

Goods worth over £5 (*bona notabilia*), 497b
 are theirs that enjoy them, 769a
 ill got, third heir enjoyeth not, 819b

Goodwin Sands, let him set up shop on, 800b
 Goodwins, the, I think they call the place, 282b
 Goody-goody, stuffs all they have to say full of, 378b
 Goose (*see* Geese)
 Goose look, where gott'st thou that, 305a
 Goose-pen is above the roast, 845a
 Goose pen, though thou write with a, 298a
 Gorboduc, niece of King, 298a, *note*
 Gordons know what the Gordons dare, 238a
 Gore, gareth them that seek his, 172a
 I hope it mayn't be human gore, 113a
 Gorging Jack and guzzling Jimmy, 368a
 Gorgons and Hydras, 217b
 Gormed, I'm, 114b
 Gory locks, never shake thy, 304b
 Goslings lead the geese to water, 769a

Gospel books, the lineaments of, 267a
 colours, under, 47a
 glozing the, 194a
 groan, a real, 47a
 light first dawned from Bullen's eyes, 155a
 music of the, 133b
 of Getting On, 323a
 of war and damnation, 354b
 preach the, and put down enthusiasm, 378b
 truths, zeal for, 52b
 whose gospel is their maw, 227a
 Gossamer flying, the air is drying, 872b
 Gossamers, a lover may bestride the, 279b

GOSSIP
 and lying go hand-in-hand, 769a
 avoid, 647a
 beware to whom and what you speak concerning another, 635b
 gadding gossips shall dine on the pot-lid, 764b
 gossips, like frogs, drink and talk, 769b
 gossips quarrel and tell the truth, 870b
 he shall be the gossip of the town, 533b
 hearsay is half lies, 784b
 in the land of gossips stray, 345a
 it's ill living where everybody knows everybody, 797b
 rustic cackle of your bourg, 363b
 scandal and spite, 363b
 seek a stranger to tell it to, 628b
 small people love to talk of great, 835a
 speaks ill of all, and all of her, 722b
 the nurse's tongue is privileged, 849a
 Got, ill, ill spent, 791b
 Gotham, I came to, 679l

Gothic architecture, 187*a*
 ignorance, 135*a*
Gott mit uns, 712*b*
Gott-trunkener Mensch, 712*b*
 Gotten, what is, is somewhere lost, 10*a*
GOUT
 and glory, 34*a*
 drink wine and have gout; drink none and have it too, 753*b*
 had taken him in toe, 169*b*
 he that hath one foot in the straw hath the other in the spittle, 778*b*
 medicine cannot cure, 671*a*
 pangs arthritic, 99*a*
 patience good for, 824*b*
 without gout or stone, 258*a*
GOVERNMENT and GOVERNMENTS
 a contrivance, 41*a*
 a land of settled government, 357*b*
 a machine, 71*b*
 a satire on government, 133*a*
 a sober prince's government, 124*b*
 absurd for one who cannot govern himself, 483*b*
 all would steer in fine weather, 368*b*
 an educated people is most easily governed, 712*a*
 and Honours List, 21*a*
 and party, 39*b*
 and so are Governments to some, 52*a*
 by the people, for the people, 196*b*, 52*a*
 calmness more effectually carries out masterful edicts, 618*b*
 change to be suspected in government, 9*a*
 chiefs mortal; the commonwealth immortal, 624*b*
 church mixing two governments, 74*b*
 colleagues in government not to be trusted, 603*a*
 danger of, representative government, 160*b*
 depositary of power always unpopular, 117*a*
 desire to rule the most vehement of passions, 509*b*
 disease worst which proceeds from the head, 678*a*
 divine right of government, 117*b*
 easier to praise a form of, than to bring it about, 644*b*
 easy to govern the good, 529*a*
 endeavours itself to play the god, 338*b*
 England governed by Acts of Parliament, not logic, 755*a*
 every country has the government it deserves, 708*b*
 existence depends on restraints enforced on others, 215*a*
 fall of governments, 210*b*
 first duty of a government, 21*a*
 for forms of government let fools contest, 249*b*
 four pillars of, 10*a*
 founded on compromise, 40*a*
 govern by obeying, 550*a*
 great bodies move slowly, 769*b*
 hated governments never hold out long, 559*a*
 how little wit in government, 20*a*
 ill-begotten, ill-retained, and ill-administered, 608*a*
 in change of government, poor only change the name of their master, 553*a*

Government and Governments—
contd.
 it is easier to ridicule than to command, 795*a*
 least wise govern, 192*b*
 made by themselves, 1*a*
 men weak for government may be wise, 8*b*
 might everywhere extend its eye and arm, 337*b*
 none safe unless buttressed by goodwill, 604*a*
 not good that few be governed by many, 476*b*
 not so well governed as they ought to be, 174*a*
 obedience makes government, 40*a*
 of a nation, 89*b*
 of statesmen or clerks, 117*a*
 paper government, 40*a*
 paternal government, galling, 205*a*
 patriarchal rule the best, 373*b*
 people the true legislator in government, 42*a*
 petticoat government, 455*a*
 Power should be always distrusted, 182*a*
 prudent man directs; enthusiast regenerates, 204*b*
 quacks of government, 52*a*
 Reason shall govern realms, 194*a*
 representative government, that fatal drollery, 117*a*
 rule will prove the man, 469*a*
 sceptre one thing, lute-playing another, 487*b*
 should not support people, 84*b*
 (governments) sink into police, 117*b*
 subjects still loathe the present government, 165*a*
 syllables govern the world, 275*b*
 temperate rule endures, 683*b*
 the body politic begins to die from birth, 699*a*
 the most powerful is lost by bad government, 572*a*
 the sweets of sovereign rule, 255*b*
 things refuse to be managed badly for long, 645*b*
 those who think must govern, 147*b*
 to safeguard the citizens, 653*b*
 unjust rule never endures, 556*a*
 violent, is not long maintained, 683*b*
 what a little Foolery governs the world, 275*b*
 what is a free government, 40*b*
 wise men propose, fools dispose, 807*a*
 wise government, the general friend, 337*b*
 with how little wisdom men are governed, 275*b*, 458*b*, 490*a*, 629*b*, 741*b*
 within a government, 550*a*
 world is governed too much, 458*b*
 would have been considered more capable of government if he had not governed, 571*b*
 you can only govern men by serving them, 704*b*
 Governor for me, kept a, 33*a*
 not trained in battles, 396*b*
 Gown decreed, for the, 82*b*
 is his that wears it, 845*a*, *note*
 plucked his, 148*a*
 Gowns and gloves, 172*a*
 one that hath two, 285*a*
GRACE (at Meals)
 after meat (ancient), 513*b*, *note*

Grace (at Meals)—*contd.*
 asked him for gizzard but not for grace, 15*b*
 (before meat) the cause is gude and the word's Fa' on, 841*b*
 Hodge's, 441*b*
 Latin form of, 496*b*
 Selkirk, 47*b*, *note*
GRACE and GRACES
 a sweet attractive kind of grace, 267*a*
 all other graces, 53*a*
 divine, was never slow, 752*a*
 extol their graces, 281*b*
 grace orders whatsoever she does, 549*a*
 graces, hovering, like a banner, 64*b*
 her graceful, graceless Grace, 65*b*
 he does it with a better grace, 297*b*
 heavenly grace doth him uphold, 330*b*
 in space comes grace, 792*b*
 is a gyfte of God, 194*b*
 is given of God, 85*a*
 inward and spiritual grace, 433*a*
 Lord, I ascribe it to Thy grace 382*a*
 makes a man irresistible, 711*b*
 My grace is sufficient for thee, 429*a*, 665*a*
 never did mortal eye behold such heavenly grace, 339*b*
 patriarchal grace, 44*a*
 powerful grace that lies in herbs, 279*a*
 preventive grace, 221*b*
 sacrifice to the Graces, 80*b*, 448*a*, 472*b*
 shot forth peculiar graces, 219*b*
 sprinkles another's laughing face, 193*a*
 sweet attractive grace, 219*a*
 the exceeding grace of highest God, 340*a*
 that won who saw to wish her stay, 220*b*
 the Graces joined with the Nymphs, 562*a*
 the power of grace, 66*b*
 the purity of grace, 56*b*
 the grace, the bloom of things, 388*a*
 was in all her steps, 220*b*
 what a grace was seated on his brow, 295*b*
 Graceful port, 2*b*
 Graciousness, the infinite, 80*a*
 Gradation, the old, 300*a*
 Graduated dunce, a, 99*b*
 Grain will grow, which, 303*a*
Gram. loquitur, 538*a*
GRAMMAR
 a heretic in, 541*a*
 Cæsar not an authority over, 499*a*
 dominates even kings, 607*a*
 even grammar is subservient to success, 708*b*
 false, does not vitiate a document, 530*a*
 heedless of grammar, 15*b*
 king of Rome and therefore above grammar, 521*b*
 Priscian a little scratched, 277*b*
 that ground is of alle grammar, 194*b*
 the art of grammar, 8*a*
 the English is ungrammatical, 32*b*
 the grammarians are at variance, 538*a*
 to break the head of Priscian, 624*b*
 why care for grammar, 28*a*

Grammar—contd.

women whose verbs and nouns do more agree, 158b
world's troubles due to questions of grammar, 698a

Grammar school, corrupted youth by a, 317b

Grammarians, rhetorician, painter, rope-dancer, 538a

Grammarians give way, 502a

Grammercy on his soul, 296b

Gramplan hills, on the, 169a

Grand and comfortable, cannot expect to be, 17b

as doomsday and as grave, 360a

Grand monarque, 699b

Grand Tour, 433b, *note*

Grandam, in a sad ostent, to please his, 282b

"Grande passion," a, 65a

Grandeur, so high to, 131b

what is, what is power, 154b

Grandmother's correction makes no impression, 845a

Grandsire cut in alabaster, his, 282a

Granta, sweet Granta, 4a

Grantham's steeple, height makes it all awry, 795b

Gran'ther's rule, my, 202a

Gran'ther's they knew sunthin' tu, 202b

Grants in law preserved inclusive, 508b

Grape, fathers have eaten a sour, 418b

foaming, of eastern France, 363a

sour, winter, 158a

takes colour from grape, 678b, *note*

Grapes are sour, 845b

bunch of, ripened by another, 469a

do not ripen in moonlight, 568b

earth's, are sour, 188b

it brought forth wild, 417a

sour, never made sweet wine, 836a

Grapple them to thy soul, 291a

Grasp all, lose all, 769b

do not, at what has not been given, 595a

no more than thy hand will hold, 769b

not at much, 163b

should exceed his, 33a

the world, you sought to, 244a

the world, they who, 243b

Grasping: stretch your arm no further than your sleeve will reach, 837b

the marring of, 236a

GRASS

all flesh is, 417b

all flesh is as, 431a

does not grow in the market, 769b

grows not on the highway, 769b

grows, while the, the steed starves, 874a, *note*

his days are as grass, 413a

I have need of the grass, 443b

ilka blade o', keeps its ain drap o'

dew, 791b

make grow two blades of grass, 374a

may grow in winter weather, 325a

soon grass, soon hay, 836a

the green grass, the cool grass, 209a

you eat up that grass which I meant to make hay of, 879b

you must look for, on the top of an oak tree, 880a

Grasshopper, after the manner of a 647a

Grasshopper, shall be a burden, 416a

Grasshoppers, half a dozen, 41a

leaps of, 184b

the wings of, 278a

Grate, ponderous, and massy bar, 271b

GRATITUDE

a burden, and so to be shaken off, 698a

a lively sense of future favours, 377b

excessive benefits provoke hatred, 496b

for good deeds, lighter than a feather, 655b

grateful gratitude of power, 232b

grateful mind by owing, owes not, 218b

is expensive, 144a

of men hath left me mourning 399b

poor folks must say, Thank-ye for a little, 826a

receive gratefully whatever hour God gives you, 672b

silence is the gratitude of true affection, 328b

the least of virtues, 769b

the still small voice of gratitude, 154b

the word is poor, 213a

to a grateful man give money, 859b

when lasting and when transient, 538b

Grave and reverend signiors, 300b

to gay, 250a

GRAVE and GRAVES

a glorious life or grave, 162b

a little, little grave, 312b

a quiet passage to a welcome grave, 378a

all things ripen towards the grave, 357b

an obscure grave, 312b

and renowned be thy grave, 309b

and wish I were but in my grave, 355a

approach thy grave, 37a

but she is in her grave, 392a

by foreign hands adorned, 254b

cold comfort of the grave, 215b

dig the grave and let me die, 344b

digs thy grave at each remove, 163b

dread the grave as little as my bed, 188a

dropped into the grave, 19a

earliest at his grave, 17b

emblems of untimely graves, 100b

evening sunshine gently on my grave, 19b

from the grave their voice is heard, 269b

gently slope our passage to the grave, 406b

he that would assail thee in thy grave, 265a

his vast and wandering grave, 362a

if there be no meeting past the grave, 445a

in the grave is rest, 713a

in the grave where a Briton has laid him, 391b

let my grave be unscribed, 335b

let's talk of graves, 312b

low laid in my grave, 311b

may lay my grave peace and quiet ever have, 227b

my shade shall descend illustrious to the grave, 687a

Grave and Graves—contd.

no conversation in the silent grave, 139b

no work, device, knowledge, nor wisdom in, 415b

(graves) of those that cannot die, 56a

on my grave as now my bed, 29a

on that grave fell not a tear, 30b

pompous in the grave, 29a

possession of a peaceful grave, 257b

sinks a hero in his grave, 231a

six feet shall serve, 156a

sleeping enough in the grave, 856a, *note*

take them, O grave, 109a

the grave where Laura lay, 262a

the house appointed for all living, 411b

the shadows of the grave, 406b

the withering knowledge of the grave, 325b

thou art gone to the grave, 160a

threshold of eternity, 335a

thy root is ever in the grave, 163b

to find ourselves dishonourable graves, 285b

two grass-green graves, 357a

where is thy victory, 254b, 428b

who's a prince or beggar in the grave, 240b

winds of Heaven o'er their grave, 67b

with sorrow to the grave, 409a

without a grave, 56a

Graver had a strife with Nature, 182b

Graver's memory, like the, 98a

Gravemakers hold up Adam's procession, 296b

Graveyard: where all mankind are equalised, 170a

Graviora tulisti, 619a

Gravitation, law of, 265a, *note*

Gravy, asked him for, 15b

Grazier, Ploughman and Gardener, 844b

Grease, fry in his own, 77b, 800b

stew in their own, 455a

GREAT, GREAT DEEDS, etc.

Great aim not to be, 204a

and fair, no longing for things, 238b

and little have need of one another, 845b

businesses (great) turn on a little pin, 769b

cares not to be great, 361b

(great) deeds cannot die, 360b

ere fortune made him so great, 122a

even the shade of that which once was great, 396b

far above the great, 154b

fish (great) eat up the little ones, 308b

folly to entrust a great deed to faint heart, 663a

great bodies move slowly, 769b

great deeds need great preparations, 478b

great, glorious and free, 232a

how indigent the great, 155a

I find nothing great, 397a

impotently great, 255a

in act be great, 312a

let me call him great, for he conquered me, 408b

minds by nature great, 266b

none completely wretched but the great, 26b

Great, Great Deeds, etc.—*contd.*
 none think the great unhappy,
 404a
 O weakness of the great, 398a
 or bright infers not excellence,
 220b
 pompous misery of being great,
 26b
 rightly to be great, 296a
 some men are born great, 298a
 that he is grown so great, 285b
 that which is great is not beauti-
 ful, 598b
 the large thing to do, 460b
 the simple great ones gone, 363b
 the happy only are the truly
 great, 404b
 the poor man loved the great,
 206b
 the theme too great, 260a
 there's a great spirit gone, 307a
 those little creatures we call
 great, 269a
 to be great be wise, 259a
 to be great is to be misunder-
 stood, 132a
 to be mistaken great, 195b
 truly great are truly good, 76a
 unmoved by glory of great deeds,
 65a
 very great in small matters, 574b
 without a foe, 56a

GREAT MEN
 a flatterer may risk anything with,
 709a
 a great man's memory, 294b
 companionship with the powerful
 not to be trusted, 605a
 every great man is unique, 132b
 great deeds are reserved for
 great men, 769b
 guide-posts, 40a
 he that stands high should not
 stir too quickly, 781b
 hell paled in with bones of great
 men, 785a
 I have lived with great persons,
 668a
 if great men would have care of
 little, 788b
 interesting to know how great
 men affected women, 234b
 judgment on great men to be
 pronounced with diffidence,
 579a
 little cannot be great unless he
 devour many, 847b
 no great man without inspiration,
 589b
 no great ones, if no little, 854b,
 856a
 not the least praise to have
 pleased great men, 624b
 (great men) of his stamp not to be
 classified, 234b
 offences of, outweigh merits, 819b
 only great men may have great
 faults, 693b
 self-on over-scrupulous in attire,
 111a
 seem mere common earth, 210a
 service of the great is no in-
 heritance, 832b
 should beware of their inferiors,
 629b
 small people love to talk of great,
 835a
 such rancour in the hearts of
 mighty men, 341b
 the great would have none great,
 845b
 th; greater the man the greater
 the crime, 844a

Great Men—*contd.*
 the more one approaches great
 men, the more one finds they
 are men, 705b
 when a great man dies, 200a
 who can be independent of the
 multitude, 342a
 women love great men, 33a
 world knows nothing of its great-
 est men, 356a

GREATNESS
 a long farewell to all my, 320a
 and goodness ends, not means,
 87b
 as we cannot attain it let us abuse
 it, 705b
 be not afraid of, 298a
 desire of, a godlike sin, 123a
 dreams of, 370a
 easy greatness, 2b
 eternal substance of his greatness,
 137b
 far off touch of greatness to know
 I am not great, 365a
 he could not want greatness,
 184a
 he doth bestride the world like a
 Colossus, 285a
 his greatness and his sweetness,
 386b
 his greatness, not his littleness,
 381a
 his very greatness impedes him,
 559b
 in me there dwells no greatness,
 365a
 is to me a curse, 210b
 man and his greatness survive,
 380b
 neither sought nor shunned,
 205b
 nothing but many small littles,
 591b
 nothing unless lasting, 450b
 pride, solemn vice of greatness,
 182a
 purple greatness, 128a
 remember his greatness, 88b
 say where greatness lies, 250a
 sense of, keeps a nation great
 379b
 some achieve greatness, 298a
 some have greatness thrust upon
 them, 298a
 thinks his greatness is a ripening,
 320a
 touched the highest point of all
 my greatness, 320a
 wretched greatness knows not
 friendship, 355a

GREAT THINGS
 low-minded or triflers cannot
 attempt, 591a
 made of little, 34a
 seekest thou great things for thy-
 self, 418b
 shun great things, 336b
 the gods care about great things,
 570a
 to compare, with small, 218a
 Greater if he had been willing to be
 less great, 571a
 he is greater who is better, 502b
 prey upon the less, 155b
 than Fortune can injure, 571b
 than herself, smacks of some-
 thing, 310a
 than the rest, some are and must
 be, 249b
 than themselves, whilst they
 behold a, 285b
 to the lesser, drawing the, 358a
 we are, than we know, 399a

Greatest may need help of weaker
 hand, 340a
 number of greatest ideas, 267a
 works, he that is finisher of, 299a
 Greece. See Greeks

GREED
 by subduing a grasping disposi-
 tion you will reign more
 extensively, 564a
 he is poor that desireth much,
 774b
 he will never have enough till his
 mouth is full of mould, 783b
 is envy's eldest brother, 770a
 qui trop embrasse, peu étreint, 769b
 resolute greed of brutes, 345a
 rather for having than for giving,
 716b
 the more men have the more they
 want, 545a
 who grasps at too much secures
 nothing, 732b
 who takes too much, retains too
 little, 769b

GREEDINESS
 closed Paradise, 539a
 God hates a greedy man, 723a
 greedy folk have long arms, 770a
 is rich, 523a
 not to be greedy is money, 597b
 stomachs don't get tired, 158a
 they were never fud that licket
 dishes, 857a
 to the greedy all nature is in-
 sufficient, 495b
 wished for a neck like a goose's,
 to enjoy food longer, 695a, note

GREEK, GREEKS, GREECE
 a laudation in Greek of mar-
 vellous efficacy on a title-page,
 709b
 above all Greek, all Roman fame,
 253a
 all things have to be in Greek,
 611a
 artists like the Greek gods, 389a
 Grecian artist gleaned from many
 faces, 373a
 Grecian bend, a, 116a
 Grecian chisel, 270b
 Greece, 56a, note
 Greece captured her captor and
 spread her arts to Latium, 538a
 Greek and Latin books, 25b
 Greek and Latin, to learn well,
 586b
 Greek and Latin, wisdom does not
 always speak, 876b
 Greeks broken by bondage and
 misery, 538a
 Greek endings, 33b
 Greeks entered Troy by trying,
 471b
 Greeks that never were, 34a
 he could speak Greek, 50b
 I fear Greeks even when bearing
 gifts, 638a
 I think this is Greek, 285b, note
 immortal influence of Athens,
 205a
 in early Greece she sung, 90a
 Kalends, Greek, 485a
 last of the Greeks, 452b
 many who do not altogether like
 Greek, 467
 most Greek among the Greeks,
 557b
 no Greek ever an old man, 469b
 quoting Greek desirable when in
 difficulty, 467
 read, day and night, the Greek
 authors, 595a
 rule at Greek feasts, 577a

Greek, Greeks, Greece—contd.

sad relic of departed worth (Greece), 54a
 small Latin and less Greek, 183a
 still less (skill) in Greek, 101b
 talk more like a Greek, 336a
 the glory that was Greece, 245b
 the isles of Greece, 63a
 to me it was Greek, 285b
 want of good faith in Greek race, 577b
 when Greeks joined Greeks, 195b
 words obtain currency if distorted from Greek, 525b
 versatility of the hungry Greekling, 538a
 Green as emerald, 86b
 Green-dense and dim-delicious, 34b
 Green earth, in love with this, 191b
 Green-eyed monster, the, 301b
 Green for change and doubleness, 462a
 in judgment, 307a
 in Kendal, 313b
 in my eye, do you see any, 464a
 is forsaken, 462a
 means fickleness, 462b
 never had earth appeared so, 365b
 the same in, 834a
 Greenhouse, who loves a garden loves a, 100a
 Greenland's icy mountains, 160a
 Green Sleeves, thunder to the tune of, 287b
 Green Sleeves, to the tune of, 287b
 Greensleaves, who but Lady, 436a
 Greenwich Fair, 111a
 Greeting: they that know one another salute afar off, 857a
 Greetings where no kindness is, 394a
 Gregory VII, deathbed saying, 516a
 Gregory's, great doings at, 769b
 Grenadier, a Hampshire, 445b
 Grenville, Macaulay on, 206a
 Grew together, so we, 280b
 Grey and green make the worst medley, 770a
 costs thy life, my gallant, 270b
 hair is grey, but not with years, 58a
 hairs, these, 84b
 turn those amber locks to, 121a
 Greyhound in our hand, we hold our, 269a
 natural to a, to have a long tail, 796a
 Greyhounds in the slips, like, 316b
GRIEF
 a grief I'll ne'er impart, 328b
 a pleasure in indulging grief, 854b
 acquainted with, 418a
 all griefs with bread are less, 733a
 and hope, 69b
 and joy and hope and fear, 437a
 and willow-tree, 436b
 antheming a lonely grief, 185a
 (griefs) are silent, 103b, *note*
 best pleased with grief's society, 321b
 claimed his right, 271a
 companion of pleasure, 560b
 decreases where it has nothing to increase it, 518a
 divided is lighter, 770a
 easily borne if slight; if severe, of brief duration, 612b
 every heart knows its own bitterness, 755a
 every one can master a grief, 284b
 fills the room up of my absent child, 311b
 finds some ease by him that like doth bear, 341b

Grief—contd.

for so dear a person, 638a
 forestall his date of grief, 225a
 forms, moods, shows of grief, 290a
 friendship cutteth griefs, 10b
 great griefs silent, 208b
 grief's no comfort, 794a
 has her ebbings, 67b
 hath two tongues, 321a
 he emptied the cup of grief, 668a
 he finds medicine who imparts his grief, 339b
 he grieves sore who grieves alone 770a
 he grieves too much who grieves too soon, 621b
 he laments truly who laments when none is by, 549a
 in her countenance, 554a
 indulge thy grief, 95a
 itself a medicine, 97a
 Lady Nancy she died out of pure, pure grief, 435b
 led him astray, 339b
 let Love clasp Grief, 362a
 lies onward, 321b
 little griefs are loud, great are silent, 803b
 little griefs make us tender; great ones make us hard, 702b
 loathes words, 108b
 makes one hour ten, 312a
 mourned in silence, 258a
 my particular grief of so floodgate nature, 300b
 never mended no broken bones, 111a
 new grief awakens old, 815b
 no closer bond than fellowship in grief, 335a
 no greater grief than to remember, 74a
 no grief can ever die, 236b
 none which time does not soften, 604b
 not made less by baldness, 663b
 not to be expressed, 137a
 nothing speaks grief so well as nothing, 103b
 occupies confines of gladness, 528b
 once told, 236a
 one grief brings forth twain, 121a
 or gave his father grief, but when he died, 255b
 our joy attends, 196b
 patch grief with proverbs, 285a
 remembered, and pleasure forgotten, 508a
 should not be excessive, 622a
 silent manliness of, 148b
 smiling at grief, 298a
 some griefs are med'cinable, 309a
 suages grief, 207b
 that does not speak, 305a
 the fellowship of grief, 229b
 the grief is past, 37b
 the instruction of the wise, 59a
 the most detestable thing, 486a
 the unhappy charter of our sex, 386a
 time and thinking tame grief, 839a
 time makes all grief decay, 260b
 'tis unmanly grief, 290b
 to learn by the pain of another, 531b
 to reopen unspeakable grief, 555a
 to resist grief, 518a
 torments of grief, 131b
 treads on heels of pleasure, 92a
 we should conceal our griefs, 867a
 what private griefs they have, 286b

Grief—contd.

which can resolve is light, 565b
 without community, 173b
 women who grieve least lament most, 561a
 words are thorns to grief, 353a
 See Sorrow (*also* Grieve)
 Grievance, a good, is worth more than bad pay, 722a
 it's ill healing an old sore, 797b
 Grieve down, what does not man, 89a
 men are we and must, 396b
 people pretend to, more than they do, 350b
 Grin, a sin for me to sit and, 167a
 and bear it, 770a
 at a brother's shame, 363b
 every, so merry, 391a
 how cheerfully he seems to, 119a
 relaxed into a universal, 100b
 vanquish Berkeley with a, 26b
 when he laughs, 403b
 Grind, life one demd horrid, 113a
 Grinders cease because they are few, 416a
 Grist to your mill, all bring, 732b
 Grizzle to Grey, the road to, 336a
 Grizzled here and there, 269a
 Groan, he gave a, and then another, 394a
 o'er his untimely lot, not a, 58a
 so in perpetuity, he had rather, 309b
 where men sit and hear each other, 185a
 with bubbling, 56a
 Groans, scorn bought with, 281a
 Groaning for love, better than, 279a
 Groat, chop or change a, 17a
 Groat's house, Johnnie, 829a
 Grocer died, born a man, a, 6b
 Grog, sailor's sheet anchor is, 110b
 Groom, unmissed but by his, 95b
 Grossness (vice), losing its, 41a
 Ground, a little patch of, 296a
 all the place is, 357a
 flew up, the, 27b
 haunted, holy, 54a
 her feet did kiss, 107a
 lay him 't the cold, 296a
 let us sit upon the, 312b
 lodging is on the cold, 106b
 may the, not be heavy on your ashes, 614b
 'tis holy, 154b
 to a more removed, 291b
 to throw that on the, 162a
 tread on classic, 2a
 wandering on enchanted, 186a
 Groundlings, to split the ears of the, 294a
 Groundsel speaks only what it heard at the hinges, 846a
 Grouse-shooting, 444a
 Grovelled before a great man, 366b
 Groves: O! a good grove of chimneys for me, 235a
 seek, at midday, 573b
 were God's first temples, 37a
 Grown, I 'spect I, 346a
 Growling won't make the kettle boil, 770b
 Grown so monstrous now, 172a
 Grows with his growth, 249a
 Growth of what is excellent, 99a
 rapid, but decay also rapid, 506b
 Grub, old, the joiner squirrel or, 278a
 Grudge, I will feed 'at the ancient, 282a
 Grudging, mischief of, 236a

GRUMBLE and GRUMBLING

better to forget troubles than to speak of them, 796a
country-folk are best weeping, 647a
itch of grumbling, 499a
makes the loaf no larger, 770b
neither crow nor croak, 814b
never to grumble till they come to pay, 108a
nothing whatever to grumble at, 145b
pigs grunt about everything and nothing, 825a
See Complaint, 770b
Grundy, Mrs., 236b
Grundy, Mrs., keeps us from having our way, 368b
Grunt and sweat, to, 293b
Gryll be Gryll, let, 340a, note
Guard, each upon his, 271a
Guards, up, and at 'em, 457b
upright; prepare for battle, 457b
Guardian, constitutional, 146b
Naiad of the strand, 270b
of the public peace, 402a
Guardians, who shall guard the, 622b
Guerdon of a noble deed, 97a
the fair, 226a
Guerre aux châteaux, 692b
Guessed right, once I, 439b
Guesser, public a bad, 110a
Guessing: he is best diviner who conjectures well, 474a
GUESTS
a constant guest is never welcome, 719a
a keen guest, 314b
a pretty woman is a welcome guest, 58a
all-approving guest, 57b
and fish smell at three days old, 761b
bashfulness unbecoming at table, 681a
came a nobler guest, 372a
five guests at a dinner, 638a
he that comes unbidden goes unthanked, 777a
it is an ill guest that never drinks to his hostess (or host), 794b
leave a welcome behind you, 800a
let an ill man lie in thy straw, 800b
long stay changes friendship, 764a
more disgraceful to eject a stranger than to refuse him admission, 673b
rise like a thankful guest, 104b
room for more uninvited guests, 567b
satiated with life, 509b
some poor high-related guest, 87a
that come by daylight are best received, 770b
the goodlier guests are past away, 365b
the host is happy when his guest is gone, 846b
unbidden guests know not where to sit, 865a
unbidden guests, welcomest when gone, 317a
unwelcome after three days, 547a
welcome the coming guest, 257b
who comes unbidden sits unserved, 777a
See Dinner
Gueux, les, sont les gens heureux, 702a
Guidance: thou marshall'st me the way, 304a

Guidance, vessel that will not obey her helm will have to obey the rocks, 852b
Guide, come, unsavoury, 280a
left a trusty, 394a
no other, I seek, 222a
path, motive, 180a
philosopher, and friend, 250a
Guide-posts, great men are, 40a
Guides which neither lead nor tell, 91b
ye blind, 423b
Guildhall (yeldhalle) sitten in a, 76b
Guile, in whom there is no, 425b
Phoenicians complaining of, 448b
urban, squat, and full of, 26a
Guilelessness, astute, 567a
the first of virtues, 467b
GUILT and GUILTY
a great comfort to be free from guilt, 678b
a loss of time to enquire who was guilty, 672a
a sinful heart makes feeble hand, 270a
absent, where there has been no power of judgment, 576a
and Fear the same, 109b
and shame, 231b
at a loss to find his guilt, 108b
be thou my pilot, 210a
blind counsels of the guilty, 605b
counted us for guilt, 190b
fear follows crime and is its punishment, 449b
foolish make a mock at guilt, 414a
gods as witnesses of guilt, 667b
greatest punishment of doing injuries is the fact of doing them, 574a
grievous to the author, 527b
he that knows no guilt can know no fear, 211a
he threatens the innocent who spares the guilty, 577a
how near to, without actual guilt, 629b
human guilt and human woe, 273a
I fear many things because I have done many things shamelessly, 581a
I have done it; turn your sword against me, 574b
is always jealous, 770b
like a guilty thing, 290a
make mad the guilty, 293b
men, guilt, not wise, 43a
mine is all the deceit, 575a
misery yoked to guilt, 37a
my sin, my sin, 575a
my stronger guilt, 595b
never rational, 42b
no one guilty, acquitted by his own conscience, 527b
nothing more wretched than guilt, 591b
power obtained by guilt, 589a
premeditation of a crime is guilt, 584a
terror haunts the guilty mind, 195b
the avenging fiend, 266b
the faulty stands on his guard, 844a
the guilty flourishing, 651b
the only art her guilt to cover, 149b
to be conscious of no guilt, 543a
to turn white at no fault laid to our charge, 543a
those who fear not guilt, 82b
was my grim chamberlain, 172b

Guilt and Guilty—contd.

what heavy guilt upon him lies, 382b
when the guilty is acquitted, the judge is condemned, 561b
who flees judgment confesses guilt, 531a
who protects the guilty prepares a crime, 595a
wicked flee when no man pursueth, 475a
Guiltless death, a, I die, 303a
Guinea, rather have a, than a one-pound note, 441a
stamp, 49a
the jingling of the, 358b
Guineas, nice yellow, 49b
Guinea-pigs cheered, one of the, 119b
Guitar, troubadour touched his, 19a
Gulf fixed, a great, 425a
profound, a, 217b
Gullet, should have a hook in his, 65b
Gull's way, to the, 209b
Gum, their medicinal, 303a
Gums, whose rich trees wept odorous, 218b
Gummidge, Mrs., 114a
Gun, pike and, 51a
sure as a, 739a
what things we see when we don't have a, 868b
Guns are heard on every side, 45b
but for these vile, 313b
of, and drums, and wounds, 313b
that go boom-boom, 145b
Gunpowder, printing and Protestant religion, 71b
this villainous saltpetre, 313b
Gurges vitiorum, 573a, note
Gurnet, a soused, 314b
Gutter Lane, all goeth down, 732b
Guy against Robert, 787b
Gwynne, Nell, 242b

H

Habeas corpus, 539b
Habeas Corpus Act, 207a
Habit, costly thy, as thy purse can buy, 291a
holy, cleanseth not a foul soul, 723a
HABIT
an old passion difficult to discard, 515b
bad to be accustomed even to good things, 526a
causes love, 505a
every man's manners fashion his fortune, 665a
evil to be accustomed to good things, 498a
fixed as a habit, 239b
great is the force of habit, 570b
habits at first cobwebs, at last cables, 770b
how use doth breed a habit, 281b
is overcome by habit, 503a, 505b
is second nature, 770b
is ten times nature, 384a, 770b
Jonathan Wild and the Count, 135a
learn a bad habit, and ca' it a custom, 799b
long continued, is character, 479b
love taught by habit, 558b
man is a bundle of habits, 807a
may reach the dignity of crimes, 234a
more things done through habit than reason, 621a
pursuits become habits, 483a

Habit—cont'd.

rules the unreflecting herd, 398a
will betray you again, 505a
Habitation, local, and a name, 281a
Hackney mistress, hackney maid,
770b
Hackneyed in business, 98a
Had I wist, beware of, 744b

HADES

a way from all sides to the lower
world, 675a
domus exilis Plutonia, 685b
each has his punishment in Hades,
639a

I will move Hades, 533b
Hæc te victoria perdet, 637b
Haggard, if I do prove her, 302a
Haggards, the, ride no more, 442a
Haggis will run down hill, 755b
Hags, secret, black, and midnight,
305a
Hail and farewell, for ever, 552b
Hail brings frost in the tail, 770b
rain, rain, rattle-stanes, dinna
rain on me, 829a
one grain of pepper is worth a
cartload of hail, 821b

HAIR

a hair has its shadow, 526a, 679b
a sable silvered, 290b
all are not maidens that wear fair
hair, 732b
and hair makes the earle's head
bare, 770b
became curlier, 89b
coal-black and grizzled here and
there, 260a
divide a hair, 50b
draw you to her with a single hair,
247b, note
draws us with a single hair, 175a,
note
foolish to tear one's hair, 663b
get your hair cut, 464b
golden locks turned to silver, 242a
had all his hairs been lives, 302b
he is false who has a black head
and red beard, 773b
his tresses grey, 271b
how ill white hairs become a fool
and jester, 316a
hyacinthine locks, 219a
Hyperion's curls, 295b
keep your hair on, 464b
long hair, short wit, 804b
Madonna-wise on either side, 356b
one hair of a woman, 175a
of your head all numbered, 422b
red-gold cataract of her hair, 243a
stood on end, 608a
tangles of Neera's hair, 226a
thy amber-dropping hair, 225b
the floral hair, 353a
there's hair, 464b
those who have white heads
should be wise, 648b
to comb your noddle, 276b
treachery lurks under fairest hair,
199b
tresses like the Morn, 225b
waved her golden hair, 90a
white hair, sign of age, not of
wisdom, 477b
with his hair on end, 100a
with his human hair, 32a
with long dishevelled hair, 320b
with your love-locks flowing, 266a
woman's locks long, but her wits
short, 804b
Hairbreadth 'scapes, 300b
Halcyon days, 317a
Half-a-crown, spends, out of six-
pence a day, 239a

Half an egg better than empty shell,
743a
Half-dressed, lean over the, 6b
Half enough is half fill, 770b
image of myself and dearer half,
219b
is better than the whole, 477b
is greater than the whole, 452b,
516a
never do things by halves, 814b
will never be believed, 256b
Halifax and Hell, 356a
Hall binks are sliddery, 770b
fair in, where beards wag all,
795a
the ornament of the house, 681b
Halls and colleges (Oxford), 191b
marble, 38b
sweep through her marble, 197b
Halloo, do not, until you are out of
the wood, 752b
Hallow, to, all we find, 185b
Hallowed down to earth's profound,
68b
so, and so gracious is the time,
290a
Halos, the stock of, would give out,
244a
Halter draw, no man e'r felt the,
373a
made of silk, 83a
mention not, in house of him that
was hanged, 813b
now fitted the halter, 259b
Hamlet begins to disgust, 133b
Hamlet, forefathers of the, 153b
Hammer and anvil, between, 744a
and anvil, noise of, 420b
when a, strike your fill, 872b
Hammers fell, no, 160a
Hamptden, John, 176a
Macaulay on, 205b
some village, 154a
Hams, together with, most weak,
292b
HAND AND HANDS
a cold hand, a warm heart, 719a
a hand open as day for charity,
315b
a hand to bless, 81b
a hand to execute, 184a
adore the hand that gives the
blow, 246a
against every man his, 409a
and here's a hand, 48a
another hand the standard wave,
37a
as small as a man's hand, 410b
do not effusively offer to everyone,
585b
folding of the hands to sleep, 413b
for hand, foot for foot, 410a
gied him my hand, 17a
gods hear men's hands before
their lips, 353a
had you stretched your hand,
351a
hands not hearts, 302a
hard hand, sign of a brave mind,
317b
hard with labour, her, 240b
his red right hand, 217a
his trembling hand had lost the
ease, 271b
how hands so vile could conquer,
231b
I can scarce keep my hands off
you, 686b
I see a hand you cannot see, 372a
in resignation pressed, 399a
just raised to shed his blood, 248a
laid upon a person without
violence, 579b

Hand and Hands—cont'd.

let my right hand forget her
cunning, 413b
let not thy left hand know what
thy right hand doeth, 421b
let this pressure of the hand
express the inexpressible, 713a
little hands never made to tear
each other's eyes, 382a
many hands light work, 807b
my hand, with my heart in it,
311a
not only clean hands but clean
minds, 600b
O for the touch of a vanished
hand, 359b
of little employment, 296b
one hand is enough in a purse,
821b
one hand washes another, 480b,
821b
one of his hands wrought, and
the other held a weapon, 411a
our hands have met, 170b
rubbed his hands and smiled
aloud, 173a
rubs hand, 573b
shake hands for ever, 121a
that rocks the cradle, 376b
that made us, 3a
the finest hand of any woman,
342a
the wise hand doth not all the
foolish mouth speaks, 853a
there is a hand that guides, 361a
these hands are not more like,
290b
thine hands have made me and
fashioned me, 411a
to die upon the hand I love so
well, 280b
to holy hands and humble hearts,
103b
to join hands, 562a
two in a dish, one in a purse, 864b
warned both hands before the
fire of Life, 192b
wash the hands often, the feet
seldom, 866b
washing his hands with invisible
soap, 173a
waved her lily hand, 143a
were made for honest labour, 383a
were joined where hearts agree,
153a
what man's hand has made man's
hand can destroy, 868b
whatsoever thy hand findeth to
do, 415b
who shuts his hand hath lost his
gold, 163b
will not sweeten this little hand,
305a
with clean hands, 568a
you have made a hand of it like
a foot, 879b
Hand, reef and steer, how to, 110b
*Hände, was, bauen, können Hände
stürzen*, 714a
Handel and Bononcini, 53a
sings wisdom, 132a
Handel's sake, Messiah's eulogy for,
101a
Handicraft, be not ashamed of your,
740b
Handicrafts: without these cannot
a city be inhabited, 420b
Handkerchief, he had no little, 16b
Handsome, everything, about him,
285a
in appearance but without brain,
607b
is that handsome does, 770b

Handsome people often the worst,

534a
she that is born, is born married,
833a
wretched for a man to be over-
594b
Hang a man twice for one offence,
814b
a man, when he says he'll, 145b
first hang and then hear the case,
806b, *note*
him anyhow, 83b
the man over again, 16a
wrong fier, far better, 114b
ye, 'tis in our powers to, 139a
yourself, go and, 527b

Hanged, drawn and quartered, 242b
for very honest rhymes, 252b
thief is sorry that he is to be, 851b
to order anyone to be, 573a
younger than you have been, 838b

Hanging and wiving go by destiny,
771a

and wooing go by destiny, 282b
better than wedding, 771a
if you like not, drown yourself,
212a

is stretching; mocking's catch-
ing, 831b

is too good for him, 38b
like London bells, they want
nothing but hanging, 856b

mention not a halter in the house
of him that was hanged, 813b

more ways to kill a dog than, 854a
Nay, stay, quoth Stringer when
his head was in the halter, 813b

unlucky to save a half-hanged
man, 806a
worst use a man could be put to,
403a

Hangman when it comes home to
him, 113b

Hannah, in tongue a, 444a
Hannibal at the gates, 541a
knew not how to use victory, 683a

Hap and a halfpenny, 771a
Hap, harder, did never two kind
hearts disserve, 434b

HAPPENINGS
God gives in a moment what has
been long denied, 511a

it happens in an hour that comes
not in seven years, 793b

it will happen in its time, it will
go in its time, 854b

none knows what may happen
to him before sunset, 817b

take things as you find them,
838b

that may happen to all which
can to one, 509b

the event is schoolmaster of fools,
526b

when what you wish does not
happen, wish for what does,
872a

where things can happen, 263a
Happier, I am, than I know, 220b
lot, no, can I wish thee, 335b

Happiest if ye seek no happier state,
219b

of men, that Adam called the, 65b
HAPPINESS
a disposition to, 234b

a good man happy, 75b
a happiness which makes the
heart afraid, 170b

alas, too happy, 531a
an elysium on earth, 233a
and misery go to those who have
most, 698b

belongs to the contented, 472a

Happiness—contd.

beware, ye happy, 661b
beware what earth calls happiness,
405a

born a twin, 62b
but little happy if I could say
how much, 284a

by compulsion, 86a
by report, 9b
domestic happiness, 99b

duty of being happy, underrated,
344a

even to be happy is a dangerous
thing, 345a

every weal hath its woe, 756a
excess of too familiar happiness,
400a

fixed to no spot, 249b
for the greatest numbers, 175b
happy are the good, 67b

happy as a lover, 399b
happy except that you were
absent, 527b

happy heart better than wealth,
749a

happy hours together, 233b
happy is he born and taught,
403a

happy is he who has well employed
his time, 531a

happy is he who serveth the
happy, 771a

hard to make Englishman ac-
knowledge he is happy, 367a

he alone fortunate who has died
happily, 473b

he is happy who thinks himself
so, 774a

he is happy who wisely uses God's
gifts, 600a

Heaven wills our happiness, 407a
house a great source of happiness,
333a

how happy could I be with either,
143a

how sad a sight is human happi-
ness, 405a

hunting after happiness, 170b
I have known happiness; I have
lived and loved, 713a

I hope she is happy, 27b
if less wise, more happy, 58b

if you can be well without health,
you can be happy without
virtue, 790a

in nothing else so happy, 312b
is added Life, 339a

is no laughing matter, 385b
is transient, 475b

it is better to be happy than wise,
795a

joyfulness, mother of all virtues,
711b

learn to grasp happiness, 714b
make men happy and to keep
them so, 253a

mankind happier always for
having been happy, 332b

many struggling against fortune
are happy, 582b

mind maketh happiness, 341a
mind that would be happy must
be great, 408a

my soul had slumbered in happi-
ness, 335a

Nature gives every man the power
of being happy, 584b

Nature has given happiness to
all, 686b

never to be bought, 249b

no evil man happy, 589a

no man to be considered happy
till dead, 476b

Happiness—contd.

no one can be perfectly happy
till all are, 338b

no one to be called, before dead
and buried, 514b

none can be happy without virtue,
589a

none happy but the wise and
good, 591a

nothing is blessed in every par-
ticular, 563b

not in great possessions, 600a
not in pleasure, 127b

not in the multitude of friends,
183b

nowhere to be found or every-
where, 249b

O happy human race, if love
ruled you, 606a

O make us happy, 35a
of the greatest number, 22a

of the wicked, disperses like a
stream, 698b

only happy are the truly great,
404b

our being's end and aim, 249b
our own felicity we make, 147b

passes everyone in life once,
855a

people never so happy or unhappy
as they suppose, 704a

Reason the veray straight line
to happiness, 166b

seems made to be shared, 698b
sighed for independent happiness,
401b

Solon thought no one should be
called happy whilst alive, 588b

something always to choke us in
our delights, 557b

spirit of one happy day, 394b
takes no account of time, 771a

that he knows no more (happy),
249a

the happiness 'twill bring, 66a
the pursuit of happiness, 176b

the soul's calm sunshine, 249a
there is an hour wherein a man
might be happy all his life, 855a

thrice happy those united in
lasting love, 531a

time short in proportion to its
happiness, 668b

'tis the happy who have called
thee so, 337a

to *agathon*, 479a
to be worthy of happiness, 523a

to look into, through another
man's eyes, 289b

to live happily makes human
felicity, 689a

to make men happy, 104b
to wonder at nothing keeps a man
happy, 593a

too swiftly flies, 155a
two are happy where one is wise,
873a

unexpected happiness, 558a
virtue alone is happiness, 250a

virtue and happiness mother and
daughter, 866a

vita præcepta beatæ, 685b

vives joyeux, 700b

we should publish our joys, 867a

we're born to be happy, 346b

what gift more desirable than a
happy hour, 635b

what makes a nation happy, 223a

what world of happiness, 245b

where in the end we find our
happiness, 393b

whether produced by riches or
virtue, 678b

Happiness—contd.

who talks much of his happiness summons grief, 782a
 why should he who is happy desire to be happier, 496a
 wisdom does not trouble about happiness, 472b
 would you be never sad? live rightly, 685a
 wretched the bliss of mortal affairs, 580b
 Harangue, the clear, 95b
 Harbour after so many shipwrecks, 623a
 bar be moaning, through the, 189a
 so you win the Golden, 444b
 Harbours open, bid, 251b
 Hard and hard do not make a wall, 520b, 771b
 everything, is softened with difficulty, 477a
 heart against hard lap, 833a
 it is to find, how, 68a
 no lap so, but may in fine amend, 338a
 nothing so, but search will find it out, 165a, 300b
 things compassed by easy means, 212a
 Harder nor hungrier, none, 194a
 Hardness: *durum et durum non faciunt murum*, 771b
 Hardness ever mother of hardness, 309a
 Hardy as the Nemean lion's nerve, 291b
 Hare, a sleeping, 473b
 first catch, and then cook it, 761b
 has first rank as food, 557b
 run after two, and catch neither, 790b
 the, starts when a man least expects, 846a
 to rouse a lion, than to start a, 313b
 when a dog followeth a, 234a
 where we least think there goeth the hare away, 874a
 you cannot catch a hare with a tabret, 878b
 Hares, he who chases two, 520a
 Hare's head against the goose's giblets, 833a
 Harlot, a, was thy nurse, 352b
 Harm him as little as possible that he may live the longer, 378a
 I mean no, 181a
 to win us to our, 303b
 watch, harm catch, 771b
 Harmer, Alderman, 15b
 Harmes two of, 79a
 Harmless as doves or as lambs, 382b, 422b
 in one may be harmful in another, 520a
 Harmonious numbers, 218a
 sisters, Voice and Verse, 227b
 Harmonist, sweet, 405b
HARMONY and HARMONIES
 among these wheels, 74b
 by the power of harmony, 393b
 by harmony the world was made, 152b
 dissonant chords beget harmonies, 235a
 divine (harmonies), yet ever new, 326a
 from harmony this universal frame began, 125b
 nowadays for harmony, 29a
 sentimentally disposed to harmony, 192a
 seraph-haunted queen of, 398a

Harmony and Harmonies—contd.

such harmony is in immortal souls, 283b
 the hidden soul of harmony, 224b
 the touches of sweet harmony, 283b
 Harness, dead in his, 421b
 him that girdeth on his, 410b
 on our back, die with, 305b
 Harp a king had loved to hear, 271b
 I never learned how to tune a, 447b
 if his weak, 24b
 of thousand strings, 383a
 on the frayed string, 236a
 set my, to notes of saddest woe, 227b
 take thy, 171b
 that once through Tara's halls, 230b
 the sole companion, 19a
 Harps, to, preferring swords, 398a
 Harper, as a, lays his open palm, 199a
 Harpeth on a matter, he that, 414a
 Harping on my daughter, 292b
 Harpocrates, god of silence, 524a, 664b
 Harris, Mrs., 113b
 Harrison, Major-General, executed, 242b
 Harrow School song, 441a
 Harrow up thy soul, would, 291b
 Harry, bluff, broke into the spence, 358a
 Harsh cadence of a rugged line, 125a
 not, nor grating, 394a
 out of tune and, 294a
 Harshness and flattery, 523b, note
 culture keeps manners free from, 556a
 Hart pantheth after the water brooks, 412b
 Harumfrodite, a giddy, 190a
HARVEST
 a stubble land at harvest home, 313a
 good harvests make men prodigal, bad provident, 768b
 harvest folk should make good cheer in the hall, 374b
 he that regardeth the clouds shall not reap, 416a
 in August and vintage no Sundays or Saints days, 792a
 is past and we are not saved, 418a
 joy in harvest, 417a
 lingering lubbers lose many a penny, 374b
 live within your harvest, 576b
 make speedy carriage for fear of rain, 374b
 mar so fair a harvest, 169a
 of a quiet eye, 400a
 share my harvest, 172a
 she laughs with a harvest, 177a
 truly is plentiful, 422b
 white already to harvest, 425b
 who has a good harvest may be content with some thistles, 778b
 Hash of men's buzzums, to make, 28a
 Hast, *ohne, aber ohne Rast*, 713b
HASTE
 a rushed cause is not a just one, 598b
 administers all things badly, 510b
 anger and haste hinder good counsel, 737a
 as hasty as Hopkins that came to jail overnight, 738b
 aye in a hurry, and aye ahint, 739b

Haste—contd.

comes not alone, 771b
 deliberation better than haste, 10b
 dress slowly when in a hurry, 753b
 error is always in haste, 755a
 falsehood thrives on haste, 681a
 fiery red with haste, 312b
 good and quickly seldom meet, 768a
 great haste makes great waste, 760b
 hasty climbers have sudden falls, 771b
 hasty counsels rarely prosper, 623b
 hasty men never want woe, 737a
 he sows hurry, 344a
 he speeds to repentance who judges hastily, 485a
 hurry is slow, 532a
 hurry only good for catching fleas, 818b
 ill-considered undertakings languish, 611a
 impulse manages things badly, 572a
 in giving judgment is criminal, 552a
 is of the devil, 771b, note
 is prodigal, 771b
 keep your hurry in your fist, 798b
 makes waste, and waste want, and want strife, 876a
 maketh waste, 771b
 man is created of hastiness, 465b
 mischiefs ensue his heedless, 339b
 more haste less speed, 812a, note
 mounting in hot haste, 54b
 nothing done well in haste but running from the plague, 818b
 Oh, make haste, 136a
 one shoe off and one on, 822b
 quick enough, if good enough, 836a
 quick in deciding are in danger of mistake, 480b
 quick steps are best over miry ground, 829a
 race is not to the swift, 416a
rien ne sert de courir; il faut partir à point, 707a
 softly to make haste, 200b
 the slow catches up the swift, 679b
 they stumble that run fast, 279a
 tires betimes who spurs too fast, 312a
 trips up its own heels, 771b
 what is quickly accomplished quickly perishes, 640a
 Hasten deliberately, 478b
 slowly, 532a
 Hasteth well that can abide, 78b
 Hastings and Hotspurs, none of the, 878b
 Hasty spark, shows a, and straight is cold again, 286b
HATS
 a hat is going round, 167b
 a hat is not made for one shower, 723a
 all round my hat, 464a
 all your fortune lies beneath your hat, 239b
 but as the fashion of his hat, 284a
 he brushes his hat o' mornings, 284b
 he wears a broad-brimmed hat, 537a
 her hat was a beaver, 143
 I live by pulling off the hat, 155b
 in a broad-brimmed hat, 24b

Hais—*contd.*

it's the life of an auld hat to be
weel cockit, 797b
ne'er pull your hat upon your
brows, 305a
not much the worse for wear, 98b
pass the hat for your credit's sake,
190a
pull down your hat on the wind's
side, 828b
such a pot must have such a lid,
838a
that hat without a crown, 171a
the man in the white hat, 464a
the old three-cornered hat, 167a
though their hats be very ugly, I
love the English, 706b
what a shocking hat, 464a
what, the same old hat, 464a
where did you get that hat, 464b
who has a head will not want a
hat, 778b
who hath no head needs no hat,
875a, *note*
Hatchet, to throw handle after, 455a
Hatching vain empires, 217a
Hatchment, no trophy sword or,
296b

HATE and HATRED

a hate found only on the stage,
63b
a stalled ox, and hatred, 414a
a true man hates no one, 450a
add'st but fuel to my hate, 271b
an undying hatred, 550a
and a shower of weapons, 675b
and mistrust, children of blind-
ness, 379b
as soon as hate in me, 325a
as though you would have to love,
451a, 488b
at first sight, 132a
(hate) cannot wish thee worse,
231b
cherish those hearts that hate
thee, 320a
deceit and treachery lodge with
hatred, 373b
delicious to hate you, 230b
detests him as the gates of hell,
256b
dissembled hate, 124a
dowered with the hate of hate,
356b
do not go further with your
hatred, 674b
enough religion to make us hate
one another, 350a
extinction of unhappy hates, 5a
fanned by folly, begotten of
greed, 376b
feeble hates, 4b
folks never understand the folks
they hate, 202a
fools to hate, 345a
forgot were hatred, wrongs, and
fears, 270a
German Song of Hate, 444a
greatest hate springs from greatest
love, 845b
hate all that don't love me, 134a
hated all, but most the best, 256b
hated a fool and a rogue, 181a
hated all for love of Jesus Christ,
266a
hated with the gall of gentle souls,
29b
hating each other for the love of
God, 196b
hated openly expressed less
dangerous, 559b
he did but feign to hate, 380a
he is not safe whom all hate, 674a

Hate and Hatred—*contd.*

he loves me for little that hates
me for nought, 775b
he was a very good hater, 181a
he was void of rancorous hate,
272b
his frown of hatred, 57a
how hot are Love and Hate, 381a
I am satiated with seeing thee
live, 351a
I do not hate him as much as I
ought, 70b
I hate and I love, 608b
if I can I will hate, 608b
if you hate a man, let him live,
790b
immortal hate, 216a
ire and hate opposite ire and hate,
214b
Juno's unrelenting hate, 127a
let out hate, 330a
let them hate as long as they fear,
608b, *note*
love lights more than hate
extinguishes, 387b
love or hate not in our power, 208a
loved well because he hated, 33b
man is hate, 387a
men hate those they have hurt,
810a
natural to hate him whom you
have injured, 626a
never man can less hide his hate,
212b
next to love, hate the sweetest
thing, 198b
no good result when hatred is
returned for hatred, 710a
no reason for your hate or love,
212b
not with misanthropic hate, 53b
obligingness could supple hate,
239b
of Wrong, 235b
oppressed with vulgar hate, 127a
our hate too choice for careless
lavishing, 382a
people love and hate without
reason, 704a
planting hatreds of long duration
in his mind, 609a
rather be hated than laughed at,
332b
repaid their hate with cheerful
glee, 325b
roughness breedeth hate, 10a
ruling principle of hate, 61b
smile to those who hate, 61b
sourest and most deadly hate,
312b
storing up hate, 609a
the false love turns to hate, 365a
the hate of those below, 54b
the honest man must endure
hatred and envy, 713a
the slave of Love and Hate, 265a
the unloven hatred of his
heart, 57b
they hated Me without a cause,
426a
to be hated, needs but to be
seen, 249a
to escape hatred is to triumph,
609a
to fast from hate, 165b
to hate the hand which doth
oblige, 108a
truth brings forth hate, 681a
truths that soften hatred, 398b
unequivocal hatred, 192a
unlearned the power to hate, 239b
we can hardly hate anyone we
know, 159b

Hate and Hatred—*contd.*

we have all but a single hate, 444a
we hate that which we often fear,
307a
what so dreadful as celestial hate,
256b
what will be your hatred, your
love being so cruel, 636b
where I hate I dare proclaim it,
212a
who cannot hate can love not,
352a
who love too much, hate, 257b
with heaps of hate shall be
oppressed, 262b
woman wronged can cherish hate,
386a
you shall not vanquish me by
your hatred, 605b
Hateful alike to God and to his foes,
166a, 714a
Hath, unto every one that, shall be
given, 424a
Hatter, who's your, 464a
Hatton, Sir Christopher, 155b, *note*
Haunt of Gods, fit, 221b
to, to startle, to waylay, 393a
Haunted me, the morning long, 357a
the place is, 171a
Hautboys breath, give the, 125b
Have been, I am not what I, 169a
Have, he that would, what he hath
not, 783a
rail because other folks, 135a
to, what we would have, 299b
Haven, I have found the, 558b, *note*
Haven's found, mine, 50a
Havoc and spoil and ruin, 218a
cry, and let slip the dogs of war,
286a
Havocs, what noble, he had made,
169b
HAWKS and HAWKING
a carrion kite will never make
good hawk, 718b
a goshawk beats not at a bunt-
ing, 722b
between hawk and buzzard, 744a
by hawk and hound small profit
is found, 746b
for one joy in hawking a hundred
displeasures, 866a
hawk and kite, which do us
injury, 600b
high-flying hawks are fit for
princes, 785a
hold fast, the first point in hawk-
ing, 785b, 844b
I know a hawk from a handsaw,
293a
of more delight than hawks or
horses, 322a
our ancestors grew not great by
hawking and hunting, 823b
pursues the trembling doves, 678a
some glory in hawks and hounds,
322a
sparrow, flying behind, thinks the
hawk is fleeing, 851b
the gentle hawk half mans her-
self, 845a
'tis royal sport, 212a
to hawk at eagles with a dove,
163b
we hate the hawk because he
lives in arms, 609a
whiles the hawk has, and whiles he
hunger has, 874a
with empty hand no man should
hawks allure, 877a
you cannot make a sparrow-hawk
out of a buzzard, 879a
Hawkins, epitaph on, 17a

Hawkins, Sir Jonn, 178b
 Hawthorn in the dale, under the, 224a
 Hawthorn-time, in, the heart grows light, 354a
 Hay, be sure of, till end of May, 740b
 make hay while the sun shines, 807a
 making hay in fine weather, 173a
 rarely smells the new-mown hay, 356b
 Hazard, as great a share of, 217b
 let us face the, 654a
 of the die, I will stand the, 319b
 which admits no long debate, 222a
HEAD
 a head fantastically carved with a knife, 315b
 a good head cannot lie, 722a
 and as gently lay my head, 29a
 and front of my offending, 300b
 cut off head and tail and throw the rest away, 750b
 better be head of dog than tail of lion, 742b
 better be head of yeomanry than tail of gentry, 742b
 big head, little brains, 717b
 disease worst which proceeds from the head, 678a, *note*
 error of head, not heart, 233b
 good grey head, which all men knew, 361a
 grown grey in vain, 326b
 hath not where to lay his head, 422a
 head and feet keep warm, 846a
 head cool and feet warm, 846a
 heaven upon earth to the weary head, 173a
 hide their diminished heads, 218b
 hoary head is a crown of glory, 414a
 if England's head and heart were one, 119a
 if the head is afflicted, all the limbs grow weak, 654a
 incessantly stand on your head, 119a
 I pity the head of him, 32b
 is not more native to the heart, 290a
 it argues a distempered head, 279a
 it begins to stink from the head, 473a
 keeps turnin' back for counsel to the tail, 202b
 less beloved head, 56a
 like a concertina, 189b
 little heads may contain much learning, 803b
 little wit in head makes much work for feet, 804a
 little wood, much fruit, 804a
 muckle head, little art, 717b
 neither head nor feet, 586a
 off with his head, 83a
 off with her head, 119b
 one head given for many, 675b
 one good head better than a hundred good hands, 821b
 one good head better than a hundred strong arms, 821b
 old heads on young shoulders, 880a
 one head cannot hold all wisdom, 821b
 one small head could carry all he knew, 148b
 peaceful, flourishing head, 104b

Head—contd.
 plays round the head, but comes not near the heart, 250a
 repairs his drooping head, 226b
 scabby head fears the comb, 721b
 scald man's head soon broken, 727b
 shake his sapient head, 5a
 silvered o'er with age, 143b
 snow upon thy reverend head, 94b
 so many heads, so many wits, 835a
 swelled head, 188a
 that have no wit at all, 835a
 that sacred head of thine, 226a
 that wears a crown, 315b
 the subtle, contriving head, 5b
 the whole head is sick, 416b
 they put four heads in one hood, 864b
 thy poor head almost turns, 4b
 to be let, 51a
 to contrive, 176a
 two heads better than one, 864b
 wash your head never, 866b
 what is good for the back is bad for the head, 840a
 when the head aches all the body is worse, 871a
 who has a head will not lack a hat, 778b
 who has no head needs no hat, 778b
 who has not a head should have legs, 875a
 who hath a head of glass should not throw stones, 857b
 who hath no head needs no heart, 875a, *note*
 who strikes with tongue must ward with head, 852a
 witless head makes weary feet, 730a
 with a good tongue worth double, 723a
 without head or tail, 87b
 you could not tell which was the head, 25b
 you must scratch your head with your own nails, 880a
 your nut is ready cracked for you, 880b
 Head-dress, lady's, 2b
 Head-work, for, choose a man with long nose, 450a
 Headstrong as an allegory, 328a
 Heavy not strong, 254a
 Healed, one is not so soon, as hurt, 822a
HEALTH
 a deity presiding over men's affairs, 623b
 and a good conscience, 333a
 and high fortune till we meet, 273b
 and intellect the two blessings, 480a
 and money go far, 784a
 and sickness men's double enemies, 784a
 be careful of health, 509b
 better keep weel than make weel, 743a
 better than wealth, 784a
 blessed health, without thee none is happy, 605b
 chief box of health is time, 841b
 consists with temperance, 249b
 every breeze bears health, 177b
 fatal issue to his health, 100b
 grant me but health, 343b
 hunt in fields for health unbought, 125a

Health—contd.
 if you can be well without health, you can be happy without virtue, 790a
 in health we easily advise the sick, 529a
 keep well while you are well, 798b
 life is not to be alive but to be well, 598a
 life not life without health, 480b
 look to your health, 378a
 men approach gods in giving health to men, 545a
 mirth causeth health, 375b
 much interested in her own health, 389a
 not valued till sickness comes, 784b
 of people the supreme law, 648a
 of the people, 118b
 or liberty, which is greatest weal, 379a
 peace and health, 155b
 peace and competence, 249b
 prodigal of health, 106b
 safety and the health of the whole state, 291a
 some men employ their, 98a
 surest road to health, 81b
 the second blessing, 378a
 value health next to a good conscience, 378a
 water, air, cleanliness, 450b
 we wish him health, 187a
 well has that well is, 867b
 who has health is rich and does not know it, 784b
 who would be well needs not go from his own house, 782b
 who would be well old must be old betimes, 782b
 willingness to be cured a sign of health, 615b
 with health, royal wealth can add nothing, 617a
 without money is half an ague, 784b
 See Healthy, *infra*
HEALTHS (Toasts) (*See p. 461*)
 and draughts go free, 200b
 drank Sir Condy's health till we could stand no longer, 130a
 drink one another's, spoil our own, 177a
 drink healths is to drink sickness, 109a
 drinking healths and amplifying diseases, 177a, *note*
 five fathom deep, 278a
 give our friends a title to our blood, 376b
 here's a health to you and yours, 461b
 (a health) to all those that we love, 461a
 warm our brains with half-a-dozen healths, 137a
 Healthy body the soul's guest-chamber, 13a
 by temperance, 252b
 know not their health, 72a
 Heap, a great, formed of many things, 511b
 Hear all men speak, 164b
 all parties, 784b
 every man upon his favourite theme, 345a
 me, time will come when you will, 118a
 see, and be silent, 494a
 still they seemed to, 257b
 swift to, and slow to speak, 430b, 806b

Hear the other side, 494*a*, *note*
these things to hear, 300*b*
what signifies me hear, 22*a*
who will not hear must be made
to feel, 875*b*

Heard, admired but not, 129*a*
it, but he heeded not, 55*b*
of thee by the hearing of the ear,
412*a*

Hearer, a willing and prepared, 344*b*
the charmed, thought it was his
own, 371*b*

Hearers could not cough or look
aside, 184*a*

Hearer's mind, around the, 57*b*

Heareth, he that, and understandeth
not, 738*a*

Hearing a hundred times, not so
good as seeing once, 843*b*
ill, makes wrong rehearsing, 792*a*
it is not well to see and hear
everything, 598*a*
on the prudent side, no, 96*a*
zealous in, 663*a*

Hearsay goes everywhere, 830*b*
only wounds by, 284*b*

Hearse, underneath this sable, 182*b*

HEART and HEARTS
a good heart better than all the
heads, 204*b*

a good heart the best remedy
against ill fortune, 841*a*

a heart as soft, a heart as kind,
164*b*

a man's heart deviseth his way,
414*a*

a noble heart is immovable, 506*a*

a heart so manly and so kind,
260*b*

all that mighty heart (London),
395*a*

as he is disposed in his heart,
432*b*

as vibrates my fond heart, 62*a*
at leisure from itself, 378*b*

beat in my brain, 290*b*

beating of my own heart, 215*b*

beats in every breast the same, 5*a*
beneath the tartan plaid, 7*a*

blind hearts, 607*a*

brave, and clean, 364*b*

brave impetuous heart, 5*b*

broken hearts die slow, 67*b*

build on the human heart, 31*a*
came into my heart and whelmed
it like a flood, 266*a*

distrusting, asks if this be joy,
148*b*

do not eat your heart, 506*a*
doth need a language, 88*b*

drops that visit my sad heart,
285*b*

each with its own heart and mind,
93*b*

ensanguined hearts, 100*b*
every grace except the heart, 44*b*

feeling hearts, touch them but
rightly, 264*b*

floor paved with broken hearts,
200*b*

for falsehood framed, 328*a*
give me back my heart, 61*a*, 152*b*

good heart's worth gold, 315*a*
Greensleeves was my heart of,
gold, 436*a*

grown cold, a head grown grey,
326*b*

had removed the stony from their
hearts, 221*b*

half heart is no heart, 770*b*
hard heart worse than a bloody
hand, 327*a*

has ears, 846*a*

Heart and Hearts—contd.

has reasons of which reason has
no knowledge, 699*a*

have we not hearts to love, 388*a*
have won a passage to thy heart,
395*a*

heart, not opinion, an honour to
a man, 710*b*

heart's letter is read in the eyes,
846*a*

hearts we leave behind, 68*b*

hearts was her favourite suit
192*a*

her heart soft with pity, 240*b*

heresy of heart, 387*a*

his heart is like the sea, 383*b*
his heart seemed dying away, 337*a*

I feel my heart new opened, 320*a*
I praise the heart, 32*b*

I proffered my heart, 32*a*
I should have found in him a
greater heart, 365*a*

I've heard of hearts unkind, 399*b*
if thy heart fails thee, 262*a*

if wrong our hearts, our heads
are right in vain, 407*a*

improvident, indecent hearts, 29*b*
in his heart my heart is locked,
266*a*

in my heart's core, 294*b*
in my heart of heart, 294*b*

in the heart or in the head, 283*a*
is deceitful above all things, 418*b*

is high, although my hap be
hard, 345*b*

is the mirror, 70*a*
it is a poor heart that never
rejoices, 794*a*

(hearts) just as pure and fair, 146*b*
knoweth its own bitterness, 414*a*

lack of heart, the sore no man
healeth, 152*a*

laying his hand upon many a
heart, 198*b*

leaps up, 392*b*
let me wring your heart, 295*b*

lift up your hearts, 666*b*
listened when he pleading spoke,
37*b*

look then into thine heart, 197*b*
made their hearts as an adamant
stone, 419*b*

maiden's hearts, 37*b*
may touch the heart, 46*b*

measurement round the heart,
809*b*

men with Splendid Hearts, 26*a*
must rule, 107*b*

my heart feels ice, 33*b*
my heart is idly stirred, 400*a*

my heart moved more than with
a trumpet, 329*b*

nearest the heart nearest the
mouth, 813*b*

never care or pain shall reach her
innocent heart, 233*a*

no union here of hearts, 229*a*
nor bate a jot of heart or hope,
227*a*

(heart) not brain, attains to the
highest, 198*b*

not mind, argues in women, 5*b*
nought greater than an honest
humble heart, 407*b*

now cracks a noble heart, 277*b*
O you hard hearts, 285*a*

of a maiden is stolen, 231*a*
(hearts) of all yearn after it, 74*b*

of oak, 141*b*, 454*b*
of the wise should reflect like a
mirror, 846*a*

one of them, more hard of heart,
435*b*

Heart and Hearts—contd.

open my heart, 36*a*
open not thine heart to every man,
420*a*

other lips and other hearts, 38*b*
our hoard is little but out hearts
are great, 364*b*

out of the abundance of the heart,
422*b*

put a stout heart to a steep brae,
828*b*

runs away with his head, 90*b*
sacrifice not thy heart on every
altar, 830*b*

sees further than the head, 846*a*
set all, to what tune pleased his
ear, 310*b*

some heart did break, 362*a*
some heart responds, 198*a*
sovereign masters of all hearts,
186*b*

sphere of woman's glories, 233*b*
stout heart and open hand,
269*a*

strike mine eyes but not mine
heart, 182*b*

subject to injury from Cupid's
arrows, 579*a*

that bides its time, 34*b*
that heart which others bleed for,
92*a*

that hideous sight, a naked
human heart, 405*b*

that music cannot melt, 19*b*
that never has ached with a heart,
351*b*

that was humble might hope for
it here, 233*b*

the hearts of men which fondly
here admire, 341*a*

the o'erfraught heart, 305*a*
the very sickness in my heart,
296*b*

the whole heart faint, 416*b*
then burst his mighty heart, 286*b*
then hearts were hard, 127*a*

to conceive, 184*a*
to find out Thee, 186*a*
to probe his heart, 57*a*

to resolve, a head to contrive,
144*a*

to steal away your hearts, 286*b*
two hearts that beat as one, 200*b*
two fond hearts, 15*a*

undermine the heart by whisper-
ing in the ear, 346*b*

union of hearts, not hands, 166*a*
untainted heart, what stronger
breastplate, 317*a*

untravelling, fondly turns to thee,
147*a*

upon my sleeve, 300*b*
virtuous heart and resolute mind
are free, 337*b*

was formed for softness, 57*b*
was kind and soft, 110*b*
was like to break, 17*a*

was not within him, 199*b*
what cometh from the heart
will go to the heart, 840*a*

what hearts have men, 365*a*
when hearts are of each other sure,
186*a*

when the heart is afire, sparks will
fly out at the mouth, 871*a*

when the little heart is big, 16*b*
(hearts) which lapse of years
make slow to feel, 400*a*

while his heart doth ache, 39*a*
whose heart knew no disguise,
264*a*

will think what it never thought,
871*a*

Heart and Hearts—contd.

willing hearts turned quick to
clay, 174*b*
with thy heart commune and be
still, 270*b*
work of their own hearts, 326*b*
Heart-ache, end the, 293*b*
humility a cure for, 160*b*
Heart-break, chiding better than,
287*b*
full of hope and yet of heart-
break, 199*a*
Heart-stain away, ne'er carried a,
233*b*
Heart-throbs, count time by, 14*a*
Heart-whole, I'll warrant him, 289*b*
Hearth, a genial, a hospitable board,
398*b*
gladden our domestic, 75*a*
of your own worth gold, 722*b*
Hearth-stane, clean, 262*b*
Hearth-stone, going to my own,
131*b*

HEAT

after greet hete cometh cold, 731*b*
breaks no bones, 771*b*, 784*b*
had to take off my flesh and sit
in my bones, 333*b*
in inverse proportion to know-
ledge, 228*b*
in proposition to want of know-
ledge, 343*a*
light and not heat needed, 460*b*
neither heat nor cold remains
always, 876*b*
soon hot, soon cold, 836*a*
who in heat of blood was ever
wise, 404*b*

Heath, wild warm air of the, 330*a*
wind on the, 24*b*

Heathen and a Publican, 433*b*

Heathen in his blindness, 191*a*
machine for converting the, 71*b*
no blinkard, 351*a*
not a, or a Jew, 382*a*

Heather on fire, to set the, 861*b*

Heaton timorumenos, 470*b*

HEAVEN

a cheap purchase, 784*b*
a little heaven below, 382*b*
a new heaven and a new earth,
431*b*
all I ask, the heaven above, 344*b*
all heaven around us, 231*b*
all heaven its dome, 170*a*
all of heaven we have below, 2*b*
all the happier that he's there,
209*b*
all we know is that they sing and
love, 377*b*
alone that is given away, 201*b*
an humbler heaven, 248*a*
as anybody's rotten borough, 170*a*
as near by sea as by land, 784*b*
beholding heaven and feeling hell,
232*b*
blissful soul was in heaven, 4*a*
breathe in heaven secure, 380*a*
bring all heaven before mine
eyes, 224*b*
candidate of heaven, 125*a*
cannot be heaven without good
society, 784*b*
conveyed to, 85*b*
crawling between heaven and
earth, 294*a*
eternal year, heaven's, 125*a*
from heaven it came, to heaven
returneth, 337*a*
(God) placed heaven from earth
so far, 220*b*
God's in His heaven, 31*a*
great the rest in heaven, 570*a*

Heaven—contd.

harbingers to heaven, 141*a*
heaven's peculiar care (Britain),
334*b*
her early heaven, her happy
views, 362*a*
how near heaven's own heart,
354*b*
I will shortly send thy soul to
heaven, 318*a*
in flows heaven, 32*a*
in hope to merit heaven, 53*b*
invites, Hell threatens, 405*a*
is above all, 784*b*
is far, world is high, 152*a*
is for thee too high, 220*b*
is love, 272*a*
is overflowing, 86*a*
is there care in heaven, 340*a*
it swells to heaven, 295*a*
knocking at heaven with thy
brow, 163*b*
leave her to heaven, 292*a*
leave the rest to heaven, 336*a*
less of earth in them than heaven,
271*a*
light from heaven, 44*b*
loss of, greatest pain in hell, 373*a*
make a heaven of hell, 216*a*
more sweet, 380*a*
more than all in heaven, 57*a*
not grim but fair, 36*a*
not on such easy terms with
heaven, 381*b*
not scorned in heaven, 102*a*
now at heaven's gates, 110*a*
on earth, 218*b*
our heart is in heaven, 160*a*
pale populace of heaven, 35*a*
rail at heaven to be thought wise,
677*b*
sets right other matters, 32*b*
should heaven refuse to hear, 19*b*
should heaven turn hell, 76*a*
steep and thorny way to
heaven, 291*a*
sub Jove frigido, 664*b*
sword of heaven not in haste, 75*a*
that frowns on me, looks sadly
upon him, 319*b*
the unlearned seize heaven itself,
666*b*
there are more things in heaven
and earth, 292*a*
there is no going to heaven in a
sedan chair, 855*b*
those who win heaven, 36*a*
though she saw all heaven in
flower, 351*a*
to know I'm further off from
heaven, 171*b*
to reach heaven their own strange
road, 104*b*
'twas whispered in heaven, 422*a*
was in him before he was in
heaven, 378*a*
we strive to reach heaven in our
folly, 594*a*
wearisome to watch constantly
the arch of heaven, 667*b*
were not heaven, if we knew
what it were, 346*a*, 377*a*
where imperfection ceaseth, 14*a*
whether he goes to heaven or
hell, 275*a*
which we ascribe to heaven, 299*a*
who may enter the kingdom of
heaven, 9*a*
who mope for heaven, 188*b*
women differ as heaven and hell,
365*a*

HEAVENS

declare the glory of God, 412*a*

Heavens—contd.

God never meant that man should
scale the heavens, 100*a*
heard the heavens fill with
shouting, 358*b*
let the heavens fall; thy will be
done, 647*a*
my wide roof-tree, 7*a*
so tranquil in the heavens above,
160*a*
spangled heavens, 3*a*
suit the tastes of all, 232*b*
what if the heavens should fall,
637*a*
will attempt to journey to the
heavens, 646*a*
Heavenly hope is all serene, 160*a*
things and human affairs, 611*b*
Heaviness that's gone, 311*a*
Heavy, a little, 63*a*
heir bears a humble tongue, 277*b*
Hebrides, we in dreams behold the,
441*a*
Hector, how changed from that,
541*b*
who would know of, if Troy had
been fortunate, 541*b*
Hecuba to him, what's, 293*a*
Hedge, a low, is easily leapt over,
724*b*
between keeps friendship green,
723*a*
it is good sheltering under an old
hedge, 795*b*
love your neighbour yet pull not
down your hedge, 723*a*
where the hedge is lowest men
leap over, 873*a*
Hedges have ears, 761*a*
Hedgehog has one resource, which
is sufficient, 492*b*
dressed in lace, 167*b*
lodge among thorns, 784*b*
rolled up the wrong way, 173*a*
Hedgerow, set him before a, 37*b*
Heed, take, doth surely speed, 838*b*
Heel, a shaft i' the, 59*a*
always upon the, but never well,
171*b*
Heels, a fair pair of, better than a
halter, 741*b*
fortune may grow out at, 306*a*
high, agreeable to our ancient
constitution, 347*a*
who has no heart should have,
778*a*
Heifer dead, who finds the, 317*a*
plowed with my, 410*a*

HEIGHT

from the depths of hell to the air
of heaven, 630*b*
I see but cannot reach, 199*a*
makes Grantham's steeple awry,
795*b*
no man can see over his own
height, 816*a*
of human happiness, 138*a*
tall trees catch much wind, 839*a*
when the hop grows high it must
have a pole, 871*a*
See High
Heights hazardous, great, 23*a*
in other lives, 33*b*
not attained by sudden flight,
200*a*
the giddy, 248*a*

HEIR and HEIRS

always suspected and hated, 666*b*
because he had no heir, 172*b*
by right of representation, 541*a*
follows heir as wave on wave, 619*b*
God makes the heir, not man, 541*a*
heirs of heirs without end, 541*a*

Heir and Heirs—*contd.*

he whom the marriage rites
indicate as such, 541*a*
of all the ages, 359*a*
of more than royal race, 186*b*
spouting through his heir, 251*b*
the absent shall not be heir, 840*a*
third heir never enjoys ill-got
goods, 791*b*, 819*b*
to heirs unknown, 251*a*
weeping of his is laughter under
a mask, 541*a*
Heiresses, all, are beautiful, 129*a*
Helicon, tea at, 83*b*
Helen of Troy, 208*a*
Helen's cheek, but not her heart,
289*a*
Helen's beauty in a brow of Egypt,
281*a*

HELL

and chancery always open, 784*b*
and night must bring this mon-
strous birth, 301*a*
all hell broke loose, 219*b*
asking what they knew full well
sent the messengers to hell, 725*a*
beholding Heaven and feeling
Hell, 323*b*
better to reign in hell, 216*a*
by making earth a hell, 53*b*
down, down to hell, 318*a*
fear o' hell, 47*a*
fear of hell or aiming to be blest,
377*b*
fiends with knotted whips, 261*a*
for improving the prisons of hell,
336*a*
from beneath is moved for thee,
417*a*
has hell itself rights, 711*b*
he's in danger of hell fire, 382*b*
he that is in hell thinks there is
no other heaven, 779*a*
Hull, Halifax and, 356*a*
ignorance only is maker of hell,
379*b*
in the deepest pits of hell, 376*b*
into the mouth of hell, 361*b*
is full of the ungrateful, 784*b*
it is in suing long to bide, 341*a*
itself breathes out contagion,
295*a*
loss of heaven the greatest pain
in hell, 373*a*
making a hell of heaven, 216*a*
mocking laughter of hell, 710*b*
more than hell to shun, 250*b*
myself am hell, 218*b*
never mentions hell to ears polite,
251*b*
no fans in hell, 854*a*
no fiercer hell than failure, 184*b*
nobody will go to hell for com-
pany, 856*a*
oh threads of hell, 136*a*
opens, when war begins, 872*a*
paint gates of hell with Paradise,
360*b*
paved with good intentions, 784*b*,
note
procress to the Lords of Hell,
362*b*
rather out of date, 346*b*
rejoicing over the damned in hell,
635*b*, *note*
that bigots frame, 324*b*
the gates of, 127*a*
the man who has been in hell, 715*a*
the way to hell more difficult than
that to heaven, 852*b*
there is a dreadful hell, 382*a*
there is no redemption from hell,
855*b*

Hell—*contd.*

thou shalt have sorrow enough
in hell, 856*a*, *note*
though hell itself should gape,
290*b*
to want fame is a hell, 204*b*
'twas muttered in hell, 442*a*
upon earth, 50*a*
when a lackey comes to hell
the devils lock the gates, 869*a*
wicked people go to hell, 355*a*
Hellespont, passed the, 62*b*
Helm, even Palinurus nodded at
the, 254*a*
Helmet of Orcus (Pluto), 614*a*
Helmets barred, through the, 271*b*
Helmsman's art, the faithful, 226*b*
HELP
a kindly action to help the fallen,
644*a*
a renderer of help throughout the
world, 613*b*
after the battle, 622*b*
assist him who is still carrying his
burden, 671*a*
come over into Macedonia and
help us, 426*b*
godlike for mortal to help mortal,
514*a*
God's help is nearer nor the fair
even, 767*b*
God's help is nearer to the door,
767*b*
long on the road, is no help, 785*a*
many friends, few helpers, 807*b*
mutual help is the law of nature,
813*a*
need the help of weaker hand,
340*a*
of one we have helped, 30*a*
oft has he helped me at pinch of
need, 272*a*
once in ten years one man hath
need of another, 820*b*
one grain fills not a sack, but it
helps, 821*b*
one often needs a lesser than one's
self, 821*b*
one thing asks help of another,
488*b*
our special duty is to help others,
544*b*
past help should be past grief,
310*a*
past my help, past my care, 138*b*
slow help is no help, 835*a*
the lame dog over the stile, 785*a*
the least grain of meal would
serve me better than this pearl,
699*b*
there is help for all, except the
dead, 854*b*
there was none to help, 418*a*
three helping one another bear
the burden of sex, 858*b*
vain is the help of man, 412*b*
we should help the part most in
difficulty, 665*a*
when a dog is drowning all offer
him water, 869*a*
when a friend asks, there is no to-
morrow, 869*a*
where help of few things suffices
do not use many, 530*a*
who helps the wicked grieves
for it, 632*a*
Help it, we cannot, 210*b*
Helped, over and can't be, 111*b*
Helve, do not throw, after hatchet,
753*a*
Hen, a crowing, 729*b*
a sad house where the hen crows
loudest, 794*a*

Hen, bad hen, bad egg, 572*a*
black, lays a white egg, 718*a*
he that is born of a hen must
scrape for a living, 779*a*
if the hen moult before cock, hard
weather, 463*a*
our neighbour's hen seems a
goose, 823*b*
to-morrow, better than an egg to-
day, 795*a*
Hens, fat, are aye ill layers, 760*b*
Hence and avoid my sight, 305*b*
Henpecked: under the sign of the
cat's foot, 865*a*
Hen-pecked you all, have they not,
61*b*
Henri Quatre est sur le Pont Neuf,
828*b*
Heraclitus, obscure saying of, 568*b*
note
philosophical principle of, 477*a*
the weeping philosopher, 654*b*
Herald angels, 385*a*, *note*
I wish no other, 320*b*
Mercury, the, 295*b*
only a, who that way doth pass,
162*b*
Herald's useless at a round table,
739*b*
Heraldry: a silly old man who did
not understand his silly old
trade, 460*b*
our new heraldry, hands not
hearts, 302*a*
the boast of, 153*b*
Herb and other country messes, 224*a*
every, reveals a God, 623*b*
one knows, one should bind to
one's finger, 839*b*
Herbs, small, have grace, 319*a*
the powerful grace that lies in,
279*a*
Hercules and Lichas, 282*b*
be thy speed, 288*a*
could not contend with two, 585*b*
from his foot, 527*a*
himself must yield to odds, 318*a*
in vain against, 536*a*
than I to, 290*b*
to wrest his club from, 503*a*
Herd, leads the, 88*b*
the unreflecting, 398*a*
Herds, he that has twa, is able to
get the third, 778*a*
Here and everywhere, 542*b*
awa', there awa', 49*b*
good for us to be, 423*a*
he lies, ends in, 406*a*
it is better than Here it was,
743*b*
nor there, neither, 302*b*
or nowhere, 542*b*
we are again, oh, 444*b*
we're, because we're here, 444*b*
Here's to thee and me and aw' on
us, 461*b*
Hereafter, if e'er we meet, 2*a*
Hereditary conflict, 110*a*
HEREDITY
children of heroes are causes of
trouble, 468*a*
few sons attain the praise of their
great sires, 257*a*
in steers and horses, 534*b*
to repeat the peculiarities of their
progenitors, 644*a*
we may not expect good whelp
from bad dog, 802*a*
worth rarely hereditary, 74*b*
Heresy, an opinion disliked, 166*b*
and schism, 432*a*
easier kept out than shook off,
785*a*

Heresy, no more than private opinion, 166b
 of doctrine, better than of heart, 387a
 the ancient saying is no heresy, 282b
 the school of pride, 785a
 Heresies, truths begin as, 176a
 Heretics, writ against convicted, 511a
 Hereticks, Infidels and, 432a
 Heritage of woe, that, 57b
 Heritage (song), to all, 191a
HERMITS
 he will never get to heaven who desires to go alone, 783b
 hermit thinks the sun shines only in his cell, 846a
 man the hermit, 66b
 more grievous torment than a hermit's fast, 185a
 of Prague, 298a, note
 prayer all his business, 241b
 the fox has turned hermit, 871a
 young hermit, an old devil, 731a
 Hero, every man's, 128b, note
HERO AND HEROES
 a hero perish or a sparrow fall, 248a
 all men possible heroes, 30a
 and the saint, 95b
 are much the same, 250a
 born in happier years, 570a
 can be a Poet, 73a
 chief heroes in the lists of fame, 348b
 chiefly made by chance, 795a
 descended from heroes, 69a
 every hero becomes a bore, 133a
 feats of heroes little known, 99b
 give honour to our fall'n heroes, 379b
 greatness in heroes and the wise, 250a
 hail ye, heroes, 174a
 have trod this spot, 55b
 if we will, 4b
 made of flesh and blood, 181b
 make the hero and the man, 2b
 no man is a hero to his valet, 816b, note
 none essential men, 30a
 one brave deed makes no hero, 387b
 see the conquering hero comes, 195b
 the mask falls, the hero disappears, 699b
 those who bravely die, 254b
 to believe in the heroic makes heroes, 117a
 to his very valet, 58a
 two heroes to begin with, 73a
 worship strongest where least regard for freedom, 338b
 your foot is on a hero, 662a
HEROD, out-herods, 294a
Heroic, deeds above, 222a
Heroics: burn not your house to fright away mice, 746a
Heroically hath finished, 224a
Heroism made possible by faith, 385a
 never reasons, 132b
 Heron is a saint when there are no fish about, 842b
Herring: "broil my back but not my weam," 829a
 every herring must hang by his own gill, 755a
 every sprat calls itself a herring, 758a
 good red herring, 814b

Herring, let every herring hang by his own tail, 800b
 wet hand will hold a dead herring, 729a
 you may take spoilt herrings of bad debtors, 819b
 Herring-pond is wide, 34a
 Herring Pond, neighbours o'er the, 437b
 Hertfordshire kindness, 785a
Herz, das, und nicht die Meinung, 710b
HESITATION
 Ares (God of War) hates those who hesitate, 468b
 those dreadful urs, 167b
 woman that deliberates, 1b
 Heterogeneous thing, that, 108a
Hewreka, I have found it, 472a
 Hexameter, the Homeric, 87b
 Hey-day in the blood, 295b
Hiatus maxime (valde) defendus, 542b
 Hiawatha, the song of, 199a
Hic est, dicitur, 665a
Hic et ubique, 542b
Hic jacet, it's forlorn, 395b
Hic jacet, these two narrow words, 262a
Hic niger est, 483a
 Hidden: nothing comes fairer to light than the long hidden, 818a
 Hide fire, you can, but not smoke, 158a
 show the form it seemed to, 273b
 Hideous, more, than the sea-monster, 306a
 Hides treasure, he that, 214b
 Hiding, your better art of, 45a
Hiems, solvitur acris, 660b
Hier stehe ich! ich kann nicht anders, 713a
 High and humble, it is hard to be, 795b
 and low mate ill, 386b
 and low, odds for alike, 310b
 and palmy state of Rome, 290a
 err in things too, 220b
 Heaven is for thee too, 220b
 if this be, what is it to be low, 365b
 life, from, high characters are drawn, 250b
 look not too, 805a
 one cannot take true aim at things, 821a
 place, men in, 9b
 things, mind not, 427a, 595b
 who hews over, chips will fall into his eye, 779a
 Higher, friend, go up, 424b
 hearts of men may lift themselves up, 341a
 higher, will we climb, 229b
 raised, to fall lower, 471b
 than the sphyre chime, 225b
 things, love of, 66a
 Highest creature, had I but loved Thy, 366a
 he that climbs, has greatest fall, 372b
 it was my duty to have loved the, 366a
 seat will not hold two, 665b
 seize what is, 468a
 to the, she did still aspyre, 339b
 towers fall with heavier fall, 647b
 Highland sang, in, 45a
 the heart is, 441a
 Highlands, heart's in the, 48a
 speak well of, but dwell in the low, 837a
 Highlanders in hell, 129a

Highly, what thou would'st would'st thou nobly, 303b
 Highway, allowable to pluck what is on, 534b
 he that sows in, loses his corn, 781a
 is never about, 728a
 Highwaymen: gentlemen of the shade, 313a
 if here at night you roam, 177b
Hile, cada puta, 716a
HILL and HILLS
 a distant dearthness in the hill, 362b
 a heaven-kissing hill, 295b
 dearest which our childish feet climbed, 386a
 every hill has its valley, 755b
 grow dark, 271b
 Nature's heart beats strong amid the hills, 215b
 nursed upon the self-same hill, 226a
 of heavenly truth, 226b
 over hill, over dale, 280b
 over the hills and far away, 134b, 143a
 peep o'er hills, 246b
 praise the hill but keep below, 827a
 the breezy hill, 19b
 the vale best discovereth the hill, 852b
 whose heads touch heaven, 300b
 yon high eastern hill, 290a
 Himself has said it, 469a
Hinc ille lachrymæ, 543b
 Hind that would be mated by the lion, 299a
 Hinder not the humour of his design, 299a
 Hindmost chariot-wheels, 127a
 plague seize the, 608b
 Hindoo, or turns, 327a
 Hindostan, he came from, 367a
 pepper into, 860a
 Hindrance: after delay comes a let, 731b
 Hint, everything's a, 34a
 upon this, I spake, 301a
 with shadowed, confuse, 362a
 Hints, gentle, amorous complaints, 537b
 Hip, I have thee on the, 283b
 Hip, if I can catch him once upon the, 282a
 Hippocrates, 475a, 492b, note
 Hippocrene, the true, the blushful, 185a
 Hire a cheap man, 84b
 Hired him, the wretch that, 435b
 Hirelings, a pack of, 539a
 two-and-twenty, 275a
 Hiss, a dismal universal, 221b
 Historian, poet the truest, 141a
 Historians, gentle, 42a
HISTORY
 a distillation of Rumour, 72a
 a most unprofitable trade, 391a
 a picture of crimes and misfortunes, 449b, 696b
 a pageant, 22b
 a prophet with face turned backwards, 711a
 a record of crimes, 696a
 an inarticulate Bible, 73b
 ancient history is but fables accepted, 709a, note
 and what's her history, 297b
 antiquities are remnants of history, 7b
 arts and arms and history, 22a
 Cæsar's Commentary the best history, 7b

History—*cont'd.*

call the rant a history, 99b
do not read history that must be false, 377b
essence of biographies, 72a
fame a notable wag at history, 20a
first law of history not to shrink from truth, 638b
great dust-heap called history, 23b
happy the nation which has no history, 771b, *note*
however written, delights man, 544a
I will tell the manners, pursuits, peoples, and battles, 614a
little more than a history of crimes, 449b
(histories) make men wise, 11b
makes one shudder and laugh, 377b
must be false, 377b, *note*
nothing more interesting than the differences of different ages, 591b
of England, history of progress, 205b
of Europe a tissue of crimes, 150b
philosophy derived from examples, 473a
philosophy teaching by examples, 268a
poets inexact in history, 128a
that is how history is written, 692b
the chart and compass, 160b
the chief office of, 623b
the greatest man in history, 132a
the love of history, 268a
the more I consider, the more I see the mockery of human affairs, 630a
the register of crimes, 144a
the true poetry, 72a
the witness of the times, the light of truth, 444a
the use of history, 132a
this strange eventful history, 289a
to abridge the history, 421b
to be ignorant of is to be ever a child, 590b
to be silent on matters of public importance and notoriety is inexcusable, 704b
to write and act great deeds, 122b
true office of history, 7b
upon the stock of history, 397b
with the supernatural element, 34a
Hit a man when he's down, never, 814b
a very palpable, 297b
aim is not enough, we must hit, 859b
hard, never think I, unless it rebounds, 179a
what he, is history, 174a
Hits, vulgar keep no account of your, 852b
Hitched, if you mean getting, 27a
live, murmurings of this great, 94b
Hoard, 'midst his pilfered, 14b
our, is little, our hearts are great, 364b
Hoarding, a man cannot tell for whom he is, 724b
Hoarseness caused by swallowing gold and silver, 452a
Hobbes, Swift on, 348a
Hobbes' voyage, 457a
Hobbies: hobby-horses cost more than Arab steeds, 785b

Hobble-de-hoy, a, 16b
stage, 527b
Hobby, everyone to his, 757b
Hobby-horse is forgot, 294b
Hobson's choice, 785b, *note*
Hoc age, the great rule, 544a, *note*
Hoc est vivere bis, vita posse priore frui, 490a
Hoc genus omne, 525a, 544a
"Hoc," how many quarrels produced by the word, 691a
Hoc opus, hoc labor est, 529b
Hodge, more men than, 854a
Hodge's Grace, 441b
Hodie mihi, 544b
Hoe, call a, a hoe, 746b
tickle her with a, 177a
Hog, fattest, in Epicurus' sty, 209b
never lose a hog for a ha'porth of tar, 815a, *note*
going the whole, 455a
Hogarth, Johnson on, 179b
Hoggish mind, have his, 340a
Höfingelächter der Hölle, 710b
Hoi polloi, the multitude, 475b
Hoist with his own petard, 296a
Hold, enough, damned be he that first cries, 305b
Hold fast, first point in hawking, 785b, 844b
he that holds let him hold fast, 779a
is a better dog, 745b, 863b
is the only dog, 316a
Hold (haud) as good, as draw, 738a
Hold, makes nice of no vile, 311b
Hole, mend one, and make three, 802a
square person in round, 332a
stop a, to keep the wind away, 297a
to make one, to stop up another, 861a
where the tail came through, 87a, 336a

HOLIDAYS

a nation busily employed in idleness, 672a
always holiday with the slothful, 548a
dies sollemnes, 515b
if all the year were playing holiday, 313a
Latin Holiday rhyme, 610b
leisure nourishes body and mind, 614b
making more a business of leisure than business itself, 614b
many dejected after holidays, 582a
necessity has no holidays, 531b
on a sunshine holiday, 224a
Saturnalia will not last for ever, 600b
the holiday-rejoicing spirit, 191b
to fly from town to country as from chains, 526b
to make a Roman holiday, 55b
Holiest thing that lives is here, 354b
Hollaing and singing of anthems, 315a
Holland, children in, take pleasure in making, 446a
embosomed in the deep, 147b
mines in, 574a, *note*
only saved by being dammed, 170b
waterland of Dutchmen, 64b
See Dutch
Holland, Philemon, 253b, *note*
Holly, every post with, 390b
Holy and good thought, 421b
Holy-dome, so help me God and, 436b

Holy ground, call it, 161b
man, before the, 66b
men, nor wrong those, 53a
no heaven for the fool though holy, 23b
of holies, 648a
strife of disputatious men, 103a
writ, odd old ends stol'n forth from, 318b
Homage, do proper, 54a
of thoughts unspoken, 260a
HOME
a day's march nearer, 229b
a savage at home; mild-man-nered abroad, 558b
a spot of earth supremely blest, 229a
and a pleasing wife, 518b
and household hearth, 245b
art gone and ta'en thy wages, 399b
beñts those happy at home to remain there, 518a
behold our home, 57a
dreamt not of a perishable home, 399a
earth is all the home I have, 7a
east and west, home is best, 785b
every bird thinks its own nest charming, 755b
everywhere, to a resolved mind, 138b
evil examples in the household corrupt us more rapidly, 657a
far from home is near to harm, 760a
for rest; home is best, 375a
forced from home, 102a
had she none, 169a
hath no fellow, 375a
he speaks home, madam, 301a
he that doth live at home, 158b
he who dwells everywhere dwells nowhere, 639a
his footsteps he hath twined, 272b
his pure home preserves what is decent, 558a
is home, 91b
is home, though never so homely, 785b, *note*
it is easier to build two chimneys than to maintain one, 795a
kindred points of heaven and home, 393b
let them learn to show piety at home, 747b
lights of home and lights of love, 375a
man goeth to his long home, 416a
may you and your home be happy, 659a
my harvest and my home, 172a
my home, city, and familiar places pass before my eyes, 491a
my house to me the Escorial, 813a
next way home farthest about, 261a
none love their country but who love their home, 88a
of youth and home, 233a
only one (makes) the home, 203a
our home is not here, 160a
our wishes recur to home, 150b
safest place of refuge, 518b
shall never more go home, 206b
she will stay at home, perhaps, if her leg be broke, 833b
straitened circumstances at home, 541b
strike home, 69a
sweet home, 519a
sweet is the smile of home, 186a
that dear cot, our home, 94a

Home—contd.

the bird loves her nest, 785b
 the dream of home, 233b
 the hearthstone of home, 235a
 the wise man is at home, 131b
 there should be peace at home, 382b
 there's no place like home, 241b
 to men's business and bosoms, 11a
 well-ordered home, 369b
 wherever a man dwells there will be a thornbush near his door, 874a
 white walls of their long-left home, 235b
 who would be well needs not go from his own house, 782b
 woe to the house where there is no chiding, 877a
 your home will never again receive you, 493a
 your own house is the best, 626a

HOMES

forced from their homes, 147b
 of England, 161b
 those who have no homes at all, 172a
 women make homes, 810a
 Home Comforts: the Mahogany Tree, 358a

Home-keeping hearts happiest, 200a
 Home-keeping youth, 281a
 Home-made dishes that drive us from home, 173b
 Homeless near a thousand homes, 402b
 Homely scenes and simple views, 186a
 Home Rule, a state's freedom dependent on, 503a

HOMER

Homer 56b, note, 87b, 125b, note
 Achilles fortunate in, 606b
 birthplace of: the seven cities, 166a, 437b, 471b, 659b
 commentators of, 348a
 dumb to Homer, 33b
 Envy disparages Homer, 555b
 human sympathy of, 187a
 nor is it Homer nods, 246b
 our Homer of the war in heaven, 241a
 read Homer once and you can read no more, 324b
 rule, Homer's, the best, 252b
 seven cities warred for, 166a
 seven wealthy towns contend for, 437b
 sometimes grows drowsy, 630a
 the great Homeric time, 89b
 the Mæonian star, 247b
 (Homer's) theme was but a dream, 274a
 variety of, 637a
 what had Achilles been without, 391a

Homeward, each step hath its value, 397b

Homily, worm-cankered, 357a

Hominem quæro, 545a

Homines, quot, tot sententiæ, 642a

Homo novus (an upstart), 545b

HONEST AND HONESTY

a downright, upright, honest man, 444b
 a health to all honest men, 461a
 a man never surfeits of honesty, 725a
 a thread will tie an honest man, 729a
 a truly honest man, 104a
 all the honesty is in the parting, 733b

Honest and Honesty—contd.

an honest and a perfect man, 137a
 an honest man and a soldier, 284a
 an honest man the noblest work of God, 44b, 250a
 an honest man's aboon his might, 49a
 an honest man should fear getting more than he deserves, 344b
 an honest man's word as good as his bond, 735b
 an honest mind and plain, 306a
 an honest woman, but given to lie, 307b
 as honest as any man living, 284b
 as this world goes, 292b
 generous honesty, 29a
 guilelessness the first of virtues, 467b
 he'd starve before he stole, 189b
 he is honest who is not discovered, 75a
 he is wiser than most who is honest, 774b
 he that loseth his honesty, 203a, 805a
 honest folk are cowards, 709a
 honesty is the cat when the meat is on the hook, 785b
 honest meaning gilded want of sense, 328a
 honest men and bonnie lassies, 461b
 honest men better than numbers, 104b
 honest men fear neither light nor dark, 785b
 honest men, soft easy cushions, 240a
 honest minds pleased with honest things, 138b
 honesty and truth, black swans, 856a
 honesty can stay a fair measure, 751a
 honesty endures longest, 785b
 honesty gives wings to strength, 499b
 I am armed so strong in honesty, 286b
 I am myself indifferent honest, 294a
 I hold it not honesty to have it thus set down, 292b
 I pray the gods make me honest, 289b
 I would you were so honest a man, 292b
 in a general honest thought, 287a
 is his fault, 308b
 isna pride, 785b
 is the best policy, 140b, 785b
 is the best policy, but an honest man does not act on that principle, 385b
 like an icicle; it melts and there's an end of it, 785b
 make money honestly, if you can, 644b
 may be dear bought, but can ne'er be an ill pennyworth, 785b
 no honest man ever repented of honesty, 816a
 no honesty, manhood, nor good-fellowship in thee, 312a
 not naturally honest, but sometimes by chance, 310b
 nought greater than an honest humble heart, 407b
 one honest man, and he's a steward, 308b
 party honesty is party expediency, 84b

Honest and Honesty—contd.

plain rule, honesty's, 97a
 poor but honest, 299a
 praised and starved, 625a
 pure daylight of honest speech, 213a
 the first article a young trader offers for sale is honesty, 844a
 the honest man, the worse luck, 848b
 the poor man's pork, the rich man's pudding, 785b
 the world's grown honest, 292b
 there is always less honesty than people imagine, 855a
 things honest, most advantageous, 512a
 though I be poor, I'm honest, 299a, note
 to appear an honest man you must be one, 705b
 to be honest is to be one man picked out of ten thousand, 292b
 to no purpose honest, 538b
 truth and honesty keep the crown o' the causey, 863b
 we are bound to be honest but not rich, 866b
 what a fool honesty is, 310b
 whatsoever things are honest, 429b
 whip me such honest knaves, 300b
 who resolves to deal with only honest men must leave off dealing, 780b
 who will distinguish between knave and honest man, 670b
 you are an honest man and I am your uncle, and that's two lies, 878b
Honestam quam splendida, 546a
 Honesty is safely, 499b

HONEY

a drop of, catches flies, 719b
 a little gall spoils much honey, 724a
 and wax, sweetness and light, 348b
 catches more flies than vinegar, 786a
 daub yourself with, and you will be covered with flies, 750b
 flies easier caught with honey, 761b
 from silkworms who can gather, 325a
 gather honey all the day, 382a
 gather honey from the weed, 316b
 he buys dear that licks it off thorns, 772a
 he manages the honey ill who does not taste it, 717a
 he must have honey in his mouth, 379a
 is sweet, but the bee stings, 786a
 is too good for a bear, 786a
 mouth of honey, heart of gall, 812b
 not for the ass's mouth, 786a
 of his music vows, 294a
 upon sugar, 192a
 when was honey made with one bee, 172a
 where honey is there are bees, 674a
 who deals with honey will sometimes lick his fingers, 874b
 who has none in his pot let him have it in his mouth, 778b
 who shares honey with a bear has the least part, 875b

Honeyed speech, poison and gall under, 723a
 Honey-moon: the moon—so-called—of honey, 173b

Honores contemnere, 639a

Honores mutant mores, 786a, note

HONOUR

a medieval inheritance, 93a
 a mistress all mankind pursue, 386a

a throne, where honour may be crowned, 279b

adds to ancestral honour, 512a
 amongst thieves, 786a, 855a
 and ease seldom bedfellows, 786a
 and glory as goads, 13a
 and profit not in one sack, 786a
 and reputation, flowery plains of, 183b

and shame from no condition rise, 249a

as great a share of hazard as of honour, 217b

better be without food than without honour, 743a

but a word, 51b

but there is honour too, 7a

but an empty bubble, 126a

comes, a pilgrim grey, 90a

concerned in honour's cause, 335a

deathless honour waits on genius, 555b

faith must be kept, 532b

far more precious-dear than life, 308a

father of honour, 161b

fewer men, the greater share of honour, 316b

follows him who flies from it, 762a

follows the unwilling, 559a

fountain of honour, 11b

from the book of honour, razed quite, 321b

gilded baits of honour, 106b

given to the living, 686a

glory, and popular praise, 222b

helps the hurt that honour feels, 358b

hiding mine honour in my necessity, 289b

his honour rooted in dishonour stood, 365b

I do honour the very flea of his dog, 183a

if I lose honour, I lose myself, 307b

if it be a sin to covet honour, 316b

in a box unseen, 299a

in his right hand doth lead her, 336b

in whose cold blood no spark of honour, 317b

interest not opposed to honour, 519a

is a baby's rattle, 263a

is a mere scutcheon, 314b

is in him who honours, 546b

is like a widow won, 51a

is my life, 312a

is the subject of my story, 285a

it is worthier to deserve than to possess, 794b

leave not a stain in thine honour, 420b

let honour be spotless, 659a

life is ended when our honour ends, 149b

long life with honour at the close, 202b

loss of, is loss of life, 805a

lost, more lost, 716b

(honour) love, obedience, 305b

loved I not honour more, 200b

Honour—contd.

loved true honour more than fame, 345b

man being in honour abideth not, 412b

man worthy of honour the muses forbid to die, 516a

men keep engagements when it is an advantage to both parties, 450b

myself the guardian of my honour, 266b

neither to seek nor to despise honour, 587b

no honour shall make thee worthy of Caesar's wrath, 516a

no honour which is not difficult, 492a

no profit to honour, no honour to religion, 817a

nourishes the arts, 546b

our own heart forms our honour, 89a

outward honour for an inward toil, 318b

pluck bright honour from the pale-faced moon, 313b

pluck up drowned honour by the locks, 313b

post of honour, 2a, 144a, note

posterity pays honour, 183b

pricks me on, 314b

public honour is security, 184a

Purity feminine of Honour, Truth masculine, 157b

seek Honour first, 76b

sodger's wealth is honour, 49b

soonest found with painful toil, 340a

that chastity of honour, 41a

that same bed of honour, 134b

that strife was not inglorious, 216b

the darling but of one short day, 262b

the honour of my house, 240a

the reward of virtue, 546b

the true and the false, 386a

their brave ends will ever be an honour, 445a

they honour thee best who honour what is best in thee, 379b

this fatal quest of honour, 364b

though drubbed can lose no honour, 51b

thy honour and name shall endure, 652b

to few is good faith dearer than money, 617a

to prefer life to honour, the highest impiety, 665b

to sacrifice honour to party, 106a

to the unworthy, a gold ring in a swine's snout, 636a

travels in a strait so narrow, 298b

unstained Faith sister of Justice, 627a

use them after your own honour and dignity, 293a

vanity tells a man what is honour, 192b

virtue draws men to honour, 671b

virtue the fount of honour, 208b

when honour's at the stake, 296a

when honour's lost, 142a

where no honour's to be gained, 51b

where there is no honour there is no grief, 873b

where ye feel your honour grip, 47a

Honour—contd.

which they do not understand, 397a

whom does false honour help, 530b

whose honour knows not rust, 354a

why should honour outlive honesty, 303a

without deserving, 75b

without profit is a ring on the finger, 786a

wounds of honour never close, 230a

ye should be a king of your word, 878b

HONOURS

a studious decliner of honours and titles, 133b

another carried off the honours, 546b

are from God, 546b

bears his blushing honours, 320a

blind longing for honours, 546b

change manners, 546b, 786a, note

cost money, 812a

fading honours of the dead, 272a

few escape that distinction, 84a

folly to decline honours, 181b

fortune changes uncertain honours, 535b

fortune gives honours, 510a

great burthens, 182b, 210b

his honours to the world again, 320b

lie in wait for wealth or honours, 399b

man being in honour abideth not, 412b

modesty sets off one come to honour, 811a

much worship, much cost, 812a

numerous honours made him seem old, 519b

of no advantage without thee (the Muse), 594a

Patricius stains the honours he sells—and bears, 617a

property gives honours, 553a

purchase silence, 210a

reward of virtue (or valour), 623b

the Honours List, 21a

the more cost the more honour, 848a

to despise honours, 639a

to seek honour for disgraceful conduct, 620a

virtue brings honour, and honour vanity, 866a

we cannot come to honour under coverlet, 866b

Honourable, his designs were strictly, 135a

men, all, 286a

must be praiseworthy, 546a

Honoured in their generations, 421a

Hood, with him that wears a, 345a

Hoof, four-footed reverberation of, 627b

Hook or crook, by, 340a, note

to hide the sharpness of the, 355b

too cunning for the, 103a

Hooks, he's popped off the, 110b

Hookas, divine in, 58b

Hooky Walker, 464a

Hoop, a jump at a gilded, 173b

HOPE

a convenient deity but deceitful, 662a

a dying man living by hope, 661b

a good and sure hope, 661a

a good breakfast, a poor supper, 12a, 786a

a good hope better than a bad possession, 742a

Hope—*contd.*

a lover's staff, 281b
 a man of hope and forward-
 looking mind, 402a
 a poor salad, 139a
 a waking man's dream, 786a
 Abbé of St. Hope, 689a
 admiration, hope and love, 401b
 against hope, believed in hope,
 427a
 airy hopes, my children, 401b
 all guests at Hope's feast, 142b
 all hope abandon ye who enter
 here, 74a, 715a
 all hope falls, 608b
 alternate hope and fear, 488b
 and Fortune farewell, 558b
 and patience, sovereign remedies,
 50a
 as cheap as despair, 786a
 bearer of dreams, 25b
 beyond this you have no hope,
 536a
 brightest when it dawns from
 fears, 271a
 called by Aristotle a waking
 dream, 471b
 Cape of Good Hope, 12b
 charity will hope the best, 50a
 cozening hope, 312b
 credulous hope is kind, 507a
 deferred maketh the heart sick,
 414a
 doubtful of the future, 662a
 dying but not dead, 127b
 earthly hope fluctuates, 160a
 elevates, 221a
 enchanted smiled, 90a
 entertaining hope, 35b
 equal hope and hazard, 216a
 every man's hope in himself, 662a
 excite fallacious hope, 217b
 extravagant hopes, 39b
 faint glimmering of a doubtful
 hope, 1b
 fallen from what a height of hope,
 678b
 farewell, and with hope farewell
 fear, 218b
 for a season, bade the world fare-
 well, 66a
 for e'en the Brahmin, 368a
 for every woe, 147a
 foundation of all our hopes, 50b
 from hope and fear set free,
 352a
 from what high hope to what
 relapse, 222b
 frustrate, severer than despair,
 95a
 gay hope is theirs, 154b
 gives strength, 661b
 good hope strengthens the
 resolution, 661b
 great hopes make great men, 769b
 grief's best music, 786a
 he counterfeits hope, 661a
 he gains enough that loses a vain
 hope, 772b
 he has no hope that never had a
 fear, 96a
 he that raises false hopes, 180a
 he that would not be frustrate of
 his hope, 228b
 heart that hopes but vainly, 145a
 helmet of salvation, 537a
 hope and reserve yourselves for
 better times, 661a
 hope, ye wretched, 661b
 hoped for better things because
 I thought I had deserved them,
 661b
 hopes go to hell, 784b

Hope—*contd.*

hopeless hope to flee from cer-
 tainty, 235b
 how deceitful the hope of men,
 606a
 I cultivated hope, and see it
 wither day by day, 694b
 I do not buy hope at a price, 521b,
 661a
 I hope, I fear, resolved and yet I
 doubt, 345b
 if it were not for hope, the heart
 would break, 789a
 if thou dar'st not hope, 15a
 in valour, 662a
 increase of hope kindled their
 passion, 661b
 is but the dream of those that
 wake, 259b
 is that which you have not, 636b,
 note
 is there no hope, the sick man
 said, 143b
 is worth any money, 786a
 I've seen my hopes decay, 322b
 knows not if fear speak truth,
 353b
 let not hope prevail, 403b
 let the fearful be allowed to hope,
 659a
 let us hope for what we will, and
 fear what happens, 661b
 like the glimmering taper, 149b
 like the short-lived ray, 95a
 love can hope where reason would
 despair, 204a
 maintain'st most of mankind, 472a
 makes even the fettered miner
 live, 540b
 makes the shipwrecked sailor
 strike out, 661b
 makes us willing to live, 789b
 maketh not ashamed, 427a
 more plentiful than hope, 163b
 mortal hopes defeated and
 o'erthrown, 396a
 my flesh shall rest in hope, 426a
 never comes, that comes to all,
 215b
 never leaves a wretched man, 138a
 never to hope again, 320a
 no hap so hard but may in fine
 amend, 338a
 no hope, no endeavour, 180b
 no other medicine but only hope,
 299b
 none without hope e'er loved,
 204a
 not desperate of all hope on high,
 58a
 not without hope, we suffer and
 we mourn, 400b
 nurse of young desire, 22a
 of all passions, most befriends us,
 407a
 of future days, 217a
 of the flock (*spes gregis*), 661b
 (hopes) of thy house centred in
 thee, 553b
 once believed, lasts long, 662a
 other hopes and other fears, 335b
 our hopes belied our fears, 171b
 our hopes, our prayers, our tears,
 198b
 patience is the art of hoping, 698a
 perpetual breath of hope, 397a
 propitious to me, though the fact
 is not, 525b
 put aside trifling hopes, 578b
 put away remote hope, 648b
 putrid eggs of hope, 141a
quis est spes? magna res, 636b,
 note

Hope—*contd.*

restless hope for ever on the wing,
 407a
 rules a land for ever green, 402b
 shall brighten days to come, 230b
 shortness of life forbids us to spin
 out hope, 685b
 so lives inveterate hope, 380b
 sows what Love shall never reap,
 266b
 springs eternal in the human
 breast, 248a
 sustains the husbandmen, 661b
 tells a flattering tale, 403a and
 403b, note
 that with honey blends the cup
 of pain, 182a
 the calends of hope, 79a
 the charmer Hope, 66a
 the crop has belied our hope, 661a
 the dream of a man awaking, 661b
 the last thing to abandon the
 unfortunate, 786a, note
 the last thing we lose, 786a
 the light of hope, 66b
 the most hopeless thing, 94b
 the only universal cure, 94b
 the paramount duty, 397b
 the poor man's bread, 786a
 the tender leaves of hope, 320a
 the well-prepared heart hopes in
 worst fortune, 661a
 the worldly hope, 135b
 this pleasing hope, 2a
 those fed on hope do not live, 634b
 thou hovering angel, 225a
 thus Hope me deceived, 273b
 till Hope creates from its own
 wreck, 326a
 to all, 89b
 to corrupt (voters) with hope,
 106a
 to feed on hope, 341a
 to hope for sun after clouds, 623a
 to men they give, 366b
 to the end, 431a
 told a flattering tale, 263b
 triumph of hope over experience,
 181a
 true, is swift, 319a
 undimmed (hopes) for mankind,
 234b
 vain hopes vain aims, 219b
 we hoped while fortune lasted,
 661b
 well, and have well, 786a
 what is not hoped for happens
 more often, 557b
 what reinforcement we may gain
 from hope, 216a
 what was dead was Hope, 389b
 what you fear happens sooner
 than what you hope, 641b
 where hope is coldest, 299a
 where is no hope left is left no
 fear, 223a
 where there is life there is hope,
 143b, 873a
 while I breathe I hope, 520a
 white-handed Hope, 225a
 who lives in hope dances without
 music, 780a
 who lives on hope has a slender
 diet, 780a
 who wants hope is the poorest
 man alive, 782a
 wise should possess their life in
 hope, 471a
 wishing without hope, 87b
 withering died, 57a
 without hope we live in desire,
 715b
 you feed vain hopes, 662a

Hope—contd.

youth lives on hope, 880b
youth, whose hope is high, 25a
Hopeless word of never to return,
312a
Hopelessness, he desires more on
account of, 680b
Hops and women, 117b
Reformation, Bays and Beer, 458a
when the hop grows high it must
have a pole, 871a
you may have hops till James's
day be come and gone, 859a
Flora, fugit, 536b, 686a
Horace, harmonious, 115b
his odes smell more of wine than
of oil, 452a
what Horace says, 17a
Horas non nisi serenas, 546b
Horatius Cocles, 647a
Horatius kept the bridge, how well,
206b
Horn, corn, wool, and yarn, 461a
hay on his, 534a
he that blows best bears away the,
776a
O for a blast of that dread, 270b
one blast upon his bugle-horn,
271b
the echoing, 153b
Horns in his pocket, he had better
put his, than blow them, 772b
of others, cautiously by the, 531b
who hath horns in his bosom let
him not put them on his head,
778b
Hornets, you will stir up, 560a
Hornets' nest, to stir up the, 862a
horrible and awful', 46a
O, most horrible, 292a
Horn, brow of bragging, 312a
gorge your souls with, 38a
of his folded tail, 227b
the nodding, 225a
Horns, congenial, hail, 370a
hail horrors, hail, 216a
supped full with, 305b
swift to encounter, 535a
Horn's head, on, horrors accumu-
late, 302a
HORSES
a brewer's horse, a peppercorn,
314a
a canter the cure for every evil,
116a
a cough will stand longer by a
horse than a peck of oats, 719a
a fine-pacing horse, 49a
a good horse after good wine, 732a
a good horse cannot be of a bad
colour, 722a, 768b, 855b
a horse stumbles that hath four
legs, 723b
a jade will eat as much as a good
horse, 723b
a little dearer than his horse,
358b
a racehorse is an open sepulchre,
727a
a sorry mare, 170b
a vain thing to save a man, 433b
all lay loads on a willing horse,
733a
an inch of a nag is worth a span
of an aver, 735b
and dorgs, wittles and drink to
me, 114a
and poets to be fed, not fattened,
522b
another's horse and your own
spur, 712b
better a lean jade than an empty
halter, 742a

Horses—contd.

better an ass that carries than a
horse that throws, 743b
better lose saddle than horse, 743a
Burston horse gives way to no-
body, 718b
Castor delights in horses, 501a
corn him weel, he'll work the
better, 749a
(horse) cut out of a diamond, 137a
delights in horses, dogs, and the
turf, 540b
(horse) desires the work of the ox,
613b
do not spur a willing horse, 752b
ear of a horse is in his mouth, 522b
eaten up by expense of horses,
623b
either win the horse or lose the
saddle, 754b
England hell for horses, 755a
every horse thinks his pack
heaviest, 755b
folks that ride a bit of blood, 170b
for want of a shoe the horse is
lost, 763a
galled horse will not endure the
comb, 721a
gentle horse would not be over-
spurred, 753a
give me another horse, 319b
golden bit does not make the
horse better, 721b
good horses make short mules,
768b
grunting horse seldom fails, 723a
hang not all your bells on one
horse, 771a
he could not control those horses,
559b
he ever sang of horses, 652b
he made him turn and stop and
bound, 121a
he may well go on foot that has to
lead his horse, 775b
headstrong horse that throws his
rider, 437b
heredity in horses and steers, 534b
hired horse tires never, 723a
horses he loved, and laughter and
the sun, 446b
horse grown fat kicks, 723b
horse neither better nor worse for
his trapping, 723b
horse that draws his halter is not
quite escaped, 846b
horse that was foaled of an acorn,
880a
horse thinks one thing, he that
saddles him another, 846b
horse which draws gets the
whip, 733a
hungry horse makes a clean
manger, 723b
iron-sinewed and satin-skinned,
151b
it is a proud horse that will not
carry his provender, 794a
it is a good horse that never
stumbles, 794a
Italy a paradise for horses, 755a
kindly aver never makes good
horse, 723b
lend thy horse for a long journey ;
he may return with his skin,
800a
let the best horse leap the hedge
first, 801a
little may an old horse do if he
may not neigh, 804a
loves you best of all things—but
his horse, 255b
mare that is shod slips, 723b

Horses—contd.

master's eye fattens the horse,
476b, 848a, note
may at least rank second (to man),
151b
mettle dangerous in a blind horse,
810b
my bonny white steed, 272a
my gallant grey, 270b
my kingdom for a horse, 319b
never look a gift horse in the
mouth, 814b
never swap horses while crossing
the stream, 815a
no horse so blind as the blind
mare, 816a
nothing fattens like the master's
eye, 476b
nothing like blood in horses, dogs
and men, 366b
(horse) of Sejus (an unlucky
horse), 522b
one man can lead a horse to the
water, 822a
one man may steal a horse, 822a
one saddle enough for one horse,
822b
Philip, a lover of horses, 26b
racehorses never last long, 764b
release the aged horse, 660b
resty horse must have a sharp
spur, 727a
scabbied horse cannot abide the
comb, 721a
scabbit horse is good enough for
scalt squire, 727b
sensitive neck of docile horse, 533a
set a colt in ambling rings, 832b
short horse is soon curried, 728a
short horse is soon whipped, 720a
some glory in their whipse, 322a
stables the real centre of the
household, 324a
stumbling the excuse of a lame
horse, 838a
take a horse by his bridle, 838b
taught to endure the bit, 670a
(horse) that throws the rider,
261b
that will not go, 714a
the abilities of the horse cause his
slavery, 796b
the biggest horses are not the best
travellers, 841a
the blind horse is hardest, 875b
the fault of the horse is put on the
saddle, 844a
the flight-performing horse, 101a
the foremost horse in the team,
139b
the grey mare is the better horse,
845b, note
the losing horse blames the saddle,
838a
the man that rides on the white
horse, 831a
thou knowest a horse, a man thou
dost not, 364a
to bridle a horse by its tail, 861b
to shut the stable-door when the
horse is stolen, 796b
to such wondrous doings brought
his horse, 296b
touch a gallant horse on the back,
862b
travellers on horseback know not
the toil of travellers on foot,
863a
trust not the horse, Trojans, 522b
'twere long to tell what steeds
gave o'er, 270b
two men ride a, one must ride
behind, 284b

Horses—*contd.*

twinned as horse's ear and eye, 360a
 Virgil's description of a horse, 492a
 water trotted is as good as oats, 866b
 what a horse should have, he did not lack, 320b
 when one is on horseback he knoweth all things, 870b
 when the horse is starved you bring him oats, 871a
 when the mare bath a bald face, 871b
 while the grass grows the steed starves, 874a
 white wild horses, 5a
 who has not an adventure has no horse or mule, 815a
 who lets his horse drink at every water shall not have a good horse, 875a
 who would have luck on horses must kiss the parson's wife, 782b
 who would travel far spares his steed, 706b
 would you treat your horse with a peck of oysters, 878a
 you cannot judge horses by the harness, 879a
 you cannot shoe a running horse, 879a
 Horseleach hath two daughters, 415a
HORSEMAN and HORSEMANSHIP
 a good horseman needs a spur, 722a
 a horseman better than Bellerophon, 522b
 a man well mounted is ever choleric, 725b
 a rider must know how to fall, 796a
 a rider on his back, 65b
 he grew into his seat, 296b
 he rides sicker that fell never, 776a
 seldom rides loses the spurs, 832a
 witch the world with noble horsemanship, 314b
 Horseplay is fools' play, 786b
 Horse-race, winning, one of Philip's three fearful felicities, 320b
 Horseshoe which clatters wants a nail, 716b
 Hortensius, lent his lady to his friend, 64a
Hortus siccus, 546b
 Hose, his youthful, well saved, 289a
 Hospitable thoughts intent, on, 220a
 Hospital, learnt social comfort in a, 29b
 Hospitals, lend gratis and build, 137a
HOSPITALITY
 a lover of, 430b
 given to hospitality, 427a
 good cheer and good cheap garres more haunt the house, 768a
 more disgrace to eject a guest than to refuse him, 673b
 the will is the chief thing, 473a
HOSTS (lunkeeps, etc.)
 a good host, 498b
 accidents bring to light the resource of a host, 506a
 all hosts of an evil kind, 126b
 courteous host, 57b
 he that reckons without his host, 780b
 mine host of the Garter, 287a

HOSTS (Armies)

a host innumerable as the stars, 220a
 the spangled host, 227b
 Lord God of Hosts, 189b
 I worship the Lord of Hosts, 117a
 Hostages to fortune, 9b
 Hostess, fairer the, the fouler the reckoning, 843b
 handsome, a dear reckoning, 723a
 Hot, cold, moist, and dry, 218a
 if you say you are, he perspires, 654b
 love soon, soon cold, 375b
 ye may say I am, 349b
 Hotels, I prefer temperance, 27b
 Hound, better hand wi', than hunt wi' hare, 743a
 runs with, and holds with hare, 776a
 the fawning, salutes thee, 334b
 Hounds stout, horses healthy, 461b
HOURLY and HOURS
 a transient hour, 68a
 abode his destined hour, 136a
 all hours are not ripe, 733a
 an hour may lay it in the dust, 54a
 are passing slow, 193b
 an hour in each man's life appointed, 287a, note
 an hour that sweetened life, 337b
 at e'en, a canny hour, 47b
 darkest hour is nearest dawn, 842a
 flies while I speak, 519b
 I do not reckon hours unless bright, 546b
 I have had my hour, 127b
 I prized every hour that passed by, 438a
 in love have wings, 83a
 let each employ, as likes him best, his hours, 371a
 lived too much in their large hours, 381a
 love reckons hours for months, 129a
 matched us with this hour, 26a
 now's the hour, 49a
 oft many things do happen in one hour, 793b
 oh for a single hour of that Dundee, 395b
 one crowded hour of glorious life, 274a, note
 one hour to-day worth two to-morrow, 823a
 one self-approving hour, 250a
 seven hours to law, 182a
 some undimmed hour, 4b
 the hour flies, 536b
 the hour when daylight dies, 231a
 the hour when lovers' vows, 58a
 the inevitable hour, 153b, note
 the passing hour scarcely obtains our confidence, 568b
 the wingless, crawling hours, 325b
 there is an hour wherein a man might be happy all his life, 855a
 they (the hours) perish and are imputed to us, 619a
 to chase the glowing hours, 54b
 two hours in dressing, 96b
 unheeded flow the hours, 339a
 what peaceful hours I once enjoyed, 95b
 Hourglass, the sand in the, 244b
HOUSES
 a house but not a dwelling, 256a
 a house but under some prodigious ban, 171a

Houses—*contd.*

a fair house built on another's ground, 287b
 a friendly, the best house, 518b
 a house of clay, 376a
 a handsome house to lodge a friend, 255b
 a house and a woman suit excellently, 723b
 a man's house is his castle, 725b, note
 a plague o' both your, 279b
 a skeleton in every house, 854b
 after the house is finished leave it, 732a
 all things soon prepared in a well-ordered house, 734a
 an old man in a house is a good sign, 736a
 and large garden, 94b
 appointed for all living, 411b
 as a castle and fortress, 85b
 (houses) as though some heart in their stones, 121b
 better an empty house than an ill tenant, 742a
 built to live in, 11a
 buy a house ready made and a wife to make, 762b
 choose not a house near an inn or in a corner, 748a
 comfortable house a great source of happiness, 333a
 devout widows' houses, 424a
 divided against itself, 424a
 eaten out of house and harbour, 315a, note
 every man king in his own house, 725b
 every man's house the safest place, 518b
 fer asonder, 77a
 feud between us was but of the house, 337b
 first year let your house to your enemy; second, to your friend; third, live in it, 844b
 fools build houses, wise men buy, 762b
 God often hath great share in little house, 767a
 he that burns his house warms himself for once, 776b
 he that buys a house hath many a pin and nail for nought, 762b, 776b
 house a-building looks not as the house built, 846b
 house of God, gate of heaven, 518b
 house of prayer, 423a
 house of six feet by two, 135a
 house pulled down is half rebuilt, 723b
 house should be respectable by reason of its master, 586b
 house to lodge a friend, 349b
 is a prison, 155b
 is fine when folks are good within, 846b
 is his castle, 85a
 it is easier to build two chimneys than to maintain one, 795a
 kept an old house at a bountiful rate, 438a
 laws favour the privacy of a house, 725b
 little house well filled, 724a
 made and man to make, 723b
 man may love his house, yet not ride on the ridge, 725a
 men make houses, women make homes, 810a

houses—*contd.*

men, not houses, make the city,
796b
more to my taste than a tree, 235a
my house is my castle, 735a
my house, to me the Escorial,
813a
my whinstone house my castle,
72b
nae luck about the house, 214b
no house but has its cross, 816a
no house without mouse, 816a
nothing so crouse as a new
washen house, 836a
of one mind in an house, 433b
one that ruleth well his own
house, 430a
park takes away from dwellings
of the poor, 483b
patch and long sit; built and
soon flit, 824a
set thine house in order, 417b
slippery is the stone at the great
house door, 834b
smoke, rain, and a bad wife
drive a man from his house,
858b
stei fortuna domus, 662b
Sweetheart and Honeybird keeps
no house, 838a
that join house to house, 417a
the house shows its owner, 846b
the more women look in the
glass, the less they look to their
house, 848b
the smoke of a man's own house
better than fire of another's,
851a
the passion for seeking new
abodes, 548a
the very houses seem asleep, 395a
there is a fault in the house, but
would you have it without any,
854b
they house best who house for
secrecy, 157a
this house is to be let for life or
years, 261a
to sell his house, carried a brick
in his pocket, 349b
to throw the house out of the win-
dows, 862a
when thy neighbour's burns be
careful of thine own, 872a
wherever God erects a house of
prayer, 107b
you take my house, 283b
your own the best of houses, 626a
Housed, worse, than your hacks,
188b
Household gods, 516a
Household gods (*lares et penates*),
564a
Household good, to study, 221a
the many make the, 203a
woeful the, that wants a woman,
379a, *note*
words, 316b
Households' rancour, your, 279a
Households, to keep many, the
way to poverty, 478b
Housekeepers, fat, makes lean
executors, 720b, 760b
noble housekeepers need no doors,
817b
HOUSEKEEPING
everyone can keep house better
than her mother, 758a
everything is of use to a house-
keeper, 759a
housekeeping is hard, 809a
indications of housekeeping, 38a
Housetops, preach ye upon the, 422b

HOUSEWIVES

a carless hussy makes money
thieves, 718b
a good housewife necessarily a
humbug, 366b
housewife that's thrifty, 328b
housewives' affairs have never an
end, 375a
such husband and housewife, such
houses, 374b
Housing: *nulli certa domus*, 603b
Hover a moment yet, 92b
How and when and where, 435a
Howards, not all the blood of all
the, 250a
Howl at best, an imitative, 193b
Howling, when thou liest, 297a
"Howsoever" (Utcunque) a
speaker's refuge, 242b
Hub of the Solar System, 168b
Hug it in my arms, 299b
Hugs his kixsy-wixsy, 299a
Huge, too, for mortal tongue, 185a
Hull, Halifax and Hell, 356a
Hum, the, of mighty workings, 184b
HUMAN
a friend of the human race, 489a
a naked human heart, 405b
affairs (human) and heavenly
things, 611b
build on the human heart, 31a
divine power plays with human
affairs, 568b
firm friend of human kind, 397a
(human) face divine, 218a, 257b *note*
(human) form divine, 257b
frailty, human, 2a
from Three all human action, 24b
generous trust in human-kind, 386b
how rich and strange the human
lot, 381a
human sympathy of Homer, 187a
infinite pathos of human life, 329a
in the thread of human life, 273b
Mill and Spencer had not said
the last word about human
life, 378b
(human) mind in ruins, 107b
nothing human foreign was to
him, 371b
the Human Spirit, 380b
to step aside is human, 45a
two races of human species, 191b
was ever heart more human, 168a

HUMAN NATURE

difficult to root out, 515b
free to slaves, 493a
highest type, non-existent, 339a
more folly than wisdom in, 10a
runs to herbs, 11a
self-love and reason two principles
of, 248b
the divinity or Genius of our
human nature, 650a
weaknesses of, 144a
you've conquered human nature,
112b

HUMANENESS

never to blend our pleasure or our
pride, 393b
See Humanity

HUMANITIES

Humaniores, litteræ, 567b
the fair humanities, 88b
the humanities live for ever, 390b

HUMANITY

always becomes a conqueror, 328b
blossoms of, 23b
can be hated, 81a
catholic, 398b
Duty's basis, 24a
he has no religion who has no
humanity, 773a

Humanity—*contd.*

he was whatever thou nast been,
229a
imitated humanity so abominably,
294b
law of humanity, 43a
let humanity ever be our goal,
713a
libels on humanity, 71a
love and pity for the race, 329a
man must rise above humanity,
105b, *note*
mankind not be reasoned out of
humanity, 23a
popular humanity is treason, 10b
remember that you are a man,
669a
stains of our humanity, 156a
suffering, sad humanity, 198b
tastes of men, 3a
the traitor to humanity, 201b
the still, sad music of humanity,
394a
there is but one race, 230b
wearisome condition of, 156a
with all its fears, 798b
See Mankind

Humanized my soul, 400b

Humanum est errare, 508b, *note*

HUMBLE, HUMBLENESS,

HUMILITY

a humble and a contrite heart,
189b
a lowly man cannot have a
grievous fall, 547a
a star to guide the humble, 207b
absence of humility in critics,
160b
at once humbles and exalts, 408a
be lowly wise, 220b
because of knowledge, humble,
190b
great in his humility, 325a
heavy heart bears a humble
tongue, 277b
he that shall humble himself, 423b
humble hearts have humble
desires, 786b
humble love keeps the door of
Heaven, 408a
humble, meek, merciful, pious
souls, 242a
humble thyself in all things, 547a
humble, tranquil spirit, 108b
humblest of herte, hyst of
reverence, 79b
humility breeds Peace, 434b
humility may clothe an English
dean, 96a
humility, the altar on which God
wishes us to sacrifice, 696b
humility, the foundation of all
virtues, 786b
humility, the highest virtue, 365b
humility, the thing so many
Christians want, 170a
I thank my God for my humility,
319a
it is hard to be high and humble,
795b
life a long lesson in humility, 17b
lowly heart doth win love of all,
374a
much humble wealth, 175b
not too humbly or she will despise,
54a
pride borrows humility's cloak,
828a
served with humbleness and fear,
264b
she should be humble who would
please, 260a
speak nothing humbly, 183a

Humble, Humbleness, Humility—
contd.

the more noble the more humble, 848b
to God be humble, 129a
too much humility is pride, 862b
true cure for many a needless heartache (humility), 160b
we should be low and lowly, 194b
whispering humbleness, 282a
wisdom is oft-times nearer when we stoop, 401b

See Uriah Heep, 114a

HUMBLE STATION

a place on the ground is safer than on lofty towers, 673b
fruit ripens not well in the shade, 764b

lowly sit, richly warm, 806a
wisdom often found under a shabby cloak, 647a, 647b

Humborg or Hundrum, Government of, 117a

Humbug, the Ogre, 367b

Humdrum country, 65a

HUMOUR and HUMOURS

a man learns more easily what he laughs at, 516b

a writing not for too serious readers, 632a

diversity of humours breedeth tumours, 752a

excommunication of clerks or monks for jesting, 656a

hinder not the humour of his design, 299a

in all thy humours, 2b

is odd, grotesque and wild, 349a

men have it when they know it not, 349a

motley's the only wear, 288b

never dare to write as funny as I can, 167b

nothing that's plain but may be witty, 163a

often of great utility, 664a

there's the humour of it, 287a

Humphrey, to dine with Duke, 752a

Hunc tu, Romane, caveto, 483a

Huncamunca's eyes, in, 134b

Hundred, in moderate haste might tell a, 290b

what they lose in it, they gain in the County, 868b

Hundredth, old, psalm, 437a

HUNGER

admonition from the hunger-pinch, 33a

and cold betray a man to his enemies, 786b

and delay stir up bile, 530b

as hungry as a church mouse, 738b

broke stone wall, 308a

do not run up against a hungry man, 524b

drives out force, 873a

drives the wolf from the woods, 786b

end of hunger, cold and crime, 193b

even Fuji is without beauty to one hungry and cold, 755b

every hungry mouth, 36b

hang hunger and drown drouth, 771a

he whose belly is full believes not him who is empty, 783b

hungry as the grave, 370a

hungry bellies have no ears, 787a

hungry, lean-faced villain, 276a

hungry man is an angry man, 723b

hungry man sees far, 723b

Hunger—contd.

hungry men think the cook lazy, 787a

hungry rooster don't cackle when he fin' a wum, 158a

hungry stomach does not listen willingly, 561b

hungry stomach rarely despises common food, 561b

hungry wretch is half mad, 723b

instructor of many, 474a

is bitter, 93b

is insolent, 257b

is the best cook, 786b

it's ill taking between a full man and a fasting, 797b

look lean and hungry, 285b

make hunger thy sauce, 374a

makes dinners; pastime makes suppers, 786b

no one so laughable as when hungry, 646b

nothing amiss to a hungry man, 818a

sharp stomach makes short devotion, 727b, 833a

sharpens understanding, 526a

sweetens beans, 528b

teacher of many things, 478a, 581a

the belly hath no ears, 840b, note

the best appetiser, 502b

the best sauce, 786b

was my mother, 530b

we ate when we were not hungry, 347b

well-filled body does not believe in hunger, 729a

what comedy better than disappointed hunger, 627b

will break through stone walls, 308a, 787a

HUNTING and HUNTSMEN

a cackoed huntsman, 95b

a mere fox-follower, 98a

a mighty hunter, 254a

a passion for hunting something, 112b

all are not hunters that blow the horn, 732b

as full of trouble as of pleasure, 787a, 866a

barking dogs no good at hunting, 740a

by hawk and hound small profit is found, 746b

delusiveness of hunting, 679b

dialect of hunting, 242b

extravagant passion for, 128a

field kept getting more select, 170b

he hunts in dreams, 358b

he loved hunting, 320b

huntsman rest, thy chase is done, 271a

I myself must hunt this deer, 317b

image of war, 271a, 334b

life a hunting-run, 387b

may break a bit of bone, 170b

may rue the hunting of that day, 435a, note

man the hunter, woman his game, 360b

melancholy that hunting should be called a pleasure, 181a

mimicry of noble war, 271a

most important business, 128a

most of their discourse was about hunting, 242b

once efface the joys of the chase, 151b

our ancestors grew not great by hunting, 823b

Hunting and Huntsmen—contd.

the hunter home from the hill, 344b

the people who hunt are the right people, 324a

the sport of kings, 334b

their sport, plundering their trade, 127a

toast (hunting), 461b

to hunt and vote, 61a

*twere long to tell what steeds gave o'er, 270b

what pleasure is there when a dog follows a hare, 234a

where the M.F.H. dines he sleeps, 442a

See Chase

Hurle-Burle-Swire, 804a, note

Hurlyburly's done, when the, 303a

Hurricane, blow not against the, 745a

Hurry, sows, reaps indigestion, 344a

to slaves, leave, 38b, note

Hurt, a little I'm, but yet not slain, 435a

not right to, 42b

to cry out before you are, 860b

HUSBANDS

a bad husband cannot be a good man, 717a

a good husband makes a good wife, 722a

a good husband, who is not irritable about servants, 498b

a saint abroad, a devil at home, 727b

a savage at home; mild-mannered abroad, 518b

a whole-time job to be a husband, 21b

and wife and lover, 213a

are in heaven whose wives chide not, 787a

as the husband, the wife is, 358b

believe, husband, what I tell you, not what you see, 787a

dependent on their wives, 240a

frae the wife despises, 46a

good works in her husband to promote, 221a

husband desiring to surprise, often much surprised, 703a

husbands laugh till their hearts ache, 866a

I am thine husband, not a smaller soul, 366a

I will not be given away to my wife, 678b

if the husband be not at home, no one is, 789b

if the wife sins, the husband is not innocent, 789b

in second husband let me be accourt, 295a

kind husband of my heart, 186b

love your wives, 430a

lover in the husband may be lost, 204a

maids want nothing but husbands, 806b

married man must turn his staff into a stake, 726a, 848a

married men viler than bachelors, 244b

ne'er answers till a husband cools, 251a

no woman should marry tee-totaler or non-smoker, 343b

one wife too much for most husbands, 143a

reformed rake makes the best husband, 727a

Husbands—contd.

safest and seemliest by her husband, 221a
 serve your husband as a master, beware of him as a traitor, 707b
 she that hath an ill husband shows it in her dress, 833a
 she wad na hae the walkers and the riders gaed by, 833b
 some respite to husbands weather may send, 375a
 sorrow for husbands sharp and short, 836a
 so sways she level in her husband's heart, 297b
 such as he is, he's my prize-packet, 244b
 such duty woman oweth, 276b
 the better workman the worst husband, 841a
 the good man's last to know what's amiss at home, 845a
 to save her poor husband, 37b
 twice as old as wife, 145b
 under the sign of the cat's foot (henpecked), 865a
 under the slipper, 865a
 when the Goodman's from home the table is soon spread, 871a
 who shall be the maiden's mate, 272a
 worst husbands should agree with worst wives, 678b
 your husband is in his old lunes again, 287b
 Husbandry, being so, 285b
 Husbandry, good, is good divinity, 768b
 in heaven, 304a
 Hush thee, my baby, 273b
 was so profound, 136a
 Husks that the swine did eat, 424b
 Hussar, the young, 60b
Husterón pröterón (Greek), the cart before the horse, 480a
 Hyde, here lies Tom, 445b
 Hyde Park, beyond, all is a desert, 133b
 Hydra, more prodigious than, 28b
 to crop the, 174a
 you are wounding a, 480a
Hylas, je ne vous aime pas, 27a, note
 Hyperbole, speaking in perpetual, 9b
 Hyperboles, three-piled, 277b
 Hyperbolic fiend, 298b
 Hyperion to a satyr, 290b
 Hypkens, some need, in their names, 460b
HYPOCHONDRIA
 doctors and imagination, 81b
 evils that never arrived, 131b
 I eat, drink, sleep well, but that is all, 236b
la maladie sans maladie, 697b
 some men employ their health, 98a
HYPOCRISY AND HYPOCRITES
 a bad man is worst when he pretends to be good, 573a
 a stale device, 1b
 a statesman and canst not be a, 127b
 an organised hypocrisy, 118a
 an ill man is worst when he appeareth good, 735b
 and nonsense, 51a
 at length the fox turns monk, 739b
 cant of, 343a
 crows bewail the sheep and eat them, 747a, 750a, 842a
 devotion's visage and pious action, 293b
 falsehood under saintly show, 218b

Hypocrisy and Hypocrites—contd.

hypocrites, creatures God never made, 787a
 inwardly base, but with outward show of virtue, 652a
 men pretending to austerity, but living life of Bacchanals, 631b
 neither man nor angel can discern hypocrisy, 218b
 no rogue like the godly rogue, 817a
 no wrong more grievous than hypocritical deceit, 671b
 nothing so absurd or vain, 52b
 now step I forth to whip hypocrisy, 277a
 pretending to be wicked and being good, 389a
 the homage vice pays to virtue, 666b
 the real atheists (hypocrites), 13a
 to chant thy praise, hypocrisy, 64b
 vice deceives under the appearance of virtue, 530a
HYPOTHESES
 I do not manufacture, 547b
 the lullabies of teachers, 713a
 the buke of May-be's is very braid, 809b
 prudence is not satisfied with May-be's, 828a
 possibilities are infinite, 826a
 not many things cheaper, 349b

I

I am that I am, 322a
 Iambic, bitter but wholesome, 329b
 Iambics march from short to long, 87b
 Iambus, Latin definition of, 667a
ICE
 be thou as chaste as ice, 294a
 (ice)-ferns on January panes, 359b
 fortune's ice, 123a and note
 if the ice bear before Christmas, 789b
 in June, 60a
 mast-high, 86b
 on summer seas, 364a
 three children sliding on the ice, 446a
 thick-ribbed ice, 300a
 to starve in ice, 217b
 trust not one night's, 863b
 what a sea of melting ice I walk on, 211b
 when it cracks it bears, when it bends, breaks, 870a
 Iceland the best land on which the sun shines, 787b
 Icicle that hangs on Dian's temple, 308a
Id genus omne, 547b
IDEAS
 bad form to have an idea, 346b
 early ideas not usually true, 338b
 everyone knows this but it has not occurred to everyone, 650b
 he could not help having ideas, 384b
 Mr. Britling had ideas about everything, 384b
 ten thousand great ideas, 371a
 the idea of her life, 285b
 to teach the young idea how to shoot, 369a
IDEALS
 get an ideal, life becomes real, 765a
 ideal government not lasting, 644b

Ideals—contd.

men do not live by the same ideal, 577a
 the ideal man, 388b
 to nurse a blind ideal, 360b
 Identification: it is well to look at whatever you may lose, 493a
 Identity: *si ce n'est toi, c'est donc votre frère*, 707b
 the real Simon Pure, 75b
 the true Amphitryon, 129a
 Ides of March, beware the, 285a
IDLE, IDLENESS, IDLERS
 a nation busily engaged in idleness, 672a
 an idle brain the devil's workshop, 735b
 an idle day one of the three things to be repented of, 454b
 an idler is a watch that wants both hands, 98b
 as good be an addled egg as an idle bird, 738a
 banish idleness, 483a
 being ever idle, never rest, 76a
 better be idle than do wrong, 624a
 better be idle than ill-employed, 742b
 better wear out than rust out, 744a
 blame is the lazy man's wages, 745a
 by doing nothing we learn to do ill, 746a
 cares and woes of sloth, 325a
 cause of melancholy, 49b
 devil will soon set an idle man to work, 788a
 does nothing at all, faith, 134a
 doing nothing is doing ill, 753b
dolce far niente, 714b
 drowsiness shall clothe a man with rags, 414b
 eschew the idle life, 374a
 every man is or hopes to be an idler, 180b
 evil thoughts bred in idleness, 657b
 for sluggard's brow the laurel never grows, 371b
 great idleness in heaven, 570a
 happiest when I am idle, 28a
 he is idle that might be better employed, 774a, 784a
 he sleeps enough who does nothing, 776a
 he that is idle is tempted by a legion, 779a
 I have a bone in my arm (or leg) of, 87a
 idle as a painted ship, 86b
 idle brain breeds idle thought, 374a
 idle bodies generally busybodies, 787b
 idle folks need no excuses, 787b
 idle men are dead all their life, 787b
 idle men tempt the devil, 842b
 idle people have least leisure, 787b
 idle people take most pains, 787b
 idleness married to Envy, 755a
 idleness overthrows all, 50a
 idleness produces all vices, 788a
 idleness, refuge of weak minds, 80b
 idleness, the key of beggary, 788a
 if idle, be not solitary, 179b
 if any will not work, let him not eat, 656a
 in the evening the idle man begins to be busy, 793a
 indolence called wisdom, 677b

Idle, Idleness, Idlers—contd.

indolence is often taken for patience, 793a
 indolent ability rarely raises itself, 620b
ipsius inertia dulcedo, 714b
 it is always holiday with the slothful, 548a
 it is more pain to do nothing than something, 796a
 joy in, 25a
 labour dire it is and heavy woe, 371a
 labour of doing nothing, 342a
 laws cannot make, industrious, 330b
 lazy as Ludlam's dog, 738b
 lazy people take most pains, 799b
 lazy sheep thinks its wool heavy, 723b
 let the devil never find thee unemployed, 513a
 let us do nothing sluggishly, 585b
 life of Going-to-do, 3b
 men who make money, 205a
 mischief for idle hands to do, 382a
 never have an idle hour or idle pound, 814b
 no Deity stands by the idle, 614b
 non-working man the ghastliest of unrealities, 324a
 now and then be completely idle, 332b
 only the dead shall do nothing, 842a
 pains and penalties of idleness, 254a
 pound of idleness weighs twenty ounces, 726b
 remove idleness and Cupid's artillery perishes, 614b
 she hath broken her elbow, 833a
 she hath broken her leg above the knee, 833a
 (idle) singer of an empty day, 236a
 Sloth, shameful Siren, is to be shunned, 685b
 sloth makes all things difficult, 834b
 sloth, mother of poverty, 788a
 sloth never attained a good wish, 449a
 slothful man never has time, 728a
 slothful man saith, There is a lion in the way, 414b
 slothful youth produces old age of beggary, 653a
 sluggish wise in his own conceit, 415a
 strenuous sloth urges us on, 663a
 sweetness of being idle, 555a
 the bone in the leg, 867b
 the devil's bolster, 787b
 the idle mind knows not what it wants, 614b
 the laws do not assist sleepers, 682b
 the nurse of sin, 330b
 the shipwreck of chastity, 614b
 the sleeping fox catches no poultry, 851a
 the slothful is the beggar's brother, 851a
 the slothful is the servant of the counters, 851a
 their chief desire is to do nothing, 212a
 their only labour was to kill the time, 371a
 they laboriously do nothing, 613a
 to enjoy idling thoroughly, 177a
 tongue of idle people is never idle, 852a

Idle, Idleness, Idlers—contd.

turns the edge of wit, 788a
 we cannot come to honour under coverlet, 866b
 why stand ye here all the day idle, 423a
 who does nothing finds helpers, 777a
 who does nothing with a better grace? 404b
 who more busy than they that have least to do, 875b
 whom the world calls idle, 100a
 woe to the idle shepherd, 419b
 work breaks an idle fellow's legs, arms, and back, 878a
 you cannot do anything by doing nothing, 878b
 young idler, an old beggar, 731a
 Idiosyncrasy, I have no, 28b
 Idol, Oh spare your, 99b
 the world's chief, 345b
 worship oft the, for the saint, 386a
 Idols not made gods by the fashioners, but by the worshipper, 632a
 Idolatries, bowed to its, 55a
 Idolatry, mad, 298b
 Idiot, a tale told by an, 305b
 Idiots, embryos and, 218b
IF and IFS
 a selection of ifs, 788b
 I hate your ifs, 342b
 if its ands, 788b
 "If" is the only peacemaker, 289b
 man who invented if must have changed chopped straw into gold, 711a
igne levatur hiems, 622a
IGNORANCE
 a feeble remedy for our ills, 555a
 an advantage in misfortunes, 795a
 an ignorant, unweighing fellow, 300a
 argument addressed to, 492a
 art hath an enemy (ignorance), 737b
 blind and naked, 365a
 boasting of knowledge proclaims ignorance, 776b
 boldness a child of ignorance, 104
 confound the ignorant, 293b
 discreditable as to daily employments, 673a
 drink to heavy ignorance, 359b
 dull sneer of self-loved ignorance, 326a
 explain as if I did not know it, 692b
 faults of, excusable, where ignorance is, 760b
 fool is happy that he knows no more, 249a
 foolhardiness proceeds of ignorance, 762a
 from ignorance our comfort flows, 259b
 good for mankind as regards many things, 581b
 Gothic ignorance, 135a
 happiest life is to know nothing, 592b
 he that heareth and understandeth not, 738a
 he that voluntarily continues ignorance, 178b
 highly fed and lowly taught, 299a
 hinders much, 641a
 I always own I dinna ken, 262b
 I am not ashamed to confess, 599a
 I ignore the ignorant, 474a

Ignorance—contd.

I pity his ignorance, 113a
 I would rather be ignorant of evils than wise, 795a
 ignorantly in unbelief, 430a
 is lavish of her shades, 407a
 is not an excuse, 548b, note
 is not innocence, 35b
 let me not burst in ignorance, 291b
 many mortals uninstructed and uncultured, 582a
 many wise men ignorant about themselves, 582a
 men once ignorant are slaves, 254b
 men put more faith in things they do not understand, 571b
 miraculously ignorant, 83b
 mother of admiration, 75b
 mother of admiration—a false statement, 373a
 mother of devotion, 791b
 mother of impudence, 791b
 names to hide ignorance, 325a
 never makes smallest allowance for, 176a
 never settles a question, 118a
 no darkness but ignorance, 298b
 no one should make gain of another's ignorance, 588b
 nothing more unjust than the ignorant man, 545a
 nothing so dangerous as an ignorant friend, 707a
 of fact is an excuse, 548a
 of good and bad a great drawback in life, 548b
 of law is no excuse, 548b
 of what is called the word, 66a
 only is maker of hell, 379b
 our lives universally shortened by, 338b
 people persuaded by what they cannot understand, 707a
 right of ignorant to be guided, 71a
 that must be fine, I do not understand a word, 690b
 that unlettered, small-knowing soul, 277a
 the Blisse of ignorance, 171a
 the curse of God, 317b
 the ignorant hath eagle's wings and owl's eyes, 846b
 the ignorant imagines that he knows, 775a
 the sweetest life is in knowing nothing, 471b
 there is no desire for the unknown, 640b
 (ignorance) thy choice, 19b
 to be conscious that you are ignorant, 116b
 understand a writer's ignorance, 89a
 what darkness of night in mortal minds, 625b
 where ignorance is bliss, 155a
 why prefer to be ignorant, 509b
 what you do not know relate as if you did, 628a
 who knows nothing doubts nothing, 779b
Ignotum per ignotius, 548b
Ignotum pro magnifico, 609b
 Iliad and the *Odyssey*, the, 87b
 in a nutshell, 552b
 of woes, 110a, 473a, 668a
 Ilium, burnt the topless towers of, 208a
Ilium, fuit (Troy was), 536b
 Illium shall be no more, 472a

ILL

captive good attending captain
ill, 322a
comes from ill, 236a
ever to do ill our sole delight, 216a
fears no ill because she means
none, 240b
for every ill beneath the sun,
443a
he cannot cure, the ill, 5a
he was always for ill and never
for good, 272a
if thou do ill the joy fades, 163b
may pass unheeded, 68a
men will speak well of him that
does ill, 104b
nothing becomes him ill, 277a
nought shall go ill, 280b
power of doing ill, 82a
speak ill of no man to his face,
183a
these things bode very ill, 242b
thinks no ill where no ill seems,
218b
when I did ill I heard it never,
870a
willeth no man ill, 194a

ILLS

nae real, 45a
rather bear those ills we have,
293b
shuns fancied, 177b

ILL DEEDS

often return to their author, 647a
the sight of means to do ill deeds,
312a

Ill-favoured thing, an, but mine
own, 289b

Ill-fed better than ill-bred, 743a

Ill got, ill spent, 791b

Ill got, things, had ever bad success,
318a

Ill got goods, third heir enjoyeth
not, 819b

Ill-luck, no, but what lights on my
shoulders, 282b

Ill manners, best courtesy to him,
74b

ILL-NATURE

an ill turn is soon done, 735b
because I do not wish to perish
alone, I wish you to perish with
me, 634b

Horace's sketch of ill-natured
man, 483a

I observe something of ill-nature
in myself, 243a

ill-natured person feeds on his
own disposition, 572b

ill natures never want a tutor,
792a

the more you ask them the more
they stick, 792a

who has bitter in his mouth spits
not all sweet, 875a

you do bear a poison in your mind,
384a

Ill-news swallow-winged, 211b

ILL-WILL

I bear you no ill-will (for good
advice), 6b

may there be no ill-will, 483a

men perish when meditating
death to others, 647a

never said well, 792a

rumour begun by ill-will, 647a

Illiteracy: he can make his mark,
129b

that unlettered, small-knowing
soul, 277a

ILLEGITIMACY

begot of love, 169b
filius nullius or *filius populi*, 533a

Illegitimacy—contd.

she hath broken her elbow (or
her leg above the knee), 833a,
note

the illegitimate not reckoned
among a person's children, 632a
See *Terminus a quo*, 670b

Illicit love: I have never laid claim
to lawful wedlock, 586b
she calls it wedlock, 504b

ILLNESS

a political illness, 40a
chamber of sickness is the temple
of devotion, 841b

(illnesses) come on horseback, go
away on foot, 732a

from great illness one comes to
great health, 735a

he is in great danger who, being
sick, thinks himself well, 774a

health and sickness men's double
enemies, 784a

I desire religion when I am sick,
843a

ill comes in by ills and goes out
by inches, 791b

lang ill, soon weel, 799b

makes a man a scoundrel, 179b

sick of the mulligrubs, 834a

sickness is better than sadness,
834a

sickness is felt but health not at
all, 784b

sickness tells us what we are,
834a

study sickness when you are well,
838a

the devil was sick, a monk would
be, 842b

to know the complaint is a step
to health, 485b

who was never sick dies the first
fit, 783b

willingness to be cured a sign of
health, 615b

your body is an almanac, 880b

Illogical opinion, an, 22b

ILLUSION AND ILLUSIONS

nothing but illusion true, 168a
only one left, the Archbishop of
Canterbury, 333b

the drug of illusion, 141b

the illusions of his Youth were
fled, 265a

the illusions of youth, 329a

Image and superscription, 423b

of God, cut in ebony, 141b

undefaced, his Maker's, 88a

Imaginary evils, don't let us make,
150a

IMAGINATION

and memory, 166b

bare imagination of a feast,
312a

bodies forth the forms of things
unknown, 281a

children the most imaginative
people, 205a

civet to sweeten my imagination,
306b

cleared from vain imaginings,
398a

coinage of your brain, 296a

doctors and imagination, 81b

droops her pinion, 63a

evils that never arrived, 131b

fancy kills and fancy cures, 760a

fear of imaginary evils, 657b

horrible imaginings, 303b

I am imaginative, idle was I
never, 194b

imagination tires, in mid-way
flight, 408a

Imagination—contd.

imaginations as foul as Vulcan's
stithy, 294b

indebted to his imagination for
his facts, 328b

into the study of his imagination,
285a

of a boy is healthy, 184b

of imagination all compact, 281a

more imaginary evils than real,
621a

produces the event, 534b

rules the world, 450b

so fair to fond imagination, 396a

the faculty of degrading God's
works, 267a

the mightiest lever, 398a

time wipes out fancies of, 613b

weening is not measure, 867a
which never were and no man ever
saw, 276a

IMITATION

a needy man is lost who imitates a
powerful, 557a

endless imitation, 401a

I have heard the nightingale
itself, 452a

imitated humanity so abominably,
294b

imitative strokes, 99a

imitatores, servum pecus, 606b

imitators, servile herd, 606b

it brings praise to me that you
copy my words, 576b

no man ever great by imitation,
178b

man an imitative creature, 88b

poor man who imitates a rich is
lost, 674a

the poorest of imitations, to
imitate oneself, 263a

the sincerest of flattery, 91a

the skilful imitator, 645b

we are quick to copy what is base
or depraved, 517b

Immediately, if not sooner, 792a,
note

Immoderate things are of short
duration, 549b

Immodest words, 115b

Immoral, I'm going to be, 65a

or corrupted thought, not one, 204a

IMMORALITY

blemished by, 597a

he is a father to the town, 676a

misery not the cause of im-
morality, 71a

no immoral woman who is not
bad, 599a

out-paramoured the Turk, 306a

IMMORTAL AND IMMORTALITY

being a thing immortal, 291b

converse with immortality, 397a

he ne'er is crowned with im-
mortality, 184b

I do not wish my belief wrested
from me, 654b

quaff immortality and joy, 220a

signs of an immortal man, 169b

the immortal part of myself, 301b

the immortals never appear alone,
86a

their immortality they gave, 26a

this longing after immortality, 2a

this must be his immortality, 157b

though no more immortal, 54a

thoughts born for immortality,
399a

till his work is done, man is
immortal, 441a

whatever has knowledge, will,
power of growth, must be
eternal, 635a

Immutator mirabilis, 664a

Imo pectore, 550a

Imparided in one another's arms, 219a

IMPARTIALITY

who governs should examine both sides, 678b

without anger or partiality, 658a

Impatience never gets preferment, 792a

Impeachment, I own the soft, 328a

Impenitency: he hath left his purse in his other hose, 773a

Impediment, cause or just, 433a

Impenitent absolve, no power can the, 74b

IMPERFECTION

all my imperfections on my head, 292a

I am not what I should be, 169a

the imperfections of all Christians, 212b

where imperfection ceaseth, 14a

Imperial principles, enslaves you on, 323a

Imperium et Libertas, 118b, note, 550a, note

IMPETURBABILITY

no more moved than a piece of hard stone, 586b

quite English, imperturbable, 65a

unmoved by hate and violence, 675b

Impetuosity: like a flap of a whirlwind, 274b

the youthful knight could not for ought be staid, 339b

Impiety, devout (superstition), 156b

Impious because they did it, 51b

men bear sway, 2a

Implication, the puff by, 328b

Important, not, as dear-bought, 101b

Important, rashly, 169a

Importunity: a written bond will be asked in default of money, 655b

you slay me with asking, 608b

Impos animi (weak in mind), 550b

Imposed on, wish to be, 95b

IMPOSSIBLE AND IMPOSSIBILITY

(impossible) a word I never say, 694a, note

believes the impossible, 30a

certain, because impossible, 502b

consider nothing impossible, 591a

faith requires impossibilities, 28b

false impossible shore, 5a

impossible great thing, 34a

impossible, ne me dites jamais ce

bête de mot, 694a, note

Impossibilities in Religion, 28a

no obligation of impossibilities, 550b

no one is held to the impossible, 484b, 589b

not a lucky word, 71a

nothing impossible to a willing mind, 818b

nothing impossible to perseverance, 591b

(impossibilities) recede before experience, 161a

that not impossible she, 104a

that which is not, never has been, nor ever shall be, 548a

think on things impossible, 127b

this might happen to Hercules but not to us, 544a

to believe a business impossible is the way to make it so, 860a

to the timid and hesitating everything is impossible, 274a

to wash a negro white, 487a

Impossible and Impossibility—contd.

what's impossible can't be, 90b

wise man never attempts impossibilities, 210b

Impotence of fancied power, 356b

Impotence: to beat goads with your fists, 656a

Impressionability: if you say "I am hot," he perspires, 654b

youth and white paper take any impression, 880b

Impressions, first, 681b, 761b

the last taste of things gives them their name, 847a

Improbable fiction, an, 298a

Impromptu the touchstone of wit, 696b

IMPROVEMENT

mieux sera, 854b

spero meliora, 661b

Vespasian the only emperor who improved, 660a

Improve, indecent hearts, 29b

Improvisio, ex, 527a

IMPUDENCE

in a bad cause regarded as integrity, 584a

is a goddess, 472b

starve for want of impudence, 126a

the gift of impudence, 138a

IMPULSE

a thing of, 64a

manages all things badly, 572a

noble impulse is rare, 381b

slave of circumstance and impulse, 59b

the pupil of impulse, 149a

thy impulse is the life of Fame, 396a

Impulses of deeper birth, 400a

Impulsiveness: all ill-considered undertakings languish, 611a

In articulo mortis, 551a

In camera, 551a

In commendam (in trust), 551a

In diem vivere (to live for the day), 551b

In Domino confido, 551b

In limine, 552a

In manus tuas, 552a

In medias res, 552a

In, one is, the other out, 82a

In pari materia, 552b

In partibus infidelium, 552b

Inveni portum, 558b

Inability suspends the law, 550b

Inaccessibility: not easy to be seen, nor to converse with, 588a

Inaction, disciplined, 207b

vis inertia, 685a

Inactivity, masterly, 455b

most indomitably sitting still, 379b

wise and masterful, 207b

Incapable of doing aught, 273a

Incense, a little, puts a lot of things right, 709b

an abomination to me, 416b

from darkening, freed, 381a

of the court, 670b

of God of Wine, 28a

smoke, stupefying, 33a

Incensed, being, he's flint, 315b

Uncertainties, see Uncertainties, 17a

Inch breaks no squares, 735b, note

give him an, and he'll take an ell, 765b

thick, knee-deep, o'er head and ears, 309b

Incidents well linked, 97b

Incitement: he inflames their valour, 604b

to send round the fiery peat, 861b

INCLINATION

a fool will be slave to his, 490b

all inclinations to be subdued by discipline, 603b

each man his own, 577a

he begins to die who quits his desires, 772a

mortals come to grief through misdirected inclination, 644a

our will determines not our intellect, 377a

rejoice if you have vanquished inclination, 672b

rule your mind or it will rule you, 490b

they see nothing but what pleases them, 575b

to sin entails penalties, 616b

what we desire and believe we imagine others do likewise, 628b

where there is inclination there is a way, 873b

wise man will master his inclination, 490b

Inclusion of one means exclusion of the others, 554b

INCOHERENCE

a story without a head, 467b

that must be fine, I do not understand a word, 690b

wants beginning and ending, 500b

Income, a moderate, 268a

annual, twenty pounds, 114a

tax return, I made a false, 146b

let not expenditure exceed, 665b

seven hundred pounds and possibilities, 287a

three hundred pounds a year, 287b

INCOMPLETE

Artistry's curse, 35a

better never begin than never make end, 743b

think nothing done while aught remains to do, 264b

INCONGRUITY

a gold ring in a swine's snout, 636a

all the incongruous things, 85a

an eel in a sandbag, 773b

do not offer a sow to Minerva, 586a

handsome women fall to lot of ugly men, 771a

he paints a dolphin in the woods, a boar in the waves, 513a

lead sword in ivory scabbard, 551b

pack saddle on an ox, 499a

the camel is dancing, 499b

to fish in the air; to hunt in the sea, 550b

to sing Magnificat at matins, 861b

what has a blind man to do with a mirror, 479a

when Dover and Calais meet, 869b

Inconceivable to the minutest Ariadne, 328b

INCONSTANT AND INCONSTANCY

(inconstant) as the seas, 20b

careless man inconstant, 138b

change of opinion not inconstancy, 588b

constant in inconstancy, 17a

did your fancy never stray, 143a

I am no inconstant person in love, 599a

in Nature, 94b

lightly from fair to fair he flew, 270a

man by nature false, 240a

mused on mutability, 65b

Nature's law, 48a

nothing constant but inconstancy 350a

Inconstant and Inconstancy—*const.*
 this inconstancy is such, 200b
 to one thing constant never, 284b
Inconvenience, a light, is to be
 borne, 565b
Inconveniences, each man should
 bear his own, 666b
Inconvenient, nothing, is allowable
 (in law), 592b
Inconvenients, *ab*, 482b
Incorporated and demi-natured, as he
 had been, 296b
Incorruptible, the sea-green, 72b
Increase, he must, but I must
 decrease, 425b
 of appetite had grown, 290b
INCREDULITY
 a vulgar, 274b
 mind not moved by what it does
 not believe, 696a
 the wit of fools, 76a
Incredulus odi, 642a
Ind to **Ind**, from, 357a
Indecent hearts, 29b
Indefatigable, old, 161b
INDEPENDENCE
 a crust of bread and liberty, 255b
 Britons prize too high, 147b
 of this ain't to be independent,
 202b
 he flies with his own wings, 488a
 I have sold my independence
 (*argentum accepi*), 492a
 I'll spit in my parlour, 738b
 in awe of such a thing as I myself,
 285a
 let not a man serve another, who
 can be his own master, 488b
 lord of himself, though not of
 lands, 403a
 lord of myself, accountable to
 none, 239b
 of principle, 90b
 thy spirit let me share, 334a
 you may love your neighbour,
 yet not hold his stirrup, 879b
Indescribable: I cannot describe,
 but only feel it, 590b
 "not if I had ten tongues and ten
 mouths," 476b
Index, a daub at an, 150a
 the soul's, 94a
 thunders in the, 295b
Indexes to perfection, he writes,
 150b
Indexing, English do not under-
 stand, 385a
 the root of all good organisation,
 385a
INDIA
 dominions of the Sun, 66b
 coral strand, India's, 160a
 knelt at her feet, 353b
 only good Indians I ever saw,
 were dead, 459b
 to the poor Indian, 248a
Indirect way often better than the
 direct, 647b
Indus to the Pole, from, 255a
INDIFFERENCE
 a sweet, 37b
 Gallio cared for none of these
 things, 426b
 half infidelity, 42a
 the morn and cold indifference,
 266b
Indifferent children of the earth,
 292b
Indifferentism, mild, 32a
Indigestion, 17a
Indigestion, reaps, 344a
Indignation can no longer tear my
 heart, 674b

Indignation makes verses, 529b
 my liver is in a ferment, 532a
Indignatio versum, facit, 529b
Indignities lead to dignities, 9b
Indignity, digest this harsh, 277b
Indirections, by, find directions out,
 292a
INDISPENSABILITY
 Government's, 21a
 I cannot exist without you, 657a
 no man is indispensable, 816b
sine q' a non, 658b
 they love, they hate, but cannot
 do without him, 451b, *note*
Individual is foolish, 42b
 injustice to an, 184a
Individuals may form communities,
 118b
Individualism, progress dependent
 on, 215a
Individuality: don't suppose there
 ever was a chap quite like me,
 384b
 whatever crushes individuality
 is despotism, 215a
Indocilis pauperiem pati, 568b
INDULGENCE
 destroys vigour of mind and body,
 579a
 he that over-feeds his senses
 feasteth his enemies, 780b
 indulge the body as much as is
 enough for health, 506b
 not that you were worthy, but
 that I was indulgent, 600b
 this indulgence we both ask and
 give, 541a
 weak indulgence first will accuse,
 221b
Industria, ex (intentionally), 527a
INDUSTRY
 a loadstone, 49b
 always at it wins the day, 734b
 avarice the spur of, 175a
 believing nothing done while
 anything remained to do, 593a
 better wear out shoon than sheets,
 744a
 every land fosters its own art, 479b
 every land fosters some art, 492b
 evident youth makes easy age, 754b
 Fortune's right hand, 793a
 genius fostered by, 555b
 God gives all things to, 766a
 idle industry, 614b
 makes all things easy, 834b
 much industry and little con-
 science make a man rich, 812b
 no true industry without fear of
 God, 188b
 nothing impossible to, 555a
 omnipotence of English industry,
 193a
 parent of success, 793a
 parent of virtue, 793a
 the ant an example of, 616a
Inebriate, cheer but not, 22a, 100a
INEQUALITY
 everything goes to him who wants
 nothing, 758b
 fortune gives too much to many,
 enough to more, 763b
 how unequally fortune divides
 rewards, 606b
 how unequally things are
 arranged, 629a
 life's inequalities, 83b
 nothing down, nothing up, 818a
 nothing was ever so unequal to
 itself, 593b
 we give to the rich and take from
 the poor, 866b
Inertia, strenua nos exercet, 663a

INEVITABLE
 bear, do not blame, what cannot
 be changed, 531b
 foolish to fear the inevitable, 663b
 happy he who forgets what
 cannot be altered, 867b
ineluctabile tempus, 680a
 two things never to be angry at—
 what one can help and what one
 can't, 865a
 what cannot be altered must be
 borne, not blamed, 867b
Inexactitude, terminological, 460a
Inexperienced men think all things
 easy, 793a
Infallibility: think it possible you
 are mistaken, 104b
Infallible, none of us, 442a
Infamy, death a retreat from, 142a
 never incurred for nothing, 43a
 what is, as long as money is safe,
 636a
INFANTS and INFANCY
 an infant crying in the night, 362b
 heaven lies about us in our
 infancy, 401a
 infant phenomenon, 113a
 quickly tod, soon with God, 829a
 quickly toothed and quickly go,
 829a
 regular as infant's breath, 87b
 shadow-peopled infancy, 326a
 the hisping infant, 44a
 the mewling and puking infant,
 288b
Infatuation precedes destruction,
 793a
Infected, all that the infected spy,
 247b
INFERIORITY
 conscious of an inferiority, 179a
 inferior, who is free, 221a
 live with your inferiors, 367a
 no shame to be less than foe,
 340a
 one often needs someone less than
 one's self, 704a, 821b
 so live with an inferior as you
 would have a superior live with
 you, 657a
 things below us are nothing to us,
 628a
 to be superior a man must begin
 with being inferior, 332a
 to contend with inferiors is vulgar,
 509a
Inferno, l'uom ch'è stato all', 715a
INFLUENCE
 a happy, genial, 392b
 one word of yours more weighty
 than a hundred of mine, 539a
 shed their selectest, 220b
 unawed by, 345b
Influenza, you can call it, 21b
Infidel, I have thee on the hip, 283b
Infinitum, so proceed *ad*, 348a
INFINITY
 Epicurus has searched out infinity,
 686b
 how can finite grasp infinity, 124a
 infirm of purpose, 304a
 infirmities and faults of others, 398b
 should bear his friend's, 286b
 infirmity, it is mine own, 433b
 last, of noble mind, 226a, *note*
Information flow, let, 82b
Information, non- and mal-, 90b
 only ask for, 114a
 thy office is to give, 478a
Informers is the worse rogue of the
 two, 846b
Informers, invented for public ruin,
 512b

Infra dignitatem, 555a
Ingenuas pectus coluisse per artes, 586b
 Ingle, a bleezing, 262b
 his wee bit, 44a
 Inglorious to the silent grave, 181b
INGRATITUDE
 all things are ungrateful, 612a
 as soon as you have drunk you turn your back on the spring, 739a
 barbs the dart of injury, 328b
 child of pride, 793a
 English "gratitude," 108a
 gifts of prodigal and fool produce ingratitude, 625b
 he who thanks when all witnesses have departed, 556a
 hell is full of the ungrateful, 784b
 I hate ingratitude more than lying, 298a
 it is evil to serve the ungrateful, 556a
 marble-hearted fiend, 306a
 more strong than traitors' arms, 286b
 not so unkind as man's ingratitude, 289a
 oblige her and she'll hate you, 251a
 one ungrateful man injures all the unfortunate, 556a
 returning kind deeds with coldness, 399b
 say ungrateful and you say all, 556a
 the public pays with ingratitude, 850a
 the worst of vices, 760b
 to do good to the ungrateful is like throwing rose-water into the sea, 860b
 we find many ungrateful; we make more, 582b
 what you do for an ungrateful man is lost, 618b
 Inhabitant below, the poor, 45b
 Inheritance, a ruinous, 510b
 never ascends, 541a
 of each generation increases, 571a
 property acquired by, 645a
 Inhumanity: needlessly sets foot upon a worm, 101a
 no greater shame to man, 340b
 Iniquity, draw, with cords of vanity, 417a
 I lack, to do me service, 300b
 in the bond of, 426a
 reaped, 418b
Initio, ab, 482b
 Injin's flesh and bone, an, 38b
INJURIES
 an injury not done to a consenting party, 687a
 are writ in brass, 210a
 bearing an old injury you invite a new, 681b
 better to injury than to do injury, 483b
 come from those with upper hand, 556b
 ears can endure them better than the eyes, 556b
 first function of law to prevent unprovoked injury, 651a
 forbidden by law of nature and of nations, 601a
 good man cannot do an injury, 684a
 great minds despise, 570b
 greatest punishment is the fact of doing injuries, 574a

Injuries—contd.

he threatens many who is injurious to one, 582a, 783a
 if you had not injured him you would have died, 525b
 injuries to reputation are inestimable, 530b
 injury by one of whom you dare not complain, 542b
 injury intended is as done, 556b
 injury without loss, 556b
 it costs more to revenge than to bear, 793b
 it is easy to hurt, hard to cure, 795a
 it is impiety to hurt even a bad brother, 588a
 it is no injury that is not intended, 796a
 let not the commonwealth suffer injury, 585b
 made light of, disappear, 556b
 men hate those they have hurt, 810a
 natural to hate one you have injured, 626a
 neglect will kill injuries sooner than revenge, 814a
 no one injures me with impunity, 589a
 no one is injured but by himself, 589a
 no one may do to his property what will injure another's, 625b
 no one should be injured, 603b
 no one should derive benefit from his own injury, 504a
 oblivion the remedy for injuries, 556b
 (injury) produces injury, 567a
 serves as a lesson, 595a
 we may hinder one injury by another, 556b
 we write injuries on marble, 793b
 what a fool an injury may make, 185b
 what worthy man does not keep them in mind, 367a
 who does an injury to one threatens many, 582a, 783a
 worse to do, than to revenge, an injury, 797a
 worthy man not mindful of injuries, 475a
 wrought by fraud or by force, 520a
 Injurious: nothing advantageous which may not be, 594a
INJUSTICE
 doing evil to men does not differ from injustice, 448a
 drove Astræa from the earth, 397b
 I would rather suffer unjustly than act unjustly, 448a
 malice and injustice, 40b
 national, road to national downfall, 147a
 sweeps the wide earth, 256b
 the injustice of the Just, 159a
 to a well-deserving man you are evil, 496b
 to entreat from the just is wrong, 556b
 to an individual, of service to public, 184a
 unjust rule never endures, 556a
 you are guilty of injustice, when you do not punish, 781b
 Ink, a small drop of, 63a
 gall enough in thy, 298a
 if all the sea were, 446b
INNS
 a capital tavern, 179a

Inns—contd.

all hosts evil, 126b
 an inn, where travellers bait, 176b
 driven from all towns, 20b
 find in an inn a place of rest, 91b
 from an inn not from my home, 109b
 good cheer and good cheap, 768a
 good novels full of inns, 22b
 he goes not out of his way that goes to a good inn, 772b
 his warmest welcome at an inn, 327b
 I'm for toleration and for drinking at an inn, 209a
 life at best is but an inn, 175a
 take mine ease in mine, 314b, note
 the inn's worst room, 251b
 world's an, 126b
INNOCENCE
 all are presumed good till found at fault, 732b
 always within thy power, 135b
 and ease, bowers of, 147b
 and Folly alike, 95b
 and health, 148a
 and water-colour painting, 343b
 better than eloquence, 651a
 better than repentance, 829b
 God regards pure hands, 627b
 harmless as doves or as lambs, 382b
 has a friend in Heaven, 712a
 is strong, 402a
 la vraie innocence n'a honte de rien, 706b
 modesty does not survive innocence, 42b
 only an innocent man hopes for good in evil, 552a
 requires little eloquence, 634a
 should be unsuspicious, 192b
 who knows no guilt knows no fear, 211a
 who swerves from innocence, 399a
 without wisdom, is folly, 876b
INNOCENT
 as a new-laid egg, 147a
 heart a brittle thing, 204b
 he's armed that's innocent, 253a
 innocent-arch, 356b
 man needs no weapons, 557b
 minds innocent and quiet, 200b
 sweet innocent, the mother cried, 355b
 Innovate not to reform, to, 42a
 Innovations, follow time's example in, 10b
 Innovator, conservator and, 72a
 Time the greatest, 10b
 Innuendo, convey a libel in a frown, 347b
 Inoculations and operations, 324a
 Imprimatur, 550b
 Inquest of the Nation, 42b
 Inquests: Crown's-quest law, 296b
 Inquiry, too much, is bad, 862b
 Inquisition, with the, hush, 877a
 Inquisitor, a chief, 33a
INQUISITIVENESS
 who gropes in the dark finds that he would not, 777b
 who looks for evil finds it, 771b
 See Curiosity
 Insane, he would appear, to only a few, 594b
 Insanity, a sort of, in abstruse philosophy, 187b
 fancy a degree of, 178b
 the human mind in ruins, 107b
 inscription bigger than the bag, 474a

Inscriptions, lapidary, man not on his oath in, 179a
INSCRUTABILITY
 high and inscrutable, 63b
 never could divine his thought, 63a
 not a thought to be seen, 35b
 roll back the scrutiny, 57a
Insect, so impotent and grovelling an, 347a
 Insects have made the lion mad, 59a
 of the hour, 41b
 summer in the hum of, 193a
Insecurity: he lives unsafely that looks too near on things, 775b
Inside, get, and pull the blinds down, 464b
Insight, a moment's, 168b
Insignificance and an earldom, 80b
INSINCERITY
 eloquent in proportion to, 691b
 greetings where no kindness is, 394a
 guilt of deceitful friendship, 673b
 he that speaks me fair and loves me not, 781b
 it is vile to say one thing and think another, 673a
 man who hides one thing in his mind and speaks another, 472a
 many kiss the hand they wish cut off, 808a
 many lick before they bite, 808a
 mouth of honey, heart of gall, 812b
 native language of insincerity, 346b
 to cut a stick when the fight is over, 797a
 Insinuations the rhetoric of the devil, 712a
 Insipid things, like sandwiches of veal, 169b
INSOLENCE
 does Diana heed the barking dog, 564a
 flown with insolence and wine, 216a
 is pride with her mask off, 793b
 of office, 293b
 precursor of destruction, 478b
 swollen with insolence and pride, 53b
 the more foolish a man is, the more insolent, 639b
 Insolvent innocence, 97a
 Insomnia: sleep stole on me un-awares, 188a
INSPIRATION
 attired with brightness as a man inspired, 399b
 contemplation of heavenly things refines words and actions, 611b
 diversities of gifts, but the same Spirit, 428a
 heart, not brain, attains to the highest, 198b
 Minerva being unwilling (to bestow), 559a, 672b
 night the mother of thoughts, 815b
 no great man without, 589b
 poets filled with a divine sort of, 622a
 the fire of God fills him, 365a
 there is a God in us and intercourse with heaven, 523b
 there is a God within us, 523a
 without the inspiration, 43a
Instar omnium, 557b
INSTINCT AND INSTINCTS
 a blind sense, 392b
 a few strong instincts, 397a

Instinct and Instincts—contd.
 a sparkle of original purity, 8b
 by divine instinct men mistrust danger, 319a
 (instinct) is a great matter, 314a
 is important O! 145b
 leaden instincts, 338b
 meaner things whom instinct leads, 101b
 (instinct) leaps; Reason slowly climbs, 407a
 let him use instinct who cannot use reason, 678a
 preceded wisdom, 196b
 the better guide, 196b
 the old instinct, 88b
 Institutions create a nation, 118b
 before established, should be long considered, 512b
INSTRUCTION
 I never come to you but I go away wiser, 630a
 I will better the, 282b
 if you love instruction you will be well instructed, 470b
 it is seldom safe to instruct, 91a
 not wholesome as instruction, 41a
 you must spoil before you spin well, 880a
Instrument you will, call me what, 295a
 let him who knows the, play, 800b
 thy most dreaded, 397b
INSULT AND INSULTS
 a blockhead's insult points the dart, 177b
 if you speak, you will hear insults, 506a
 like bad coins; we need not take them, 793b
 noble-mindedness does not receive insult, 556a
 poor people ready to imagine insult, 610b
 remembered longer than an injury, 80a
INTEGRITY
 do all as though someone were watching, 657a
 God regards pure hands, 627b
 is praised and starves, 625a
 preserve me, integrity, for I have preserved you, 620b
 so that anyone might inspect his innermost heart, 657a
 to appear an honest man you must be one, 705b
 whatever is worthy of a good and wise man, 635a
 whose means are pure and spotless as his ends, 400a
 will never deceive, 104b
INTELLECT
 an intellectual All-in-all, 399b
 chock-full of intellect, 347a
 conceit of intellect, 373b
 greatest intellects often lie unseen, 647b
 health and intellect, the two blessings, 480a
 limitations of human intellect, 206a
 march of intellect, 338a
 may rule (Florence), 31b
 numbring good intellects, 226b
 obscure more than it illumines, 408b
 our wayward intellect, 100a
 pleasures of intellect, 628b
 pleasures (intellectual), 181a
 power (intellectual) went sound-
 ing on, 401b

Intellect—contd.
 subtlety of intellect, coexistent with simplicity, 235a
 the mind makes a man noble, 490b
Intelligible, better aim at being, 159a
 confounding what was, 7a
 to be, is to be found out, 388b
INTELLIGENCE
 dependent on the senses, 591b
 he is from Châteaudun, 775a
 he knows how many beans make five, 775a
 he knows which way the wind blows, 775a
 some wits can digest before others can chew, 836a
 we are not intelligent, 145b
INTEMPERANCE
 drunken, but not with wine, 417b
 in nature, 305a
 intemperate youth brings worn-out age, 557b
 See Drunkenness, Drink
INTENTION AND INTENTIONS
 and crime are equal, 615b
 can alone add confidence to what we say, 548b
 consciousness of good intention, 504b
 crime absent from our inclination, 530a
 deeds to be judged by intention, 609b
 God regards pure hands, 627b
 God punishes the intention, 807a
 good intentions push men into vicious results, 693a
 good will should be taken in part of payment, 769a
 heaven favours good intentions, 784b
 hell is paved with good intentions, 784b, note
 "means well" is useless unless a man does well, 589b
 none can compass more than they intend, 246b
 nor think the intention sanctifies the deed, 179b
 put aside that intention, 560b
 the act does not make a crime, unless the mind is criminal, 484b
 what man would do, 366b
 what we do determine oft we break, 295a
Intent, in working out a pure, 397b
 hath thwarted our, 280a
 our true, is all for your delight, 281a
 wicked or charitable, be thy, 291b
Inter strepit anser olores, 492a
 Intercourse, speed the soft, 255a
 Inter-dependence: all for each and each for all, 132a
 one thing asks help of another, 488b
Interest (on money), five per cent the natural, 205a
 a breed of barren money, 282a
 See Three per cents
Interest and fear, levers to move men, 450a
 but oh, I do in, 202a
 can never be opposed to honour, 519a
 few men will be better than their interest bids, 761a
 I know on which side my bread is buttered, 787a
 men are blind in their own cause, 810a

Interest: virtue has few Platonic lovers, 866a
 Interests, divided by, 692a
 great, collide, 553b
 Interesting, aim at being, rather than exact, 698a
 people who do not amuse, 117b

INTERFERENCE

I would rather my cake burn than you turn it, 784a
 let-a-be for let-a-be, 804b
 men's proneness to meddle with others' affairs, 561a
 never burn your fingers to snuff another man's candle, 814b
 scald not your lips in another man's pottage, 831b
 Interim, all the, is like a phantasma, 285b

INTERPRETATION

an ill man will turn it ill, 800a
 contemporary interpretation, weighty in law, 505b
 may no false interpretation be placed on my jests, 483a
 private interpretation, 431a
 quite interpreted away, 244b
 Interpreter, an ill-natured, 483a
 at the House Beautiful, 191b
 hardest to be understood, 328b
 of life, a great, 234b
 Interregnum, not recognised in England, 551a
 Interruption, the work is suspended through, 618a

Intervention: let not a God intervene unless the difficulty is worthy of him, 586b
 on behalf of the unworthy injures the honourable, 781b

Intestata senectus, 543b

INTOLERANCE

benevolent people one-sided, 160b
 he will never get to heaven who desires to go alone, 783b
 in support of toleration, 89a
 Religion harsh, intolerant, 96b

INTOXICATION

life is but, 62b
 pavement, faithless to the fuddled foot, 369b
 till sense and sorrow both are drowned, 273a

Introduced, they had not been, 145a

Introduction, the unfortunate need no, 334b

Intrude, hope I don't, 246a

Intuition, a passionate, 401b

known the world by, 258a

Invasions, gilding unjust, 211a

INVENT AND INVENTION

a thing vainly invented, 433b
 beggars invention, and makes fancy tame, 98b

(inventions) by men of humbler class, 161a

fear is a great inventor, 814a
 genius invents, wit only discovers, 711a

invention breeds invention, 132a, 793b

invention flags, 93a

It is easy to add to inventions, 520a

it is my own invention, 120a
 man invents nothing in the arts of life, 323b

nothing more inventive than suffering, 476b

nothing invented and perfected at the same time, 592b

only truth can be invented, 267b

Invent and Invention—contd.

poverty discoverer of all the arts, 617b
 some, the rest enlarge, 347b
 the most expensive thing in the world, 323b
 they have sought out many inventions, 415b
 universe full of magical things waiting for our wits, 244a
 when did woman ever yet invent, 360a

Inventis addere, 529a

Inventus, non est, 598a

Inverness, I will arise now and go to, 444a

Investigation: further than witte may streeche, 167a
 nose not given to all, 596b

Invidia gloria comes, 523b

Invisible as a nose on a man's face, 281a

most wonderful things are, 188b

the only evil that walks, 218b

Invisibility: the helmet of Orcus, 614a

INVITATION

a host's invitation is expensive, 723a

some offended at being asked, some at not being asked, 549a

to displease none, invite none, 604a

whistle and he'll come to you, 874a

Iona, among the ruins of, 180a

Iphigenia, sacrifice of, 668b

Ipse dixit, 559b

Ipsissima verba, 559b

Ipso facto: Ipso jure, 559b

Ira, tantene animis caelestibus, 668a

IRELAND

"a slave he doth remain," 438a
 all too late they love Ireland, 238a

applying abstract political economy to Ireland, 147a

daughter of all the implacable ages, 379b

England and Ireland, 40b

Erin go bread and cheese, 332a

Erin's honour and pride, 231a
 fightin' like divils for conciliation, 196b

gives England her soldiers, 214a

glorious Ireland, 353b
 green and sad, 238a

he that will England win must with Ireland begin, 782a, 782b

many lies in praise of, 242b

none may wrong, save thy sons alone, 353b

north loves fight, south falseness, 360b, note

romantic Ireland's dead and gone, 404a

Ulster in 1912, 191a
 whom we have wedded but have never won, 380a

See Erin

IRISH AND IRISHMEN

a servile race in folly nurst, 348a
 God takes care of boys and Irishmen, 767a

heart of Irishman nothing but imagination, 323a

Irish bulls, horns tipped with brass, 130a

Irish Giant, surnamed of Despair, 73b

land legislation, 1881, 459a

more Irish than the Irish, 542b
 never speak well of one another, 179a

Irish and Irishmen—contd.

northern stalwart, southern traitorous, 360b, note

now the Irish are ashamed, 2085
 like Teague's cocks that fought one another, though on the same side, 803a

the Irishman sleeps, 843a

Iron, beat, while it is hot, 128a
 entered into his soul, 433b

hand in velvet glove, 453a
 like iron through your blood, 285a

meddles with cold iron, 51a
 sharpeneth iron, 415a

the soul of every manufacture, 330b

the best metal, 840b
 touching cold iron, 862b, note

used to fashion iron, 751b

Irons, many, in the fire, 778b

Iron-sleet of arrowy shower, 155a

Irony, foundation of Providence, 696b

some meaning beneath all this terrible irony, 323a

Irreconcilable, attempting to reconcile the, 679a

IRRELEVANCE

Artemus Ward on, 27b
 digressions the soul of reading, 343b

gratis dictum, 538b
 he sendeth to the East Indies for Kentish pippins, 776a

I seldom go to place I set out for, 343b

they wander from the matter, 482a

See Digressions

Irreligion, principle of their, 42b

Irresolution: a large part of mankind drift between good and evil, 615b

IRRETRIEVABLE

do not tie what you cannot untie, 752a

done and cannot be undone, 530a
 soon it will have been and will be irretrievable, 561a

the wave which has passed will not be recalled, 587b

what ought not to have been done holds good when done, 640b

word spoken, arrow discharged, divine decree, and time, 730b

IRRITATION

caused by iteration, 130b
 curiosity a cause of, 601b

gall not to be restrained, 532a
une mouche l'a piqué, 709b

Is, it, but it hadn't ought to be, 158b

Is, that that, is, 298a
 Isabella of Spain, 12a

Iser, rolling rapidly, 68a

Isis and Cam, to patient science dear, 398b

ISLAND AND ISLANDS

Albion severed from the world, 243b

fickleness attributed to us as islanders, 228b

live on yon beautiful island, 1111a
 or some secreted island, 393b

our rough island-story, 361b
 snug little island, 1111a

that island queen, 357a
 tight little island, 1111a

ISLE AND ISLES

a sweet isle, of isles the queen, 394a

beautiful isle of the sea, 443b
 enchanted isles, 225b
 her hundred isles, 55a

Isle and Isles—contd.
 many a green isle needs must be,
 325b
 some bright isle of rest, 231a
 this sceptred isle, 312b
 Islington, a village less than, 94a
 Norfolk, 435b, *note*
 Israelite indeed, behold an, 425b
 Issue, wait the, sleeping under-
 ground, 5b
 Issues, great, good or bad, for
 human kind, 399b
 Isthmus, this, of a middle state, 248b
 this narrow, 232b
Ita Dis placitum, 560b
Ita lex scripta est, 520b
Italia, l' farà da sé, 715a
 Italia, oh Italia, 55a
 Italian characteristics, 265a
 language, 58b
 trills are tame, 44b
 Italians, wise before the deed, 846b
ITALY, 2a
 a man who has not been in, 179a
 after seeing Italy, 43b
 graved inside of it Italy, 36a
 Home of the Arts, 161a
 land of Saturn, 648a
 made from designs by Michael
 Angelo, 83b
 Oh woman country, 36b
 paradise for horses, hell for
 women, 755a
 paradise of the earth, 138b
 parent of fruits and of men, 648a
 thy sabbaths, 95b
 Itch is worse than a smart, 736a
 of disputing, 430a, *note*
 of scribbling, 144b
 Itching palm, an, 286b
 Iteration, a languid, leaden, 405b
 likely to generate heat, 130b
 thou hast damnable, 313a
 Ithuriel with his spear, 219b
 Itys, Itys, cry of nightingale, 245b
 Ivory does not come from a rat's
 mouth, 879a
 Ivy green, a dainty plant, 111b
 Ivy-green jacket, in an, 173b
 Ivy leaves, each room with, is drest,
 390b
 Izzards and Xes, 16b

J

Jabberwock, hast thou slain the,
 119b
 Jack, a good, makes a good Jill, 722a
 as good as his master, 798a
 bad, may have as bad a Jill, 717a
 if Jack were better, Jill would not
 be so bad, 789a
 Is as good as Jill, 797b
 keep watch for the life of poor,
 110a
 Ketch will claim you, 465a
 many a gentle person made a,
 318b
 of all trades, master of none, 797b
 Robinson, before one can say,
 741a
 shall have Jill, 280b, 733b
 Sprat would teach his grandame,
 839a
 they all love, 383b
 they call for their, 213b
 Jack's the king of all, 383b
 Jackdaw calls the crow nigger, 850a
 ever found near a jackdaw, 467a
 has nothing to do with music,
 591a
 no more entrusted gold to you
 than to a, 599b

Jackdaw, not reckoned a religious
 bird, 170a
 the Welshman's, 831a, 858a
 with jackdaw, 744b
 Jacket was red, his, 87a
 Jacob, O canny sons of, 267a
 Jacobite Song, The wee German
 Lairdie, 440a
 Jade, the galled, 295a
 Jades for a' that, I like the, 44b
 Jack better than a ship, 178b
 Jam, now for the strawberry, 146a
Jam satis, ohe! 561a
 Jam to-day, never, 120a
 James II: with dejected air, 2a,
 James, St., reservation of, 664b, *note*
 James's day, till, you may have
 hops, 859a
 Jangled, out of tune, and harsh,
 294a
JANUARY
 excellence of a pullet in Janiveer,
 789a
 hot sun in January a bad sign,
 789b
 If grass grow in, 789b
 March in Janiveer a bad sign, 808b
 who sows oats in, gets gold and
 groats, 875a
 Janus, by two-headed, 281b
 Japan to Rome, 177b, *note*
J'appelle un chat un chat, 694a
 Jar, a strange quick, 63b
Jardin, il faut cultiver notre, 690b
 Jargon, murders with, 142a
 of the schools, 96a, 246a
 Jasmine pure, climbing, 400b
 Jaundice, the king's evil, 644a
 Jaw, elongation of, 16a
 Jaws, gently smiling, 119a
 Jay-bird don't rob his own nest, 158a
JEALOUSY AND JEALOUSY
 a city passion, 375b
 affection's sentinel, 321a
 an angry lover tells himself lies,
 488b
 artist's jealousy, 23b
 believes, what frenzy dictates,
 143a
 beware, my lord, of, 301b
 carry-tale, dissentious jealousy,
 321a
 cruel as the grave, 416b
 gives false alarms, suggesting
 mutiny, 321a
 green-eyed, 283a
 guilt is always jealous, 770b
 hydra of calamities, 408b
 jealous head is soon broken, 723b
 jealous o' a' the young fellows,
 48b
 love and jealousy seldom separ-
 ated, 805b
 love being jealous makes a good
 eye squint, 805b
 love's curse, 365b
 love's enemy, 212a
 man jealous and mistaking, 257b
 more self-love than love in
 jealousy, 694a
 narrow jealousies are silent, 364a
 not easily jealous, but being
 wrought, 303a
 our jealousy turns on him that
 will not share, 213b
 she has given them green stock-
 ings, 833a
 the green-eyed monster, 301b
 the injured lover's hell, 220a
 the reward of love, 850b
 the sevenfold death, 408b
 the jealous are the wise, 92a
 thou tyrant of the mind, 125b

Jealous and Jealousy—contd.
 trifles confirmation strong to the
 jealous, 302a
 whiles they behold a greater than
 themselves, 285b
 woman (jealous) believes every-
 thing, 143a
 women (jealous) are mad, 244a
 See Horns, 778b
 Jean, the breast o' bonnie, 49a
 Jeanie do, what could artless, 49a
 Jeerers must be content to taste
 their own broth, 798a
 Jeering, English habit of, 242b
 Jeers, gibes, flouts and, 118b
 Jehovah hath triumphed, 232a
 Jove, or Lord, 250a
 Jelly, meaty, 115a
 Jericho, tarry at, 410a
 Jerkin, wear it on both sides like a
 leather, 298b
 Jerusalem, if I forget thee, O, 413b
 not a great thing to have been to,
 599a
 the golden, 237b
 till we have built, 23b
 Jessamine faint, 326a
JESTS and JESTING
 a bitter word or jest, 210b
 a fellow of infinite jest, 297a
 a good jest for ever, 313b
 a scornful jest, 177b
 a true jest is an evil jest, 851b
 a jest unseen, inscrutable, 281a
 all things are a jest, 611b
 all things are big with jest, 163a
 amused with rough jests, 493a
 at lords, over-worn trade of, 139b
 bitter jests whereof the memory
 lasts, 484a
 bound not with bawty lest he bite,
 745b
 brings serious sorrows, 798a
 difficult to jest with a sad mind,
 515b
 do not lose your friend for your
 jest, 752b
 he makes a foe who makes a jest,
 143b
 he's at a loss for jests that rakes
 hell for them, 784a
 his jests are coarse, 255b
 I love my jest, an' the ship were
 sinking, 835b
 ill jesting with edge-tools, 360a
 indebted to his memory for his
 jests, 328b
 jest and youthful jollity, 224a
 jest with an ass and he'll flip you
 in the face, 798a
 jest's prosperity lies in the ear,
 277b
 jests spare no one, 798a
 jests from obsolete farces, 180b
 joke at your leisure; ye kenna
 wha may jibe yoursel, 798a
 leave a jest when it pleases you
 best 800a
 let the jests be without vileness,
 658b
 life is a jest, 143b
 long jesting never was good, 800a
 many a true word said in jest,
 856b
 no jesting with edged tools, 752b
 none of my writings corrupted by
 a malignant jest, 603a
 paltry, humbug jest, 91b
 poison in jest, 295a
 put his whole wit in a jest, 20a
 some had rather lose friend than
 jest, 835b
 the jester and the jestee, 342b

Jests and Jesting—contd.

the jest and riddle of the world, 248b
 the jests of the rich ever successful, 151a
 the wise make jests, fools repeat them, 853a
 they do but jest, 295a
 though Nestor swear the jest be laughable, 281b
 threadbare jest, 82a
 true jests breed bad blood, 863a
 truest jests sound worst in guilty ears, 851b
 turns to a mirth-moving jest, 277a
 what is to prevent a laughter from speaking truth, 646a
 when thou dost tell another's jest, 162b
 when true jests leave bitter remembrance, 493a
 where you see a jester, a fool is not far off, 874a
 which hurts is not welcome, 605b
 wise men make jests, fools repeat them, 762b
 with earnest, 11a
 without bitterness, 483b
 without the smile, 87a
 See Joking

Jesu, lover of my soul, 385a

Jesus Hominum Salvator (I.H.S.),

Jesus, how sweet the name of, 238b
 that they had been with, 426a

Jesuits, motto of, 485a

Jeune j'étais trop sage, 694b

Jeunesse dorée, 695b

JEWES

a hopeless faith, a homeless race, 186a
 a Jew cannot help feeling superior, 21a
 a people mixed with every race, 103a
 a race prone to superstition, 537b
 Anti-Semites and Jews, 21a
 few but have heard of a Jew, 16a
 hath not a Jew eyes, hands, organs, dimensions, 282b
 I am a Jew else; an Ebrew Jew, 313b
 Israel shall be a proverb and a byword, 410b
 (Jews) Turks, Infidels and Heretics, 432a
 let Apella, the Jew, believe that, 507a
 like pale ghosts, 186a
 O canny sons of Jacob, 267a
 persecution of Jews, 564a
 salvation is from the Jews, 648a
 superiority of Jews, 130b
 the Jew that Shakespeare drew, 439a
 the race that loved not Thee, 176a
 the unbelieving Jews, 426b
 which Jews might kiss, 247b
 who would cheat a Jew must be a Jew, 782b

JEWEL and JEWELS

a rich jewel in an Ethiop's ear, 278a
 a jewel in a ten times barred up chest, 312a
 a jewel that we find we stoop and take it, 299b
 a little trifling stone, 234a
 dumb jewels, more quick than words, 281b
 from his jasey, 15b
 have I caught my heavenly jewel, 329b
 life's jewels, 236a

Jewel and Jewels—contd.

madness to carry one's fortune on one's body, 638b
 (jewels) make women fat or thin, 18a
 (jewels) of God, 38a
 (jewel) of their souls, 301b
 orators of Love, 105b
 rich in having such a jewel, 281a
 unvalued jewels, 318b
 wears yet a precious jewel, 288a
 Jig-maker, your only, 294b
 Jigs, all my merry, are quite forgot, 322b

Jilted, better than never courted, 69a

Jim along Josey, 464a

Jim Crow, jump, 464a

Jingo, by, if we do, 458a

Joan as good as my lady, in the dark, 798a

Job was effected by a, 146a

Job, as poor as, but not so patient, 315a

less miserable in suffering, then happy in patience, 798a

poor as, 288a

the patience of, 431a

was no schoolmaster, 798a

Job's turkey, 738b

Job's wife, wicked as, 288a

Jockey, more men than, 854a

Jockeyship, we boast superior, 99b

Jocular manner, in his, 16a

Joe, not for, 464b

Joe, sing old, 464a

Jog on the footpath-way, 310a

John Baptist, greediness beheaded, 539a

John Bull, greatest of all is, 61b

John Bull in his very worst of moods, 273b

Johnson, Dr. S., and Boswell, 71b

Dr. Johnson's freedom in condemnation, 43b

Dr. Johnson on music, 440a
 regarded in his own age as a classic, 205b

imitation of, 43a

the Great Cham, 334b

Johnsonese, a sort of broken, 206a

Joint, the time is out of, 292a

Jollity and game, turned to, 222a

Jolly, I'm a, 190a

Jolly place in times of old, 393b

JOKES and JOKING

a joke often settles things better than acrimony, 646b
 a rich man's joke, 27a
 a very serious thing, 82a
 cruelty of joking, 561b
 disposes of disagreeable matters by, 609a
 dulness ever loves a joke, 254a
 even the gods love jokes, 561b
 getting a joke into a Scotch understanding, 332a
 horseplay's fool's play, 786b
 many a joke had he, 148b
 mild and severe jokes, 84a
 moderation to be observed in joking, 485b
 my way of joking is to tell the truth, 323a
 often of great utility, 664a
 price of a joke, laugh too great if it involves impropriety, 594b
 set aside (joking apart), 609b
 simple joke that takes the shepherd's heart, 370a
 some will rather lose their best friend than their worst joke, 835b

Jokes and Joking—contd.

the American joke, 83b
 to give and to take a good joke, 111a
 two sorts of joking, low and elegant, 520a
 what seems a joke is often the truth, 856b

Jonathan, Brother, 379a

Jonathan, David had his, 163a

Jonson knew the critic's part, 90a

Jonson came, then, 178a

Joseph I, motto, 684a

Joseph, another king arose, which knew not, 409b, 426a

Jostle, seem to, but never jar, 6b

Jouk an' let the jaups gae by, 798a

JOURNALISTS and JOURNALISM
 and repetition, 21b

governs in America, 389b

great is journalism, 72b

knights of the pen, 367b

smiling upon thee will get out thy secrets, 420a

the Fourth Estate, 456a
 with much communication will he tempt thee, 420a

See Newspapers, Pressmen

Journals of the night, 103a

JOURNEY and JOURNEYS

a journey of 1,000 miles begins with one step, 723b

a journey will seem long if you tell every step, 790b

I journeyed far, I journeyed fas', 158a

I, on my journey, all alone proceed, 83a

journeys end in lovers meeting, 297b

Journeyman, nature's, 294b

Jove, all things are full of, 561b
 far from, far from his thunder, 625b

himself cannot please all, 476b
 like a painted, 122a

the irrevocable doom of, 255b

Jove's planet, 36a

JOVIALITY

good to be merry at meat, 768b
 there is no jollity but hath a smack of folly, 855b

vivat, fiat, pipat, ibat, 686a

JOY and JOYS
 a cheel's full joys, 244a

all my joys to this are folly, 49b
 and fear, 69b

and grief first cousins, 713a
 and Temperance and Repose, 200a

asks if this be joy, 148b
 bathes in worldly joys, 140a

beware all joys, but joys that never can expire, 405a

brightens his crest, 221a
 but disguised woe, 121b

Corin was her only joy, 436a
 cruel to defer a joy, 275a

crystallised for ever, 36b
 delicious springs of joy, 53b

doth joy enhance, 207b
 doubtful joys the father move, 362a

dwell in doubtful joy, 304b
 every inch of joy has an ell of annoy, 755b

fairest joys give most unrest, 184b
 followed thee up to joy and bliss, 227a

for a moment lingers, 68b
 great joys are silent, 208b

grief on the confines of joy, 528b
 headlong joy is ever on the wing, 227b

Joy and Joys—*contd.*

hence vain deluding joys, 224b
 how can we win joy, 26a
 how fading are the joys, 238b
 imaginary joys, 3b
 it is difficult to pretend joy, 541b
 joy, joy for ever, 232b
 joys take wing, 537b
 let joy be unconfined, 54b
 man made for joy and woe, 23b
 mingle shades of joy and woe, 273b
 mixed with crime, 607a
 must be shared to be won, 62b
 my joy behind, 321b
 ne'er knew joy but friendship might divide, 255b
 no joy but runneth to an end, 338a
 no joy without alloy, 816a
 not a joy the world can give, 61a
 of life sweeter as death approaches, 230b
 of sight, smell, taste, 405b
 of the whole earth, 412b
 of this world, 77b
 oil of joy for mourning, 418a
 past compare, 75a
 Phyllis is my only joy, 275a
 remembered joys never past, 229b
 rises in me, 86a
 scene of savage joys, 98a
 shall come with early light, 37b
 shared is made double, 728b
 shuts up all the passages of joy, 178a
 silence herald of joy, 284a
 snatch a fearful joy, 154b
 so seldom weaves a chain, 230b
 solemn is joy, 381a
 stern joy which warriors feel, 271b
 still laughs the bubble joy, 249a
 that faded, 66b
 that fleets away, 235b
 that lasteth evermo, 77b
 the deep power of joy, 393b
 the first joy of our heart, 147a
 the heart-felt joy, 249a
 the joy fades, not the pains, 163b
 the joy remains, the pain doth flee, 163b
 the land of joy, 50b
 the power of imparting, 324b
 their joy so lately found, 222b
 this world's joy, how it go'th all to nought, 434a
 those who feared nothing less hearty in rejoicing, 577b
 thou hast finished joy and moan, 309b
 too exquisite to last, 229b
 troubled joy was in his eye, 272b
 true joy a serious matter, 645b
 we should publish our joys, 867a
 wear a face of joy, 400a
 whose hand is ever at his lips, 185b
 Joy-bells ring in Heaven's street, 209a
 Joyful as a drum at a wedding, 738b
 Joyously, so sung he, 235b
Jucunda et idonea dicere, 495a
 Judas to a tittle, 33a
 Judae, they didn't know everythin' down in, 201b
JUDGES, JUDGING, JUDGMENT
 a corrupt judge weighs truth badly, 572b
 a good judge conceives quickly, judges slowly, 722a
 a judge amongst fools, 98a
 a judge like Melchisedech, without pedigree, 460a
 a matter adjudged is received as true, 562a

Judges, Judging, Judgment—*contd.*

a railing judgment, 431a
 a right judgment in all things, 432a
 according to what is right and good, 526b
 affection bends the judgment, 75a
 an argument addressed to good judgment, 492a
 and the litter of the law, 13b
 as He pronounces lastly on each deed, 226a
 as sober as a judge, 738b
 be wary how you judge, 75a
 blood and judgment are so well commingled, 294b
 but reserve thy judgment, 291a
 cannot be witness in his own cases, 561b
 differing judgments, 97a
 do not seek to judge beyond yourself, 587b
 dread thou to speak presumptuous doom, 270b
 equally divided judges, 485b
 ermined knaves, 386b
 everyone has judgment to sell, 714b
 everyone should measure himself by his own standard, 576b
 for fault of wise men fools sit on benches, 762b
 fortune helps those who are of good judgment, 763b, *note*
 forbear to judge for we are sinners all, 317b
 God shall bring every work into judgment, 416b
 good judge prefers equity to law, 498b
 good judge prefers right to utility, 498b
 hasty judgment leads to repentance, 485a
 he cannot be strict in judgment who does not wish others to be strict, 600a
 he has good judgment that relies not entirely on his own, 773a
 he is trying a matter already tried, 561a
 he loses money well who gives it to the judge, 496b
 he only judges right who weighs, compares, 398a
 he who prejudices may be correct, but is not just, 634b
 I disallow thee to be a competent judge, 378a
 if you are a judge, give my cause a hearing, 655a
 ignorance delivers brawling judgments, 365a
 indifferent judge between high and low, 330a
 judge all from one, 527a
 judge is condemned when the criminal is absolved, 779a
 judge just judgment, 563a
 judge not, 595b
 judge not according to appearance, 425b
 judge not that ye be not judged, 421b
 judges interpreters of the laws, 505a
 judges, love righteousness, 419a
 judgment according to law, not precedent, 562a
 judgment and conscience the same thing, 166b
 judgment and reason, qualities of a leader, 643a

Judges, Judging, Judgment—*contd.*

judgment drops her damning plummet, 32a
 judgment must be by the properly-appointed judge, 562a
 judgment of men is fallible, 545a
 leaves of the Judgment Book, 355b
 let every man speak as he finds, 836b
 looked for judgment, and behold oppression, 417a
 man jealous and mistaking, 257b
 man of passions cannot judge, 107a
 men of judgment creep, 97b
 (judgment) mercy and faith, 423b
 no man a faithful judge in his own cause, 212b
 none complain of want of judgment, 732b
 none judge so wrong as those who think amiss, 255b
 none must be judge in his own cause, 488a, 588b
 objection taken to the judge, 643b
 (judgment) of our equals or the laws of the land, 562a
 of the King of kings, 364b
 on eminent men to be pronounced with diffidence, 579a
 only one way of seeing things rightly, 267b
 out of thine own mouth will I judge thee, 423a
 reigns at forty, 153a
 robe, judge's, 299b
 should administer law, not make it, 562a
 should be obedient to the laws, 562a
 should enquire into the circumstances of the matter, 562a
 should judge according to things alleged and proved, 562a
 should make justice wide, 498a
 the censure of the judicious, 294b
 the hungry judges, 248a
 the Judge of all the earth, 409a
 the judges are ranged, 143a
 the judges of a-size, 172a
 this man proclaims what sort of judge, 522a
 thou (judgment) art fled to brutish beasts, 286a
 'tis with our judgments, as our watches, 246a
 to avoid hatred, friendship, anger, and soft-heartedness, 610a
 to ripe years judgment mature, 222b
 unjust to be judge in one's own cause, 556b
 waits upon the judgment, 295b
 we are fond of estimating others, but do not like it ourselves, 704a
 weak, prejudice strong, 239a
 weigh the matter with keen judgment, 560b
 what judgment shall I dread, 283a
 when I was green in judgment, 307a
 when time and God give judgment, 353b
 where opinions are equally divided the accused is acquitted, 615b
 who flees judgment confesses, 531a

Judges, Judging, Judgment—*contd.*
 who judges others condemns him-
 self, 875a
 who made thee a prince and a
 judge, 409b
 who made thee a ruler and a
 judge, 426a
 who obeys a judge's order is not
 to be blamed for it, 632b
 wholesale judgments are loose
 and imperfect, 709a
 would not give his judgment
 rashly, 2b
 you know how to weigh what is
 right, 650a
 you measure everyone's corn by
 your own bushel, 879b
 you must use your own judgment,
 673a

Judgment Day: that day of wrath,
 272b

Judge, me (in my judgment), 574b

Judice, sub, 664b

Judicious grieve, make the, 294b

Judy O'Grady, 190b

Juggler's sleight, 51b

Julius, ye towers of, 155a

JULY

a shower in, worth a plough of
 oxen, 728a

as many frosts in July as mists
 in March, 738b

July 1, if wet, presages four weeks
 of rain, 789b

makes July's day short as
 December, 309b

swarm o' bees in, 728b

the warmth of its July, 258b

winter ending in July, 65a

Jump, till Prov'dunce pinte how
 to, 202b

JUNE

a dripping June, 719b

a dry June and a leaky May, 723b

calm weather in, 719b, 746b

corn in June, 804b

leafy month of, 86b

November in the lap of, 169b

one field in June weather, 375a

such a joy in June, 207a

swarm o' bees in, 728b

the husband (June), 379a

what is so rare as a day in, 201b

Junius, his coat of darkness, 180a

stat nominis umbra, 662b

Juno, ox-eyed, awful, 469a

chattered to Jove, what, 633b

Juno's eyes, the lids of, 310a

JUPITER

all things are full of, 561b

appeased by offerings, 583a

best sacrifice to, 50a

cannot please all men, 772b

Juno pleases Jupiter, 664a

Jupiter est quodcumque vides, 524b

Jupiter is whatever you see,

wherever you go, 562a

Jupiter tonans, 562b

the very Jupiter of Homer, 452b

thunderbolt of, wrested from him,

660b

what is your opinion about

Jupiter, 542b

See Jove

Jurare in verba magistris, 604a

Jurisdiction offers most scope, 654a

Jurisprudence, gladsome light of,

85a

JURY AND JURIES

a thief or two in the jury, 299b

Brougham on the jury system,

26b

filled up casually, 667b

Jury and Juries—*contd.*

hard as a prejudiced jury, 172b

intelligent jury one point of the

law, 460b

Kentish jury, hang half, save

half, 723b

on questions of fact the jury

answer, 485a

that jurymen may dine, 248a

thou that goest upon Middlesex

Juries, 214b

twelve good honest men, 260b

venire facias, 680a

Juvat usque morari, 588a

Juventus mundi, 7b

Jus gentium, 640b

Jus in re, 562b

Jus postliminii, 562b

J'y suis et j'y reste, 694b, note

JUST

a just cause is strong, 214b

abhorrently just, 30a

actions of the just smell sweet,

329a

be just and fear not, 320a

get it into your heads that my

cause is just, 574b

just of thy word, 256a

men (just) made perfect, 430b

pursue what is just, in present,

8a

shall flourish as a palm-tree, 563a

shall shine as stars, 563a

shall live by faith, 426b

sweet remembrance of the just,

329a, note

the heavens are just, 318a

the sleep of the just, 453b, 692a

thou art e'en as just a man, 294b

JUSTICE

a desire to render all their due,

563a

a Justice and his clerk, a blind

man and his dog, 327b

a pillar of government, 10a

be just before you are generous,

740b

blind, he knows nobody, 128b

compliance with the written laws,

563a

conscience tells what is justice,

192b

crimes against justice, 42b

delay of, 192b

entangle justice in her net of law,

249b

even criminals cannot live with-

out, 563a

extreme justice is often extreme

injustice, 759a

extreme law is extreme injustice,

665b

firm be your justice, but be

friends to man, 193b

fountains of, in nature, 8b

good faith the foundation of, 537a

hath a nose of wax, 798a

I have loved justice, 516a

is simple, 468b

is to come, 68a

knows not father or mother,

563a

lame as well as blind, 240a

learn justice, and not to despise

the gods, 516b

let justice be done, and let the

heaven fall, 532a, note

liberty plucks justice by the

nose, 299b

love of justice is generally fear of

suffering injustice, 605b

must tame whom mercy cannot

win, 269a

Justice—*contd.*

nothing so much becomes a king,
 451a

now returns, 561a

on offenders, when not done, 109b

one hour doing justice worth a

hundred in prayer, 821b

part of, not to injure men, 563a

pleasant even when she destroys,

332b

pleaseth few in their own house,

798a

poetic justice, with her lifted

scale, 253b

prepared at a price, is sold at a

price, 776b

put up at a price, 624a

queen of virtues, 563a

rightful sovereign of the world,

451b

should be close-eared and open

mouthed, 215a

sometimes produces mischief,

468a

strong lance of justice hurtless,

breaks, 307a

strong sword-arm of, 155b

tardy, will o'take the crime,

126b

the end of government, 108a

the Justice in fair round belly,

280a

the place of justice, 11b

the sword of, 108a

though she's painted blind, 52a

Thwackum was for doing justice,

135a

to combine justice with law, 485b

to give to each his due, 667a

to none will we deny or delay,

603b

to prophesy of justice armed, 398a

to seek justice from unjust is folly,

556b

unstained Faith, sister of Justice,

627a

when mercy seasons justice, 283b

where Justice reigns, 229b

where mystery begins, justice

ends, 39a

without justice kingdoms are

robberies, 483a

Justicia, mas no por mí casa, 716b

Justitia, fiat, ruat cælum, 532a, note

Justitiæ tenax, factis dictisque, 648a

Justum et tenacem propositis, 563a

K

K's, the three accursed, Cretans,

Cappadocians, Cilicians, 480a

Kaiser, German, 275a

Kalends, Greek, 485a

Kalon, to (the noble, or beautiful),

479b

Kame sindle, kame sair, 798a

Kant on the moral law, 14b

Katerfelto with his hair on end, 100a

Keats, dumb to, 33b

epitaph, 445a

out-glittering, 204b

what porridge had John, 36a

Keen, when exquisitely, 404a

Keep a thing, its use will come, 358a

a thing seven years, 798a

some till more come, 798b

they should, who can, 395b

well is as great as winning, 798b

Keeper, my grave Lord, 155b

Keepers, hired poachers, 188b, note

who shall keep the, 622b

Kendal green, in, 313b

Kens, what a man, he cans, 72b

Keramker, a bric-à-bracker and,
84a

KENT

a yeoman of Kent, 274a
everybody knows Kent, 111b
he sendeth to the East Indies for
Kentish pippins, 776a
Kentish jury; hang half, save
half, 723b
the civillest place in all this isle,
317b

Kettle and the earthen pot, 420a
Key, lay their just hands on that
golden, 224b
of the fields, 453b, 860b, *note*
of the street, 453b, 860b, *note*
of it, you yourself shall keep the,
291a

Keys, all, hang not on one girdle,
733a
lives to clutch the golden, 362b
she wears the, 833b

Kibe, galls his, 297a
Kick against the pricks, 426a, *note*
against the spur, folly to, 557a
a fallen man, nature of mortals
to, 469a
me downstairs, why did you, 187b
that scarce would move a horse,
102a

Kick-shaws, any pretty little tiny,
315b

Kicking a man when he's down, 444a
Kicksy-wicksy, bugs his, 299a

Kid, a piece of a, worth two of a cat,
726b

dies as soon as the goat, 739a
in his mother's milk see the, a, 409b
Kidney, a man of my, 287b

KILL and KILLING

crash of systems could only kill
you once, 72b
do all men kill the thing they do
not love, 283a

he that kills himself, 211b
he that slays shall be slain, 781a
I will kill thee a hundred and
fifty ways, 289b

I will kill thee and love thee after,
302b

man that will all others kill, 137b
nine years a-killing, 302a
pardoning those that kill, 279b
pity it is to slay, 169b
those who do not wish to kill
would like to be able to, 525b
thou shalt not kill, 85a
to kill him honestly, 137b
whether he kill Cassio or Cassio
him, 302b

who killed the first, 295a
Killibeate taste, 112b

Killing, would'st thou be less, 92b
Kiin calls the oven burnt-house,
850a

Kilt, walk about in damned loud,
444a

Kin, a little more than, 290a

KIND and KINDNESS

a cup o' kindness, 48a
a forced kindness deserveth no
thanks, 720b
a life full of kindness and bliss,
232a

a little more kindness, a little
less creed, 443b
all beholden to him who is kind
to the good, 733a

any kindness, let me do it now,
443a
be less killing, soft and kind, 92b
begets kindness, 480b, 799a
breaks no bone, 760a

Kind and Kindness—contd.

cannot be bought for geir, 799a
Christ took the kindness, 35a
coarsely kind, 178a
conquers the evil disposed, 683a
destroys vigour of mind and body,
579a

easily forgotten, 307a
give him all kindness, 287a
godlike crime was to be kind, 61b
he was kind and she was kind,
336b

He went about, He was so kind,
355a

if you can, by kind means, 655b
in another's trouble, 151b
is not to be repented of, 480b
is produced by kindness, 497a
is she kind as she is fair, 281b
kind and affable, 17a

kind deeds with coldness still
returning, 399b

kind hearts are more than coronets,
357b

kindness nobler ever than revenge,
289b

kindnesses we write in dust, 793b
less than kind, 290a

let the bestower be silent, the
recipient tell it abroad, 631b
little deeds of kindness, 74a, 246a
man is the slave of beneficence,
807a

none so near the gods as he who
shows kindness, 589b

not aye in ane side of the house,
799a

nothing so popular as kindness,
592a

o'ercomes dislike, 799a
one kindness requires another
821b

to her virtues very kind, 259b
unremembered acts of kindness,
393b

very indigestible kindness, 367b
we cannot be kind to each other,
363b

we love people for the good we
have done them, 438a

whether kindness or knavery, I
cannot tell, 243a

will creep where it may not gang,
799a

worth more than beauty, 741a
your kindness has enriched me
more than enough, 649a

Kindler gentleman treads not the
earth, 282b

Kindest words, he speaks the, 195b
Kindles, the hand that, 57b

Kindlier nature, a man of, 401a
Kindly feelings, no man but has had,
368a

Kindly, use them, they rebel, 166a
Kindred drop, not a, 67a

Kine, home-bred, 395b

KINGS
a king and his subjects, 42a

a king's a king, 120b
a kingly action to help the fallen,
644a

a pattern for a king, 109a
alone, no more than single men,
799a

and bears worry their keepers,
799a

another king arose which knew
not Joseph, 426a

are like stars, 326b
are little in their grandeur, 325a

are out of play, 799a
as fits a king's remembrance, 292b

Kings—contd.

as poor as the king, 305b
authority forgets a dying king,
366a

aye, every inch a king, 306b
best king of good fellows, 317a
better to sit still and rest, 269b
by blood a king, at heart a clown,
363a

can do nothing except what he
can do by law, 592b

cannot have things as cheap as
other men, 242b

cannot make a gentleman, 42a
cares awake a king, 266b

cat may look at a king, 718b
catch the conscience of the king,
293b

community ordered by the king's
example, 644a

cultivate kings, 547b
curse not the king, 416a

customs curvey to kings, 317a
daubed with undiscerning praise,
100b

death lays his icy hand on kings,
329a

descended from ancient kings,
569b

devoid of friends, 493b
dissimulation the science of kings,
707a

divine right of kings, 117b
divine right, right of who can
get uppermost, 338b

do not trouble about all trifles,
511b, *note*

dreadful is the wrath of kings,
256b

English (kings), 287b
even kings learned justice, 249b

every subject's duty is the king's,
316b

fall of many kings, 305a
few kings die by natural death,
484b

first broke laws, 20b
first king a fortunate soldier, 449b

follow the king, 364a
folly in a mean man, wisdom in a
king, 211b

fortune which made you a king,
184a

gifts persuade kings, 470b
given by heaven in its vengeance,
449b

(kings) go mad, the Greeks suffer,
513a

God gave kings in his wrath, 228a
god of subjects the end of kings,
108a

grasping more than they could
hold, 109a

greater than individuals, less than
men collectively, 646a

guardian of His Majesty's con-
science, 460b

hae long lugs, 799a
have long arms, 799a

have long hands, 490a
he shall stand before kings, 414b

he that eats the king's goose shall
be choked, 777a

he that is drunk is as great as a
king, 483b

he that steals land is made a
king, 781b

he too was a king, 646a
her kings barbaric, 217a

here lies our sovereign lord the
king, the, 264a

his own queen pleases a king,
664a

Kings—contd.

honour the king, 431a
 I mean the faith's defender, 52b
 I pity kings, 96a
 I trust not kings again, 256b
 if you are a king, command, 655a
 imperial works and worthy kings,
 251b
 keep even kings in awe, 106b
 is a name of dignity, 228a
 it is enthroned in the hearts of
 kings, 283b
 (kings) it makes gods, 319a
 judgment of the King of kings,
 364b
 Jupiter lord over kings, 644a
 kind as kings, 124a
 king being safe there is unity, 644a
 kings' caff is better than other
 folks' corn, 799a
 king can do no wrong, 646a
 king's cheese goes half away in
 parings, 723b, 847a
 king's evil, 644a
 king exists for the sake of the
 kingdom, 646a
 king's favour is no inheritance,
 847a
 king goes as far as he dares, not
 as far as he desires, 847a
 kings have their good points now
 and then, 690b
 king is not king by reigning, 596a
 king's leavings better than the
 lord's bounty, 799a
 king must lose his right where
 nothing is to be had, 873a
 kings no kings, without justice,
 108a
 king's right to be preferred to a
 subject's, 630a
 king that is wilful, 434a
 king's word should be his bond,
 735b
 laws go as kings wish, 716a
 lessened my esteem of the king,
 that he could not command the
 rain, 242b
 let kings and their triumphs yield
 to song, 502a
 let there be one king only, 476b
 liberty never more pleasing than
 under a righteous king, 530a
 limit of subjects' obligation to
 kings, 166b
 like king, like law, 802b
 longest kingly line traceable to a
 successful soldier, 274b
 lovers of low company, 40b
 loyal passion for our temperate
 kings, 361b
 mad world ! mad kings ! 859b
 made for men, 69a
 "man in the street" knows the
 greatest secrets of kings, 132b,
 701e
 mostly rapscallions, 84b
 monarchy the form of rule
 natural to mankind, 712a
 name of king is a tower of strength,
 319a
 nation exists complete in the
 king's person, 697b
 nearest the king, nearest the
 widdle, 813b
 necessary for a prince to please
 the many, 470a
 neither for king, nor for people,
 but for both, 587b
 never subject longed to be a
 king, 317b
 no more acceptable victim than
 an unjust king, 682a

Kings—contd.

no time runs against the king's
 rights, 604b
 none loves his king and country
 better, 349a
 not within the prospect of belief,
 303a
 nothing becomes a king so much
 as justice, 451a
 O who would wish to be thy king,
 271b
 of Arums, 15b
 of France went up the hill, 446b
 of intimate delights, 100a
 of Rome, and therefore above
 grammar, 521b
 of shreds and patches, 295b
 of terrors, 411b
 of thousands that had struck
 anointed kings, 309b
 (king), people, and law, 625a
 poor magnificence of kings, 370b
 power of kings a grant of doing
 good, 334b
 princes seem to command, what-
 ever they do, 638a
 province of kings to bring war
 about, 618a
 punctuality the politeness of kings,
 330b, 696a
 realm ordered by example of king,
 504b
 reverence, as their conscience,
 366a
 riches' of, the hearts of their
 subjects, 613b
 right divine of kings to govern
 wrong, 254a
 rule founded on subjects' love,
 259b
 ruthless king, 155a
 sad stories of the death of kings,
 312b
 save the king, 648a
 servant of a king is a king, 851a
 setter-up and puller-down of
 kings, 318a
 should prefer his country to his
 children, 623b
 silence about poverty more effec-
 tive with kings, 506a
 sprung from ancient kings, 493b
 stamped with the image of the
 king, 365b
 strength of guilty kings, 5b
 subject to grammar, 697a
 such a king, such a people, 802b
 such divinity doth hedge a king,
 296b
 suffer not the old king, 190a
 suspect good men, 644a
 the breath of kings, 44b
 the fall of, 24b
 the fountain of honour, 11b
 the king and the king's highway,
 238a
 the king can do no wrong, 847a
 the king cannot deceive or be
 deceived, 646a
 the king himself has followed her,
 149b
 the king loves no cripples, 814a
 the king never dies, 646a, 847a
 the king reigns and does not
 govern, 646b, 700b
 the king's portion—well-doing, ill
 report, 469a
 the king's stamp cannot make the
 metal better, 403b
 the last argument of kings, 674b
 the more regal king of kings, 644b
 the prince is the first servant of
 the State, 711a

Kings—contd.

the pride of kings, 248a
 the sun has set; no night has
 followed, 659b
 their happiness mixed with evils,
 644b
 therein stands the office of a king,
 a, 222b
 they abuse kings that flatter,
 308b
 things that kings cannot buy, 9a
 think the king sees thee, 162b
 this royal throne of kings, 312b
 those who reign not free men, 644a
 till the king enjoys his own again,
 438b
 Time's glory to calm contending
 kings, 321b
 to-day a king, to-morrow nothing,
 860b
 to govern according to law, 452a
 to steer an equal course, 128a
 too weak, minions too great, 105b
 two kings of Brentford, 99a
 tyrants from policy, 41a
 under which king, Bezonian, 316a
 unrecorded counsels to kings, 467a
 wash the balm from an anointed
 king, 312b
 well to be born a king or a fool,
 495a
 what care these roarers for the
 name of king, 310b
 what is a king, 259b
 what is a king without law, 152b
 what the king whispered in the
 queen's ear, 633b
 what the king wishes the law wills,
 868b
 who fights his people, 366a
 who is hated of his subjects
 cannot be counted a king, 779a
 who knows not to dissemble
 knows not how to reign, 633a
 who loves the law, 100b
 with half the zeal I served my
 king, 320a
 with the King and the Inquisition,
 hush, 877a
 would have brooked the devil as
 easily as a king, 285b
 would not play at kings, 100b
 would shake hands with a king,
 156b
 wrath of kings always heavy, 539a
 See Monarchs
 Kingdom for a horse, 319b
 for a man, 319b, note
 for it was too small a bound, 314b
 friends the real safeguard of a
 kingdom, 598a
 insecure without modesty, re-
 ligion, good faith, etc., 674a
 my mind to me a, 129b
 you are in your own, 553b
 Kingdoms robberies without justice,
 483a
 Kingly, his state is, 227a
 Kingship a transparent swindle, 84b
 giver of, 161b
 Kipling, poet o' the cuss-word, 376b
 where the Ruddyards cease from,
 442a
KISS and KISSES
 a kiss, a sigh, and so away, 104a
 a kiss from my lips to the cover
 of your foot, 211a
 a kiss too long, 207a
 a long, long kiss, 62b
 ae fond kisses, 48b
 but for the street, a clinging kiss
 364b
 gin a body kiss a body, 440a

Kiss and Kisses—*contd.*

goes by favour, 799a
 he drew with one long kiss, 357a
 his Maker kissed his soul away, 383b
I do not care for kiss unless snatched, 495b
 I kissed thee ere I killed thee, 303a
 if you'll blow to me a kiss, 331a
 kiss again with tears, 360a
 kiss and be friends, 799a
 kiss me and be quiet, 229a
 kiss the place to make it well, 355b
 kiss we and part, 7a
 kissed into smiles again, 158b
 kisses ilka thing it meets, 48b
 leave but a kiss within the cup, 182b
 let us kiss and part, 121a
 like Dian's kiss, 198a
 lips made for kissing, not for such contempt, 318b
 lispng lass is good to kiss, 724a
 long as my exile, sweet as my revenge, 308a
 many kiss the child for the nurse's sake, 808a
 many kiss the hand they wish cut off, 808a
 melts like kisses, 58b
 never to kiss the girls, 33a
 not half a kiss to choose, 310a
 now, young couple, come kiss together, 447a
 of the lips of God, 237a
 one fond kiss, 120a
 one kiss more, 48b, *note*
 remembered after death, 360b
 seals of love but sealed in vain, 300a
 she had rather kiss than spin, 833a
 sisterly salutes, 169b
 snatched hasty from the sidelong maid, 370a
 splendid kissing mouth, 352b
 stolen kisses are sweet, 837b
 the book's outside, 96b
 the coward does it with a kiss, 389b
 the ground her feet did kiss, 107a
 the hand which oppresses them, 549a
 the inventor of kissing, 441b
 the kiss of peace, 614b
 they kissed each other's cheek, 146a
 to kiss them all at once, 64a
 to waste his whole heart in a kiss, 359a
 unborn, unknissed, 865a
 we can but kiss it, 351b
 we vulgar seal with our lips, 342b
 will kind looks and kisses keep off hunger, 446b
 wind that kisseth everything, 7a
 with trait'rous kiss, 17b
 woman that cries hush, bids kiss, 354a
 you've forgotten my kisses, 352a
Kitchen, caught by the savour of his, 500a
 communities began by establishing their kitchen, 748b
 bred, in the, 60b
 fat, a lean legacy, 720a
 fires, two, burn not on one hearth, 864b
 little, makes a large house, 724a
 make a fire in the, 446a
 possessed with thoughts of, 663a
 taste of is better than the smell, 851b

Kite, carrion will never make good hawk, 718b
 wisheth his paper, may fly, 327b
 Kitten, rather be a, and cry mew, 314a
Knacks, those pretty, 109a
KNAVES
 a knave, on honesty's plain rule, 97a
 a subtle slippery knave, 301a
 an old knave is no babe, 736a
 and fools divide the world, 799a
 and fools, if there were no, all the world would be alike, 790a
 as honest man as any in the cards when the kings are out, 738b
 avoid him who boasts of his knavery, 798b
 better be a fool than a knave, 742a
 feed the titled knave, 46b
 if you would know a knave, give him a staff, 790a
 in such repute that honest folk are thought fools, 799a
 necessity makes a knave, 108b
 once a knave, always a knave, 820b
 repose and fatten on honest men, 240a
 starve not in the land of fools, 82a
 the more knave, the better luck, 848b
 these kind of knaves I know, 306a
 three misbegotten knaves, 313b
 two cunning knaves need no broker, 864b
 we are arrant knaves all, 294a
 you are little better than false knaves, 285a
Knavery and change, 20a
Knavish speech, a, 296a
Knee, hat, and hand, civility of, 28a
 crook the pregnant hinges of the, 294b
 fat foot, and slim, 331a
 fought on his, 435a
 strike below the, 272a
Knees, bow, stubborn, 295b
 down on your, 289b
 of the Gods, on the, 468a
Kneeling ne'er spoiled silk stocking, 163a
Knell, all-softening, over-powering, 63b
 is rung, their, 23a, 90a
 it is a, 304a
 the shroud, the mattock, and the grave, 406a
Knife under the cloke, 77a
KNIGHT, KNIGHTS, KNIGHTHOOD
 a friendly man, a worthy knight, 403b
 a knight of no bad repute, 587a
 a more deserving knight, 126b
 a parfit gentil knight, 76b
 can make a belted knight, 49a
 doth but usurp the sacred name of knight, 317a
 every chance brought out a noble knight, 366a
 flower of knighthood and chivalry, 434a
 gentle knight was pricking on the plain, 339a
 he died a gallant knight, 270b
 he was a gentyll knight, 434a
 her own true knight, 69a
 knights of the pen, 367b
 like the Red-Cross knight, 398a
 my own ideal knight, 364a

Knight, Knights, Knighthood

—*contd.*
 never was knight like the young Lochinvar, 270a
 no carpet knight, 269a
 of the Mournful Countenance, 716a
 the arms make not the knight, 846a
 the knight's bones are dust, 87a
 thou art a noble knight, 273b
 thy sire was a knight, 273b
 ye curious carpet, 144b
Knitting and withal singing, 329b
Knock and it shall be opened unto you, 422a
Knocker, tie up the, 252a
Knot, he hath tied a, with his tongue, 773b
 Gordian, of it he will unloose, 316a
 who hath not a knot on his thread loseth his stitch, 782a
Knotty logs must have hard beetles, 799a
Know-All, Ole man, died las' year, 157b
Know-all, 633b
 a godlike attribute to, 259a
 a torture kept for those who, 233a
KNOW, To
 'ardly know where I are, 384b
 by causes, 13b
 God and himself, learns to, 158b
 I speak to those that, 474a
 it is not safe to, 106b
 that which I, I speak, 400b
 me when we meet again, 283b
 me, not to, argues yourselves unknown, 219b
 saying you want to, 115a
 the thirst to know and understand, 381b
 to know, to esteem, to love, 87b
 to know her, was to love her, 264b
 (know) to know no more, 219b
 to know that which before us lies, 220b
 to speak what I do know, 286a
 to know this only, that he nothing knew, 223a
 then thyself, 248b
 thyself, 447a, 469b
 thyself, a precept from heaven, 520b
 thyself, the wisdom of earth, 373b
 we know better than we do, 132b
 we know him now, 364a
 we know what we are, 296a
 what can we know, 107a
 what I do not know does not make me hot, 868b
 what we are, how little do we, 65b
 who knows most, doubts most, 35b
Knowable, about everything, 511b
Knowing, ever be more than you seem, 345a
 mastered all not worth, 201b
KNOWLEDGE
 a headstrong horse that throws the rider, 261b
 a man without, 176a
 a pleasure which carries no reproach, 332b
 a rich storehouse, 7b
 a steep few may climb, 235b
 a treasure, but practice the key of it, 799a
 a wonderful sweetness and delight in, 577b
 all our knowledge is ourselves to know, 250a

Knowledge—contd.

all wish to know, but none to pay the fee, 602a
 almost everyone knows this, but it has not occurred to all, 650b
 antidote to fear, 132a
 apart from justice is cunning, 649b
 avails nothing; what you do not know hinders much, 641a
 better than great valour, 473b
 books which are not literature communicate knowledge, 110a
 bought in the market, 85a
 by suffering, 30b
 comes, wisdom lingers, 358b
 desire of, increases with acquisition, 342b
 diffused knowledge, 207b
 duly weighed, what is knowledge, 266a
 generalities to the prejudice of knowledge, 8a
 half our knowledge we must snatch, 250b
 has its value, 698b
 he knows most who knows he knows little, 775a
 he knows most who speaks least, 775a
 he that increaseth knowledge increaseth sorrow, 415b
 higher knowledge in her presence falls, 220b
 if a little knowledge is dangerous, 175b
 if nothing can be known how can we know it, 594a
 if you are wise you will not know what you know, 672b
 in the making, 228b
 in the mines of knowledge, 229b
 is as the waters, 7b
 is but sorrow's spy, 106b
 is folly except grace guide it, 799a
 is itself a power, 583b
 is madness if sense does not direct it, 799a
 is of two kinds, 179a
 is power, 14a, 799a
 is sympathy charity, kindness, 379b
 it is not allowed us to know everything, 587b
 let in knowledge by another sense, 129a
 let knowledge grow from more to more, 362a
 makes one laugh; wealth makes one dance, 799a
 man's knowledge not in order, 339a
 man's sovereignty hid in knowledge, 9a
 many have known many things, no one all things, 582a
 no knowledge not valuable, 39b
 no utility in hidden knowledge, 649b
 not knowledge, but action, the end of life, 176a
 our knowledge, compared with Thine, is ignorance, 649b
 out-topping knowledge, 4b
 power of knowledge and learning, 7b
 practice, not knowledge, 476a
 proud that he has learned, 101a
 province of knowledge to speak, 168b
 puffeth up, 428a
 so vast, 45b
 that deepens pain, 237a
 that sour tree of knowledge, 171b

Knowledge—contd.

the highest perfection of knowledge, 108a
 the intellectual power went sounding on, 401b
 the wing whereby we fly to heaven, 317b
 thinking is not knowing, 857b
 to know is not to know, unless it be imparted, 650a
 to seek to know is to seek to doubt, 779b
 too much knowledge for the sceptic side, 248b
 took knowledge of them, that they had been with Jesus, 426a
 tree of, 59a
 under difficulties, 26b
 we ask not, 121b
 we have all forgot more than we remember, 866b
 we never knew how to be ignorant of what we cannot know, 698b
 what a man knows must he must use most, 839b
 what we know we speak, 641a
 when wisdom is too weak to guide her, 437b
 where knowledge leads to woe, 19b
 where there is no knowledge there is no sin, 873b
 which is falsely so called, 430b
 who knows, knows, 634a
 wit may be bought too dear, 877a
 without experience does not bring confidence, 707a
 without practice makes but half an artist, 799a
 ye have taken away the key of knowledge, 424b
 See Know, Knows, Known
 Known too late, 278b
 so much of this, wish I had not, 343a
 Knows you not, he, ye Heavenly Powers, 200b
 most, doubts most, 35b
 Köln, 87b
 Koran, 465a and b
 carnage and the, 232b
 Kosciusko, 66a
 Kynde wit (common sense), 194a
 Kyrie eleison, 473b

L

La Bruyère, 98b, note
 Label bigger than the bag, 474a
 Labels, don't rely too much on, 753a
 Labitur et labetur, 648b
 Labor omnia vincit, 563b
 Labor omnibus idem, 612b
 Laborare est orare, 827a
 Laboriously doing nothing, 487a
LABOUR AND LABOURS
 a dignity in labour, 347a
 a little labour, much health, 724a
 a youth of, with an age of ease, 148a
 accomplished are pleasant, 484a, 561b
 all that labour and are heavy laden, 422b
 all things are full of labour, 415a
 all labour wasted, 547b
 an animal born to endure, 490b
 an untiring god which rejuvenates nature, 697b
 and intense study, 228b
 and pleasure, an affinity between them, 563b
 and temperance the true physicians, 698b

Labour and Labours—contd.

as though long lived, 799a
 bad workmen in favour of equal wages, 215a
 beguiling labour by his eagerness, 579a
 bodily effort less tiring than thought, 577b
 bodily labour earns not much, 745a
 change of toil, 235b
 daring the labour, lordly the reward, 713a
 deemest thou labour only is earnest, 381a
 end of labour, entry into rest, 345a
 endless labour to be wrong, 181b
 for that which satisfieth not, 418a
 freedom hand-in-hand with, 387a
 gods sell all things for, 480a, 516a
 habit teacheth to endure, 570a
 had my labour for my travail, 298b
 hands made for honest labour, 383a
 has a bitter root but a sweet taste, 799a
 he has sweated and endured cold, 581b
 he that labours and thrives spins gold, 779b
 he toiled and toiled, 335a
 he who labours, prays, 632b, note
 his labour and his toil, 44a
 honest labour bears a lovely face, 108b
 honest labour hideth his sharp ribs, 373b
 I have lost my time and, 694b
 if little, little are our gains, 165a
 ill effects of unremitting, 41b
 immoderate labour exhausts body and mind, 614b
 in all labour there is profit, 414a
 in no way disgraceful, 471b
 in vain, 429a
 (labours) in vein (mining toast), 461a
 is there any good obtainable without, 490a
 itself a delight, 563b
 itself a pleasure, 563b
 labour warms; sloth harms, 799b
 labour we delight in, physics pain, 304a
 labour's done, 103b
 labours of the poor make the pride of the rich, 849b
 learn to labour with londe, 194b
 lessened by zeal for information, 548b
 life gives nothing but labour, 594a
 lo, the end of my labour, 533a
 makes her hand hard with, 240b
 makes us insensible to sorrow, 563b
 man is born to, 545b
 mortal man, who liveth here by toil, 370b
 music the sweet solace of, 563b
 must labour for the one, 57a
 net of unrejoicing labour, 236a
 no gains without pains, 816a
 no labours tire, 178a
 no rest relieves me from, 604a
 no sin to labour in his vocation, 313a
 no sweet without some sweat, 817a
 no work without sweat and toil, 483b
 not of much avail without talent, 585a

Labour and Labours—*contd.*

not the imperative labour, 26b
 nothing got without pains except
 dirt and long nails, 813b
 nothing valuable without, 3a
 nothing with labour, 162b
 of love, 430a
 of the changing ages, 581a
 often father of pleasure, 701a
 one of the three physicians, 656b,
note
 overcomes all things, 563b
 praise follows where labour leads,
 660a
 refreshment from repose, 229b
 remembrance of past, is agreeable,
 664a
 reputation not commensurate
 with your labour, 540b
 robbed out of the poor, 384b
 ruined by Chinese cheap labour,
 158a
 (sleep) labour's bath, 304a
 some do the sowing, some the
 reaping, 487b
 that proceedeth of love, 432b
 the labours of that fatal day, 127a
 the nobility of, 198a
 the same amount to all, 612b
 they rest from their labours, 433a
 they wear out day and night,
 595a
 they who always labour, 41b
 things not produced by, 645b
 to labour and heaven, 35b
 to labour and to wait, 197b
 to labour is to pray, 563b
 to live laborious days, 226a
 up the hill, 226b
 we labour soon, 46b
 what profit hath a man of all his
 labour, 415a
 what region is not full of our
 labour, 628a
 where shall the ox go, but he must
 labour, 873a
 while strength and years permit,
 520a
 who prays and labours lifts his
 heart to God, 633b, *note*
 without these cannot a city be
 inhabited, 420b
See To (also Labourer, etc., *infra*)
 Labourer more abundantly, 428b
 Labourers are few, 422b
 Labourer is worthy of his hire, 424b
 Labourer's task is o'er, 131a
 Labouring for others, fame only
 acquired by, 193a
 man has often spoken to the
 purpose, 477b
 men count the clock, 384a
 people, why poor, 42a
Labourer anni, 521b
 Labyrinth, the bellowing of the, 580b
 Lace, daubed in gold, 348a
 Lacedæmon go, stranger, to, 445a
 the laws of, 481a
Lachrymæ voluntur inanes, 576a
 Lack of many a thing I sought, 321b
Lacrymæ rerum, sunt, 666a
 Lad, a dear-loved, 45a
 of mettle, a good boy, 313b
 unhappy, may make a good man,
 727a
 Lads and girls, golden, 309b
 two, that thought there was no
 more behind, 309b
 Ladder, of our vices, 200a
 turns his back, unto the, 285b
 you cannot climb up by pushing
 others down, 878b
 Ladle, born with a wooden, 860a

LADY and LADIES

an insult to call her a young lady,
 344a
 beloved and lovely lady, 196a
 doth protest too much, 295a
 faint heart fair lady ne'er could
 win, 341b
 fine lady is angry without cause,
 134a
 gentle lady married to the Moor,
 394a
 head-dress (lady's), 2b
 hearts (ladies') he did trepan, 44b
 if ladies be but young and fair,
 288b
 lords of ladies intellectual, 61b
 my lady sweet, arise, 309a
 (lady) of incisive features, 214a
 of ladies most delect, 294a
 (ladies) of St. James's, 119a
 rhyme themselves into ladies'
 favours, 316b
 riddle of a lady, 51a
 some men must love my lady, 277a
 still did on the lady think, 203b
 (lady's) suit and minstrel's strain,
 269a
 the Colonel's lady, 190b
 the lady shall say her mind freely,
 293a
 there is a lady in the case, 147a
 when a lady's in the case, 143b
 whose bright eyes rain influence,
 224a
 whose smile embroiled the world,
 380a
LADY-KILLERS
 a dragon among the chamber-
 maids, 334a
 formed for the ruin of our sex,
 334a
 he has been a dragon, 138a
 of love devourer and dragoun,
 334a, *note*
puellis nuper idoneus, 627a
 Ladyship, her humorous, 311b
 Lady-smocks all silver white, 277b
Laissez faire, laissez passer, 698b
 Lake (stars) reflected on the, 160a
 the breeze just kissed the, 271a
 Lamb of God, behold the, 521a
 Lamb, Chas., 139b

LAMBS

a pet lamb makes a cross ram,
 726b
 goes to butcher as soon as the
 sheep, 739a
 he who made the lamb, 23b
 lambs could not forgive, 113b
 lamb's skin comes to market as
 soon as sheep's, 739a
 like a gentle, that is led to the
 slaughter, 413b
 Mary had a little lamb, 446b
 one dead lamb is there, 199a
 or an ox, brought to the slaughter,
 418b
 to see the young lambs, 382b
 to the slaughter, 418a
 who hath but one, makes it fat,
 874b
 with her milk-white lamb, 394a
 Lambent and not forked, his art is,
 161a

LAME and LAMENESS

a lame and impotent conclusion,
 301a
 each (lame) step will remind you
 of your valour, 642b
 feet was I to the lame, 411b
 foremost in a retreat, 792b
 help the lame dog over the stile,
 785a

Lame and Lameness—*contd.*

if you live with a lame person
 you will learn to limp, 654b
 it is ill to limp before the lame,
 816a
 justice is lame, 240a
 the lame goeth as far as the
 staggerer, 847a
 who reproves the, 105b
LAMENT and LAMENTATION
 a relief of sufferings, 475b
 everywhere lamentation, 507b
 he was left lamenting, 69a
 no lamentation can loose, 5b
 put away excessive lamentation,
 622a
 to be lamented rather than
 defended, 512b
 weaker to lament, 327a
 Lammas, after, corn ripens as
 much by night as by day, 732a
 Lamp, it smells of the, 474a
 of the world, 355a
 slaves of the, 4b
 the unlit, 35b
 the, that burneth and shineth,
 425b
 to light the bridal, 220b
 to smell of the lamp, 452a, 609a
 unto my feet, 413a
 Lamps in noisome air, 87a
 in old sepulchral urns, 98a
 in sepulchres, 254b
 not frosty, 213b
 numberless, the, 38a
 those glorious, 266b
 when all our lamps are burned,
 107a
Lana, veste de, tien la pele sana, 715b
 Lancashire law; no stakes, no
 draw, 463b
 what, thinks to-day, 459a
 Lancaster, Joseph, 332b, *note*
 Lancaster, time-honoured, 312a
 Lance, couched his quivering, 155a
 Lancelot, flower of knighthood, 434a
 not even, brave, 365a
 not, nor another, 366a
LAND and LANDS (Territories)
 a splendid and a happy land, 148b
 adorned the happy land, 2b
 all lands open to brave men, 642a
 an ancient land, powerful in arms,
 670b
 every land a native land to a
 brave man, 468b
 every land does not produce
 everything, 599b
 every land fosters its own art (*or*
 some kind of), 479b
 every land shall produce all it
 requires, 612b
 fiery love for their own land, 380b
 God and your native land, 156b
 God bless the dear old land, 210a
 good night, my native land, 53b
 I hear thee speak of the better
 land, 161b
 I would not change my native
 land, 382a
 into the silent land, 266a
 itself makes the Celt, 230b
 lands beyond the sea, 392a
 lands warmed by another sun,
 635b
 living he was the land, 190a
 love their land because it is their
 own, 156b
 my own, my native land, 272b
 of drowsy-head, 370b
 of lost gods, 54a
 of meanness (Scotland), 60b
 of my sires, 272b

Land and Lands—*contd.*

of no laughter, 263*b*
 of settled government, 357*b*
 other lands beneath another sun
 370*a*
 reap in the land of our birth, 196*a*
 ring out the darkness of the land,
 363*a*
 that gave you birth, 237*b*
 the indignant land, 336*a*
 the land where-I belong, 209*a*
 the land to hastening ills a prey,
 148*a*
 to a lucky man every land is a
 father-land, 535*b*
 to fight for such a land, 270*a*
 to that loved land, 43*b*
 thus far into the bowels of the
 land, 319*a*
 we from our fathers had in trust,
 397*a*
 where sorrow is unknown, 102*a*
 without law, 434*a*
See Native Land

LAND (the Soil)

as a man is worth, such is his
 land, 802*b*
 attached to the soil, 538*a*
 being on land, settle, 741*b*
 every rood of ground maintained
 its man, 148*a*
 fishes will sooner die on the land,
 172*a*
 join field to field till there be no
 room, 417*a*
 gives one position, 389*a*
 good land, bad travelling, 853*b*
 he that buys land buys many
 stones, 776*b*
 he that steals land is made a king,
 781*b*
 help hands, I have no lands, 785*a*
 I see land, 460*b*
 like master like land, 802*b*
 little land well tilled, 724*a*
 make haste in buying a field, 809*a*
 many acres will not make a wise-
 acre, 807*b*
 many a one for land takes a fool
 by the hand, 807*b*
 Nature has not made anyone
 lord of this land, 626*a*
 never lost for want of an heir, 799*b*
 one who loved her for her land,
 269*b*
 reputation is commonly measured
 by the acre, 829*b*
 rich in lands and invested money,
 517*a*
 the best compost for the lands,
 165*a*
 the three F's—Fair rent, Fixity
 of tenure, Freedom of sale, 459*a*
 the worse for the rider the better
 for the bider, 853*b*
 there shall be no more land, 26*a*
 'tis good when the man loves the
 land, 376*b*
 'tis money buys lands, 878*a*
 trade of owning land, 73*b*
 very rich in lands, 517*a*
 who buys land buys war, 779*a*
 who has gold may buy land, 778*a*
 who has land must have labour,
 779*a*
 who has lands has quarrels, 779*a*
 with small resources makes me
 happy, 549*a*
 Land's End, old Belerium, 254*a*
 Landing-place, at length he gained
 the, 272*a*
 Landlady after him hurried, 15*b*
 and Tam grew gracious, 46*a*

Landlord, quick, makes careful
 tenant, 727*a*
 Landlord's laugh, 46*a*
 Landlords: quick landlords make
 careful tenants, 829*a*
 Landmark, remove not the ancient,
 414*b*
 Landmarks in the State, 40*a*
 who remove, bruise their fingers,
 875*b*
 Landscape and landscape, difference
 between, 133*a*
 fades the glimmering, 153*b*
 tire, when will the, 129*b*
 Lane, a long, that has no turning,
 794*a*
LANGUAGE and LANGUAGES
 a great feast of languages, 277*b*
 a poor bull's-eye lantern (language), 344*a*
 amber in which precious thoughts
 are preserved, 373*a*
 and my language is plain, 158*a*
 bad language or abuse, 145*a*
 Chatham's language, 99*b*
 command of, grave and majestic,
 206*a*
 dead without a hearer, 344*b*
 especially the dead languages, 61*b*
 foreign nations of their language
 boast, 164*a*
 fossil poetry, 133*a*
 from long disuse the Latin words
 do not come to me, 561*a*
 heart doth need a language, 88*b*
 his language was painful and free,
 158*a*
 I am a barbarian here because I
 am not understood, 495*b*
 I like our language, 164*a*
 is but Metaphors, 72*b*
 (Italian) I love the language, 58*b*
 keep yourself from licence in
 language, 630*b*
 knowledge of ancient languages
 a luxury, 25*b*
 learned his great language, 36*a*
 many different languages, 687*b*
 many on earth, one in heaven,
 581*b*
 mortals have many; the im-
 mortals one, 477*b*
 not good, that all understand not,
 839*b*
 of truth is simple, 681*a*
 quaint and olden, 197*a*
 speaks a various language, 37*a*
 the best language my true tongue
 could tell me, 212*a*
 the dress of thought, 180*a*
 the language of the heart, 252*b*
 the language plain, 97*b*
 the lodesterrre of our language,
 203*a*
 the tongue that Shakespeare
 spake, 397*a*
 to conceal the mind, 404*a*
 used in trafficking in fish, 332*a*
 you are worth as many men as
 you know languages, 642*a*
 Language (Bad): English rather
 foul-mouthed, 159*b*
 Languid, art thou, 237*b*
 Languor is not in your heart, 5*a*
 Lank and long, days seem, 145*b*
 Laodiceans, 431*b*
 Lapithæ, feast of the, 452*b*
 Lards the lean earth as he walks,
 313*b*
 Large as life and twice as natural,
 120*a*
 thing to do, the, 460*b*
 Largesse, 39*a*, *note*

LARK, THE

at heaven's gate sings, 309*a*
 bright gem, instinct with music,
 392*b*
 ethereal minstrel, pilgrim of the
 sky, 393*b*
 if the sky fall we shall catch larks,
 780*b*
 is so brimful of gladness, 86*a*
 Larikie, Larikie lee, 754*a*
 leg of lark better than the body
 of a kite, 723*b*
 loftiest bard shall not chant a
 note so pure, 380*a*
 love of earth he instills, 213*a*
 messenger of morn, 369*a*
 nest of, not to be harried, 850*b*
 no lark more blithe, 22*a*
 now at heaven's gates, 110*a*
 now leaves his watery nest, 106*b*
 rose with the lark, 766*a*
 singing still dost soar, 326*a*
 that tirra-tirra chants, 310*a*
 the holy lark, 29*b*
 the shrill sweet lark, 169*b*
 type of the wise who soar but
 never roam, 393*b*
 with the unmusical even the lark
 is melodious, 471*a*
 Lars Porsena, 206*b*
Lasciate ogni speranza, voi ch'
entrate, 715*a*
LASS and LASSES
 a' lasses are guid, 717*a*
 dearly loved the lasses, 47*b*
 honest man may like a lass, 47*a*
 honest men and bonnie lasses,
 461*b*
 kiss a bonny lass, 47*b*
 lass that has acres, 49*b*
 that loves a sailor, 111*a*
 then she made the lasses, 47*b*
 what can a young lassie, 48*b*
 wi' a tocher, 49*b*
LAST
 come (last) worst served, 799*b*
 he that comes last makes all
 things fast, 777*a*
 of all the Romans, 287*a*
 of the Greeks, 452*b*
 the last best like to gude wives'
 daughters, 847*a*
 the last drop makes the cup run
 over, 847*a*
 the last shall be first, 423*a*
 the last state of that man is worse
 than the first, 422*b*
 the last straw, 847*a*
 the last suitor wins the maid, 847*a*
 the last taste of things gives them
 their name of sweet or sour,
 847*a*
 the last to arrive are the best
 loved, 847*a*
 there is no last nor first, 31*a*
 though last, not least, 341*a*
 though last, not least in love, 286*a*
 (last) to come where thou art
 wanted most, 394*b*
 to know the dishonour of his
 house, 512*a*
 to the last corner, the bones, 799*b*
 Last, what is it that will, 357*b*
 Lastly and finally, 287*a*
 Lasts ever, all that is, 34*b*
 Latchkey franchise, 459*b*
LATE and LATENESS
 always late on principle, 388*a*
 better late than never, 743*a*
 better never late, 743*a*
 come late, come right, 743*a*
 I think it lucky I was born so
 late, 332*a*

Late and Lateness—*contd.*

late fruit keeps well, 796b
long choosing and beginning late
221a
never too late for delight, 231b
never too late to mend, 796a
never too late to turn, 815a
the bones to those who arrive late,
669a
to draw out the matter to a late
hour, 553b
what comes, often seems to have
accomplished the matter, 652b
who comes late is lodged ill,
799b

See Too Late

Latet anguis in herba, 632b

Lathered, well, is half shaved, 717b,
867b

LATIN

au bout de son Latin, 689b
do not speak Latin before Fran-
ciscan friars, 753a
for a candle, 135a, *note*
from long disuse the words
scarcely recur to me, 561a
Greek and Latin, 25b
her very speech is dead, 398a
lies and Latin go round the world,
801a
matter, not words, sought in Latin,
12b
most Latin among the Latins,
557b
not one able to translate into
Latin, 676a
Romans to be ignorant of Latin,
611a
small Latin and less Greek, 183a
small skill in Latin, 101b
soft bastard Latin, 58b
taught me Latin in pure waste,
33a
the dull Getan fools laugh at
Latin, 525b
to learn well Greek and Latin,
586b
wisdom does not always speak
Greek and Latin, 876b
Laudant quod non intelligunt, 564a
Laudanum, some fell by, 142a
Laudator temporis acti, 515b
Laudatur et alget, 625a
Lauds to their Maker, sing, 158b

**LAUGH, LAUGHTER, LAUGHING,
etc.**

a little more laugh, a little less
cry, 444a
a man learns more easily what he
laughs at, 516b
a melancholy crack in his laugh,
167a
a sight to shake the midriff of
despair with laughter, 360a
all things are cause for laughing
or weeping, 495a
an injury to one who has lost
laughter, 551a
audible laughter ill-bred, 80b
better write of laughter than of
tears, 703a
better you laugh than I greet,
744a
(laughter) but an art, 85b
can you withhold laughter, 646b
cannot be angry for laughing, 390b
cannot make him laugh; he
drinks no wine, 315b
constrained laughter, 76a
counterfeited glee, laughed with,
148b
Democritus (laughing philoso-
pher) would laugh, 654b

Laugh, Laughter, Laughing, etc.

—*contd.*
does not prove a mind at ease,
775b
English race worst at laughing,
456b
folly, laughter of, 130b
fool, laughter of, 415b
fools would be on the laughing
side, 246b
(laughter) for a month, 313b
for the love of laughter, 299a
frequent in the mouth of fools, 646b
from a dunce, 65b
he corrects manners by laughter,
501a
he is always laughing, 3a
he is not laughed at who laughs
at himself first, 774a
he laughs best who laughs last,
775a
he laughs ill that laughs himself
to death, 775a
he says that you laugh and sneer,
646b
holding both his sides, 224a
I am stabbed with laughter, 277b
I hasten to laugh at everything,
695a
if I laugh at any mortal thing, 63b
if you are wise, laugh, 646a
ill-timed laughter dangerous, 469b
innumerable laughter of sea, 478a
jeerers must be content to taste
their own broth, 798a
laugh and be well, 156b
laugh and grow fat, 799b
laugh and the world laughs with
you, 387b
laugh not too much, 163a
laughing and jeering at every-
thing that looks strange, 242b
laughing and weeping first
cousins, 713a
laughing and weeping in one bag,
830b
laughs are hearty, jests coarse,
255b
laughs with cast-down eyes, 646b
let people laugh as long as I am
warm, 800b
let those laugh that win, 801a
(laugh), lie, flatter, 66b
like parrots, at a bagpiper, 281b
little jest, laughter theirs at, 269b
lordly laughter in her eye, 354a
maid that laughs is half taken,
724b
make 'em laugh; make 'em cry,
263a
make her laugh at that, 297a
makes good blood, laughter, 799b
men go not laughing to heaven,
810a
nobody laughs and nobody cries,
445b
not at another's loss, laugh, 129b
not many things cheaper than
laughter, 349b
nothing more foolish than foolish
laughter, 646b
nothing pleasant without love
and laughter, 658a
our sincerest laughter with some
pain is fraught, 326a
peasants' laughter more genuine,
532b
price of laughter too great, if it
involves impropriety, 594b
ries donc, beau rieur, 707a
sardonic laugh, 452b
sometimes she would laugh and
sometimes cry, 371a

Laugh, Laughter, Laughing, etc.

—*contd.*
the case dismissed with laughter,
660b
the giggler is a milkmaid, 163a
the land of no laughter, 263b
the long loud laugh sincere, 370a
the loud laugh that spoke the
vacant mind, 148a
the mocking laughter of Hell, 710b
the spleen makes one laugh, 662a
th' exploded laugh, 26b
though it make the unskilful
laugh, 294b
to crow like chanticleer, 288b
to make the weeper laugh, 322b
too much laughter foolish, none,
indicates an old cat, 783b
tragic subject of laughter, 533b
unbecoming in a man of quality,
92a
under a mask, laughter, 541a
unextinguishable laughter, 469a
unseasonable laughter turns to
sorrow, 449a
vast and inextinguishable laugh-
ter, 326a
we had more laughing, 151a
where we must laugh, 248a
who but must laugh if such a man
there be, 252b
who laughs on Friday will weep
on Sunday, 779b
who laughs too much may have
an aching heart, 775a
you may know a fool by his much
laughing, 618b
See Mirth and Merry
Laughing-stock, a lamentable, 645b
I present you this individual to be
made fun of, 547b
Laureate pension, earned his, 63a
Laurel, immortal meed of verse, 97a
never grows for sluggard's brow,
371b
not all the, but a sprig, 391a
Laurels, yet once more, O ye, 225b
Lave in it, drink of it, 169a

LAW AND LAWS
a bottomless Pit, law, 4a
a hazardous thing to go to law,
591a
a law should be short, so as to be
understood, 565a
a majestic edifice (law), 141b
a silent magistrate, 569b
a small thing to be good according
to law, 528a
a sort of hocus-pocus science, 207b
a sumptuary law, 560a
a thousand annoyances and a
thousand delays, 673a
(law) a tyrant, compels much
contrary to nature, 448a
acts not by partial but by general
laws, 248b
agree for the law is costly, 732a
agreement makes law, 505a
aims at perfection, 566a
all things presumed in legal form,
611b
alone can give freedom, 710b
an unprincipled orator subverts
the laws, 614a
(law) and arbitrary power, 42b
and then destroyed the laws, 127b
are above princes, 598a
are for the safety of citizens and
preservation of states, 565a
(law) arises from fact, 526b
as a man is friend the law is
ended, 25b, 737b
as adversaries do in law, 276b

Law and Laws—*contd.*

(law) as full of trouble as of pleasure, 866a
 author of law obedient to it himself, 608a
 bad laws, 40b
 be you never so high the law is above you, 740b
 beauty of a mazy law process, 161a
 best and most blameless interpreter of laws, 614a
 born under one law, to another bound, 156a
 breaking of laws, 234a
 by whom impartial laws were given, 372a
 can take an open purse, 52b
 cannot be contrary to natural equity, 166b
 cannot make drunken sober, 330b
 cannot make idle industrious, 330b
 cannot persuade where it cannot punish, 799b
 construction of law does no injury, 505a
 crowning good, repressing ill, 182a
 crushed by law, 42a
 curse on all laws, but those which love has made, 255a
 delay, law's, 293b
 delays in law are hateful, 516a
 derived from nature, 8b
 doctor of both laws, 518a
 does not allow what is opposed to reason, 640b
 does not concern itself with trifles, 511b, *note*
 dumb in the midst of arms, 658a, *note*
 each country hath its laws, 835a
 effects no injurious and no injury, 566a
 eight points of law, 460b
 entangle justice in her net of law, 249b
 equity and law, 475a
 eternal laws of justice, 42b
 every law has a loophole, 756b
 every law the invention and gift of the gods, 477b
 fear the beadle of the law, 760b
 fight for ourselves and laws, 421b
 first function to prevent unprovoked injury, 651a
 follows gold, 494b
 for lawyers to turn and wind, 52b
 forces no one to the impossible, 566a
 Forensic war, 96b
 foundations of law, 42a
 founded not on theory but on nature, 590a
 framed to speak always with one and same voice, 565a
 given that the stronger may not have all power, 554b
 (laws) go as kings wish, 716a
 glorious uncertainty of law, 207b, 460a
 good laws from bad customs, 527a
 good laws produced by evil manners, 498a, 565a, 792a
 grind the poor, 147b
 (laws) have not been suffered to be pointed, 52b
 he denies that the laws were formed for him, 562b
 he eked out wⁱ law, 47b
 he gives laws to the peoples, 618b
 he is good who keeps the laws, 683b
 he that goes to law, 49b

Law and Laws—*contd.*

here we lie, obedient to her laws, 481a
 highest law often the greatest roguery, 562b
 honourable to combine justice with law, 485b
 I know not whether laws be right, 389b
 in a thousand pounds' worth, not a shillingworth of pleasure, 792b
 in law what plea, so tainted and corrupt, 283a
 inability suspends the law, 550b
 intention should be subservient to the laws, 557b
 is a bottomless pit, 799b
 is a lottery, 799b
 is blind, 213a
 is costly; tak' a pint and 'gree, 799b
 is law for man's sake made? 354a
 is good, if a man use it lawfully, 430a
 is king, 799b
 is laid down for you, 515a
 is mighty, necessity is mightier, 712b
 is not the same at morning and evening, 847a
 is open, 426b
 is so written, 520b
 is the law of our side, 277b
 is thus written, 560b
 justice lame as well as blind, 240a
 kept the law by transgressing, 228b
 kings breakers of laws, 20b
 king is king by ruling according to law, 596a
 kings to govern according to law, 452a
 king who loves the law, 100b
 (laws) laid down by conquerors, accepted by conquered, 565a
 land without law, 434a
 later laws repeal former which are inconsistent, 565a
 law-breakers and law-makers, 19b
 Law of England, nation's greatest grievance, 460a
 Law of England, the reason of parliament, 228a
 laws undo us; with customs we live well, 877a
 laws have a nose of wax, 798a
 laws lean on one another, 42a
 lawsuits consume time, money, rest, friends, 799b
 let them re-learn the law, 191a
 liberty under the laws, 566b
 licks up a', 799b
 like cobwebs, 12a
 like law, like people, 802b
 like spider-webs, 25a, 450b
 made to take care of raskills, 130b
 make a scarecrow of the law, 299b
 make of law a labourer, 194a
 man of, who seeks to rise by merchandise, 234a, 461a
 many laws are a bad sign, 808a
 Mede overmaistrieth Law, 194a
 men make the laws, 702a
 men would be great criminals if they needed all the laws, 106a
 moral laws like the starry heavens, 14b
 more decisive and powerful than men, 534b
 moved to punish by justice, not anger, 613b
 much law but little justice, 812b

Law and Laws—*contd.*

natural law, 562b
 new laws, new frauds, 815b
 new lords, new laws, 815b
 nice sharp quillets of law, 317a
 no departure from words of law, 482b
 no law to make thee rich, 280a
 no law where the law is uncertain, 674a
 no man felt halter with good opinion of law, 373a
 no one can change his course of action to injury of another, 589a
 no one ought to be twice troubled with the same action, 588b
 no power should be above law, 603a
 no power to equalise men in defiance of nature, 697b
 no written laws so plain but wit may gloss, 124b
 none can bring an action on his own fraud, 589a
 not an ounce of love in a thousand pounds of law, 792b
 not derived from the practice, 644b
 not exact on the subject, but left open, 566a
 not judges of laws, 260b
 not to be interpreted to do an injury, 565a
 obey custom, 580b, *note*
 of every mortal lot, 6a
 of nations, how ordained, 610b
 of nations, that which natural reason has established among all men, 641a
 of nature, law of nations, 223b
 of the Medes and Persians, 418b
 of the Persians and Medes, 411a
 of the place where you are, 690a
 of retaliation (*lex talionis*), 566a
 offend not the Prince nor his laws, 374a
 old father antic, the law, 313a
 on questions of law the judges; on fact, the jury, 485a
 one may drive a coach-and-four through an Act of Parliament, 756b
 pennyweight of love worth a pound of law, 726b
 people can be strong where laws are, 547b
 place the safety of all before that of individuals, 565a
 precedents become law, 184a
 preservation of laws the bond of men, 479a
 prospective, not retrospective, 566a
 purer laws, 363a
 reason alone can make laws lasting, 698a
 right reason under divine command, 523b
 scorner of his Maker's laws, 101a
 seven hours to law, 182a
 show me the man and I shall show you the law, 834a
 shows her teeth but dare not bite, 404a
 six hours to law, 182a, *note*, 654a
 (laws) sleep sometimes but never die, 518b
 sometimes follows equity, 566a, *note*
 sounds like nonsense, but very good law for all that, 274a

Law and Laws—contd.

sovereign law, that State's collected will, 182a
 subjects to defend crown according to law, 452a
 subservient to custom, 565a
summum jus, summa injuria, 665b
summum jus, summum crux, 665b
 take you each a shell, 256a
 that litigious pettifogger, 403b
 that parchment scribbled o'er should undo a man, 317b
 that very law which moulds a tear, 265a
 the act of the law does no injury, 484a
 the atrocity of laws prevents their execution, 696a
 the best laws produced from crimes of bad men for benefit of the good, 565a
 the breaking up of laws, 366a
 the courts are open, 426b
 the gods above have their laws, 666a
 the hazard of law, 487a
 the last result of human wisdom, 181a
 the law is a ass, 112b
 the law, so lordlich and loth to maken ende, 194a
 the lawless science of our law, 359b
 the more by law the less by right, 808a
 the more laws the more offenders, 808a
 the only road to highest stations is the Law, 182a
 the perfection of reason, 851
 the rigid law pursues poverty, 177b
 the rigid paths of law, 193b
 the unwritten law; the common law, 566a
 the weightier matters of the law, 423b
 the windy side of the law, 298a
 their joy is to obey the laws, 381b
 there is no law for just men, 855b
 things established by law are done away with by an opposite law, 506a
 things which restrict common law, 628a
 to torture the laws, 13b
 toast at legal dinners, 460a
 to-day's law is none to-morrow, 49b
 tolerates private injury sooner than public evil, 566a
 too much subtlety in law is condemned, 594b
 traps for money, 166b
 true law the very reason of all-ruling Jove, 566a
 unequal laws, 397b
 universal law that we are to be born and die, 566a
 unnecessary laws not good laws, 166b
 (laws) useful to those who possess, vexatious to non-possessors, 702a
 very numerous in a very corrupt state, 506b
 we are all servants of law that we may all be free, 565a
 we are pressed by heavy laws, 400a
 we rashly sanction a law unfair to ourselves, 629b

Law and Laws—contd.

well to obey one's country's laws, 475a
 were made to be broken, 390a
 what is a king, law away, 152b
 what is a law, 19b
 what use are laws without morals, 636b
 when a law is made the way of craftiness is discovered, 879b
 where law ends, tyranny begins, 245a
 where mystery begins law ends, 39a
 which governs all law, 43a
 who breaks no law, 75b
 who ever knew an honest brute at law, 349a
 who studies ancient laws and rites, 22a
 whoso loves laws dies mad or poor, 214b
 windward of the law, 82a
 without these (laws) the republic cannot stand, 544a
 world not thy friend nor the world's laws, 280a
 wrest once the law, 283b
See Coke, Sir E., 85a
 Law-courts, place of justice, 11b
 Lawful for me to do what I will with mine own, 423a
 is not always honourable, 546a
 nothing, better than all things, 12b
 nothing to me, everything lawful to you, 593b
 to me, all things are, 428a
 Lawless, flame, through the void, 249a
 Lawmakers, judges not to be, 13b
 Lawrence, St., more like the devil than, 812b
LAWYERS
 a good lawyer is a bad neighbour, 722a
 a lawyer killing a viper, 87a
 a lawyer's *etcetera*, 784b
 an old physician and a young lawyer, 736a
 and their pleading, 461b
 bluster, sputter, question, cavil, 404a
 bribed the lawyer's tongue, 127b
 can twist meanings, 144a
 fair and softly, as lawyers go to heaven, 759b
 fat contentions, flowing fees, 228a
 foolish and obstinate men make rich lawyers, 762a
 go not for every quarrel to the lawyer, 766a
 he covers me with his wings and bites me with his bill, 772a
 he eked out wi' law, 47b
 hide nothing from thy lawyer, 785a
 his cases, his tenures, and his tricks, 296b
 I am afraid he is an attorney, 181a
 jurists are bad Christians, 798a
 lawyers' houses built on fools' heads, 799b
 lawyers the battledores, 111b
 let's kill all the lawyers, 317b
 more ready to get a man into troubles, 150a
 native cheek brought him serenely through, 790b, *note*
 no lawyers if no bad people, 113a
 Parliament without lawyers, 615b
 pleads for money, 17a
 reason for desiring a seat in Parliament, 265b

Lawyers—contd.

rescues your estate, and keeps it, 26b
 shifting his side as a lawyer, 101b
 the Cantilena of the lawyers, 109b
 the king can make a Serjeant but not a Lawyer, 847a
 the lawyers are met, 143a
 the lawyer has spoiled the statesman, 116a
 the mountebanks of State, 108b
 to be a lawyer and live by men's quarrels, 159a
 who is his own lawyer has a fool for client, 783b
 woe unto you, lawyers, 424b
 ye took away the key of knowledge, 424b
 Lay, build the imperishable, 338a
 Lay on, Macduff, 305b
 Lay, the unpredetermined, 271b
 Lays, by heavenly, 394a
 Layin' low a spell, I wuz for, 202b
 Lazy and luxurious, spleen seizes, 347b
 Lazy people take most pains, 799b
 Lead, kindly light, 238a
 neither, nor drive, 814b
 they, not drive, 487a
 when we think we, 59b
 me, whither wilt thou, 291b
LEADERS
 a leader of leaders, 520b
 a leader once hated, all his deeds tell against him, 559a
 a virtue in a chief to have known his followers, 624b
 a woman the leader, 520b
 accidents reveal a leader's resource, 506a
 foremost still leads, 88b, 714a
 greatest leaders behave extravagantly in prosperity, 643b
 he that rides behind another must not think to guide, 781a
 in a calm sea everyone is pilot, 792a
 in camps a leader sage, 269a
 in more danger than small folk, 631a
me duce tutus eris, 659a
 monuments do not make the immortality of leaders, 598b
 Moses comes when the tale of bricks is doubled, 508b, 871b
 no need to despair with Teucer as our leader, 593a
 O for a living man to lead, 244a
 one dog can drive a flock of sheep, 821a
 reason and judgment, qualities of, 643a
 safety of leaders a strong shield, 534b
 spare the spurs and hold the reins tightly, 615a
 stags led by lion more formidable than lions led by a stag, 534a
 such a steersmate at the helm, 223b
 the deeds and glory of the leader shall live, 529b
 the time needs a leader, 519a
 there lives no greater, 365a
 when a blind man flourishes the Antient, woe to those that follow, 862a
 with me as leader restrain your anxieties, 574b
 wretched madness of the leader, 607b
 Leaf also shall not wither, 412a
 to the grave, bring the, 791a

Leaf, the sear, the yellow, 305a
 turn over a new, 864a
 Leagues offensive and defensive, 355a
 Leak, a little will sink a great ship, 147b, 724a
 one will sink a ship, 39a
 Leal, the land o' the, 237a
 Lean and hungry look, 285b
 and sad, 462a, 759b
 body and visage, of a, 141a
 man has a stony heart, 462a
 rent, and beggared, 282b
 Leander, Mr. Ekenhead and I did, 62b
 swam the Hellespont, 168a
 Leap in with me, dar'st thou, 285a
 Leap in the dark, 457a
LEAP YEAR
 "bissexus," 437a
 lady's privilege in, 75b, *note*
 proverb (and *note*) regarding, 830b
LEARN AND LEARNING
 a good man is always a learner, 498b
 a little learning is a dangerous thing, 246b
 a man learns laughable things more easily than what he approves and reveres, 516b
 a prodigy in learning, 334a
 a progeny of learning, 328a
 and other branches of learning, 282b
 by study (learning) must be won, 144a
 cast in the mire, learning, 41a
 diligent to learn, 399b
 (learning) dieth with him, 85a
 even from our enemies, 91a
 ever learning, I grow old, 469b
 Fashion rules in learning, 103a
 gladly would he learn, 76b
 hated not learning worse than toad, 227a
 have to learning no pretence, 46b
 hell paved with skulls of great scholars, 785a
 I counsel creatures no clerk to despise, 194b
 (learning) is happy nature to explore, 249a
 Jack has studied in order to be a fool, 800a
 knowledge and learning, 7b
 learn but from the learned, 516b
 learn or depart, 516b
 learn to unlearn, 116a
 learn weeping and laugh gaining, 799b
 learn young, learn fair; learn auld, learn mair, 799b
 learned and conned by rote, 288b
 learning a sceptre to some, a bauble to others, 800a
 learning and folly often dwell on same person, 762a
 learning, faith and pure intent, 227b
 learning more easily stamped out than recalled, 506b
 learning, power, and time, 86a
 let the unlearned learn, 555a
 light, liberty and learning, 118b
 little heads may contain much learning, 803b
 live and learn, 804a
 live and learn, and learn to live, 804b
 (learning) long by rules, short by examples, 568a

Learn and Learning—contd.

love he bore to learning was in fault, 148b
 love of money and learning seldom meet, 847b
 loveseldom haunts (learning), 255b
 mad delusions of learning, 513a
 makes a good man better, an ill man worse, 800a
 makes a man fit company for himself, 800a
 makes the wise wiser, the fool more foolish, 800a
 much learned dust, 100a
 much learning doth make thee mad, 426b
 much learning shows how little mortal's know, 407a
 my foolish parents taught me to read and write, 574b
 natural food of the mind, 518a
 never too old to learn, 815a
 no age given to learning thoroughly, 602b
 no man wiser for his learning, 275b
 no royal road to learning, 856a
 (learning) nothing to men if they could not make themselves heard, 704b
 not bred so dull, but she can learn, 283a
 not yet so old but she may learn, 283a
 of the schoolmen, 7a
 once man's exclusive pride (learning), 96a
 quick to learn, 45b
 quickly learned, soon forgotten, 754b
 scraps of learning, 404a
 should continue as long as you live, 667b
 solid learning never outside college walls, 82a
 something new every day, 642b
 (learning) spoils a nation, 260a
 (learn) teach, love, 516
 teacheth more than experience, 6b
 that cobweb learning, 51b
 that loyal body wanted learning, 372b
 the high and peaceful temples of the wise, 651c
 the learned and dull moral fool, 20b
 the learned eye, 35b
 the wise learn by fools, 12a
 they are too old to learn, 211b
 this is the highest learning, 207a
 to learn what has to be unlearned, 528b
 useless without mother-wit, 736b
 vain without intelligence, 481b
 value of virtue and learning, 80a
vivendo s'impara, 804a
 want of learning kept the layman low, 124a
 we learn so little, 107a
 we learn not in school, but in life, 600b
 we live and learn, but not the wiser grow, 246a
 wearing all that weight of learning 363a
 well dressed and moderately learned, 496b
 with pale faces and sad expressions, 544a
 wonder the beginning of learning, 448b
LEARNED, THE
 a learned man always has wealth, 545b

Learned, The—contd.

I hate a learned woman, 478a
 learned fools the greatest fools, 799b
 never seem more learned than your company, 80b
 make the learned smile, 246b
 men hated learned women, 360a
 no man is born learned, 816b
 the learned reflect on what before they knew, 247b
 the greatest clerks be not the wisest men, 845b
 the learned understand theory of art, 517b
 virgins, learned, 61b
 when a learned man dieth, 85a
 world would perish if all were learned, 853b
 write with the learned, 878a
 Least, what you have done unto the, you have done to Me, 640a
 Leather, as ever trod upon neat's, 285a
 broad things cut from another man's, 526b, 750a
 cobbler keep to your, 555b, *note*
 liberal with another's leather, 511a
 nothing like, 856b
 or prunella, rest is all but, 249b, *note*
 their feet through faithless, 408b
 Leave behind, true of most we, 85a
 better, than lack, 743a
 off first for manner's sake, 420b
 Leaven, a little, leaveneth the whole lump, 427b, 429a
 Earth's bitter, 395b
 to work, wait for the, 6a
 Leaver, the Arkymedian, 27b
 Leaves, close up those barren, 399b
 enough, but few grapes, 800a
 getteth short of, 171a
 have their time to fall, 161b
 shatter your, 225b
 that day, in its, 74a
 thick as autumnal, 216a
 Leech, a skilful, 51a
 that will not quit unless gorged, 555a
 Leeches, murderers are many, 194b
 Leered like a love-sick pigeon, 87b
 Left, if you keep to the, you are sure to be right, 439b
 better to be, than never loved, 92a
 hand, the use of my, 228b
 what we, we lost, 444a
LEGS
 all legs and wings, 16b
 bestrid the ocean, 307b
 erect upon two, 112a
 he has given leg-bail, 773a
 here I leave my second leg, 172b
 if you could see my legs, 115a
 one leg suspicious of his brother, 81a
 people who stand on legs of gold, 173a
 stretch your legs according to your coverlet, 837b
 use legs and have legs, 865b
 walk under his huge legs, 285b
 when his legs were hewn in two, 435a
 who has not courage should have legs, 875a
LEGALITY
 he who does all he may doth not do well, 777a
 kills us, 877a
 lost by indulgence in things not unlawful, 619b

Legality—contd.

the more by law the less by right,
808*a*, 848*a*
what is allowed us is disagreeable
640*b*
what is lawful to Jupiter is not
lawful to the ox, 640*b*
Legate or Cardinal never did good
in England, 458*b*
LEGEND and LEGENDS
all ancient histories are fables,
709*a*, note
half-legend, half-historic, 360*a*
old credulities to nature dear,
397*b*
some lying legend at the least,
269*a*
they are wise who study old
stories, 634*b*

Leges sine moribus, 636*b*

Legion, my name is, 424*a*

Legions, give me back my, 679*a*

LEGISLATION

power (legislative) nominated by
the executive, 144*a*
statesmen's kindnesses, 174*b*
the people the true legislator, 42*a*
to inscribe laws upon tablets, 536*b*

Legislature, running for the, 27*b*

LEICESTER and LEICESTER-SHIRE

beans and bacon, Leicester, 188*b*
shake a Leicestershire man and
you shall hear the beans, 833*a*

LEISURE

given to the sacred Muses, 654*a*
he hath no leisure that useth it
not, 773*b*
how has he leisure to be sick, 314*b*
idle people have least leisure, 787*b*
making more a business of leisure
than business itself, 614*b*
more occupation from our leisure,
527*a*
mother of Philosophy, 166*b*
never less at leisure than when at
leisure, 605*a*
nourishes the body and mind, 614*b*
retired leisure, 224*b*
retired leisure (*otium umbratile*),
614*b*
strikes him as wonderful pleasure,
32*b*
the needs of hearts at leisure, 392*b*
to grow wise, 5*a*
tranquillity difficult in, 515*b*
vices of leisure, 592*b*
with dignity, 614*b*
without books is death, 614*b*
Lely, Cromwell and, 105*a*
Lemonade, black eyes and, 232*a*

LENDING and LOANS

a good man is merciful end
lendeth, 433*b*
a good world in which to lend,
spend, or give, 438*b*, 439*a*
a loan should come laughing
home, 724*b*
a small sum makes a debtor, a
large sum an enemy, 486*b*
best way to keep friends is never
to lend to them, 699*b*
better give a shilling than lend
half-a-crown, 742*b*
gladly lend and borrow, 129*a*
he that doth lend doth lose his
friend, 777*a*
he that lends gives, 779*b*
I have naething to lend, 48*a*
it is a godlike thing to lend, 691*a*
lend less than thou owest, 306*a*
lead money to a city, but not to
a man, 800*a*

Lending and Loans—contd.

loan oft loses both itself and
friend, 291*a*
lend only what you can afford to
lose, 800*a*
loans and debts make worries
and frets, 804*b*
long lent is not given, 804*b*
man only created to lend and
borrow, 703*b*
may the loan torment him, 671*a*
neither a borrower nor a lender
be, 291*a*
not so good to borrow as to be
able to lend, 818*a*
one only lends to the rich, 811*b*
sad fate of books lent, 708*a*
the men who lend, 191*b*
Length, his listless, 154*a*
Lency: Mercy but murders, 279*b*
promiscuous and general, to be
avoided, 626*a*
LENT (Season of)
after Christmas, 731*b*
he has a short Lent that has to
pay money at Easter, 773*a*
marry in Lent and you'll repent,
809*a*
rejoice Shrovetide, to-morrow you
will be ashes, 829*b*
salmon and sermon have their
season in Lent, 830*b*
that's to keep thy Lent, 165*b*
welcome as the first day in Lent,
773*b*
who has money and capers is
well prepared for, 783*b*
Leopard change his spots, can the,
418*b*
in a, spots not observed, 792*a*
shall lie down with the kid, 417*a*
Leper, shunned like a, 173*a*
Lèse-majesté, 563*b*
Less, rather than be, cared not to
be at all, 217*a*
beautifullly, 259*a*
nicely-calculated less or more,
399*a*
the little less, 36*b*
whether we have less or more,
436*a*
Lesson, 'tis an old, 54*a*
Lessons as high as we could set
them, 104*b*
because they lessen, 119*b*
best of, to respect thyself, 336*a*
Let, must be dearly, or let alone,
261*a*
Let to end, the, 6*a*
Let, to, on sharing terms, 616*a*
Lethargy in mighty woe, 124*a*
Lethe's gloom, 'tis, 68*b*
LETTERS and LETTER-WRITING
a letter does not blush, 522*b*
a she epistle, 65*b*
a well-lettered man, 545*b*
a wordy and grandiloquent letter,
680*b*
delightful way of wasting time
(letter-writing), 234*b*
fatal letters of Bellerophon, 567*b*
first taught for some wretch's aid
(letters), 255*a*
his letters are weighty and
powerful, 429*a*
I have made this letter long for
want of time to make it shorter,
685*a*
intercourse of letters a chief link,
175*a*
let the letter answer itself, 815*b*
letters invented by Phœnicians,
620*a*

Letters and Letter-Writing—contd.

letters are the life of love, 175*a*
man of letters and of manners, 99*b*
man of letters not exempt from
saying a foolish thing, 343*a*
man of letters, manners, morals,
101*b*
man of three ("fur") letters, 546*a*
(letters) of recommendation, 12*a*
(letters) open breasts, 175*a*
postscript in letter, 10*b*
republic of letters, 698*a*
speed the soft intercourse, 255*a*
the canine letter (R.), 661*a*
the elixir of love (letters), 175*a*
the letter killeth, 428*b*, 567*a*
the soul of trade, 175*a*
Levellers wish to level down, 178*b*
Levelling, yet only down to oneself,
178*b*, note
Lever à cinq, à six, à neuf, 702*b*
Lever, the mightiest, Imagination,
398*a*
Levers to move men, interest and
fear, 450*a*
Levi did, to jump as Mister, 16*b*
Levity and versatility, 40*b*
of mind, barren, 381*b*
of tongue, sarcastic, 57*b*
Lewd fellows of the baser sort, 426*b*
Lex Rex, 799*b*, note
Lex scripta, 560*b*
Lex talionis, 566*a*
Lexicography, not yet so lost in,
181*b*
Lexicon, two men wrote a, 442*a*
Leyes, allá van, do quieren reyes
716*a*
LIARS
all men are, 413*a*
cannot adhere mathematically to
truth, 450*a*
Cretans are always liars, 473*b*
doubt truth to be a liar, 292*b*
every man is a liar, 612*b*
have short wings, 801*a*
he is a liar and the father of it,
425*b*
he never lies but when the holly's
green, 775*b*
if there were no listeners there
would be no liars, 790*a*
known deceivers not believed
when they speak truth, 635*a*
liar is always prodigal of oaths,
709*a*
measureless liar, 308*a*
more lying than the Parthians,
616*a*
my name is Mendax, 775*a*
not believed when they tell truth,
576*a*
of the first magnitude, 92*a*
playing the Cretan with the
Cretans, 448*b*, 507*b*
quite picturesque liar, 84*b*
should have a good memory,
575*b*
show me a liar, I will show you a
thief, 834*a*
splendide mendax, 662*a*, note
the liar is sooner caught than the
cripple, 847*a*
to a liar, a liar and a half, 859*b*
unless you are an exceptionally
good liar, 177*a*
we can never trust, 382*b*
LIBEL
convey a libel in a frown, 347*b*
greater the truth the worse the
libel, 233*b*, 845*b*, note
on humanity, 71*a*
Liber, hic, est meus, 465*b*

Liberal and heroic deeds, 97a
 as the light of day, 97a
 deviseth liberal things, 417b
 either a little Liberal, 146b
 not enough to be, 29a
 Liberality has no limits, 564a
 of heart, 101b
 the name of liberality sounds
 Liberty, 700a
Libertas et natale solum, 348b
Libertas optima rerum, 515a
Libertas, reditura nunquam, 644a
Libertate Decembris ulere, 487a
Liberté, égalité, fraternité, 702b
*Liberté, que de crimes on commet
 dans ton nom*, 704a
 Libertine life not a life of liberty,
 723b
 puffed and reckless, 291a
 the air, a chartered libertine, 316a
LIBERTY
 a plant of rapid growth, 379a
 above all liberty, 477b
 abstract, not to be found, 40a
 an immense regard due to, 388a
 and order, 41b
 and Union, now and for ever, 383b
 angels alone enjoy such liberty,
 200b
 Athenians will not sell their
 liberties, 451a
 bean in liberty better than
 comfit in prison, 717b
 begets desire of more liberty, 24b
 best beloved of men, 353a
 calls them (chains) liberty, 38a
 came after a long period, 568a
 cannot exist among a corrupt
 people, 40b
 corruption a symptom of liberty,
 144a
 country is dear, but liberty
 dearer, 616b
 Democracy tends to liberty, 622b
 don't agree with niggers, 202a
 empty praise of liberty, 554a
 enforcement of restraints on
 others, 215a
 first garden of liberty's tree, 69a
 fools call licence liberty, 522a
 for love and liberty, 322b
 give me liberty or give me death,
 162a
 God who gave us life, gave us
 liberty, 176b
 Goulard's notion of,—money and
 nothing to do, 691b
 he that roars for liberty, 359a
 hour of virtuous liberty, 1b
 I must have liberty withal, 288b
 in amplitude of liberty, 381b
 in every blow, 49a
 in some liberty, in others licence,
 628a
 in thine eyes, liberty, shines that
 high light, 159a
 is ancient, despotism is new,
 697b
 lean liberty better than fat
 slavery, 799b
 let each as likes him best his
 hours employ, 371a
 life insipid without, 1b
 love of, is a love of others, 159b
 makes an old man brave, 534b
 must be limited, 40b
 natural liberty of man, 104a
 never again to return, 644a
 notion of, 73a
 O sweet name of, 607a
 of speech inviteth liberty, 8b
 or death, 1b
 or health, or possessions, 379a

Liberty—contd.
 our liberties and lives are in
 danger, 599b
 pardon something to the spirit of,
 40a
 peaceful repose under a rule of
 freedom, 573b
 play not with my liberty, 147a
 pledged to Liberty and Law, 345b
 plucks justice by the nose, 299b
 power of doing what is allowed
 by law, 566b, note
 puts both elbows on the table,
 697b
 sister of Truth, 3a
 so loving-jealous of his liberty,
 279a
 spirit of divinest liberty, 85b
 sweet land of liberty, 331b
 that treacherous phantom, 267b
 the best of things, 515a
 the footsteps of dying Liberty,
 573b
 the idol of the English, 75a
 the love of liberty, 126b
 they rushed on the sword in
 liberty's cause, 551b
 they wish to be free and do not
 know how to be just, 694a
 this (freedom of speech) is true,
 227b
 thy chosen music, 396b
 to enjoy delight with liberty, 341b
 to set free mankind, 335a
 Transatlantic liberty, 67a
 tree of, must be refreshed, 176b
 tree of, watered by blood of
 tyrants, 696a
 ultimate liberty of the world to
 be struck down, 566b
 unclouded rays of, 342a
 under the laws, 566b
 under popular restraints perishes
 through liberty, 566b
 was all his cry, 348a
 weight of too much, 394b
 when kings give, 109a
 when they cry Liberty, 227a
 who gives up, for money, shall
 carry his master, 633b
 who loves liberty must be wise
 and good, 227a
 which, though late, regarded me,
 566b
 winnowed by the wings of, 68a
 wisdom the only liberty, 648b
 Libitina (death) a great part of me
 will escape, 599b
Libito è licito, 715b
LIBRARIES and LIBRARY
 are shrines, 7b
 Inscription at Berne, 474b
 "medicine chest of the soul,"
 473a
 my library was dukedom large
 enough, 310b
 "Nutrimentum spiritus," 605b
 tombs of such as cannot die, 103a
Librorum copia, 659a
 Licence, between, and slavish
 order, 398b
 love not freedom, but, 228a
 my pages are full of, 564a
 outrageous, will become disaster,
 594b
 they mean, 227a
 unbridled wantonness caused
 unbridled desire, 566b
 we are all made worse by, 513b
 Lick yet loathe the hand, 53b
 Licks the hand just raised to shed
 his blood, 248a
Licuit, semperque licebit, 566b

Liddell and Scott, 442a
Lieb, so lang du lieben kannst, 713b
LIES and LYING
 a good head cannot lie, 722a
 a lie has no legs, but scandal has
 wings, 723b
 a lie travels round the world
 while truth is putting on her
 boots, 442b, 801b
 a lie with a latchet, 723b
 a lie with a lid on, 723b
 a real good lie, 27a
 a real love of a lie, 34a
 a warm lie is the best, 499b
 all men are a lie, 413a
 and be a living lie, 59a
 and debts generally mixed, 691b
 and told a wicked, wicked lie, 275a
 as easy as lying, 295a
 becomes none but tradesmen,
 310b
 better speak truth rudely than
 lie covertly, 743b
 circumstantial (lie), and the lie
 direct, 289b
 couldn't lie if you paid him, 189b
 cruellest, told in silence, 344a
 die of swallowing their own lies,
 459b
 different shapes, sizes, and
 colours of, 348b
 dumbie winna lee, 753b
 fittest for to forge true-seeming
 lies, 339b
 full heart lied never, 721a
 gain gotten by a lie will burn one's
 fingers, 764b
 good blood cannot lie, 768a
 he shall not prosper who deviseth
 lies, 465b
 how subject we old men are to
 this vice, 315b
 how the world is given to lying,
 315a
 I never told a lie yet, 211a
 innocent truth never in need of,
 211b
 (lying) is thy sustenance, 222b
 it is a low thing to lie, 549b
 it is the nature of scoundrel to
 deceive by lying, 550b
 jesting lies bring serious sorrows,
 798a
 lies and Latin go round the world,
 801a
 lies hunt in packs, 801b
 lies like truth, 305b
 lies may be acted as well as
 spoken, 801b
 lies take a deal of killing, 801b
 like a tall bully lifts the head
 and lies, 251b
 lying and stealing are next-door
 neighbours, 834a
 lying is weakness; truth is
 health, 806b
 lying like a dentist, 806b
 lying like gas-meters, 455b
 lying pays r' r' tax, 806b
 lying rides on debt's back, 751a
 lying skilfully, part of speaking
 well, 497b
 man the enemy of lies, 73a
 mixture of a lie adds pleasure, 9a
 'most out o' lyin', 202b
 new minted an old lie, 97b
 no lie so reckless as to have no
 voucher, 604b
 nonsense and a lie, 52a
 nothing can need a lie, 162b
 nothing stands in need of lying
 but a lie, 818b
 nuts to the Father of Lies, 233b

and Lying—*contd.*

lie makes many, 822a
 lie needs seven to wait on it, 822a
 may tell lies without danger of the law, 845b
 proportions of a lie grow, 576a
 and sight for seeing lies, 348b
 ear and lie, as a woman can, 77b
 ing pains and telling lies, 122b
 ent of lying, 73b
 rs cheap as lies, 308a
 a lie and find the truth, 839b
 a lie and stick to it, 839b
 sinketh in, 9a
) the more, 35a
 mouth that lies slays the soul, 848b
 ough a lie be swift truth over-akes it, 864a
 credit his own lie, 310b
 lie magnificently, 576a
 th in masquerade, 64b
 th never indebted to 407b
 y honest, but something given to lie, 307b
 at can I do at Rome? I do not know how to lie, 633a
 at is a lie, 64b
 at need of further lies, 191a
 at use in lies about things everybody knows, 190a
 o can speak well can lie well, 874b
 o lies deceives as much as in his power, 632b
 o lies to hide a fault makes it worse, 382b
 o lies to his father will more daringly deceive others, 632b
 o trusts in a lie shall perish in ruth, 782a
 osoever loveth and maketh a lie, 432b
 h such a fervour, lied, 63a
 Liars
 undles of little things, 168b
 ally beauty in his life, 302b
 ark and stormy night, 162a
 espiser of life, 523a
 atal complaint, 168b
 ort committed to my trust, 211b
 entle waiting to immortal life, 22a
 alling load, 45a
 ood life lived in obscurity, 496b
 ood life the only religion, 722a
 eat interpreter of life, 234b
 mper filled by fate, 23a
 arp of thousand strings, 383a
 ourney to death, 636b
 oyful man who can say, "I have lived," 549a
 life beyond life, 228a
 fe that leads melodious days, 62a
 on lesson in humility, 17b
 oving little life, 353b
 eevish April day, 386a
 uiet life, 29b
 short blossoming, a long withering, 711b
 hort summer, 179b
 age and a play, 478a
 ousand doors to let out life, 10b, 212b
 ragedy of Errors, 380a
 ranquil life or a happy death, 72b
 arfare, 577a
 eil-written life, 71b

Life—*contd.*

a word may be recalled, a life never, 712a
 absurd to increase provision for, when little is left, 490a
 abundant feast of, 104b
 after death, by honourable fame, 616b
 after life's fitful fever, 304b
 all beer and skittles, 66a
 all lost except a little, 60b
 all must life resign, 181b
 all that a man hath will he give for his life, 411a
 an ill life, an ill end, 717a
 and Death and that For Ever, 189a
 and death indifferent things, 345a
 and good living, 701a
 and its longings, 1a
 and love are all a dream, 45a
 anger at living and scorn of Fate, 330a
 answer was a blameless life, 97a
 art the secret of life, 389a
 as a man lives so shall he die, 737b
 as children with their play, 97a
 as is a tale, so is life, 642a
 as the life is, so it's end, 737b
 as the life so the speech, 475b
 as the wind is, 4a
 as 'twere a careless trifle, 303b
 as we journey through, let us live, 379b
 at the door of, 351a
 before the fire of, 192b
 best of, flies quickly, 613b
 bewildered way of, 66b
 Book of, ends with Revelations, 388b
 brief life is here our portion, 237b
 brief, love is long, 360b
 busy scenes of crowded life, 177b
 but a span, 301b
 but a vapour, 438a
 but a walking shadow, 305b
 but an inn, 175a
 cast your life upon the deep, 346a
 chance, not wisdom, rules life, 685b
 changes and chances of this mortal life, 433a
 cool evening of, 252b
 cool, sequestered away of, 154a
 Conduct three-fourths of, 6a
 death is the veil which those who live call life, 326a
 death the only cure of life, 260a
 declines from thirty-five, 179b
 deliver up our fort of life, 212a
 dim light of life, 254b
 do not postpone comforts of life, 672b
 do not set my life at a pin's fee, 291b
 do you wish to live well? who dares not? 685a
 dost thou love life, 140b
 dreary intercourse of daily life, 394a
 enchanted cup of, 54b
 easier to ensure good life than long life, 589b
 easy to despise life in adversity, 643b
 either learn to trifle, or to endure life, 478a
 entombs the soul, 406a
 ere life hath lost its brightness, 158b
 every form of, is good, 178b
 every life a tragedy, 6b
 every man holds dear, 308a

Life—*contd.*

expatiates in a life to come, 248a
 experience ever teaches some-thing new, 605a
 facts of human life, 187b
 faults in the life, 96a
 feels its life in every limb, 392a
 fellowship is life, 236b
 first hour of, plucks it, 624a
 fool is always beginning to live, 663b
 found that life was Duty, 174a
 friendship sweetener of, 23a
 given for use, 685a
 given thee back to life, 92b
 given up to bodily indulgence, 582a
 given us by nature, at interest, 584b
 gives nothing to mortals but great labour, 594a
 glides and will glide on, 648b
 had he not played his part well in the comedy of life, 605b
 half-dead, a living death, 223b
 handful of good life better than a bushel of learning, 723a
 happy is he who has employed his time well, 531a
 has passed but roughly, 102a
 hastens on with increased speed, 626a
 hath quicksands, 198a
 he alone lives who seeks fame honourably, 560a
 he but usurped his life, 307a
 he fills his life with deeds, not years, 484a
 he has lived to posterity, 637a
 he has lived well who has died when he desired, 496b
 he hath not lived that lives not after death, 773b
 he is wise who lived yesterday, 549a
 he lived his life, 369a
 he lives long who lives till all are weary of him, 775b
 he lives longest that is awake most hours, 775b
 he lives unworthily through whom no other person lives, 555a
 he regulated his life wisely, 648b
 he sins against this life who slights the next, 406a
 he that lives well is learned enough, 723a
 heavy wheel of, which draws up nothing new, 405b
 his life a watch or a vision, 353a
 his life was gentle, 287a
 how pleasant is thy morning, 47a
 how long matters not, but how well, 630b
 how warm the tints of life, 381a
 how well you live, not how long, 620a
 hope alone makes us willing to live, 789b
 hope of life returns with the sun, 662a
 human affairs a lamentable laughing-stock, 645b
 I bear a charmed life, 305b
 I depart from, as from an inn, 527b
 I have lived enough, for I die unconquered, 649a
 I have run my allotted course, 687a
 I know not what of second life, 6a

Life—*contd.*

I live and I reign, discarding the things which you extol, 686b
 I was thinking jest what a Rum Go everything is, 384b
 if a man's life is despicable, his preaching is despised, 508b
 if life was bitter to thee, pardon, 352a
 if you know not how to live aright, make way for those who do, 686b
 imperfect without dissimulation, 633a
 in the midst of, we are in death, 433a
 in the old dog yet, 855a
 inequalities of, 83b
 is a dream, 716b
 is a jest, 143b
 is a shuttle, 287b
 is a vigil, 685b
 a waste of wearisome hours, 231a
 is a wheel, 473b
 is Act, 235b
 is all a variorum, 44b
 is all chequered, 231b
 is all the sweeter that he lived, 209b
 is as tedious as a twice-told tale, 311b
 is but a day, 45b
 is but a span, 167b
 is but a spark, 107a
 is but an empty dream, 197b
 is but the chain of many deaths, 408b
 is dying, 173b
 is earnest; art is lofty, 712a
 is energy of love, 402a
 is good and joy runs high, 162a
 is half spent before we know what it is, 801b
 is long if it is full, 567b
 is long if you know how to use it, 685b
 is long which answers life's great end, 406b
 is much flattered, Death traduced, 406a
 is nearer every day to death, 584b
 is never the same again, 207a
 is not life without health, 480b
 is not to be alive but to be well, 598a
 is not to breathe but to act, 709b
 is probation, 35a
 is read all backward, 30b
 is real, 197b
 is short, art is long, 685a
 is short, but made too long by misfortune, 499a
 is short, but memory of a good life is eternal, 499a
 is short, the art of healing is long, 475a
 is the desert, life the solitude, 408b
 is thorny, 87a
 is very sweet, 24b
 it is a pain to live, 584b
 it is not life unless you are at ease, 801b
 itself the inferior gift of Heaven, 126b
 jewels of, not all on one string, 236a
 just gave what life required, 148a
 knowledge of life, 181a
 late may you return to the skies, 653b
 lay down his life for his friends, 426a
 leading a double life, 389a

Life—*contd.*

learn thou to measure life, 227a
 (life), learning, faith, and pure intent, 227b
 leaves of, 135b
 let all live as they would die, 800a
 let Jove give life and means, 651b
 let life burn down, 351a
 let us cherish, 441b
 let us weigh life's laws without complaining, 658b
 lieth not in living, but in liking, 801b
 like a cup of tea, 18a
 like a dome of many-coloured glass, 326b
 like dice-play, 560b
 like its way of life, 33b
 little ironies of, 157a
 live and learn, 804a
 live his life, all Nature falters there, 406b
 live mindful that your time is short, 519b
 live out thy life as the light, 354b
 live righteously; you shall die righteously, 686a
 live rightly and not as it pleases us, 601b
 live to learn and learn to live, 804b
 lives of those dead remembered by the living, 685a
 living thing distinguished from dead by changes, 338a
 living well is the best revenge, 804b
 long enough for nature or for glory, 649a
 long, with honour at the close, 202b
 long to the wretched, short to the fortunate, 608a
 look to the end of a long life, 476a
 love of, increased with years, 244b
 love of the beautiful the charm of life, 704b
 low vale of, 19a
 mad from life's history, 169a
 make life a heroic poem, 71b
 make the most of, 239b
 makes calamity of so long life, 293b
 man can have but one life, 33a
 man's life like unto a summer's day, 446b
 man's life is a winter's day and winter's way, 847a
 many-coloured life, 178a
 many ways to let out life, 210a
 may you live all the days of your life, 461b
 means strife, 801b
 mine honour is my life, 312a
 mirth prolongeth life, 375b
 mixed factors of, 187b
 more like wrestling than dancing, 472a
 morning march of, 68b
 most enjoyed when courted least, 406a
 most men employ first part of life in making the other part wretched, 698a
 mostly froth and bubble, 151b
 must be coaxed and played with, 356b
 must have life for a blow, 363b
 must linger on, 58a
 must once have end, 104b
 my life and soul, 472a
 my life days ben gan, 435a
 my life matters not to you; lead your own, 638b

Life—*contd.*

nae man has a lease of his life, 813b
 needs reasoning and calculation, 475a
 no life has truly longed for death, 357a
 no life lives for ever, 352a
 no life without pain, 816a
 no necessity to live in necessity, 573a
 no one anxious about how well he may live, 589b
 no one dies miserably who has lived well, 587a
 none can lose two lives, 442b, note
 none to be despaired of while he breathes, 603b
 nor love thy life, nor hate, 221b
 not a disposable property, but to all for use, 685b
 not a kindlier, or sweeter, 352b
 not length but goodness of life matters, 642a
 to live, not the whole of life, 229b
 nothing but a journey to death, 671b
 nothing in life became him like the leaving, 303b
 O happy life (the husbandman's), 165a
 of man a Poem, 71a
 of philosophers a preparation for death, 671b
 on entre, on crie, et c'est la vie, 704a
 one crowded hour of glorious life, 274a, note
 one's real life, the life one does not lead, 388a
 our little life is but a gust, 199a
 our little life is rounded by a sleep, 311a
 our lives shortened by ignorance, 388b
 our short day of, 660a
 our whole life a childhood, 823b
 passions the elements of, 248b
 pathway of secret life, 530a
 philosophy, guide of, 685b
 pleasure which there is in life, 392b
 poor play (life's) is o'er, 249a
 praise life at the end, 827a
 protracted life is protracted woe, 178a
 push ajar the gates of, 331a
 race well run, 241a
 remember how short life is, 677a
 rough waves of, 5b
 satiated with, 509b
 sech is life, 113b
 she was his life, 60b
 short and irrecoverable, 662b
 short, but long measured by his glory, 629b
 short life sufficient for living honourably, 499a
 slits the thin-spun life, 226a
 so careless of the single life, 362b
 so fast doth fly, 107a
 so his life has flowed, 355a
 so short, the craft so long, 79b
 some come, some go, 374b
 steal myself from life, 258a
 study life and manners, 645b
 sweat under a weary life, 293b
 sweet fable, life's, 104a
 tedium vitae, 667b
 tell not Misery's son that life is fair, 385b
 that best portion of a good man's life, 393b
 that insane dream, 32b

Life—*contd.*

that which has once lived is immortal, 714a
 that which maintains me I esteem as a god, 479b
 the changing scenes of, 437a
 the completer life of one, 31b
 the discordant concord of affairs, 637b
 the end praises the life, 843b
 the general pulse of life stood still, 404b
 the great business of, 234b
 the harp of, 358b
 the idea of her life, 285a
 the longer a poor man's, the greater his wretchedness, 557a
 the music of men's lives, 313a
 the quiet life, 455b
 the short span of, 685b
 the simple life, 103a
 the statue of his life, 386b
 the sun of, is overcast, 230b
 the varying road of, 91b
 the wave of, kept heaving, 171b
 the wine of, 135b
 their life a clear united stream, 369b
 Thelemites' rule, *Fais ce que voudras*, 692b
 there is always life for the living, 855a
 there is life in a mussel, 855a
 they live ill who think they will live for ever, 572b
 they may rail at this life, 232a
 they seldom live well who think they shall live long, 857a
 they will not live, and know not how to die, 686a
 this crowd and rabble of life, 607a
 this is alone life, 326a
 this life dies, 136a
 this load of death called life, 227a
 this long disease, my life, 252a
 this speck of life, 232b
 this system of life does not suit me, 541a
 though ill, excels death, 391a
 through all the drama love gilds the scene, 328a
 thy pieces, imitating life, 125a
 till death all is life, 859a
 to come, I sleep out the thought of it, 310a
 to enjoy memory of past, is to live twice, 490a
 to everyone his own life is dark, 664a
 to let in life and let out Death, 330a
 to live I find it deadly dolorous, 341b
 to live is my business and my art, 703b
 to live is to think, 686a
 to outdo the life, 82b
 to prefer life to honour, the highest impiety, 665b
 to shift from side to side, from sorrow to sorrow, 343a
 to spin out line of life, 12b
 to the last enjoyed, 182b
 too short for distant aim, 229a
 travel on life's common way, 396b
 treads on life, 30b
 'twas his to lend a life, 383b
 universal law, birth and death, 566a
utere sorte tua, 678a
 vast ocean of, 249a
 vigour of our days passes, 682b
utite precepta beata, 685b

Life—*contd.*

vivere militare est, 686a
 was in the right, 94a
 wastin' all her life, 240a
 we are all on our last cruise, 344a
 we begin not to live till we are fit to die, 866b
 we have lost all, but life is left, 611b
 we have loved life, 236b
 we learn in life, not in school, 600b
 we live not as we wish but as we can, 472a
 we must not look for golden life in an iron age, 866b
 we never live, but we hope to live, 703b
 we see into the life of things, 393b
 we should care for a sufficient, not a long life, 601a
 we should leave, as a theatre, 520b
 weariest and most loathed worldly life, 300a
 wears on so wearily, 171b
 web of, a mingled yarn, 299a
 we've been long together, 15a
 what a trifle is a moment's breath, 109b
 what is your life, 431a
 what you and other men think of his life, 285a
 where is the life that late I led, 316a
 while there is life there is hope, 873a
 whimpers of the higher life, 196a
 white flower of a blameless life, 364a
 who e'er has travelled life's dull round, 327b
 who live longest see most, 857a
 who lives longest sees much evil, 857a
 who lives long knows what pain is, 780a
 who live longest must fetch fire furthest, 857a
 who lives medically lives miserably, 632b
 who lives most dies most, 780a
 who puts off the hour for living rightly, 648b
 who saw life steadily, 4b
 who spill life's sacred stream, 172b
 whose life is in the right, 249b
 whose life was like the violet sweet, 400b
 why do wretched men so much desire life, 340b
 why this craving for life, 628a
 with all it yields, 34b
 with perplexing thoughts to interrupt the sweet of life, 220b
 without letters is dead, 685b
 without love is load, 92b
 woman's the only useless life, 117a
 word out of season may mar a life, 478a
 would not be smooth without rubs, 801b
 wretched the bliss of mortal affairs, 580b
 you have played, eaten, and drunk enough, 569a
 you never know what life means till you die, 35a
 you take my life when you do take the means, 283b
 Life-blood of our enterprise, 314b
 Life-like but lifeless, 235b
 Life-time, here I could spend with thee, a, 543a

LIGHT

a burning and a shining light, 425b
 a despiser of light, 523a
 a light for after times, 336a
 a little profit from light, 527a
 a remnant of uneasy light, 396a
 after light's term, 5b
 all gone into the world of light, 376a
 an infant crying for the light, 362b
 and not heat needed, 460b
 and the day free to all, 642a
 and the sacred vessels, 543b
 as I watch the line of light, 231a
 as if they feared the light, 346a
 at best thou'rt but a glimmering light, 437b
 blasted with excess of, 154b
 blind with too much, 210b
 by her own radiant light, 225a
 candle before lights better than candle behind, 841a
 children of, 424b
 come forth into the light of things, 399a
 common as light is love, 326a
 daylight will peep through a small hole, 750b
 dim religious light, 224b
 do not trust to lamp-light, 530a
 enable with perpetual light, 433a, 437a
 enough light for those who wish to see, 693b
 enough to guide your steps is given, 337a
 every light has its shadow, 756b
 every light is not the sun, 756b
 faithful to the light within, 168a
 from smoke, 526b
 giving light from your lamp does not diminish your own, 546a
 God's first creature, 9a
 has arisen, 569a
 he who receives light from above, 223a
 holy Light, offspring of Heaven first-born, 218a
 honest men fear nor light nor dark, 785b
 how few are warmed or cheered, 402a
 I desire to live in the light of day, 686a
 in darkness, 569a
 is given, 336a
 is nought for sore eyes, 847a
 is sweet, 416a
 leaving a track of, 23b
 lending light to the sun, 568b
 lets in new light through chinks, 377b
 light your lamp before it becomes dark, 802a
 lived and flourished in his light, 337b
mehr Licht, 713b
 men of light and leading, 41b, and *note*
 more soft than shadow, 354b
 no light, but darkness visible, 215b
 no light but Thine, 186a
 of other days, 38b, 233a
 of the world, 569a
 on the paths of men, 200a
 our light is flown, 161b
 out of hell leads up to light, 217b
 out of obscurity into light, 527a
 prayer of Ajax was for light, 198b
 passing through pollution is unpolluted, 569a
 public man of light and leading, 116b

Light—contd.

pure severity of perfect light, 366a
 put out the light, 302b
 seek the light I cannot see, 88a
 seeking light, 276b
 servants of light, 4b
 solitary certitude of light, 244a
 sun can be seen only by its own
 light, 851b
 sweetness and light, 6a
 teach light to counterfeit a gloom,
 224b
 that fierce light which beats upon
 a throne, 364a
 that haloes all, 37b
 that led astray, 44b
 that lies in woman's eyes, 231b
 that never was on sea or land,
 400b
 that shineth more and more, 413b
 the armour of, 427b
 the dear dead light, 352a
 the great world of light, 198a
 the sons of light, 424b
 to others, destruction to them-
 selves, 437a
 to produce light from smoke, 598a
 to see divine light, put out your
 own candle, 841a
 to them that sit in darkness, 424a
 unbarred the gates of, 220a
 unto my path, 413a
 walk while ye have the light, 425b
 whereby the world is saved, 159a
 why this craving for, 628a
 within his own clean breast, 225a
 ye are the light of the world, 421a
Light gains, heavy purses, 11b
 purse makes heavy heart, 724a
Lights are growing dim, the, 151b
 are out, his, his feast is done, 266a
 burning, your, 424b
 I dread the boasted, 398b
 meeting of, without a name, 346b
 of life, dim, 254b
 small, are soon blown out, 321a
Lighthouse, sitivation at the, 112b
 without any light atop, 173a
Lighting, a philosophy like, 71b
Lightly as it cometh, so wol we
 spende, 78b
 come, lightly go, 802a
 on my ashes, he, 183b
 they'll talk of the spirit that's
 gone, 391b
LIGHTNING
 and thunder I break asunder,
 466a
 clipped the lightning's wings, 373b
 he snatched, from heaven, 522b
 innumerable fires, 622b
 of his terrible swift sword, 174b
 strikes the highest peaks, 647b
 vain to seek a remedy against,
 644b
 which doth cease to be, 278b
Ligna super foco large reponens, 517a
 Like associates with like, 615b
 again, I shall not look upon his,
 290b
 cures like, 802a
 draws to like, 802a
 to like, God brings, 487b
 Like-to-die, lang or, fills the kirk-
 yard, 858b
 Like again, to look upon their, 96b
 will to like, 803a
 Liked, looking, and liking loved,
 270a
 Likeliest, do the, God will do the
 best, 753a
 Likely lies in the mire, 803a
 Liking, everyone to their, 441a

Likings and dislikings, 192a

our timid, kill, 397b

LILIES

as the lily among thorns, 416b
 consider the lilies of the field, 421b
 contending with the roses, 211a
 it trembles to a lily, 119a
 like those cool lilies, 193b
 lilies and languors of virtue, 351b
 lily and rose seem to have souls,
 688b
 lilled fields of France, 67a
 perfect and pure, 193b
 roses and white lilies, 3b, 69b
 to paint the lily, 63a, 311b
 towers to a lily, 380a
 unstained and pure as is the lily,
 369b

Limbo, a, large and broad, 218b

Limbs quivering, his, 62b
 his, were cast in manly mould,
 270b

hundreds and thousands of pre-
 cious, 173a

LIMITATIONS

cobbler, keep to your leather,
 555b
 no living man all things can, 816a
 no man can see over his own
 height, 816a
 none can climb beyond his, 234b
 one cannot please all the world,
 816a
super vires, 666a
supra vires, 666b
 valour, like other virtues, has its
 limits, 698b

Limits of the world, beyond the, 104a

Lincoln was and London is, 803a

Linden time, in 354a

Linden, on, when the sun was low,
 68a

Line of beauty, curved is the, 443b

dragging the lazy, languid, 371a

each, shall stop, 349a

I hesitate to draw a, 443a

lives along the, 248b

marred the lofty, 269a

no day without a, 602b

one, which dying he would wish to
 blot, 204a

stretch out to the crack of doom,
 305a

the challenge of the mighty, 121b

the thin red, 457b

the, too labours, 247a

upon line, 417b

we carved not a, 391b

Lines, a vast extent of flimsy, 252a

are fallen unto me in pleasant
 places, 412a

are weak, the, 252b

how he throws his baited, 168a

of thought, 58a

Lineage prove, might we all our,
 186b

Linen, choose not by candle-light,
 748a

his, was not very clean, 371a

not, you're wearing out, 171a

old, wash whitest, 384a

wash your dirty, at home, 866b

Liner, she's a lady, 190a

Lingering, something humorous but,
 146b

Linnaeus, motto of, 530b

LINNETS

lay of love (linnet's), 19b

nest of, not to be harried, 850b

pipe but as the linnets do, 362a

the lowly linnet, 83a

Linsey-woolsey brother, 51b

brothers, 254a

LION and LIONS

a dewdrop from the lion's mane,
 298b
 a ramping and a roaring lion, 433b
 among ladies, 280b
 and stoat have isled together, 364a
 asses that carry are better than a
 lion, 735a
 attack bulls, not butterflies, 553b
 better fits a lion than a man, 299a
 blood more stirs to rouse a lion,
 313b
 by his claw, 527a
 do not pluck a dead lion's beard,
 595b
 do not provoke lions, 595b
 finds you hares, where he should
 find you lions, 307b
 I girded up my lions, 27b
 I have the chief share because I
 am called lion, 521b
 if you were turned into a lion,
 514b
 in peace, in battle stags, 552b
 in thy house as a lion, 420b
 lion's mark is always there, 241a
 lion's skin to be eked out with the
 fox's, 457b
 mated by the lion, 299a
 not a more fearful wild-fowl than
 your lion, 280b
 not frightened by cats, 803a
 one, but that one a lion, 471b
 our lion, now will foreign foes
 assail, 122a
 partnership with a lion, 565b
 the devil, as a roaring lion, 431a
 the first lion thought the last a
 bore, 263b
 the lion is not so fierce as painted,
 847b
 the lion's skin is never cheap,
 724a, 847b
 there is a lion in the way, 414b
 thou wear a lion's hide, 311b
 thy hand is on a lion's mane, 271a
 to attempt to shave a lion, 475a
 to beard the lion in his den, 270a
 to beat the dog before the lion,
 860a
 to judge the lion by his claws, 471a
 wake not a sleeping lion, 801a
 when you rule a lion beware of his
 claw, 872b
 who nourisheth a lion, 183b
 Lion-hoar and eagle-eye, 334a
LIPS
 a coral lip, 70a
 a man of unclean lips, 417a
 a vermeil-tinctured lip, 225b
 at the touching of the lips, 358b
 contempt and anger of his lip,
 298a
 crimson in thy lips, 280a
 gives a pretty form to the lips,
 115b
 have we not lips to kiss with, 388a
 heart on her lips, 58b
 her lips were red, and one was
 thin, 346a
 I ne'er saw nectar on a lip, 328a
 if you your lips would keep from
 slips, 435a
 like lips, like lettuce, 802b
 lips to sing, 121b
 loveliest loving lips, 353a
 my lips shall not speak wicked-
 ness, 411b
 oh that those lips had language,
 102a
 other lips and other hearts, 38b
 seal up their lips for shame's sake,
 351a

Lips—*contd.*

seemed to kiss the soul, 67a
such marmalade lips, 211b
take, oh, take those lips away, 300a
teach not thy lips such scorn, 318b
that are dead, sang me that song,
443b
that are for others, 360b
the lips of Julia, 164b
upon her perfect lips, 359a
when I ope my lips let no dog
bark, 282a
whispering with white lips, 54b
Liquid Madness, 71a
Liquor, a bumper of good, 328a
concealed about my person, 27b
talks mighty loud, 158a
Liquors, hot and rebellious, 288b
Lisp of leaves and ripple of rain,
352b
Lisping lass is good to kiss, 724a

LISTEN and LISTENERS

a bon entendeur salut, 721b
a good listener, one that has four
ears, 467b
give us grace to listen well, 186b
he listens to good purpose, 74a
in listening mood, 270b
listen to a good listener, 526b
listen to one who has four ears,
467b
listeners never hear good of them-
selves, 803a
(listening) to be demanded as a
favour and not as a due, 551a
little pitchers have long ears, 804a
more pleasing (listening) than
talking, 91a
one pair of ears draws dry a hun-
dred tongues, 822b
swift to hear and slow to speak,
806b
to conciliate the listener, 484b
to listen well is a second inheri-
tance, 496a
though the speaker be a fool, let
the hearer be wise, 858a
who listens once, 58b
who will not hear must be made
to feel, 875b

Litera scripta manet, 567a, 687b

LITERATURE

a good card to play, 21b
a Life beyond Life, 228a
age does not prevent pursuit of,
653a
and fiction, 81a
bears the ages; by writings you
know Agamemnon, 650b
English Classics, 25b
flourishes best when half a trade,
176a
La république des lettres, 608a
life without letters is dead, 685b
literary fame the only lasting
fame, 338a
Martial on neglect of, 535b
most dangerous of professions,
234b
must not suppose I never tried to
earn an honest living, 323b
national, begins with fables and
ends with novels, 697b
Nature's chief masterpiece is
writing well, 324b
on a little oatmeal, 333a
polite literature, 567b, *note*
Republic of letters, 135a, *note*,
454b, 698a
seeks to communicate power, 110a
the black militia of the pen, 408b
the Great Cham of, 334b
the itch of, 201a

Literature—*contd.*

those literary cooks, 234a
unhealthy literature, 592b
wisdom the foundation of good
writing, 650b

LITIGATION

laws grow by litigation, 567b
lis item general, 567a
litigious terms, fat contentious,
228a
men are never wise but returning
from law, 810a
one lawsuit breeds twenty, 822a
right is acquired by litigation,
567b

LITTLE and LITTLENES

a little house well filled, 724a
a thousand peering littlenesses,
364a
a lot of little things behind him,
190a
added to little will become much,
470b
all the world and Little Billing,
734a
and good, 803a
and loud, 462a, 759b
and often fills the purse, 803b
be kind to those dear little folks,
16b
boats must keep the shore, 140b,
803b
(little) body often harbours a
great soul, 724a
(little) but to the purpose, 64b
by little the bird builds its nest,
803b
(little) cannot be great unless he
devour many, 847b
do thy diligence gladly to give of
that little, 432b
every little helps, 756b
(little) good is soon spent, 724a
great fish eat up little, 308b
here a little, there a little, 417b
if thou hast but a little, 419a
infinite riches in a little room,
208a
is better than none, 724a
life a bundle of little things, 168b
love me little, love me long, 208a
man and his littleness, 380b
man wants but little here below,
149b
many littles make a mickle, 808a
men, little, 462a
nature content with little, 164b
nature requires little, 528a
of a little thing a little displeaseth,
819a
she gives but little, nor that little
long, 408a
so little as to be nothing, 653a,
note
the little more, 36b
(little) things affect little minds,
116b
things great to little men, 147b
things on little wings, 133b
things please little minds, 804a
(little) to do and plenty to get,
112a
to little, will make a great heap,
485b
we take up little room in death,
329a
which is good, fills the trencher,
847b
Little John, many talk of, 808a
Littus ama, 567b
Liturgy, a Popish, 245a
LIVE, To (See also **LIFE**)
and die, but which is best, 64a

Live, To—*contd.*

and learn, 804a
and let live, 804a
and move and have our being,
426b
anything but live for religion, 91a
bid me to live, 164b
but I have lived, 55b
(by light of futurity) or else we
have no life, 402a
cannot live with you, or without
you, 515b
clearly as a nobleman should,
315a
come live with me and be my
love, 208a
desire not to live long, 379a
die of having lived too much, 381a
everything that lives lives not
alone, 23a
he lives at ease that freely lives,
15a
he lives greatly who greatly dies,
407b
he lives long that lives well, 141b
he lives most who thinks most, 14a
he that begins to live begins to
die, 261b
he that lives more lives than one,
389b
how good it is to live, 243b
I have lived long enough, 305a
I must live,—“I do not see the
necessity,” 454b
I would not live alway, 411a
how he lived and toiled and
suffered, 199a
I'd give a pot of beer to live again,
263b
if we live we die not, 353b
let me live well, though I live but
one day, 438a
let me not live after my flame
lacks oil, 299a
let me not live in vain, 2a
may you live all the days of your
life, 461b
must live each other's lives, 388a
must please to live, 178a
naked souls that never lived,
166a
needs five thousand pound to live,
162b
taught us how to live, 372a
till like ripe fruit thou drop, 221b
to live in hearts unborn, 68b
to live in hearts we leave behind,
68b
to live more nearly as we pray,
186a
to live is Christ, 429b
to live long, almost everyone's
wish, 175a
to live too long, 106a
to live well the ambition of few,
175a
to live with them less sweet than
to remember thee, 231b
to still live on, 387a
too fast we live, 5a
tried to live without him, 403a
we live and learn, 246a
what thou livest live well, 221b
what was shall live, 34b
where I can, sir (live), 66a
while you live, 119a
whilst we live let us live, 520a
who cannot live on twenty pound,
162b
who in the after-days shall live,
335a
within our means, 28a
you are panting to live, 195b

Live, To—*contd.*

you still shall live, such virtue
hath my pen, 322a
See Life, Lives, Living
LIVES (pl. of Life)
ca' them lives o' men, 237b
fair in their gathering, 191a
human creatures' lives, 171a
lovely and pleasant in their lives,
410a
that the slave had forty thousand
lives, 302a
obscurely great, 238a
of great men, 197b
of men, as a mirror, 557b
other lives have twined them-
selves with mine, 107a
out of the lives ye cast away,
174b
something in the lives of those
who ceased to live, 157b
take example from lives of men,
557b
the little lives of men, 359b
two lives bound fast in one, 357a
wreck of noble lives, 198b
Livelihood: good men make me
poor; bad give me a living, 498a
Livelihood is sweet, 194b
Lively to severe, 250a
Liver, good for the liver may be
bad for the spleen, 768a
and lungs, Got pless my, 334a
compels one to love, 662a
masters spring up in us from a
diseased, 558b
my, is in a ferment, 532a
wash milk from your, 791a
Livers out of Britain, 309a
Liverpool, the slum of Europe, 21b
Livery, in her sober, all things clad,
219a
of the burnished sun, 282b
of the court of Heaven, stole the,
246a
Living dead man, a, 276a
creatures, not to be treated like
old shoes, 448b
(Homer) had no roof, 166a
man, blamed the, 4b
no living with thee, or without
thee, 2b
one owes regard to the living, truth
only to the dead, 704a
there is hope in the, 471a
think more of the living and less
of the dead, 375a
think of living, 454a
too much love of, 352a
well, all are capable of, 101b
why seek ye the, among the dead,
425a
Livy, sups with, 137b
Lizard, better be head of, than tail
of dragon, 742b
Load, didst resign this earthly, 227a
each man's peculiar, 222b
Loads on each, proportioned, 147b
on thee, he laid many heavy, 445b
Loadstone to draw all good things,
49b
Loaf, shave out of a cut loaf, 276a,
728a
who makes the quartern, rise,
331a
Leaves put in awry come out awry,
804b
Loam, gilded, or painted clay, 312a
Loan. *See* Lending
Loathing, better go away longing
than, 743a
loving not, 160a
Lobster boiled, like a, 51b

LOCALITY and LOCALISM

a dearer, sweeter spot, 229a
be useful where thou livest, 163a
fixed like a plant on his peculiar
spot, 249a
local scandal worse than London
scandal, 21a
spirit of localism, 24a
spot that is sacred, 131b
that corner of the world smiles
for me, 549b
the Divinity of the locality, 537b,
note
the North, the South, 93b
Lochinvar the young, 27c
Locks, his golden, hath time to silver
turned, 242a
hyacinthine, 219a
never shake thy gory, 304b
shaking her invincible, 228a
thy knotted and combined, 291b
Locks, no, had they to their doors,
198a
open, whoever knocks, 305a
Loco citato, 567b
Locum tenens, 567b
Locus classicus, 567b
Locus in quo, 567b
Locus standi, 567b
Locust eaten, hath the, 418b
Locusts, luscious as, 301a
Lodge, in heaven there's a, 439b
in some vast wilderness, 99a
here, you don't, Mr. Fergusson,
464a
Lodger in my own house, 150a
Lodging, hard was their, 142b
is on the cold ground, 106b
my, is my castle, 725b
Lodging-place of wayfaring men,
418a
Lodgings in a head, 51a
Lofty and sour to them that loved
him not, 320b
LOGIC
and rhetoric, 11b
human logic in vain against the
devil's, 131b
impassioned logic, 363a
logical consequences, 176a
of the heart, 387a
push the logic of a fact, 190b
Logs, crooked, make straight fires,
749b
Loin, the ungirt, 35b
Loins be girded, let your, 424b
Loller (lollard) in the wind, 78b
Lonond, Ben, leave where it stands,
800a
LONDON
a broken arch of London Bridge,
206a
a London particular, 114b
a London pride, 170a
a modern Babylon, 117b
a monstrous tuberosity, 72b
a man tired of London is tired of
life, 179a
a nation, 117b
a roost for every bird, 117b
a ruinous place, 455a
a stony-hearted stepmother (Ox-
ford Street), 488a, note
and all that mighty heart is
lying still, 395a
(London) Bridge made for wise
men to pass over and fools to
pass under, 804b
centre of a thousand trades, 97a
common sewer of Paris and Rome,
177b
dining-room of Christendom, 215a
echo of London coffee-house, 349a

London—*contd.*

Fire of London, 122b
gondola of London, 117b
good manners always to, except
my Lord Mayor of London,
455b, 827a
huger day by day, 7a
is a fine town, 90b
is, Lincoln was, 803a
London's column pointing to the
skies, 251b
London lickpenny, 804b
London-over-the-Border, 456b
London scandal less deleterious,
21a
London's voice, "Get money,"
253a
merry London, my most kindly
nurse, 347b
Mr. Veller's knowledge of, 111b
motto of City, 158a
no society out of London, 159b
Paul's will not always stand, 824b
people-pestered London, 156a
resort and mart of all the earth,
100a
shall be an habitation of bitterns,
206a, note
still-increasing London, 99a
stupidest of London men, 72a
sure as London is built of bricks,
173a
that great sea, 327a
that mysterious forest below
London Bridge, 267b
the loggerheads of London, 235a,
note
the love of my whole life, 195b
the lungs of, 111a, 455a
the monster London, 94a
the needy villain's general home,
177b
the noble spirit of the metropolis,
184a
the only place where the child
grows up, 159b
(London) theatres not for people's
welfare, 324a
there is in London all that life can
afford, 179a
they agree like London clocks,
856b
thou art in London, 65a
Tory brick-built London streets,
386a
Tower of London, 155a
where men wither and choke,
385b
worth living in, to enjoy the
country, 368a
Lone lon creetur, a, 114a
sheep is in danger of the wolf, 847b
wayfaring men, 67a
Loneliness in loneliness, 214b
Lonely, so, that God scarce seemed
there, 86b
LONG
and lank and brown, 402b
and lazy, 462a, 759b
did I love this lady, 212a
how long or short permit, 221b
in coming to the light, 345b
it shan't be, 80b
long, long ago, 19a
now we shan't be long, 464b
speeches suit long ears, 202b
that ever thought the travail
long, 267a
was my travail, 212a
Longer, he would have lived much,
263b
Longest, the finest and, 16b
Longings of immortal pain, 368b

Longitude, Board of, 330b
 Look above you and then about you,
 804b
 as ye were na lookin', 49a
 before you leap, 804b, *note*
 ere thou leap, 375a
 he cannot choose but, 394a
 not a, not a sigh, 149b
 one longing, lingering, 154a
 only a look and a voice, 199b
 peace pictured in her look, 67a
 shall not look upon his like again,
 290b
 silent rhetoric of a look, 106a
 that calm look which seemed to
 all assent, 103a
 where I look I like, 873a
 where it is not as well as where it
 is, 880a
 with erected look, 124a
 with reach of past ages is wise,
 175b
 Looks commercing with the skies,
 224b
 his, were always downward bent,
 216b
 interpretation will misquote our,
 314b
 no trust to be placed in, 536a
 that know no art, 20b
 were fond, when, 105a
 Looked, no sooner, but they loved,
 280b
 unutterable things, 360b
 Looker-on here in Vienna, 300a
 none was more a, 109a
 Loquacity. *See* Talk
 Lord Chief Justice, a certain, 82a
LORDS
 Lord, a certain, neat and trimly
 dressed, 313a
 a fine life to be Lord Mayor, 108b
 a lord without riches, a soldier
 without arms, 724b
 a lord among wits, 178b
 an insolent lord is not a gentle-
 man, 736a
 drunk as a lord, 738a
 eagle he was lord above, and Rob
 was lord below, 395b
 food for satire, 404a
 footman cannot swear like a lord,
 350a
 God save the House of Lords,
 354b
 great lord of all things (man), 248b
 great lords' stories, 90b
 hailed and wooed as a lord, 172b
 he loves a lord, 404a
 honeying at the whisper of a lord,
 360a
 House of Lords, style, 116a
 how mighty and how great a lord
 is he, 77a
 jesting at lords and courtiers, 130b
 keep at a distance from lords, 556a
 let a lord once own the happy
 lines, 247a
 Lords, Commons and King, 42a
 lords lordliest in their wine, 223b
 makes lords of mechanics, 108a
 my-lorded him as only a free-born
 Briton can, 366b
 nod from a lord a breakfast for
 a fool, 726a
 oh the unworthy lord, 395b
 of himself, 57b
 of himself, though not of lands,
 403a
 of myself, accountable to none,
 230b
 of the ascendant, 40a
 of the unerring bow, 56a

Lords--cont'd.
 lords of the world besides, 215b
 (lord) of thy presence and no
 land beside, 311a
 of yourself, 125a
 princes and lords, 44b
 serve a lord and you will know
 what sorrow is, 832b
 tell not your vices to a lord, 78a
 the Lord No Zoo, 113b
 the lords of human kind, 147b
 thy lord and master, see, 153a
 when they will have their will, 78a
 Lord amende us alle, 194b
 Lord aright, that sought the, 44a
 Lord, I cannot love my, and not
 his name, 364a
 Lord it o'er the rest, yet would,
 122b
 Lord knows where, Zembla or the,
 249a
 Lord knows who, parents were, 108a
 Lord, to my, heartily, 200a
 Lords, as women wish to be who
 love their, 168b
 Lord's Prayer, short in words, long
 in wit, 141b, *note*
 Lordly more than man, 68a
 Lordlings and wtlings, not a few,
 273a
 Lordship of the soul, 353a
 Lorenzos of our age, 405a
 Lore, gives me mystical, 67b
 rich and varied, 273a
 volume of forgotten, 245b
LOSS AND LOSSES
 a fellow that hath had losses, 285a
 after losing one loses well, 811a
 after loss the merchant repairs his
 broken ships, 568b
 all is not lost, 216a
 all's lost that's put in a riven dish,
 734b
 an hour that recompensed all
 losses, 337b
 and more hopelessly are lost, 390a
 as year by year we lose friends,
 187a
 at times gain (loss is), 31b
 better a little loss than a long
 sorrow, 104a, 742a
 better go back than lose yourself,
 743a
 better lose saddle than horse,
 743a
 better sometimes than gain, 523b
 better to have fought and lost,
 85a
 better two losses than one sorrow,
 744a
 blessings brighten as they take
 their flight, 405b
 beware of one who has nothing to
 lose, 744b
 cow (or ass) knows not value of
 her tail till it is lost, 842a
 cut your loss, 750b
 discreditable if due to negligence,
 673b
 easier to lose than to resign, 204a
 entirely won and lost, 20b
 every old woman bewails her own
 loss, 757b
 feeling of my loss will ne'er be old,
 400b
 for a lost thing care not, 762b
 for ever to deplore her loss, 220b
 found himself in losing fortune,
 330b
 give losers leave to talk (or speak),
 765b
 give me back my legions, 679a
 God bless all our losses, 30a

Loss and Losses--cont'd.
 good fortune never good till it is
 lost, 768a
 good more perceived when it is
 lost, 498b
 grievous to confess, "I had, but
 now have nothing," 578b
 have you lost your judgment as
 well as your property, 658a
 he has not lost all who has one
 cast left, 773a
 he loseth indeed that loseth at
 last, 775b
 he loseth nothing that loseth not
 God, 775b
 he tint never a cow that grat for
 a needle, 783a
 honourable loss better than base
 gain, 619a
 "I have had" is a poor man,
 744b
 I have lost, you have won, 353b
 I laugh not at another's loss, 436a
 I reely b'lieve it'll prove a savin'
 in the end, 348b
 I should have been lost if I had
 not gone through it, 619b
 if not known, is no loss, 489b
 is no shame, 340a
 lacked and lost, we rack the
 value, 284b
 laugh not at another's loss, 129b
 laughter an injury to one who
 has sustained loss, 551a
 lesser losses wont to be an advan-
 tage, 523a
 let me know that all is lost, 32b
 little losses amaze, great tame,
 804a
 live by the loss, 746a
 lose myself in other men's minds,
 192a
 losing money is begotten of
 winning, 802a
 loss of wealth deplored more than
 loss of friends, 571b
 loss without (legal) injury, 510b
 lost and won (or won), 297b, *note*
 lost in a thorny wood, 318a
 lost to sight, to memory dear,
 443b
 lost money mourned with genuine
 tears, 621a
 loved long since and lost awhile,
 238b
 madness after losing all, to lose
 your passage money, 537a
 Mark Antony lost the world, 240b
 measure thy life by loss, 188a
 men may recover loss of good,
 152a
 men take more pains to lose
 themselves, 115b
 merchant who loses cannot laugh,
 801a
 mind desires what it has lost, 290b
 money is only lost through want
 of money, 811b
 more than he can lose with
 pleasure, 162b
 my loss may shine yet goodlier,
 353b
 my senses awake (in sleep) to my
 losses, 660b
 no one knoweth the loss or gain,
 151b
 not lost, but gone before, 455b
 of wealth a tribulation, 517b
 of wealth is loss of dirt, 165b
 of time most grieves, 74b
 one loss brings another, 811a
 only the shamefaced lose, 811a
 praising what is lost, 299a

Loss and Losses—*contd.*

secure of nothing but to lose the
race, 96a
shadow of his loss drew like
eclipse, 364a
shouted, lost, lost, lost, 272a
so abruptly gone, 222b
sometimes the best gain is to lose,
836a
that which we lose we mourn,
384a
the gambler continues to lose,
lest he should lose, 657a
the loser pays, 847b
there shall never be one lost good,
34b
those who have nothing to lose,
42a
though we lose fortune we should
not lose patience, 858a
(losses) to which we are accus-
tomed, 510b
we have lost all, but life is left,
611b
we know the value of a thing
when lost, 853b
we lose by same means we acquire,
489b
we must rejoice that we ever had
what we lost, 384a
well to look at whatever you may
lose, 493a
what loss feels he, 26b
what is gotten is somewhere lost,
10a
whatsoever thing is lost, 102b
when we have lost possessions we
know their value, 672b
while a man gets he never can
lose, 874a
who loses, sins, 875a
who may lose, 36a
who strive to sit out losing hands,
162b
who sustains a loss by his own
fault, 508b
who would lose this intellectual
being, 217a
wise man's loss is his secret, 730a
wretched to lose what few
possess, 629b
you have lost your money;
perhaps it would have lost you,
618a
you lose and have no thanks in
your loss, 619a
you lose it in the moment you
detect it, 250b
Lot, each thinks his own worst,
instead of himself the worst of
the lot, 758b
enjoy your, 678a
how much better your, than mine,
542b
is cast into the urn, 610a
who fancies another's, dislikes his
own, 508a
Lots, different, **our** stars accord,
172b
drawing (*sortes Sanctorum*), 661a,
note
Lot's wife, remember, 425a
Lothario, that haughty, gallant,
gay, 266b
Loud, aim of each, to sing, 187a
what act that roars so, 295b
Louis XIV, *le grand monarque*, 699b
Louis XIV, *l'état c'est moi*, 696a
LOVE
a breach of Reason's Law, 379a
a crime to love too well, 254b
a duty where I cannot love, 20a
a familiar beast, 287a

Love—*contd.*

a greater law to itself, 638b
a heaven, a hell, 17a, 108b
a kind of warfare, 577a
a little season of love and laughter,
151b
a loving heart the beginning of
knowledge, 72a
a malady against a cure, 126a
a man of war, 164a
a mighty pain to love, 94b
a miser, friendship a prodigal,
695b
a pleasing but various clime, 327b
a testament of noble-ending, 316b
a thing of anxious fear, 645b
a thousand ways of meeting love,
577a
absence puts out little love,
kindles the great, 695b
absence sharpens, presence
strengthens, 731a
acts of kindness and of love, 393b
alas for love if (earth) were all,
161b
alas the love of women, 62b
all are but ministers of love, 85b
all for love and a little for the
bottle, 111a
all for love, nothing for reward,
340a
all is small save love, 266a
all love is sweet, given or re-
turned, 326a
all love lost, but upon God, 129a
all must love, 153a
all she loves is love, 62b
all's fair in love and war, 734a
allured by gentle eyes, 504a
alternate joy and woe (love's),
61a
ambition the only power against
love, 83a
amour fait moult, argent fait tout,
741a
analysis kills love, 27a
and conversation, 134a
and duty clash, 360a
and I were well acquainted, 146a
and jealousy seldom separated,
805b
and lordship like no fellowship,
805b, *note*
and pots of ale, 263b
and scandal, best sweeteners of
tea, 134b
and sorrow twins, 23a
April fools, Love's, 91b
are we aught enriched in love and
meekness, 395a
artillery, Love's, 104a
as many pangs as shells on the
shore, 567b
as she walked, let us walk in love,
266a
as those we love decay, we die in
part, 371b
as though you would have to
hate, 451a, 488b
asks faith and faith firmness, 805b
at first sight they loved, 76a
(loved) at home, revered abroad,
44b
because a lady fell in love, 63b
begets love, 489b
beggary in love that can be
reckoned, 307a
begins to sicken and decay, 286b
begins with deceiving oneself,
389a
begot of love, 169b
below the girdle, 817b
best to be off wi' the old love, 439a

Love—*contd.*

best with a dash of gall, 165b
better left than never loved, 92a
better to have loved and lost, 362a
betters what is best, 394b, 805b
between them was mutual love,
543b
breaks through all locks, 321a
brief as woman's, 295a
built on beauty, 120a
but a frailty of the mind, 92a
by which heaven is ruled, 606a
calf-love, half love; old love,
cold love, 746b
came with pity, 80a
can hope, 204a
can vanquish Death, 357b
cannot perish, 713b
caught at love, filled his arms
with bays, 376b
change all except your loves, 691a
cheat of love, 257a
chi ama, teme, 805b
choose your love and love your
choice, 748a
clandestine love is sheer ruin, 573a
cold pudding settles love, 748b
cold, without food and wine, 658a
comes in at windows and out by
doors, 870b
comes one knows not how, and
goes in like manner, 695b
comforteth like sunshine, 321a
commenced at mind's bidding,
but not thrown off by it, 489b
common as light is love, 326a
conciliated by pleasing manners
and form, 580a
confessed a mutual love, 255b
confounds sense of right and
wrong, 126b
conquers all, 127a, 489b, 612a
cupboard (or cream-pot) love,
609a, 750a
curable by no herbs, 542b
dearer than life, 340b
deep as first love, 360b
delights to place incongruous
forms and minds under the
yoke, 657b
Destiny or Fate fashions love or
hate, 200b
difficult to love those we do not
esteem, 693a
disgraceful attachments, 673b
disgraceful in an old man, 673a
dissembled love, 137b
ditties (love) passing rare, 269a
doth to her eyes repair, 281b
dreams of, seldom true, 88a
each man kills the thing he loves,
389a
easily satisfied and insatiable,
713b
embraces the whole of woman's
life, 711b
endures no tie, 126a
enters by gradual familiarisation,
558b
exactly like war, 343a
extinguished, heaven and earth
fail, 182a
eyes that seemed to love, 67a
fable is love's world, 88b
faithful in love and dauntless in
war, 270a
false love turns to hate, 365a
filial love, 66a
fills up all in women's minds, 105a
finds admission where science
fails, 408b
finds an altar for forbidden fires,
255a

Love—contd.

finds equality or makes fit, 127b
 first love a little foolishness and
 a lot of curiosity, 323a
 first links, love's, 68b
 first sign of love the last of
 wisdom, 700b
 flies at sight of human ties, 255a
 flowery path of, 38a
 follow love it will flee, 762a
 food seasoned by love will please
 anyone, 674a
 forced love does not last, 763a,
 836a
 forced love ne'er did weel, 760a
 for ever wilt thou love, 185b
 fostered by despair, endures, 533b
 found, gained and kept, 34a
 free as air, 255a
 French more reasonable than to
 reason in their loves, 700b
 friendship constant in all but love,
 284a
 from seeing comes loving, 471a
 from the moment one loves one
 becomes so sweet, 692a
 gather the rose of love, 340a
 gay love, soon hot, soon cold,
 375b
 gilds the scene, 328a
 gives way to business, 632a
 God gives us love, 357b
 God lends us something to love,
 357b
 God that loves His creatures so,
 340a
 God will not love thee less
 because men love thee, 374a
 goes lowly, 169b
 goes out at the postern, 175a
 good sanely, bad insantly, 498b
 grant me thy love, I crave no
 other fee, 395a
 greater love hath no man, 426a
 habit (custom) causes love, 505a
 had he found in huts, 393b
 hadst thou loved him half so well
 as I, 317b
 had we never loved sae blindly,
 48b
 hail wedded love, 219b
 happy human race, if love ruled
 you, 606a
 has a thousand notes, 103b
 has a thousand ways, 129a
 has bidden me write, 650b
 has na luck, 805b
 has never known a law, 386b
 he cannot be fervent in love who
 is not a little cold in friendship,
 772a
 he does not glow with the torch
 of Venus, 588b
 he does little who loves by rule,
 690b
 he is in love who protests that he
 is not, 633a
 he laughed to scorn, 320b
 he (Ovid) betrayed the art of
 loving, 492b
 he shall be loved, though dead,
 528b
 he would love, and she would not,
 25a
 hearts in love use their own
 tongues, 284a
 hide thy love, 192b
 hind mated to lion, must die for
 love, 299a
 his love was great, though his
 wit was small, 172a
 hot love, soon cold, 786b
 how hot are Love and Hate, 381a

Love—contd.

how many loves worn out in
 twenty years, 5a
 how wretched is the man in love,
 677a
 human love needs human merit-
 ing, 369a
 hyperbole comely in nothing but
 love, 9b
 I confess I love, and if that is a
 sin I confess that, 521b
 I could not love thee, dear, so
 much, 200b
 I desire all good men's love, 319a
 I do love, I know not what, 165a
 I do not love the man, 379a
 I do not love thee, Sabidius, 596a
 I do receive your offered love,
 297b
 I have not loved wisely, 514b
 I know all the ways of love, 489b
 I know not if I know what true
 love is, 365a
 I love my love, 86a
 I love thee, whatever thou art,
 231b
 I love thee, I love thee, 170b
 I love you well enough to wring
 your neck, 695a
 I loved her that she did pity
 them, 301a
 I loved him too, as woman loves,
 192b
 I loved thee once, 7a
 I may not, must not sing of love,
 272a
 I will love, write, sigh, pray, sue
 and groan, 277a
 I will requite your loves, 290b
 I'll love no more, 7a
 I would my love could kill thee,
 351a
 if I cannot hate I will unwillingly
 love, 608b
 if my love still had influence you
 would not have denied me,
 655a
 if there be no great love in the
 beginning, 287a
 if thou hast any love or mercy,
 14b
 if ye have love one to another,
 426a
 if you shuts him out o' the door,
 245a
 Illicit Love: our bond is not the
 bond of man and wife, 365b
 Illicit Love: she was so hungry
 she would not stay for the
 parson to say grace, 833b
 in a hut, with water and a crust,
 185a
 in extremes not enduring, 165a
 in idleness, 276b
 in love's wars who fleeth is con-
 queror, 792b
 in loving, thou dost well, in
 passion not, 221a
 in sin and fear, 59a
 in truest love it is better to be
 joined by death than separated
 in life, 674a
 in vain, 94b
 is a boy, 51b
 is a fiend, 17a
 is a present for a mighty king,
 163a
 is a sour delight, 379a
 is a spirit all compact of fire, 320b
 is all in all, 266a
 is blind and lovers cannot see,
 282b
 is blind but sees afar, 805b

Love—contd.

is credulous, 507a
 is flower-like, 87a
 is he that alle thing may binde,
 79a
 is his own avenger, 63b
 is indestructible, 337a
 is leche of lyfe, 194a
 is like the measles, 177a
 is love for evermore, 358b
 is love, in beggars as in kings, 436b
 is maister where he will, 152a
 is more than great riches, 203a
 is not bought, 198a
 is not love, which alters, 322a
 is not what it used to be, 805b
 is not where most it is profest,
 340a
 is perfidious, 619a
 is procured by gold, 494a
 is so different with us men, 36a
 is strong as death, 416b
 is swift of foot, 164a
 is the fulfilling of the law, 427b
 is the price of love, 711b
 is the salt of life, 324b
 is the true price of love, 805b
 is too young to know what con-
 science is, 322a
 it might be full of love, 210a
 its charm gone when it is satisfied,
 689a
 its familiar voice wearies not ever,
 326a
 jealousy the reward of love, 850b
 knows no mean, 140a
 knows no rule, 489b
 learn thou to love, 194b
 let brotherly love continue, 430b
 let in Love and to let out Hate,
 330a
 let our love as endless prove, 164b
 let those love now, 50a, note, 237a
 let us live and love, 686a
 levels all, 127b
 life is energy of love, 402a
 life without loving is not really
 life, 709b
 lightly turn to thoughts of love,
 358b
 lights more fire, 387b
 like a shadow flies, 287b
 like life, not blessed till the end,
 208b
 like linen, often changed, 139b
 like mine, must have return, 31b
 little in our love, 298a
 lives in cottages as well as courts,
 805b
 looks not with the eyes, 280b
 lord of folded arms, 277a
 lost the world for love, 126b
 lost to love and truth, 44a
 love all, trust a few, 299a
 love and a cough cannot be hid,
 805a
 love and business teach eloquence,
 805b
 love and murder will out, 805a
 love and poverty are hard to hide,
 805a
 love and a red nose cannot be hid,
 805a
 love and pride stock Bedlam, 805b
 love does much, money more, 805b
 love if you wish to be loved, 656b
 love me little, love me long, 805b
 love me, love my dog, 806a
 love no one and be beloved of
 none, 586a
 love not, ye hapless sons of clay,
 239a
 love them for what they are, 87a

Love—contd.

love them that love those that
love us, 461*a*
love thyself last, 320*a*
love while you are able to love,
713*b*
loves and doves, 34*a*
loves him with that excellence,
319*b*
love's fire, once out, is hard to
kindle, 806*a*
love's law is out of rule, 152*a*
lukewarmness a sin in love, 94*b*
made the world, 489*b*
madrigals of love, 145*a*
magic of first love, 117*a*
majesty and love do not agree,
596*a*
make music of my loves, 607*a*
maker of suspicions, 805*b*
makes a beast a man; a man a
beast, 288*a*
makes a cottage a palace of gold,
711*b*
makes a good eye squint, 805*b*
makes all equal, 805*b*
makes all hearts gentle, 805*b*
makes all old but true, 68*b*
makes all pains light, 15*a*
makes clever hands, 805*b*
makes eloquent, 208*a*
makes men's manners foolish and
captious, 596*b*
makes one fit for any work, 805*b*
makes people inventive, 695*b*
makes time pass, 695*b*, *note*
man loves only once, 807*a*
man's love, 62*a*
man's, once gone, never returns,
364*b*
many waters cannot quench love,
416*b*
master of all arts, 805*b*
may be expelled by other love,
128*b*
may our loves remain like lilies,
193*b*
me less or love me more, 147*a*
me little, love me long, 208*a*
me little so you love me long, 164*b*
medicines to make me love him,
313*b*
meditation or the thoughts of
love, 291*b*
men have not died for love, 289*b*
men love us, or they need our love,
186*b*
money the sinews of love, 811*b*
most concealed, most obvious,
107*b*
most loving mere folly, 289*a*
much that I love, 100*a*
much to be loved, 57*b*
music an incitement to love, 554*b*
mutual love, 93*b*
my love as deep (as the sea), 278*b*
my love, he loves another love,
435*a*
my love, my life, my heart, 165*a*
my love of thee, 351*b*
my only love sprung from my
only hate, 278*b*
natural in a young man, a crime
in an old man, 488*b*
never doubt I love, 292*b*
new love bonny a little while, 439*a*
(is) nexte oure lorde selve, 194*a*
no folly to being in love, 816*a*
no heaven like mutual love, 152*b*
no lapse of moons can canker
love, 362*a*
no love is foul, 816*a*
no man can be wise and love, 164*a*

Love—contd.

no man can temper the measures
of love, 152*a*
no man dies for, but on the stage,
126*a*
no man ever truly loved who was
not generous, 20*b*
no one is loved unless fortune
favours him, 516*a*
no passages of love, 365*a*
no pleasure (in love) when not
secret, 20*b*
none knew thee but to love thee,
156*b*
none without hope, 15*a*
not curable by any herbs, 574*b*
not found in the market, 805*b*
not in our power to love or hate,
208*a*
not lost in ambition, 1*a*
not safe to despise love's or-
dinances, 638*a*
not that I loved Caesar less, 286*a*
not to be reasoned down, 1*a*
not wisely but too well, loved,
303*a*
nothing grows again more easily,
591*a*
nothing in life like making love,
173*a*
nothing pleasant without love
and laughter, 658*a*
now I know what love is, 605*a*
O Love, on thy sowle God have
mercy, 436*a*
O lyric love, 35*a*
O unexampled love, 218*a*
occupation for a man who does
not want to be slothful, 633*a*
o'er head and ears, a forked one,
309*b*
of a woman and a bottle of wine
not lasting, 847*b*
of gold, meanest of amours, 406*a*
of life's young day, 237*a*
of love, 356*b*
of soup and love the first is best,
819*b*
Oh, if thou lovest, 192*b*
old love does not rust, 863*a*
old, little worth, when new is
preferred, 341*a*
old love renewed again, 748*b*
old loves kindle at all seasons,
820*a*
once extinguished, 160*a*
once fled never returns, 20*b*
once gone, goes for ever, 23*b*
once more aroused, rages in her
breast, 555*b*
one hour of right-down love,
274*a*, *note*
one jot of former love, 121*a*
one loves people for honest fond-
ness, 244*b*
one maiden only, 366*a*
one should always be in love, 389*a*
only a wise man knows how to
love, 660*b*
over-hot soon cools, 836*a*
pain and pleasure always at strife,
554*a*
pangs of despised love, 293*b*
parents' love, 31*a*
partly with love, 44*b*
passing the love of women, 410*a*
penance for continuing love, 281*a*
pennyweight of love worth a
pound of law, 726*b*
people love and hate without
reason, 704*a*
perfect love casteth out fear, 431*a*
pick much oakum for love, 29*b*

Love—contd.

place and the loved one, 365
pleasurable feeling of blind love
392*b*
Pleasure calls for Love, 3*b*
prays devoutly, 172*b*
pretence of is worse than hatred,
618*a*
pretending to be in love, 512*a*
prize of learning love, 34*b*
purple light of love, 154*a*
quarrels off in pleasing concord
end, 223*b*
queen of love doth never punish
perjuries, 210*b*
rather let me love than be in love,
240*b*
reason and love keep little
company, 280*b*
reason of all unreasonable actions,
127*b*
reckons hours for months, 129*a*
refines the thoughts, 221*a*
regent of love-rhymes, 277*a*
remove idleness and Cupid's
artillery perishes, 614*b*
repented of his love, 15*a*
right is with the strongest in love,
699*b*
robs us of our ease, 129*a*
rocks (or spots) in your love-
feasts, 431*a*
rules the court, 272*a*
rules without law, 806*a*
rules without sword, binds with-
out cord, 806*a*
said a love-match was the only
thing, 130*a*
say not you love a roasted fowl,
402*b*
scarce love, without forgiving,
387*a*
scorn no man's love, 163*a*
second life, 1*a*
seldom haunts the breast where
learning lies, 255*b*
service, love's, is in vain, 338*a*
shackles of an old love, 365*b*
she enters other realms of love,
362*a*
she ne'er loved who durst not
venture all, 128*a*
she never told her love, 297*b*
she who has never loved, 143*a*
should not be all on one side, 764*a*
shut our eyes, 32*a*
side-long looks of love, 147*b*
sighs such as folk draw in love,
346*b*
silence in love, 262*b*
smiles the food of love, 221*a*
so cruel in your love, 636*b*
so lightly plighted, 351*b*
so loving and lovely, 62*b*
so loving-jealous, 279*a*
so loving to my mother, 290*b*
soft captivity of love, 1*b*
soft eyes looked love, 54*b*
some stuff to make me love him,
334*a*
some we loved, the loveliest, 136*a*
sometimes hurtful, 489*a*
sorry her lot who loves too well,
145*a*
sought is good, 298*a*
speaks nae ill, 806*a*
spīrat adhuc amor, 662*a*
still is Nature's truth, 383*a*
stops at nothing but possession,
335*a*
strong as death, 254*b*
such love as spirits feel, 396*a*
sweet is true love, 365*b*

Love—contd.

sweetness, goodness, love, 227b
 sweets and bitters of, 59b, 639a
 take love from life and you take
 away its pleasures, 704b
 talking of love is making it, 839a
 tangled in amorous nets, 222b
 tell love it is but lust, 262a
 tell me, my heart, if this be love,
 204a
 thank heaven, fasting for a good
 man's love, 289b
 that dies untold, 168b
 that I had loved a smaller man,
 365a
 that is hidden, 415a
 that lives a day, 351b
 that method in love, 68a
 that scorns the lapse of time, 69a
 that took an early root, 165b
 that was a god, and is a lawyer's
 clerk, 358a
 that you may be loved be amiable,
 659a
 that's linked with gold, 173b
 the ambassador of loss, 368b
 the bloomless bower, 351b
 the course of true love, 280b
 the end of my loves, 576b
 the god of love, 77a
 the history of a woman's life; an
 episode in man's, 695b
 the important business of your
 life, 204a
 the jolly touch of love, 281b
 the jolly wo, 152b
 the ladder of two steps, 203b
 the leaves live for love, 686b
 the less hope there is, the more I
 love, 630b
 the light of love, 56b
 the little God of Love, turn the
 spit, 446a
 the liver compels one to love,
 662a
 the love that you're so rich in, 446a
 the marrow of friendship, 175a
 the most serious thing, 343a
 the only present love demands is
 love, 143b
 the pain of being loved, 258b
 the pest of love, 184b
 the secret sympathy, 272a
 the same in all, 489b, 551b
 the slave of Love and Hate, 265a
 the truth of truths, 14a
 the very ecstasy of love, 292b
 the weightier business of mankind,
 83b
 there is more pleasure in loving
 than in being loved, 855a
 there is no creature loves me, 319b
 there is none other I can love, 365a
 these evils in love, warfare and
 then peace again, 551a
 these evils in love, affronts, sus-
 picions, enmities, truces, war,
 551a
 they love too much that die for
 love, 857a
 they only conquer love, 70a
 they sang of love, and not of
 fame, 355b
 they who inspire it are most
 fortunate, 326a
 they who love most are least set
 by, 857a
 this bud of love, 278b
 those who feel it most are happier
 still, 326a
 those who love deeply cannot age,
 244b
 those who never loved, 50a

Love—contd.

those whom he loved so long and
 sees no more, 265a
 thou doubtful pleasure, 153a
 thou hast left thy first love, 431b
 through all ills, 233a
 thy, is better than high birth to
 me, 322a
 thy master now, or once or in the
 future (Love), 706b
 time makes love pass, 695b, note
 'tis the hour of love, 63a
 to be able to say how much is to
 love little, 714b
 to be loved, needs only to be
 known, 125a
 to be wise and eke to love, 341a
 to be wise and love, 298b
 to be wise and, hardly granted to
 gods, 126b
 to change old for new, 242a
 to enjoy her love, or to dominate,
 121b
 to hatred turned, 92b
 to her ear was but a name, 269b
 to live with thee and be thy love,
 262a
 to love and be beloved, 345b
 to love amiss better than to love
 nothing, 102b
 to love the wise scarcely given to a
 god, 488b
 to love and to cherish, 433a
 to love her a liberal education,
 342a
 to love is human, and to forgive,
 547a
 to reason about love is to lose
 reason, 706b
 to see her was to love her, 48b
 to rise it stoops (love's way),
 34b
 to what do you not compel mortal
 hearts, 550b
 tongue (love's) in the eyes, 140a
 too divine to love, 215b
 took up the harp of Life, 358b
 topmost peak, love's, 7a
 trembling at the brim, 32a
 true love and friendship are the
 same, 371b
 true love appears in time of need,
 721a
 true, the gift of God to man alone,
 272a
 true love never grows cold, 863a
 truly loves on to the close, 231a
 turns to sourest hate, 312b
 two fond hearts, in equal love, 15a
 two human loves, 31a
 type of true love kept under, 147a
 tyrant of the soul, 195b
 unconquered in battle, 471b
 unimpaired by disputes, 531a
 unless we also learn to love, 393a
 unrewarded, sickens, 230a
 us now and then, love, 121a
 us that trade in love, 307b
 use him as though you loved him,
 378a
ut ameris, ama, 676b
 Venus, cruel mother of the desires,
 574a
 very few to love, 392a
 very fruitful of honey and gall,
 489b
 was not this love indeed, 298a
 we are easily duped by what we
 love, 704a
 we freely love him whom it was
 our duty to love, 538b
 we love being in love, 367a
 we loved in vain, 61a

Love—contd.

we must love as looking one day
 to hate, 866b
 we needs must love the highest,
 366a
 we remember love ourself, 360b
 we that had loved him so, 36a
 weak childish bow, love's, 277b
 well-timed love, not a fault, 1b
 what a recreation to be in love,
 90b
 what bounds are there to love,
 574b
 what does not love compel, 636b
 what does not shameless love
 dare, 595a
 what is the love of men, 243b
 what may we not hope when in
 love, 637a
 (love) what most deserves their
 love, 139b
 whatever she say, I should love
 her the more, 327b
 when a man talks of love, 240a
 when I love thee not, 301b
 when it is auld it waxeth could,
 439a
 when love cools our faults are
 seen, 870a
 when love once pleads admission,
 1b
 when we love we live, 92b
 where I like I love, 873a
 where I love, I profess it, 212a
 where I'm beloved, I cannot love,
 51b
 where love's in the case the doc-
 tor's an ass, 816a
 where love is, there is the eye,
 843b
 where love shows but one shaft,
 352a
 where scorn is bought with
 groans, 281a
 where there is much love there is
 much mistake, 873b
 who early loves, 95a
 who ever loved that loved not at
 first sight, 289b, note
 who has love in his heart has spurs
 in his side, 875a
 who let men know, love least,
 281a
 who love too much, hate, 257b
 who love most say least, 364b
 who loves his fellow men, 175b
 who loves me, must have a touch
 of earth, 365a
 who loveth nought is here as dede,
 709b, note
 who plunges into love is lost, 632a
 who shall scape his bow? 164a
 whom we love best, to them we
 can say least, 876a
 whoso loves believes the impos-
 sible, 30a
 whoso loveth me loveth my
 bound, 234b
 will break my heart, 48b
 will creep where it cannot go, 806a
 will find its way, 56b
 will find out the way, 436a
 will hallow all work, 333b
 will make a dog howl, 138b
 will make an ass dance, 806a
 will not be constrained, 78a
 will not be drawn, but must be
 led, 341a
 will still be lord of all, 272b
 wine and love, 475b
 winning love, we run the risk of
 losing, 157a
 wisdom of fools in love, 93b

Love—contd.

with gall and hony doth abound,
 340b
 with oaths of love, 283a
 with thee I would live and die,
 669a
 without return, is like question
 without answer, 806a
 woman wakes to love, 365a
 woman's love writ in water, 7a
 would not love, though she saw
 heaven in flower, 351a
 would prove so hard a master, 25a
 wrath always a liar in love, 551a
 ye cannot fly from love, 151b
 you all did love him once, 286a
 you drink to your true love, 461b
 you must love him ere he will seem
 worthy of love, 400a
 (love's) young dream, 231a
 your manager is in love; yea he
 loveth, 277a
 (love's) zone unbuckled, 32a
 See Lovers

Love-locks flowing, 266a

LOVELINESS and LOVELY

a lovely and fearful thing, 62b
 as lovely as a Lapland night, 399b
 die of their own dear loveliness,
 326a
 glory and the glow of the world's
 loveliness, 258b
 its loveliness increases, 184b
 loveliest of lovely things, 37a
 loveliness is enough, 37b
 lovely or divine, 49b
 made lovely to be loved again,
 160a
 majesty of loveliness, 56b
 meek loveliness is round thee
 spread, 396a
 needs not foreign aid of ornament,
 369b
 she's lovely, she's divine, 213a
 they were lovely in their lives, 67a
 things, always doing, 209a
 those lovely sweet innocent crea-
 tures, 382b
 whatso looks lovelily, 368b
 whatsoever things are lovely,
 429b

LOVERS

a freeborn lover's mind, 239b
 a lover forsaken a new love may
 get, 274b, 377b
 a lover shuns business, 98b
 a lover without sighing, 4b
 a lover's feelings not understood
 by one who has not loved, 584a
 a man may woo where he will,
 725a
 a true lover a miracle, 92a
 all mankind love a lover, 132b
 anger of lovers soon over, 476a
 angry lover tells himself lies, 488b
 are given to poetry, 289a
 are madmen, 488b
 at lovers' perjuries Jove laughs,
 619b
 bitin' and scratchin' is Scots folk's
 wooing, 745a
 blessed the wooing not long a-
 doing, 745a
 even if hungry (lovers) are not
 hungry at all, 631b
 every lover gives words, 680b
 every lover is engaged in war, 577a
 examine carefully what it is you
 love, 629a
 grow cold, 31a
 happy the wooing not long in
 doing, 771b
 hardest science to forget, 255a

Lovers—contd.

he is no lover who does not love
 for ever, 477a
 he that woos a maid, and he that
 woos a widow, 782b
 hope a lover's staff, 281b
 how silver-sweet sound lovers'
 tongues, 279a
 listlessness and silence denote
 lovers, 488b
 live by love, as larks by leeks, 806a
 loses a lover, 149b
 loved to plead, lament, and sue,
 270a
 lovers' quarrels are soon adjusted,
 806a
 lovers' perjuries, 126a, 210b, 278b,
 562a
 lovers' purses are tied with cob-
 webs, 806a
 make two lovers happy, 258a
 never lover who could speak what
 was for his own interest, 604b
 no hiding from lovers' eyes, 105a
 not becoming to a lover to love
 gain, 568a
 oft the words come forth awrie,
 346b
 quarrels of, a renewal of love, 488b
 remembers all things, 575b
 some (women) are great lovers,
 121b
 the four S's of a lover, 850a
 the last suitor wins the maid, 847a
 the lover, all as frantic, 281a
 the lover sighing like a furnace,
 289a
 the Lovers' Alphabet, 850a, note
 the lunatic, the lover and the poet,
 281a
 though she burns, she delights in
 tormenting her lover, 491b
 (lovers) to bed; 'tis almost fairy
 time, 281a
 to some newer lover, 143a
 true lovers run into strange capers,
 288b
 Venus favours the well-moneyed
 suitor, 524b
 vows, lovers', 20a, 58a
 what a woman tells her lover
 should be written in the wind,
 581a
 what can lovers wish for more,
 275a
 which of her lovers ever found her
 true, 408a
 whispering lovers, 147b
 who can deceive a lover, 638b
 who can give laws to lovers, 638b
 who may woo without cost, 875b
 women love the lover in their first
 passions, 691b

LOW, LOWLY and LOWLINESS

be lowly wise, 220b
 condescend to things that are
 lowly, 427a
 dost thou lie so low, 286a
 feared the low, hated the stuck
 up, 384b
 flower of sweetest smell is shy and
 lowly, 394a
 lowliness is young ambition's
 ladder, 285b
 lowly heart doth win the love of
 all, 374a
 speak low if you speak love, 284a
 still to the lowly soul, 186b
 they build too low who build
 beneath the stars, 407b
 'tis better to be lowly born, 319b
 we should be low and lowly, 194b
 weep when I am low, 61a

Low, Lowly, and Lowliness—contd.

when the theme is low, 244b
 you pitch the pipe too low, 358a
 Lowe, Robert, 527a, note
 here lie the bones of Robert, 458a
 Lowness: nothing can be lower than
 you, 596a
LOYAL and LOYALTY
 a loyal heart may be landed under
 Traitors' bridge, 724b
 each man to other, loyal, 194b
 half-loyal to command, 365b
 his loyalty he kept, 220a
 leal heart lied never, 799b
 loyalty but a word, 210b
 that learned body wanted loyalty,
 372b
 the name of loyalty, 275a
 who can be loyal and neutral, 304a
 worth more than money, 806a
 Lubbers, lingering, lose many a
 penny, 374b
 Lubin, *Frère, le fera bien*, 705b
 Luce, ex, *Lucellum*, 527a, note
 Lucem et pocula sacra, 543b
 Lucerne, the towers of old, 397b
 Lucifer, falls like, 320a
 son of the morning, 417a

LUCK

against a lucky man even a god
 scarcely has power, 505b
 an ounce of, better than a pound
 of wisdom, 736b, 795a
 and extravagance, 43b
 bad, often brings good luck, 740a
 better be born lucky than wise,
 742a
 diligence avails nothing where luck
 is wanting, 793a
 give a man luck and throw him
 into the sea, 765a
 good, comes by cuffing, 768b
 good courage breaks bad luck,
 768a
 good, gets on by elbowing, 768b
 good, reaches further than long
 arms, 768b
 good things come to some when
 they are asleep, 768b
 hit or miss; luck is all, 785b
 if it be my luck, so, 287b
 ill luck is good for something, 792a
 in bad, hold out; in good, hold
 in, 792b
 in odd numbers, 201a
 is a lord, 806a
 love has na luck, 805b
 luck's all, 64b
 makes courage, 712b
 more by fortune than by merit,
 308b
 more by luck than good guiding,
 812a
 nae luck about the house, 214b
 never knew the luck too good to
 share, 446b
 shallow men believe in luck, 132b
 son of a white hen (a lucky person),
 487a
 the fortunate alone are the wise,
 844b
 the more knave the better luck,
 848b
 the unfortunate are counted fools,
 852b
 who has no ill-luck gets tired of
 good, 778b
 with a lucky man all things are
 lucky, 551a
 you never know your luck, 880a
 See Ill-luck, 262b, Fortune
 Lucky day, a, 310a
 Lucky words, with, 226a

Lucre, greedy of filthy, 430a
of renown, 230a
rack their brains for, 60a
Lucullus, feasts of, 452b
Lucius *a non lucendo*, 568b, *note*
Lucy light, shortest day, O.S., 463a
Luddites rise, who makes the, 331a
Ludgate, by the lord of, 108b
Luitolfo, 31b
Luke, St., was a saint and physician,
yet he is dead, 830b
Lukewarmness I account a sin, 94b
I would thou wert cold or hot,
431b
Lull of the treacherous sea, 173b
Lumber, loads of learned, 247b
Luminary, arose another, 40a
Luminosity, grew one, 35b
Lunacies, of all the, 26b
Lunatic, the lover, and the poet, 281
Lunch, rest after, 623a
Lunes, in his old, again, 287b
Lungs began to crow like Chanti-
cleer, 288b
of London, 455a
the heaving of my, 277a
Lurch, I will not leave thee in the,
51a
Lures, to flay alive, 63a
Lust, a man abandoned to every,
485a
and wine plead a pleasure, 162b
cold commanded, 191a
Lustful appetite, taste of, 222a
Lustre, changed in outward, 216a
I have lost much, 222b
Lute, I blame not my, 403b
I never learned to play on a, 447b
player, some dead, 350b
rift within the, 364b
the lascivious pleasing of a, 318a
Luther, Martin, 368a
and Calvin, 25a, 449b
and Mohammed, 120a
destroyed the roof, 671b
the monk that shook the world,
230a
the words of, at Diet of Worms,
713a
Luther's shoes do not fit every
village priest, 753a
Lutheran, a spleeny, 320a
Lux, *fiat*, 532a
LUXURY and LUXURIES
a luxury to be, 86a
a scene whose luxuries stole, 232b
a vice of the times, 686a, *note*
falsely luxurious, will not man
awake, 369a
far-fetched and dear-bought is
good for ladies, 760a
luxury and riot, 222a
luxury combined with public
poverty, 539b
more cruel than warfare, 604b
partial luxury began strife, 156b
tears a luxury only to the happy,
232b
the age corrupted with vile luxury,
624a
the dainties of the great are the
tears of the poor, 849b
the luxury of doing good, 147a
the superfluous, a very necessary
thing, 449b
thinks it luxury, 1b
what will not luxury taste, 142b
Lycidas sunk low, so, 226b
Lydford law, first hang and then
hear the case, 806b, *note*
Lydia, in heart a, 444a
Lydian measures, in, 126a
Lydius lapis (a touch-stone), 569a

Lying a kind of self-denying, 51b
See Lies, Liars
Lyon (*bon*) pour avoir, 705a
Lyre, Milton's golden, 3a
waked to ecstasy the living, 153b
Lysander, the principle of, 8b

M

M. W. (*Machen wir*), 819a
Mab, Queen, hath been with you,
278a
Macassar, thine incomparable oil,
61b
Macaulay like a book in breeches,
333b
Macedonia, come over into, 426b
Macedonia's madman, 250a
Machiavel, Nick, 52a
Machiavel, we are beholden to, 8a
Machiavell on Fortune, 161a
Machiavellians, fate of, 129a
Machinery, Age of, 71b
MacGregor shall flourish for ever,
273b
Macgregor, my name is, 274a
Mackerel to catch a whale, 865b
Macle *virtute*, 569a, 569b
MAD, MADNESS, MADMEN
a lovable madness, 488b
a mad beast must have sober
driver, 724b
a pleasure sure in being mad, 128a
all are, except the wise, 557a
all men are mad, 517b
Allah created the English mad,
190a
as a hatter, 738b
at some time we have all been
mad, 547b
either mad or making poetry, 495a
every insane person believes other
people mad, 557a
fools accounted his life madness,
419a
for mad words deaf ears, 763a
from life's history, 169a
good to profit by madness of
others, 487b, 613b
greater madman, have mercy on a
less, 607a
half the nation mad, 334b
he would only seem insane to a
few, 594b
heroically mad, 123b
his madness was not of the head,
57b
if men would be mad conformably,
13b
in great ones, 294a
in the judgment of the mob, 513a
it is pleasant to go mad, 557a
let me prove you all mad, 547a
like madness in the brain, 87a
Liquid Madness, 71a
mad dogs cannot live long, 806b
madman and fool no great wit-
nesses, 724b
madman is as an absent person,
537a
midsummer madness, 298a
moon-struck madness, 221b
ne'er put a sword in a madman's
hand, 814a
no genius without madness, 451b,
604a
north-north-west, 293a
not madness that I have uttered,
296a
of one makes many mad, 675b
one mad action does not prove a
man mad, 822a

Mad, Madness, Madmen—*contd.*
parish (mad) must have a mad
priest, 724b
people think others mad, 806b
punished by his own madness,
537a
some believed him mad, 19a
some did count him mad, 39a
sorts of, innumerable, 573b
that fine madness, 121a
that he is mad 'tis true, 292b
that way madness lies, 306a
the one thet fust gits mad, 202a
they are mad and have no shame,
352b
though this be madness, yet there
is method in it, 292b
thrust, madman's, 97b
to build a house for fools and
mad, 348a
what madness has possessed you,
628b
when a divinity would work evil
to a man, he deprives him of
his senses, 476a
who would hang his dog gives out
that he is mad, 782b
whom God will destroy he drives
mad, 631a, 876a
why, the man's mad, 33b
with motive and method, 557a
with the mad it is necessary to be
mad, 588a
wits to, madness near allied
122b
worst of madmen, a saint run
mad, 253a
you are mad, and almost all men
are fools, 557a
you poison unsound minds if you
feed them, 865a
Made and loveth all, He, 86b
Madonna-wise, locks, on either side,
356b
Mæcenas, descended from ancient
kings, 569b
let there be Mæcenases, Virgils
will not be wanting, 658b
Mæonian star (Homer), 247b
MAGIC and MAGICIANS
raise no more spirits than you can
conjure down, 829a
the magic of his tongue, 370b
the magician mutters and knows
not what, 847b
under the wand of the magician
245a
universe full of magical things,
244a
MAGISTRACY, MAGISTRATES
a justice and his clerk, a blind
man and his dog, 327b
a speaking law, 569b
are to obey as well as execute
laws, 806b
citizens obey magistrates; magis-
trates, the laws, 503a
for want of good men they made
my father justice of the peace,
762b
he that buyeth magistracy must
sell justice, 776b
it's the clerk makes the Justice,
797b
keep thyself out of the magis-
trate's claws, 374a
ministers of the laws, 565a
rural magistrates, 193b
the office makes the man, 849a
true and lawful magistrate, 317b
weddings and magistracy ar-
ranged by heaven, 808b
Magistratus indicat virum, 569b

MAGNANIMITY

heap coals of fire upon his head, 414b
 in politics, 40a
 the eagle suffers little birds to sing, 276a
 to be able to injure but to have no desire to, 595a
 Magnet, attracting all like a, 477a
 Magnificat at matins, 861b
 to correct the, 861b
 Magnificence, remains of rude, 269b
 Magnificent out of the dust, 381b
Magnifique, mais ce n'est pas la guerre, 690a
Magnum in parvo, 571a
Magnum pauperies opprobrium, 571a
 Magpies: one unlucky, etc., 463a
 Mahogany Tree, the, 368a
 Mahomet and the mountain, 789b
 to Moses, 258b
 Mahometanism: a Persian's heaven, 232a
 to carnage and the Koran given, 232b

MAIDENS, MAIDS

a maiden fair to see, 200a
 a maiden never bold, 300b
 a maiden is a tender thing, 364b
 a maid whom there were few to praise, 392a
 a maid that paragons description, 301a
 a simple maiden in her flower, 357b
 chariest maid is prodigal enough, 291a
 hearts, maidens', 37b
 I sing to maids and boys, 683b, note
 let simple maid the lesson read, 49a
 like moths, 53a
 Maid of Athens, 61a
 maid that giveth yieldeth, 724b
 maiden meditation, 280b
 maidens withering on the stalk, 394a
 maids who love the moon, 230b
 meek as is a maid, 76b
 more maids than Maukin, 854a
 no maiden more worthy of the Muses, 516a
 of bashful fifteen, 328b
 rare and radiant maiden, 245b
 scater of your maiden presence, 291b
 that orb'd maiden, 326b
 the maiden herself will steal after it soon, 231a
 the maid who fancies every man, 263b
 when maidens sue, men give like gods, 299b
 women dying maids, lead apes in hell, 820a
See Girls
 Maiden speech, which all men praise, 258b
 Maiden sword, fleshed thy, 315a
 Maiden, who invented the first, hannelled it, 779a
 Maidservants and the "ologies," 71a
 Mail, the wicked in their dazling, 397b, note
 Main (chance), an eye to the, 203a
 Main in his head, he's got a, 111b
 skims along the, 247a
 Maintenance: that which maintains me I esteem as a god, 479b
 Mair, will whiles do, 47a
Majestas at amor, 596a
 Majestic though in ruin, 217a

Majestical, being so, 290a
 Majesty and love do not agree, 596a
 here's a health unto his, 461a
 that still appeared amid the wreck, 337b
Majora canamus, 617a
Majora viribus audes, 639a
MAJORITY and MAJORITIES
 ain't that a big enough majority, 84b
 decision by majorities, an expedient, 147a
 safer with multitudes to stray, 239a
 the best repartee, a majority, 117a
 the great majority, 408b
 the majority are bad, 475b
 with good cause, a majority negligent, 349b
 Maker, more pure than his, 411a
 of them all, the Lord is the, 414b
 Maker's image undefaced, 88a
 Making things he doesn't want, 159a
 Malcontent, like a melancholy, 320b
 Malcontents, liege of all loiterers and, 277a
 the Mars of, 287b
Male parium male disperit, 572a
 Malevolence, insult him with, 39b
 let our friends perish if our enemies perish with them, 619a
MALICE
 and all uncharitableness, 432a
 and injustice, 40b
 assuage their malice, 432a
 blind, and can disparage only good qualities, 499a
 deep malice to conceal, 218b
 detraction and spite eagerly listened to, 608a
 feeds on the living only, 616a
 is cunning, 533b
 is mindful, 807a
 kinder to old things than to modern, 621b
 leaven of malice and wickedness, 432a
 making up in malice for want of age, 572b
 may darken truth, but cannot put it out, 858a
 may obscure (laws), 124b
 more malice than matter, 812b
 much malice mingled with a little wit, 124b
 never was his aim, 348a
 nor set down aught in malice, 303a
 of a good thing is the barb, 328b
 of one man, becomes the ill report of all, 572b
 of woman, 420b
 quotes text and not context, 558b
 she is pleased if thou lament, 436b
 'tis malice, 'tis revenge, 'tis pride, 326b
 who keeps malice harbours a viper in his breast, 779b
 Malignant, poverty makes men, 205a
 Malignity of apostates, 206b
 Mal-information hopeless, 90b
Malis, tu ne cede, 672b
 Malt, slow fire makes sweet, 728a, 835a
 they may sit in the chair that have malt to sell, 857a
 Mammon, God and, 421b
 led me on, 90b
 led them on, 216b
 of unrighteousness, 425a
 pale, 251b
 wins his way, 53a
 Mammonism, Midas-eared, 73a

Management of myself, leaves me little to do as regards, 160b
 Manages the house, my sister, 160b
 Mangled matter, take up this, 301a
 Manna, his tongue dropped, 217a
 Manners, catch the, living, 248a
 evil communications corrupt good, 428b
MAN, MEN, MANKIND
 a bear in most relations (man), 190b
 a beast when shame stands off from him, 352b
 a devil to man, 545b
 a friend of mankind, 489a
 a gaming animal (man), 192a
 a man after his own heart, 410a
 a man's a man for a' that, 49a
 a man's a man, though he hath but a hose on his head, 725b
 a man before thy mother, 102b, 139a
 a man beloved, a man elect of men, 354a
 a man we ken, 49b
 a miracle to man, 405a
 a new man (*homo novus*), 545b
 a poor thing (man) unless he can rise above himself, 105b
 a proper man, 280b
 a religious animal, 41b
 a secret world of wonders, 370a
 a thousand kinds of men, 577a
 a toad-eating animal, 159b
 a tool-making animal, 140b
 able to trust one another (men), 195a
 ah for a man to arise in me, 363b
 all divine save the spirit of man, 56b
 all mankind beholden to him that is kind to the good, 733a
 all mankind's epitome, 123a
 all men fools and scarcely different from each other, 708a
 all sorts and conditions of men, 432a
 all that may become a man, 304a
 all the windy ways of men, 359b
 all this scene of man, 248a
 all virtuous and vicious, 249a
 always happier for having been happy, 332b
 an embodied paradox, 91a
 and bird and beast, 86b
 (man) and his greatness survive, 380b
 and his littleness perish, 380b
 and his marvels pass away, 274a
 and men decay, 148a
 and men fell out, 50b
 as proper a man as ever trod neat's leather, 285a
 as the man beholds the woman, 260b
 as they ought to be, not as they are (men), 149a
 assurance of a man, 295b
 at some time are masters of their fates, 285b
 be a man, 5b
 be strong and quit yourselves like men, 410a
 being but mere man, 35a
 better than they seem, 133a
 bind together the whole family of Adam, 368a
 born a man, died a grocer, 6b
 breathes there the man with soul so dead, 272b
 brutes without woman (men), 240a
 by courtesy a man, 6b

Man, Men, Mankind—*contd.*

by keeping men off you keep them on, 143a
 by nature a civic animal, 68b
 by nature false, 240a
 can man be free if woman be a slave, 326b
 chief business of, is to speak, 344a
 children of a larger growth, 128b
 cognisance of men and things, 33a
 competes with man, 69a
 crossed with adversity, 281b
 daily in danger from man, 482b
 daring all things rushes through the forbidden, 493b
 dearer to the gods than to himself, 584a
 differ (men) as Heaven and Earth, 365a
 diffused infection of a man, 318a
 distrust mankind, 404b
 divinity in mankind, 29a
 do all things like a man, 162b
 do wi' au auld man, 48b
 dominion, man's, 44a
 equal, unclassed, tribeless, nationless, 326a
 every man is a little world, 757a
 every man is as God made him, 757a
 everyone as God has made him, and often much worse, 449a
 false man hath sworn, 274b
 fat, oily man of God, 371a
 felt as a man, 19b
 fickle man, 48a
 fie, there is no such man, 302b
 finer than his speech (man), 133a
 for the field, 360b
 frailties of mankind, 105a, 681a
 gently scan your brother man, 45a
 genuine offspring of revolt, 97a
 glory, jest, and riddle of the world, 248b
 God made man erect to contemplate the heavens, 614a
 God makes the man, 766b, 767a
 godlike men, 54a
 gods make wondrous sport with men, 578a
 gods treat us like balls, 514b
 good and bad, all stamped with king's image, 365b
 good men and true, 284b
 Good Lord, what is Man, 45b
 grand cure of miseries of mankind, 71a
 great Nature made us men, 203a
 greatest enemy to man, 49b
 hardness and dulness of the human heart, 606b
 he knew the manners of many men, 478a
 he strove to shun men, 103a
 he was a man, take him for all in all, 290b
 heaven-illuminated man, 44b
 here lies a truly honest man, 104a
 high-minded men, 182a
 his prey was man, 254a
 His wondrous works, but chiefly man, 218b
 how complicate, how wonderful, 404b
 how contemptible, unless he can raise himself, 607b
 how dull and how insensible is man, 122b
 how little do we know mankind, 65b
 how one man excels another, 514b
 how weak and yet how vain, 344b

Man, Men, Mankind—*contd.*

how wretched are the minds of men, 607a
 human affairs a laughing-stock, 645b
 I am a man, nothing human is foreign to me, 546a
 I am in search of a man, 545a
 I have known the manners of men, 602a
 I have seen cities, but have not studied men, 676a
 I have tried not to ridicule or lament, but to understand mankind, 652a
 I must also feel it as a man, 305a
 if there were no knives and fools all the world would be alike, 790a
 if man were constant, he were perfect, 281b
 if you despise mankind and mortal arms, 654b
 ignorant of fate (mankind), 590b
 in high place, men thrice servants, 9b
 in the catalogue ye go for men, 304b
 in the original perused mankind, 4a
 inconstant, careless man, 138b
 Injustice tramples o'er mankind, 256b
 invite their own ruin, 224a
 is a noble animal, 29a
 is a summer's day, 376a
 is a wolf, 545b
 is either god or wolf to man, 545b
 is God's image, 163a
 is Heaven's masterpiece, 261a
 is his own star, 137a
 is man and master of his fate, 364b
 is man's A.B.C., 261b
 is Nature's sole mistake, 145b
 is not man as yet, 31a
 is one world, 163b
 is the nobler growth, 15a
 is to man a deity, 468b
 is what he knoweth, 9a
 it is not fair to compare men with gods, 586b
 I've studied men from my topsy-turvy, 213b
 knew men and nations, 257a
 law of mankind (*jus naturale*), 562b
 lawless man, the anvil dares profane, 355a
 leave a man undone, 48b
 leave mankind unknown, 82a
 let him pass for a man, 282a
 lord of all things, yet a prey to all, 248b
 love, man's, 62a
 love and pity for the race, 329a
 made for joy and woe, 23b
 made for kings, 69a
 magnificent out of the dust we came, 381b
 makes a death which Nature never made, 406a
 man a social animal, 659b
 man-beast the cruellest foe, 18b
 man and wife the greatest monster, 92a
 man and wife, that moral centaur, 64a
 man delights not me, 293a
 man ever dearer to man than an angel, 711a
 man has his will, woman her way, 168b
 man in the street, 132b, *note*, 455a

Man, Men, Mankind—*contd.*

man in the street : wisdom crieth aloud in the street, 413b
 man in the street, wisdom uttereth her voice in the streets, 413b
 man is a bundle of habits, 807a
 man is fire and woman tow, 807a
 man of the world, a beast I hate, 181b
 man of the world, inglorious style, 407b
 man perennially interesting to man, 454b
 man proposes, God disposes, 807a, *note*
 man, proud man, 299b
 man would have been the incloser, 162a
 man's the gowd for a' that, 49a
 man the worst animal, 840b
 man to be a God to man, 13a
 mankind and humanity, 23a
 man's fate and woman's, continuing powers, 204b
 men may be read, as well as books, too much, 250b
 men may come and men may go, 359b
 men may say more, swear more, 298a
 men and women merely players, 288b
 men are men : the best sometimes forget, 301b
 men are not angels, 33b
 men are rare, 810a
 men are we and must grieve, 396b
 men's affairs hang by a slender thread, 612a
 men, much of a muchness, 130b
 Men who Understand, 26a
 men work and think, but women feel, 266a
 men would be false were women never so fair, 203b
 mere man, 35a, 458b
 might be a god to his brother man, 545b
 miracle of men, 315a
 (men) more godlike when gods were more human, 710b
 most a dash between the two, 213b
 most beware of man, 247b
 most men are bad, 447a
 most pernicious race of little odious vermin, 347a
 multitude of years taught wisdom to mankind, 335a
 must work, 189a
 my favourite study, man, 24a
 (men) never mount as high as women, 365a
 never transgressed by aspiring to similitude of God, 8b
 no living man, all things can, 816a
 no mortal is wise at all times, 589a
 no trust, no faith, no honesty in man, 279b
 not a man ungently made, 394b
 not a reasonable creature, 385a
 not God above gets all men's love, 818a
 not men, but manners, 135a
 not men, but measures, 30b
 not truly one (man), but truly two, 344b
 not worth a moment's pain, 152b
 nothing appertaining to mankind is foreign to me, 546a
 nothing difficult to mortals, 594a
 nothing else interesting but man, 454b
 nothing great but man, 156b

Man, Men, Mankind—contd.

nothing more proud and wretched than man, 660a
 now as a man, now as a woman, 579a
 O for a living man to lead, 244a
 O that I were a man for his sake, 285a
 of baser earth, man, didst make, 136b
 of like passions with you, 426b
 of man's first disobedience, 215b
 of straw worth a woman of gold, 725a
 oh for a man with head, heart, hand, 363b
 one man as good as another, 367b
 one man is no man, 471a
 one who loves his fellow-men, 175b
 only man is vile, 160a
 only, men, disagree, 217b
 origin of mankind unknown, 28b
 our page has reference to man, 545a
 outward semblance of a man, 112a
 Plato's definition of a man, 448a
 play the man, 163a
 precious to man, 72b
 preservation of laws the bond of mankind, 479a
 primitive man was more hardy in the fields, 537b
 proneness to meddle in others' affairs, 561a
 propensity of, to barter, 330b
 proper study of mankind is man, 248b
 purblind race of miserable men, 364b
 querulous creatures, 88a
 read books and men, 342b
 render to all their due, remembering thou art a man, 373b
 seeks his own good, 31b
 shortest of men, 16a
 smiling, destructive man, 195b
 so bravely played the man, 39a
 so great, so mean is man, 407a
 so much can one man do, 208b
 speak of a man as you find him, 836b
 spleen to mankind, 256b
 studied men, their manners and their ways, 255b
 survey mankind from China to Peru, 177b
 that heaven had made her such a man, 300b
 that is born of a woman, 411b, 433a
 that is not passion's slave, 294b
 that man resembled thee, 229a
 that man that hath a tongue, 281b
 that piebald miscellany, 360b
 that wild beast, 268b
 the cause of women not loving each other, 702a
 the enemy of lies, 73a
 the foremost man of all this world, 286b
 the hermit, man, 66b
 the little god of the world, the same as ever, 711a
 the majority of men are bad, 475b
 the man forget not, 3a
 the man recovered of that bite, 149b
 the measure of all things, 468b
 the mockery of human affairs, 630a
 the more I see of men the more I admire dogs, 705b

Man, Men, Mankind—contd.

the only growth that dwindles (man), 147b
 the smallest part of nothing, 408b
 the spice and salt that season a man, 298b
 the unwearied climber, 380b
 there lived a man, and who was he, 229a
 there too are men and women, 266a
 there's nought so queer as folk, 854a
 they say that man is mighty, 376b
 think their little set mankind, 234a
 this man, continue to adore him, 32a
 this was a man, 287a
 those that want and those that have, 358a
 thou art the man, 410a
 Thou madest man, he knows not why, 362a
 though men be of same metal, they are not cast in the same mould, 858a
 to be man with thy might, 354b
 to man the greatest curse, 15a
 to prescribe for, not to obstruct the cure of mankind, 486a
 to show all that might be in man, 120b
 to show forth life and manners of mankind, 590a
 two levers for,—interest and fear, 450a
 two strong men stand face to face, 189b
 unruly wills and affections of men, 432a
 valued for what they seem to be, 204a
vana salus hominis, 679a
 vile man, that mourns, 248b
 vows (men's) are women's traitors, 309a
 wants but little here below, 149b
 wants but little, nor that little long, 406a
 we are men and know not how, 28b
 we estimate men by their virtues, not by their fortune, 571a
 we men are a little breed, 363b
 were born to lie, 143a
 were deceivers ever, 284b
 what a piece of work is man, 293a
 what a thoughtless animal is man, 115b
 what avails the soul if men go astray like beasts, 636b
 what darkness of night in mortal minds, 625b
 what dwarfs men are, 546a
 what each had done for man, 144a
 what emptiness in men's affairs, 606a
 what man has done, man can do, 868a
 what man has made of man, 399b
 what men daily do, 284b
 whatever men do—wishes, fears, etc., 635a
 whatever you are, be a man, 869a
 whatsoever ye would that men should do unto you, 422a
 when I am to man's estate grown, 344b
 when our gude man's awa', 214b
 when the man wants weight, 360b
 where can ambition find a higher style than man, 261a

Man, Men, Mankind—contd.

where there are men there are manners (customs), 674a
 who does not adapt himself to mankind meets with the penalty, 547a
 who man would be, 327a
 whose footfalls mark the music of mankind, 383b
 why do men strive for so many things, 635b
 why don't the men propose, 19a
 why men weak in government, 8b
 with hearts and men with souls, 266a
 with his burning soul, 209a
 with Splendid Hearts, 26a
 with wailing in your voices, 30b
 would that men's (hearts) were truer, 37b
 worthy in mass, rascals severally, 702a
 ye are men, 67b
 (man) yet mistakes his way, 101b
 you are not stones, but men, 286a
 you are the men, 31b
 you cannot stand still in the world of mankind, 878b
 Man, Isle of, motto, 662a
 Man of Ross, 251b
Manches, une autre paire de, 840a
 Manchester, train from, 32a
 Manchester, what, thinks to-day, 459a
 Mandate ran, the royal, 46b
 Mangle, an immense pecuniary, 115b
 has your mother sold her, 464a
MANHOOD
 a manhood in his look, 172b
 breathes in every line, 168a
 dark and tossing waves of, 326a
 is a struggle, 117a
 is wary, 373b
 melted into courtesies, 285a
 soon come, soon gone, 171a
 unclouded reason of manhood, 5a
 Manichean god, the, 100b
 Manliness and meekness, 386b
 Manly spirit, drown my, 282b
MANNERS
 are not idle, 366a
 better fed than nurtured, 773b
 better fed than taught, 742b
 better ill-fed than ill-bred, 743a
 birth is much; breeding is more, 745a
 blameless manners, 525b
 bred ere manners were in fashion, 122a
 caught as men take diseases, 316
 change with fortunes, 250b
 clown insults the man who is polite to him, 675b
 come when you're called, 129b
 corrupt through evil manners of the age, 629b
 corrupted by admiration of wealth, 506b
 degenerate manners grow apace, 579b
 different manners to different pursuits, 379b
 dislike not the matter but the manner, 307a
 do in hall as you would do in hall, 752a
 everyone's manners make his fortune, 579b, 665a
 evil manners will grow up plentifully, 580a
 examples of bad manners last longer than of good, 517a

Manners—contd.

for manners' sake, 420b
foreign manners brought in by money, 624a
fortune changes with manners, 535b
gentle blood will breed gentle manners, 341a
gentleness of manners, 664b
good advice may be taken but not good manners, 768a
good manners and soft words, 375b
good-breeding blossom of good sense, 404b
gude breeding and siller mak our sons gentlemen, 770b
his manner flung hovering graces, 64b
I have known the manners of men, 602a
ill manners produce good laws, 792a
ill manners were best courtesy, 74b
leave off first for manners' sake, 800a
leave something for manners, 800a
man bewrayed by nothing so well as by manners, 341a
man of manners, morals, parts, 101b
manners, justice, honour, have gone, 619b
manners like herself (Religion) severe, 96b
manners make the man, 807b
manners makyth man, 807b
meat is good, manners are better, 809b
men, their manners and their ways, 255b
men's evil manners live in brass, 793b
not men but manners, 135a
noted their manners, 257a
nothing further (vicious) to add to our manners, 593b
of all nations equally bad, 390b
of every age should be noted, 487a
of letters and of manners, 99b
of manners gentle, 256a
often made fortunes, 807b
old manners, 150a
other times, other manners, 823b
pursuits, peoples, and battles, 614a
salon manners and society smile, 381a
saw the manners of many men, 632b
simple manners, 89b
study life and manners, 645b
sweeter manners, purer laws, 363a
take a tincture from our own manners, 250b
the way to good manners is never too late, 653a
to the manner born, 291b
two sets of manners, 402a
unruly manners or ill-timed applause, 257a
what better school for manners, 175a
women make manners, 702a
you have good manners, but never carry them with you, 879b
you have manners and conversation, 523a
you must practise manners of the time, 210a
Manors, eight and forty, 64b

Mansion, time was dumb within that, 171a
Mansions, build thee more stately, 168b
in my Father's house are many, 426a
Mantle, in his, muffling up his face, 286b
Mantua bore me, 573b
Many things to say unto you, I have, 426a
things, man who attempts to do, 467a
what are they among so, 425b
Many-headed, monster thing, 271b
Mar, one that God hath made himself to, 279a
Marathon looks on the sea, 63a
spares grey, 54a
upon the plain of, 180a
Marathonian plain, 396a
MARBLE and MARBLES
and recording brass, 98a
cold marble leapt to life, 215b
left it a city of marble, 676a
like a man who is sawing marble, 173a
like stainless marble, 260b
not marble, nor the gilded monuments, 321b
some grave their wrongs on marble, 207b
the mossy marbles, 167a
the statue grows, the marble wastes, 453a
to retain, 58b
will never mark the marble with his name, 251b
write an evil turn in marble, 234b
Marcellus exiled, 250a
MARCH (to Advance)
a day's march nearer home, 229b
of intellect, 338a
of our existence, 55a
of the human mind, 40a
the March-of-Intellect Boys, 336a
we shall march prospering, 36a
MARCH (Month of)
a dry March, 9a
as many frosts in July as mists in March, 738b
beware the Ides of, 285a
birds (March) are best, 808b
boisterous as March, yet fresh as May, 269b
borrows three days of April, 808b
comes in like a lion, 808b
dust, 374b, 718b
dust, worth a king's ransom, 726b
grass, never did good, 808b
in Janiveer, 808b
many weathers, 808b, note
search, April try, 808b
slayer of the winter, 236a
that comes roaring, 379b
the winds of, 310a
the wreath of, 361b
thou madde March hare, 330a
winds, 462b
windy March forecasts a fine May, 808b
windy March and rainy April, make a beautiful May, 729b
Mare apertum (or *clausum*), 574a
Mare, grey, is the better horse, 845b
note
again, the man shall have his, 280b
rode upon a sorry, 170b
when the, hath a bald face, 871b
Mare's nest, to find a, 860b
you have found what was never lost, 879b

Mare's shoe and a horse's are alike, 725b
Margate last July, in, 16b
Margate beach, on, 172a
Margin, a meadow of, 328a
Maria Theresa, of Austria, 654a
Maribus, propria quæ, 626a
Mangold of cheerful hue, 327b
MARINERS
he loves to talk with, 86b
the mariner, worn and wan, 325b
the relations of Mariners, 28b
ye Mariners of England, 67b
Marjoram, I am, and do not breathe for you, 601a
Mark, a fellow of no, 314a
Mark, fairest, easiest hit, 51b
Mark is so fair, what, 54a
Mark Antony the world, who lost, 240b
Marked, quoted, and signed, 312a
MARKET and MARKETS
a friend in the market, 721a
as market goes, wives must sell, 739a
buy at market, sell at home, 746a
buy when it is market time, 746a
good ware makes quick market, 769a
grass does not grow in the market, 769b
if fools went not to market, 788b
is over when a fool hath bethought himself, 869a
is the best garden, 848a
men speak of the fair as things went with them there, 810a
more than one ass goes to market, 788b
play with a fool, and he will play with you in the market, 790b
send a fool to market and a fool he'll return, 832a
three women and a goose make a market, 858b
to avail himself of the market, 650a
who can see three days ahead may be rich, 777a
you must sell as markets go, 880a
Marksman, a good, may miss, 722a
Marlowe, 121b
Marmalade lips, 211b
Marpesia, the rugged rock, 586b
Marred, all that is spoke is, 302a
MARRIAGE
a clear united stream, 369b
a friend married is a friend lost, 721a
a kind of bilboes to be married, 138a
a love match the only thing, 130a
a man will wed where he is weard, 725a
a plague, 50a
a rainy day, called the day of marriage, 831a
a vinculo matrimonii, 482b
advise none to marry, 731b
after a dream of a wedding comes a corpse, 731b
age and wedlock we all desire and repent of, 732a
age and wedlock tame man and beast, 732a
agreement makes marriage, 505a
all maids are to be wed, 733a
all marriage in repentance ends, 128a
always say no, and you will never be married, 734b
an evil invoked by men, 469b

Marriage—*contd.*

angry both at once none ever did
us see, 872a
as easy to marry a rich woman
as a poor, 367a
as touching thrift, of doubtful
wisdom, 374b
as with cages, birds within cannot
get out, birds without despair
of getting in, 692b
as your wedding ring wears so do
your cares, 739b
at leisure, 92a
bacon of paradise for the married
who repent not, 740a
be careful to marry a woman who
lives near you, 479a
before you marry be sure of a
house, 740b, 741a
Benedict the married man, 284a
better be half-hanged than ill-
wed, 742b
better to marry than to burn,
428a
between promising and perform-
ing a man may marry his
daughter, 744a
blisse betwix hem two, 77b
both are tied, 62b
building and marrying are great
wasters, 745b
by what fury are you possessed to
marry, 678b
compared to public feasts, 107b
complacency of newly-married,
192a
day you marry, you kill or save
yourself, 725b
December when they wed, 289b
desired through blind impulse,
60rb
devil contrives to have his part
in, 809a
did not think I should live till I
were married, 284b
dirge in marriage, 290a
early marriage, long love, 771b
every woman and no man should
marry, 117b
every woman should marry, 117b
for money—*veniant a dote sagitta*,
680a
forced wedlock a hell, 317a
friendship recognised by the
police, 343b
furnish forth the marriage tables,
290b
"gettin' hitched," 27a
good to marry late or never, 797b
hanging and wooing go by
destiny, 282b
happy the bride the sun shines on,
771a
has many pains, 178b
hasty, seldom proveth well, 318a
he is dreadfully married, 28a
he who is about to marry is on his
way to repentance, 469b
her pulse beats matrimony, 785a
high and low mate ill, 386b
hind mated to lion dies for love,
299a
honest men marry soon, 785b
I follow as a captive not a bride,
682a
I missed my tip in town, 244b
I will vouchsafe to marry you,
211a
ideal, between a blind wife and
deaf husband, 709a
If thou must marry a fool, 294a
image of Heaven and Hell, 342b
in haste, 92a

Marriage—*contd.*

in married life there's company,
389a
in true marriage lies nor equal nor
unequal, 361a
is a serious thing, 263a
is heaven and hell, 725b
is honourable in all, 430b
it is hard to wive and thrive in
one year, 795b
joyful as a drum at a wedding,
738b
Juno, Hymen, and the Graces
not present, 600a
keep your eyes open before, half-
shut after, 798b
law in love, attracting greater to
lesser, 358a
learned virgins, 61b
let everyone marry an equal, 809a
like blood, good, and age make
best marriage, 802a
like a place besieged, those within
wish to get out, those without
to get in, 867a
like birds in cages, those without
despair to get in, 384a
like blude, like gude, like age, 865a
lost in the children of the present
spouse, 257b
love flies at sight of human ties,
255a
makes term-day, 751a
man's business to keep unmarried,
323b
many a one for land takes a fool
by the hand, 807b
many fair words in marriage-
making; few in the portion-
paying, 853b
mariage de convenance, 703a
marriages are made in heaven,
335a, 808b
married men viler than bachelors,
244b
marry above your match and get
a good master, 809a
marry first and love will follow,
809a
marry for love and work for siller,
809a
marry in haste, repent at leisure,
809a
marry in Lent and you'll repent,
809a
marry in May, repent alway, 809a
marry the daughter on knowing
the mother, 809a
marry your equal, 654b
marrying is easy, housekeeping
is hard, 809a
matrimony a friendship recog-
nised by the police, 343b
May the month to marry bad
wives, 656a
may Venus ever be propitious,
499b
men should wed after their estate,
77a
mental qualities, not bodily, make
lasting wedlock, 619a
misfortune of marrying when
poor, 481b
Monday for health, etc. (marriage
day folklore), 811a
money makes marriage, 805b
more the sparks, the worse the
match, 173b
mutual love in marriage, 93b
nature did this match contrive,
376b
needy when married, rich when
buried, 771b

Marriage—*contd.*

neither marry nor buy an old
beast, 814b
never have I seen a less marriage-
like face, 605b
no goose but finds an honest
gander, 255b
nor wedded joys nor sorrows
knew, 445a
"not time yet"—"no longer
time," 451a
nothing but a civil contract, 275b
now you're married I wish you
joy, 447a
nuptial bed a place of disagree-
ment, 652b
of true minds, 322a
one fool in every married couple,
135b
one was never married, 50a
one wedding brings on another,
823a
one year of joy, one of comfort,
the rest of content, 823a
our bond not the bond of man
and wife, 365b
our new heraldry is hands not,
hearts, 302a
poor fools decoyed into our
condition, 243a
proper time to marry, 102a
quite prepared to marry again,
146b
rainy day called the day of
marriage, 128b
reason why one should never
marry, 389a
rice for good luck, old shoes for
bonnie bairns, 830a
right time for marriage, 12a
rob a lady by marriage, 135a
set in for singleness, 169b
settles debts, 751a
she calls it wedlock and so covers
her fault, 504b
she married another, 27b
she that marries ill never wants
something to say for it, 833b
she would not stay for the parson
to say grace, 833b
since first he called her his, 66b
small circle of a wedding-ring, 83a
sole propriety in Paradise, 219b
sounds well but tastes ill, 809a
splendid opportunity for self-
sacrifice, 181b
stretches his foolish head to the
conjugal halter, 663a
submits his neck unto a second
yoke, 164b
such longing to be mated, 387b
sure a woman's born to wed, 240a
tears at wedding, 161a
that beggar pleases me as her
king pleases a queen, 620b
that moral centaur, man and
wife, 64a
the arrows come from his wife's
dowry, 588a
the butt of every railer, 142a
the Furies strewed that wedding
couch, 600a
(marry) the girl first, ask his
consent afterwards, 328a
the happiest bond, 153a
the married delight to see others
decoyed, 243a
the noosing of very rich people,
173b
they that marry ancient people,
141a
this alliance may happy prove,
279a

Marriage—contd.

till holy church incorporate two in one, 279b
time to marry when the woman woos, 796b
to light the bridal lamp, 220b
to match above one's rank is to sell liberty, 210a
to ordain laws for the married, 536b
to persons about to marry—Don't, 444b
to please ourselves, 22b
to tame the wolf you must marry him, 862a
to wive it wealthily, 276b
too soon and you'll repent too late, 263a
triumph of hope over experience, 181a
two heads better than one, or why do folks marry, 864b
two lives bound fast in one, 357a
une des neuf joies de mariage, 691b
unequal marriages are seldom happy, 865a
union of hearts makes marriage, 166a
unlucky between the sickle and the scythe, 875b
upon better acquaintance, when we are married, 287a
vow I made to her in marriage, 292a
vows cannot change nature, 35a
wealthy wife a ruler and not a wife, 477b
wedded love, mysterious law, 219b
wedded men live in sorrow, 78a
wedding and ill-wintering tame man and beast, 732a
wedding's destiny, and hanging likewise, 771a
wedlock is a padlock, 867a
"wen you're a married man," 111b
what God hath joined together, 423a
when a man marries, dies, or turns Hindoo, 327a
when a man marries his trouble begins, 446b, 814a
when a man should marry, 9b
when shall I marry me, 149b
when the cat and weasel marry, 871b
when the wife is May, the husband June, 379a
where I love I must not marry, 230b
whichever you do you will repent, 451a
who marries for love lives with sorrow, 875b
who marries for wealth sells his liberty, 780b
who marries late marries ill, 780b
who marries or he be wise, 780b
who weds a sot to get his cot, 875b
who weds ere he be wise, shall die ere he thrive, 875b
why husbands fail, 21b
"wictim o' connubiality," 111b
widows and second marriages, 135b
wise men marry not at all, 785b
without love, 17a
woman's business is to get married, 323b
wooded and married and a', 265b
you will live more easily without wife to maintain, 478a

Marriage—contd.

young man married is a man that's married, 299a
See Wedlock
Marrowbones, with the, 76b
Mars gave the signs of war, 530a
this seat of, 312b
Marshal's truncheon, 299b
Mart, dusky lane and wrangling, 187a
of all the earth, 100a
too close in church and, 30b
Martha, the Sons of, 190b
to the world a, and to heaven a Mary, 444b
Martin, more than one ass at the fair called, 854a
Martinmas and Yule, rain between, 463a
Martins and swallows, God's scholars, 463a
Martin's, St., summer, 317a
MARTYRS and MARTYRDOM
a martyr cannot be dishonoured, 132b
all have not the gift of martyrdom, 124b
groan of a martyr's woe, 23b
he saw it no wisdom to be broiled, 455a
I look on martyrs as mistakes, 209a
no religion but can boast of martyrs, 817a
noble army of, 432a
not at all fond of martyrdom, 440b
pale martyr, in his shirt of fire, 330b
the blood of Christians is seed, 652a
the cause, not the death, makes the martyr, 450a
virgin-minded, studious martyr, 32a
when the joyful crown is given, 342b
who dies in needless danger is the devil's martyr, 875b
Marvellous, trumped up for the sake of the, 504b
we nothing know but what is, 407a
Mary, and now of a Bloody, 173b
Mary had a little lamb, 446b
Mary, Queen of Scots, 436b
Mary, the Sons of, 190b
Mary-buds, winking, 309a
Masculine, those things which appertain to males, 626a
Mask and antique pageantry, 224a
the fox and the, 607b
Mason, he is not a, who refuses a stone, 774a
Masonic Hymn, 439b
Mass, an unwrought, confused, 647a
Mass, from the, to the table, 511b
Mass, you cannot say, but at your own altar, 879a
Massachusetts, motto, 573b
Massacre, not so sudden as a, 84a
Massage (medical friction), 16a
Masses, butter their bread on both sides with the, 202a
Masses, that new estate, the, 459b
MASTER and MASTERS
a man who can be his own master, 488b
and lord who is worthier and wiser, 354b
ashamed of my master, 518a
countenance of, helps him more than the back of his head, 536a
early master, soon knave, 754a

Master and Masters—contd.

everyone is a master and servant, 758b
eye of master sees more than ten of the servants, 821a
full of faults and wish their servants to be perfect, 702a
give unto your servants that which is just, 430a
God, parents, and master, never required, 766a
good to good servants, bad to others, 677b
had Zimri peace, who slew his master, 410b
if I am master, and you master, who shall drive the asses, 788b
in every art it is good to have a master, 792b
in the presence of The Master, 367a
Jack's as good as his master, 798a
like master, like land, 802b
like master like man, 802b
little is done when everyone is master, 804a
master as long as master of my sword, 452a
master of straw eats servant of steel, 726a
masters two will not do, 809a
no man can serve two, 421b
no man is born a great master, 816b
no master falls from heaven, 816b
pledged to the words of no particular master, 604a
should sometimes be blind and deaf, 809a
such Master, such Man, 374b
the mad dog bites his master, 847b
the master absent, the house dead, 848a
the Master has said it, 569b
the master's eye fattens the horse, and his foot the ground, 848a, note
the master's requiem, 131b
the wise master's feet and hands, 165a
to swear in the words of a master, 562b
we cannot all be masters, 300b
who gives blows is master, 783a
who is master must serve, 779a
who serves two, has to lie to one, 781a
who will not serve one, must serve many, 782b
Master of Arts, women aspiring to be, 237b
Master passion, one, 249a
Master spirit, no, no determined road, 397a
Master spirits of this age, 286a
Master, one is your, even Christ, 423b
Master, our famous, calm and dead, 32b
Masters of their fates, 285b
Masterless man, the, 191a
Mastery: report commemorates one work above all, 675b
Mastery causes love to go, 78a
mawes the meadows down, 809b
there is bondage in, 533a
Mastiff greyhound, mongrel grim, 306b
Mastiffs on, tarre the, 298b
Match tax, 527a, note
Matchmakers often burn their fingers, 809b

Mate, choose not alone a proper,
102a
no, no comrade Lucy knew, 392a
the bold, of Harry Morgan, 209a
who shall be the maiden's, 272a
Mated, such longing to be, 387b
Mathematics make men subtle, 11b
Matière de bréviaire, 703a
Matre pulchra, filia pulchrior, 607a
Matrimony, friendship recognised
by the police, 343b
Matron's glance, the, 147b
Matter, I am full of, 411b
meane withall, 341a
more moving, 49a
more, with less art, 292b
sun of, remains, 14a
what he said, 'twas no, 64b
Matters, many other, tedious to
write, 509a
Matthew, Mark, Luke, and John,
bless the bed that I lay on, 463b
Matthias, St. (Feb. 24) sends sap
into the tree, 830b
Mawkish, so sweetly, 254a
Mawkishness, thence proceeds, 184b
MAXIMS
a little hoard of, 358b
a man of, 89b
an old maxim in the schools, 347b
nothing so useless as a general
maxim, 205b
of the mud, 364b
reveal men's hearts, 702a
that grounded, 223b
the expression which strikes will
have wisdom, 648b
this is our maxim, this our piety,
397a
this scoundrel maxim, 371a
to alleviate this affliction, 666a
MAY (Month of)
a dry May, 9a
a pious fraud of the almanac, 202b
a shower in May, 718b
amorous as the first of May, 360a
April and May the key of the
year 737b
bathe in May, you'll lig in clay,
747a
be sure of hay till end of May,
740b
bring forth May flowers, 462b,
808b
cast not a clout ere May be out,
747a
chills the lap of May, 147b
cold and windy, 374b, 710a
the corn in May and in June, 804b
early or late will make the cow to
quake, 809b
eat sage in May, 783a
flood (May) never did good, 726a
809b
flowers in May, fine cocks of hay,
761b
fresh as is the month of May, 76b
glides onward into June, 198a
had peynted with his softe
shoures, 78a
hail bounteous May, 227b
hard heart that does not love in
May, 358b, note
hot May makes a full churchyard,
723b
I'm to be Queen o' the May, 357b
leaky May and dry June, 723b
maids are May when they are
maids, 289b
marry in May, repent alway, 809a
merry month of, 17b
mother of glad months, 79a
oh that we two were Maying, 188b

MAY (Month of)—contd.
rain in, makes bread for the year,
809b
shear sheep in May and shear
them away, 833b
swarm o' bees in May, 728b
the darling buds of, 321b
the month to marry bad wives,
656a
the rose in May, 80a
there was no month but May, 163b
use May while that you may,
130a
welcome as month of May, 76b
welcome as the flowers in May,
207b
who sows oats in May gets little
875a
wife May, husband June, 379a
will have no slogardye at night,
77a
worship May, ye that lovers be,
176b
"May-be" is very well, but "Must"
is master, 809b
some remote it-may-be, 203b
the buke of May-be's is very
braid, 809b
Maying, oh, that we two were, 188b
May-pole, give 'em but a, 343a
in the Strand, 24b
Mayor, between the King and the
commonalty, 195a
Dulness marked him for a mayor,
81b
Mayor, Lord: "comes in at one
year," 171b
I have dined as well as my Lord
Mayor, 787a
manners always to except my
Lord Mayor of London, 827a
Mayors and shrieves all hushed and
satiate lay, 253b
Maze, a mighty but not without a
plan, 248a
in fancy's, 252b
love to wander in that golden,
127b
of schools, 246b
Mazes, in wandering, lost, 217b
of metaphorical confusion, 184a
MEADOWS
a painted meadow, 2b
abroad in the meadows, 382b
brown and sere, 37a
his wide sun-flooded meadows,
383b
lover of the meadows and the
woods, 394a
paint the meadows with delight,
277b
thin meadow, soon mowed, 729a
trim, meadows, 224a
Meagre were his looks, 280a
Meal, all that, is not from your own
sack, 597b
Meal, each, a supper of the Lord,
199a
Meal, how will this bring you, 635b
MEALS
after a meal stand or walk a mile,
732a
better many meals than one too
merry, 742b
eat many, and you will grow fat,
819b
good to be merry at meat, 768b
he that banquets every day never
makes a good meal, 776a
he will spend a year's rent at one
meal, 784a
quick at meat, quick at work, 829a
two hours daily to, 654a

Mean and mighty, rotting together,
309a
or irksome, nothing, 333b
MEAN (Moderation)
happy the golden mean, 210b
in the golden mean their proper
bliss, 379b
the golden mean and quiet flow of
truths, 398b
the mean is best, 447a
whoso loves the golden mean,
494b
Meandering, let us have no, 114a
Meanest thing that feels, 393b
MEANING
a meaning suited to his mind, 359a
blunders round about a meaning,
252a
free from all meaning, 123b
Hannafoord's utterances have no
meaning, 346b
honest meaning gilded want of
sense, 328a
honest meaning is of itself a law,
461b
how a good meaning may be
corrupted, 214b
is no great matter, 66a
that he never had, 100a
thou canst not mean so poorly as
thou talkest, 92b
to all majestic meanings blind,
381b
to some faint meaning make
pretence, 124b
two meanings in one word, 319a
understand a plain man in his
plain meaning, 283a
MEANNESS
a niggard spends as much as a
generous man, 842a
excess of meanness, 679b
he can give his servant little who
licks his knife, 772a
many seek a farthing and consume
a pound, 825a
meanest of mankind, 250a
never spoil the ship for a ha'porth
of tar, 815a, note
penny wise, pound foolish, 825a
some meannesses which only
woman can venture on, 367b
the sordid man calls himself
thrifty, 671a
Means, end justifies the, 843a
Means intensely, 33a
Means, moderate, 94a
place and, for every man, 299a
proportioned to their end, 249b
the, whereby I live, 283b
to gratify the will, 92b
use the, God will give the blessing,
865b
Meant, more is, than meets the ear,
224b
Measles, did you ever have the, 27b
love like the, 177a
Measure, according to, 484b
does it hold good, 32b
good, is heaven's treasure, 769a
he measures others by his own
yard, 879b
in things, 523b
is a merry mean, 809b
is medecyne, 194a
is treasure, 809b
thrice before you cut once, 809b
weight and, take away strife, 867a
Measures not men, 39b, 150a, note
MEAT and MEATS
after meat, mustard, 732a
all meat to be eaten; all maids
to be wed, 733a

Meat and Meats—*cont'd.*

and cloth make the man, 847b
cheap buyer takes bad meat, 747b
doth mock the meat it feeds on,
307b
English great meat-eaters and
therefore cruel, 701b
funeral baked meats, 290b
go early to fish market, late to
the shambles, 766a
he loves roast meat well that licks
the spit, 775b
he that buys flesh buys many
bones, 776b
I cannot eat but little meat, 345a
if meat make my brother to
offend, 428a
leave not meat to gnaw the bones,
800a
much meat, much melody, 812b
new meat, new appetite, 737b
one man's meat another man's
poison, 822a
poor folk seek meat for their
stomachs; rich, stomachs for
their meat, 826a
some hae meat, 47b
sweet meat must have sour sauce,
758a, 838a
take heed of meat twice boiled,
838b
there is much meat in God's store-
house, 855a
'tis meat, drink, washing, and
lodging to 'em, 343a
upon what meat doth this our
Caesar feed, 285b
was made for mouths, 308a
wholesomest meat is at another's
cost, 852b
Mecca saddens at the long delay,
360b
to go from Ceca to, 824a
Mechanic slaves, 307b
Medal, every, has a reverse, 757b
on James I's coronation, 655a, *note*
Medals, French distribute, 230a
Médard (St.) day of, 142b, *note*
MEDDLING
dinna scald your mouth wi' ither
folk's broth, 752a
do men better understand the
affairs of others? 561a
do not quarrel about other
people's business, 585b
do not stir Lake Camarina, 474b
everybody meddled, 20b
every fool will be meddling, 414b
government, meddling, 205a
have you so much leisure that
you care for others' business,
668b
he had a finger in the pie when he
burnt his nail off, 772b
little intermeddling makes good
friends, 804a
what have I to do with Brad-
shaw's windmill, 867b
you stir what should not be
stirred, 467b
Medea, let not, slaughter her
children before the audience,
587a
*Médecin Tant-pis et le Médecin Tant-
mieux*, 699b
Medes and Persians, law of, 418b
Medica, materia, 574a
Medicable wounds, 4a
Medical friction (massage), 16a
MEDICINE and MEDICINES
an unprogressive science, 8a
art of medicine a question of time,
670a

Medicine and Medicines—*cont'd.*

cures the patient; his gold cures
the doctor, 620a
drugs of which the physician
knows little, 450a
for the dead, 575a
he preferred to know the value of
herbs and the quiet art of
healing, 650a
if severe, short; if long, light,
654b
jargon where medicine fails, 142a
life may be prolonged by medicine,
309b
life preserved by ignorance of
medicine, 453a
medicines to make me love him,
313b
no medicine for a troubled mind,
137a
sleep is better than medicine, 834b
sometimes takes away health,
522b
time, not medicine, cures the sick,
859a
MEDIOCRITY
condemns all past its under-
standing, 701b
habit of telling stories a sign of,
696b
is always praised, 703a
mediocre and cringing, one gets
everything, 703a
none are worst and none are best,
437a
not below, nor above, 180a
sometimes praised, 29b
souhaiter donc médiocrité, 707b
the moderation of the weak, 697b
they have outlived this fear (of
mediocrity), 445a
thou priceless jewel, 138b
who shines in the second rank
will be eclipsed in first, 706b
Medio tutissimus ibis, 575a
Meditation in maiden, 280b
let us all to, 317b
Medium, to find the, 98a
Medlars never good till rotten, 809b
time and straw ripen, 859a
MEEK and MEEKNESS
a meek and quiet spirit, 431a
are we aught enriched in love and
meekness, 395a
as is a mayde, 76b
blessed are the meek, 421a
the man Moses was very meek,
409b
humblasse (meekness), 78a
is not weakness, 809b
of Moses better than strength of
Samson, 848a
MEETING
a song of meeting and parting, 244a
alday meteth men at unset
steven, 810a
broke the good meeting, 304b
doth not a meeting like this make
amends, 232a
if we do meet again, 287a
journeys end in lovers meeting,
297b
know me when we meet again,
283b
never met, or ever parted, 48b
no sooner met but they looked,
289b
our meeting was all mirth and
laughter, 258b
perhaps if we had never met, 330a
to mar the mirthful meeting, 57b
to meet, to know, to love, 86a
to meet to part again, 142b

Meeting—*cont'd.*

we met, 'twas in a crowd, 18b
we met, we wooed, we made
exchange of vow, 279a
we shall meet at Philippi, 453a
when shall we three meet again,
303a
MELANCHOLY
a green and yellow, 298a
a hell upon earth, 50a
a kind of demon, 3a
all things are touched with, 170b
great geniuses are generally, 451b
hail, divinest, 224b
he is a fool that is not melancholy
once a day, 773b, 784a
hence loathed melancholy, 224a
idleness the cause of, 49b
kindly mood of, 129b
like all morals, melancholy, 63b
marked him for her own, 154a
midnight darker in melancholy
dipt, 406b
money drives away melancholy,
811a
moping melancholy, 221b
my cue is villainous melancholy,
305b
none delights in a sorrowful man,
740b
nothing like a rattling ride for
curing melancholy, 258b
nothing melancholy in Nature, 86a
nothing so dainty sweet as, 139b
nought so sweet as, 49b
oh sweetest Melancholy, 139b
suck melancholy out of a song,
288b
pastoral melancholy, 396a
peculiar melancholy (of English-
men), 160b
sit, melancholy, and pick your
teeth, 183b
such a charmin melancholy, 265a
the melancholy days, 37a
See Sadness, Sighing
Meliora sequamur, 579b
"Melioring to the organ," 115a
Mellow like good wine, 244a
MELODY and MELODIES
a kind of blundering, 123b
a thousand melodies unheard
before, 264b
crack the voice of melody, 167b
fair Melody, kind Siren, 185a
heard melodies are sweet, 185b
musician whose melody is sweeter
than he knows, 131b
plenty corrupts the melody, 357b
with whom the melodies abide,
186b
wouldest thou hear the melodies
of time, 169b
Melon, after, wine is a felon, 732a
whether knife fall on, or melon on
the knife, 874a
Melrose aright, if thou would'st view
fair, 272a
Melt at others' woe, 153a
that this too, too solid flesh
would, 290b
Melting mood, unused to the, 303a
Melts for ever, 46a
Member, to lose a rotten, 18b
Memoirs, every important person
should write his, 334a
Memorial, King Charles out of the,
114a
more lasting than brass, 527b
remains, 530a
MEMORY
a blessed memory to after time,
137b

Memory—contd.

a great man's memory, 294b
 a thousand fantasies of memory, 225a
 all complain of want of memory; none of want of judgment, 732b
 an artificial memory, 575b
 breakfast makes good memory, 699a
 breathes her vesper sigh, 231a
 brings the light of other days, 233a
 cancelled from Heaven and sacred memory, 220a
 dear son of memory, 227b
 domains of tender memory, 400a
 flocks of the memories of the days, 214b
 from our earthly memory fade away, 394b
 gild the past, 230b
 good fortune is remembered, bad should not be, 498a
 great wits have short memories, 770a
 her memory, the shrine of pleasant thoughts, 228b
 his memory is fresh in the land, 335b
 how sweet their memory, 95b
 I hate a boon-companion with a memory, 609a
 I hate a man with a memory, 474b
 I remember the things I do not wish to, 575b
 imagination and memory, one thing, 166b
 in the countless chambers of the brain, 264a
 it is a pleasure too to remember, 584b
 let my memory rest till other times, 335b
 lost to sight, to memory dear, 443b
 man of memory without learning, 725a
 memories, images, and precious thoughts, 402a
 Morning-star of memory, 56b
 my memory wakes, 48a
 my name and memory, 12b
 O, Memory, where is now my youth, 157b
 of a disaster is another disaster, 622b
 of Earth's bitter leaven, 395b
 of men, 29a
 of the just is blessed, 413b
 of the just is with praises, 575b
 of the past, 230b
 oft requires the bit, 345a
 plenty of memory and little judgment, 725a
 pluck from the memory a rooted sorrow, 305b
 protect his memory, 261b
 remembrance of past labours is agreeable, 664a
 sheds gladness, 192b
 slip of (*lapsus memoriae*), 564a
 strengthens, as you burden it, 110a
 the leaves of memory, 199b
 their very memory is fair and bright, 376a
 thou fond deceiver, 149b
 thou soul of joy and pain, 268b
 'tis in my memory locked, 291a
 to enjoy memory of past life is to live twice, 490a
 vague memories, 236a
 vex itself with memories, 236a

Memory—contd.

vibrates in the memory, 326b
 wafted by thy gentle gale, 264a
 warder of the brain, 304a
 while memory holds a seat, 292a
 will diminish unless exercised, 575b
 Menace, not right or wise to, 42b
 Menagerie point of view, liberal, 130b
 Mend, lacks time to, 356a
 it, leave it if you cannot, 800a
 never made His work for man to, 125a
 never too late to, 796a
 or end us, 64b, and *note*
Mendacia vatum, 699a
 Mendax, my name is, 775a
 Mended, nothing else but to be, 51a
 Mendings are honourable, rags abominable, 810a
 many readings need many, 808a
 Menial, a pampered, 237a, *note*
Mens sana in corpore sano, 614a
Mens sibi conscia recti, 576a
Mensa et thoro, 482a, 576a
Mensch, der, ist, was er isst, 711a
Mensuram nominis fero, 655a
 Mental fight, will not cease from, 23b
Mentem mortalia tangunt, 666a
 Mention her, we never, 19a
 Mentioned, better be d—d than not, 391a
Mentis gratissimus error, 622a
 Mercenaries: no money, no Swiss, 816b
 Mercenary views, disdains all, 82a
MERCHANTS and MERCHANDISE
 after loss the merchant repairs his ships, 568b
 artists and merchantry, 21b
 as gude merchant tynes as wins 738a
 empty purse makes a bleat merchant, 735a
 fortunate merchants, says the soldier, 606b
 good merchandise easily finds a buyer, 558b, 625a
 good merchant may meet with misfortune, 722a
 he is no merchant who always gains, 726a, 774a
 he is not a merchant bare that hath money, worth, or ware, 774a
 merchant that gains not, loseth, 726a
 merchant the best gentleman, 108b
 merchant who loses cannot laugh, 801a
 merchant's happiness depends on chance, winds, and waves, 726a
 no profit in buying bad merchandise, 592b
 pleasing ware is half sold, 769a
 quick returns make rich merchants, 835a
 wenyng to rise by merchandise, 234a
 where merchants most do congregate, 282a
 who could know what would be dear, need be merchant but one year, 777a
 who seeks to rise by merchandise, 461a
 whose merchants are princes, 417a
 Merciful. See Mercy.

Mercury, like feathered, 314b
 like the herald, 295b
 not carved out of every wood, 598a
 not made out of any block of wood, 527a
MERCY and MERCIFUL
 a good man is merciful, 433b
 a vice of mercy in you, 299a
 and truth are met together, 413a
 becomes Kings, Judges, Marshals, 299b
 begets mercy, 810a
 blessed are the merciful, 495b
 but murders, pardoning those that kill, 279b
 emboldens sin, 308b
 empty from any dram of mercy, 283a
 found between bridge and stream, 578a
 God be merciful to us, 50a
 God gives His mercy without weight, 766a
 harsh towards herself, towards others full of truth, 266a
 he that spares the bad injures the good, 781a
 I (Caractacus) shall be an example of your clemency, 655a
 I temper so justice with mercy, 221b
 indeed the attribute of heaven, 240b
 is above this sceptred sway, 283b
 is become our crime, 123b
 it is a bad cause which asks for mercy, 572a
 leaving mercy to Heaven, 135a
 loosens the law, 517a
 marvellous mercies and infinite love, 351a
 merciful against his own interest, 503b
 merciful man remembers what (mercy) is due to himself, 546a
 merciful to the bad is cruel to the good, 262b
 mercy I asked, mercy I found, 445a
 Mercy sighed farewell, 57a
 mercy to forgive, 124a
 most tender mercy is neglect, 103a
 nobility's true badge, 276a
 promiscuous clemency wrong, 626a
 safer to err on the merciful side, 673b
 that mercy to others show, 250b
 the brave love mercy, 143b
 the quality of mercy is not strained, 283b
 to others gentle, to himself severe, 264b
 to others lenient, to himself sincere, 264a *note*
 to render the deeds of mercy, 283b
 voice of public for mercy, 179a
 we do pray for mercy, 283b
 we hand folks to God's mercy, and show none, 130b
 when mercy seasons justice, 283b
 who will not mercy unto others show, 340b
 will soon pardon the meanest, 419b
Meror, si, in me, 655a, *note*
 Meridian of my glory, 320a
MERIT and MERITS
 by merit raised to that bad eminence, 217a
 careless their merits or their faults to scan, 148a

Merit and Merits—contd.

first deserve and then desire, 761b
 force of his own merit makes his way, 319b
 great deservings grow intolerable presumers, 760b
 greatest man rises by his own mercy, 560a
 his merits to disclose, 154a
 honourable pride, acquired by merit, 665a
 hoped for better things which I had deserved, 661b
 in the army, 88b
 it is worthier to deserve honour than to possess it, 794b
 lies in use not in possession, 385b
 modest men dumb on their own merits, 90b
 not according to birth but according to life and intention, 571a
 obtain that which he merits, 87b
 patient merit, 293b
 the little merit man can plead, 82a
 the more merit in your bounty, 293a
 "the opinion one man entertains of another," 241a
 they were all worthy to prevail, 683a
 wins the soul, 248a
 worthier than fame, 12b
 Mermaid, things done at the, 20a
 Mermaids: she ends as a fish, 513b
MERRIMENT, MERRY, etc.
 a merrier man, 277a
 a merry, dancing, drinking time, 126a
 a merry heart goes all the day, 310a
 alarms changed to merry meetings, 318a
 all my merry jigs quite forgot, 322b
 always merry and bright, 464b
 as a marriage bell, 54b
 as crickets, 313b
 as good company can make good people, 319b
 as long liveth the merry man as the sorry, 375b
 as the day is long, 284a
 be always merry as ever you can, 740b
 be merry, man, 129a
 be merry, think upon the lives of men, 235b
 forge a merry face, 76a
 guid to be merry and wise, 48b, note
 I am never merry when I hear sweet music, 283b
 I am not merry, 301a
 If I've been merry, 33a
 let us be merry, 113b
 look merrily then, 136b
 merry heart lives as long as sad, 738b
 merry heart maketh a cheerful countenance, 414a
 merry met and merry part, 461a
 nothing more hopeless than a scheme of merriment, 180b
 rather a fool to make me, than experience to make me sad, 289b
 some merry lay, 19a
 the merry hate the sad, 608b
 'tis merry in hall when beads wag all, 374b
 to be merry though the ship were sinking, 75a
 your flashes of merriment, 297a

Merryman, the song of a, 145b
 Mesopotamia, that blessed word, 454a
 Mess of potash, 27b
 Mess of pottage, 454a
 Mess, you have hashed up this, you must swallow it, 673b
 Message, gently thou hast told thy, 221b
 the prime and heaven-sprung, 520b
 Messenger, my, before my face, 424a
 of good news, 332b
 Messengers: send the wise and say nothing, 730b
 Messiah's eulogy for Handel's sake, 101a
 Met. See Meeting
 Metal, a breed of barren, 282a
 more attractive, 294b
 of unimproved, hot and full, 290a
 shines with use, 486b
METAPHOR
 a tired metaphor, 65a
 is poetry, 81a
 language is but metaphors, 72b
 metaphorical confusion, 184a
 no simile runs on all fours, 604b
 slang is metaphor, 81a
 See Trope
METAPHYSICS
 I detested metaphysics, 7a
 metaphysic wit, 51a
 study of metaphysics, 187b
 Voltaire's two definitions of, 706a, note
 Meteor, like a fast-flitting, 191b
 like a, streaming to the wind, 216b
 streamed like a, to the troubled air, 155a
 Meteor-like, flame lawless, 249a
METHOD and METHODS
 either I will find a way or make one, 754b
 gentle in method, 664b
 good in all things (method), 350b
 indirect methods, 14a, note
 pomp of method, 44b
 yet there is method in it, 292b
 Methoosalem, I may not be, 115a
 Metre and rhyme, accidental instance of, 385b
 stretched, of an antique song, 321b
 Metres that writhe, 381a
 Mettle, he was so full of, 121a
 Meum and tuum, pedantic distinctions, 191b
 Micawber, Mr., I will never desert, 114a
 Mice. See Mouse
 Michael Angelo for breakfast, 83b
 Michael, more men than, 854a
 Miching Mallecho, this is, 294b
 Microcosm of a public school, 116a
 woman a, 140a
 Microscopes, magnifyin' gas, 112a
 Microscopic for defect, 241b
 Midas, hard food for, 283a
 rocked the cradle, 173a
 Midday sweat, our, 261a
MIDDLE AGE
 a "certain" age, 58a
 a lady of a "certain age," 64a
 autumn of the beautiful is beautiful, 627a
 had slightly pressed its signet sage, 270b
 middle age of man, 65a
 middle-aged woman's paradise (Paris), 244b
 sun of life overcast before noon, 230b
 the noon of life, 92a

Middle Age—contd.

vigor atatis fluit, 682b
 wives companions for middle age, 9b
 Middle ages, 13b, note
MIDDLE CLASS
 best part of English nation, 456b
 grant me, Heaven, a middle state, 208a
 I desire not the lowest, and am not capable of the highest, 550b
 life's middle state, 101b
 to the middle class we must look for England's safety, 367b
 Middle course, cannot steer a, 211a
 Middle course, you will go most safely by, 552a
 Middle times of the world, 13b
 Middlesex, an acre in, 205b
 juries, 214b
 Middling pace, it is a, 91b
MIDNIGHT
 a budding morrow in, 185b
 and yet no eye, 337a
 brought on the dusky hour, 220a
 dead vast and middle of the night, 290b
 gravity out of his bed at midnight, 314a
 hags, midnight, 305a
 hour o' night's black arch the keystone, 46a
 is mine, 90a
 it was midnight, what does not love dare, 595a
 mournful midnight hours, 200a
 not to be abed before midnight, 297b
 of blackest midnight born, 224a
 on her starry throne, 325a
 on the bridge at midnight, 198a
 our midnight oil, 261a
 shout and revelry, midnight, 225a
 so much midnight oil destroyed, 230b
 the iron tongue of, 281a
 the midnight chime, 169b
 this dead of midnight, 15a
 thy dark pencil, 406b
 we have heard the chimes at, 315b
 when it was grown to dark, 435b
 who goes to bed before midnight is a scoundrel, 181a
 yet not a nose, 331a
 Midsummer madness, 298a
MIGHT
 and right and sovran Zeus, 245b
 do it with thy might, 415b
 if I can't by might, I'll do it by sleight, 788b
 is not always right, 810b
 is right, 810b
 makes a title, 105b
 mighty men shall be mightily tormented, 419b
 unawed by lawless might, 19a
 was the measure of right, 576a
 where might is, right is, 354b
MIGHT-HAVE-BEEN
 it might have been, 158b, 386b
 my name is Might-have-been, 266b
 we might have been, 192b
 what thou might'st have been, 270b
 Mightiest in the mightiest, 283b
 Mignonette, the Frenchman's darling, 100b
 Mikado's palace, every road leads to, 733b
MILD and MILDNESS
 as thou wert mild, 66b
 he that was of mildest mood, 435b

Mild and Mildness—contd.

in methods, 534*b*
 mildness and self-renouncement,
 6*a*
 nothing more valuable to a man
 than mildness and courtesy,
 643*a*
 the mildest-mannered man, 63*a*
 Mildewed ear, like a, 295*b*
 Mile, one Scottish, 356*a*
 Miles, make short the, with talk and
 smiles, 768*a*
 of shopping women, 209*a*
 Miles, *horridus, amatur*, 661*b*
 Mile, *sed, sed pro patria*, 631*b*
Militia est potior, 606*b*

MILITARISM

apt to rouse men with the trum-
 pet, 639*b*
 camps please many, 582*b*
 let arms give way to civic author-
 ity, 502*a*
 martial music, 43*b*
 military fame, procured by blood,
 595*b*
 military service, religion and love
 of banners, 624*b*
 oppression and sword-law, 222*a*
 we hate the hawk because he lives
 in arms, 609*a*

Military gent, a, I see, 367*a*

stupidity, 478*b*

Milk, as like as milk to, 590*a*
 and honey blest, with, 237*b*
 and honey, flowing with, 409*b*
 no use crying over spilt, 796*a*
 of human kindness, 42*a*, 303*b*
 of kindness into curds, turn the,
 168*a*

oh, milk and water, 58*b*
 on wine is poison, 791*a*
 says to wine "Welcome, friend,"
 810*b*

streams of milk and of nectar,
 534*a*

to milk a he-goat, 580*b*
 when you find a trout in the milk,
 372*a*

who would keep a cow, when he
 can have a quart of milk for a
 penny, 876*a*

Milksop heroes, mothers' darlings
 make, 812*b*

Milky way, a meeting of gentle
 lights, 346*b*

Mill and Spencer had not said the
 last word, 378*b*

Mill, in for a, in for a million, 792*b*

MILLS and MILLERS

as good water goes by the mill as
 drives it, 738*a*

cannot grind with water past,
 120*b*, 848*a*

every honest miller has a golden
 thumb, 755*b*, *note*

every miller draws water to his
 own mill, 757*b*

God's mill goes slowly but grinds
 fine, 767*b*

God's mill grinds slow but sure,
 767*b*

he's my friend that grindeth at
 my mill, 784*a*

his mill will go with all winds, 785*b*
 in vain is the mill-clack, if the
 miller hearing lack, 793*a*

miller is honest who has hair on
 his teeth, 755*b*

miller's thumb of gold, 77*a*, and
note

millers, tailors, and weavers,
 thieves, 755*b*

mills and wives ever want, 810*b*

Mills and Millers—contd.

more water glideth by the mill,
 276*a*

much water goeth by the mill
 that the miller knoweth not,
 813*a*

no mill, no meal, 816*b*
 of God grind slowly, 200*a*

safe as a thief in a mill, 738*b*
 shall a miller call him (thief), 138*b*

the mill gets by going, 848*a*
 the miller's waistcoat, that takes
 a thief every day, 739*a*

the miller he hecht her a heart, 49*a*
 there was a jolly miller, 22*a*

turn the mill while there is sugar-
 cane, 807*a*

two grindings out of one sack,
 755*b*

who avoids the mill gets no flour,
 632*a*

who cometh first to the mill, 761*b*
 would deave a miller, 48*b*

Millinery, jewelled mass of, 363*b*
 Millionaires, and—er—chumps, 21*b*

Millions died, what, 66*b*
 Millstone does not become moss-
 grown, 727*a*

hanged about his neck, 425*a*
 hard as a piece of the, 412*a*

the lower, grinds as well as the
 upper, 847*b*

who shuns the, shuns the meal,
 475*b*

Milo's end remember, 115*b*
MILTON, 125*b*, 154*b*, *note*

a Milton with his Death and Sin,
 408*b*

faith and morals hold which
 Milton held, 397*a*

faith of, 353*b*
 golden lyre, Milton's, 3*a*

kindred, 379*b*
 our Homer of the war in Heaven,
 241*a*

some mute, inglorious Milton,
 154*a*

that mighty orb of song, 401*a*
 the prince of poets, 63*a*

thou should'st be living, 396*b*
 Miniature, a, a lock of hair, 258*b*

Mince this matter, honesty and love,
 301*b*

Mince-piety, pious thy, 175*b*

MIND

a good mind possesses a kingdom,
 576*a*

a mind, conscious of right, 504*b*
 a mind, not to be changed, 216*a*

a miracle of mind, 91*a*
 a poison in your mind, 384*a*

a rich guerdon waits on minds
 that dare, 394*b*

a wise man will be master of his
 mind, 490*b*

age carries even the mind away,
 611*a*

ages with the body, 538*a*
 agitated minds are terrified by
 hope and fear, 660*a*

all things can corrupt perverted
 minds, 611*b*

always the dupe of the heart, 696*a*
 as her mind grew worse and
 worse, 392*a*

bad mind, bad disposition, 572*a*
 banquet of the mind, 257*b*

be ye all of one mind, 431*a*
 beauty of the mind, 93*b*

bliss which only centres in the
 mind, 147*b*

bodies without mind are as
 statues, 467*b*

Mind—contd.

by nature great (minds), 266*b*
 canst thou not minister to a mind
 diseased, 305*b*

concord can never join minds so
 divided, 138*a*

culture of mind a kind of food to
 him, 490*b*

dearer is thy mind, 48*b*
 destroyed by Mr. Hume in 1737,
 332*a*

devil first perverts the mind, 876*a*
 diseases of, more hateful and
 numerous than bodily diseases,
 579*b*

each man has his own peculiarity
 of, 664*a*

each man's mind is himself, 576*a*
 ever powerful in working evil,
 576*a*

ever yearns to be doing some-
 thing, 490*b*

excursions in my own mind, 89*a*
 face the index of mind, 688*b*

fair skin may cover crooked mind,
 720*a*

feeds his mind with an empty
 painting, 490*b*

force of mind has broken all
 barriers, 686*b*

gems of noble minds, 29*a*
 great minds think together, 770*a*

grows with the body, 538*a*
 he who seeks the mind's improve-
 ment, 347*a*

hidden in the recesses of the mind,
 600*b*

his mind remains unshaken, 576*a*
 his vigorous and active mind, 104*a*

his wavering mind, 490*b*
 human mind in ruins, 107*b*

I fear I am not in my perfect
 mind, 307*a*

ill-disposed, conceals its teeth,
 572*b*

in my mind's eye, 290*b*
 innermost recesses of mind, 576*b*

is its own place, 216*a*
 is free, 120*b*

is the man, 9*a*
 just suited to our mind, 68*a*

last infirmity of noble mind, 226*a*
 look to the mind, not the out-
 ward, appearance, 469*a*

magic of the mind, 57*a*
 make the wheels of mind con-
 form to Fortune, 8*b*

maketh good or ill, 341*a*
 man's barren levity of, 381*b*

man's unconquerable, 396*b*
 many minds, one heart, 808*a*

march of the human mind, 40*a*
 marriage of true minds, 322*a*

may lose its force, 55*b*
 men's capacious minds, 105*a*

mental power not got ill-fed
 brains, 339*a*

mighty in a stunted body, 555*b*
 mind cannot follow it, 75*a*

mind does not know what mind
 is, 629*a*

mind moves the man, 576*a*
 mind your till and till your mind,
 798*b*

minds are many, truth is one, 238*a*
 minds not always craving for
 food, 103*b*

minds that have nothing to
 confer, 392*a*

my mind to me a kingdom, 129*b*,
 436*a*

my mind to me an empire, 338*a*
 my mind's my kingdom, 436*a*, *note*

Mind—*contd.*

Nature's first great title, *mind*,
104b
no credence due to mind in pain,
490b
never to ransack any mind but
his own, 263a
no medicine for a troubled mind,
137a
noble minds keep ever with their
likes, 285b
nothing great in man but mind,
156b
nothing remained but mind, 332a
nourished by silence and darkness,
658a
of desultory man, 99a
opinion, vagrant leader of the
mind, 349a
outbreak of a fiery mind, 292a
pain of mind worse than bodily,
518a
quite vacant, 98b
recreation should be given to the
mind, 568b
reflects on itself in sickness, 552b
relax your mind, 643b
relaxation breaks the mind, 491b
requires cultivation like a field,
676b
restrain your mind, 504a
riches of the mind make a man
rich and happy, 796b
rule your mind or it will rule you,
490b, 559b
ruler of the universe, 448b
rust of mind is blight of the
abilities, 486b
set your mind on the things that
are above, 430a
sick mind cannot endure hard
treatment, 576a
slow to unlearn, 512a
so various is the human mind,
105a
sound mind in a sound body, 614a
speech a physician to a sick mind,
490b
stored in recesses of her mind, 573b
storehouse of the mind, 373b
sword always beaten by mind,
450b
talking with my mind, 32a
that builds for aye, 394b
that cannot yield, 257a
that fixed mind, 216a
that museth on many things, 419b
the banquet of the mind, 126b
the bettering of my mind, 310b
the book and volume of my brain,
292a
the clothing of our minds, 342a
the great prerogative of mind,
355b
the lady shall say her mind freely,
293a
the mighty minds of old, 336a
the mind ennobles, not the blood,
848a
the mind is the man, 848a
the mind loves free space, 848a
the mind sins, not the body, 576a
the mind, that very fiery particle,
65a
the philosophic mind, 401a
the standard of the man, 383a
the true standard of quality, 22b
the most perfect mind is a dry
light, 568b, *note*
two powers, the sword and the
mind, 450b
undisturbed mind the best sauce
for affliction, 490b

Mind—*contd.*

unsound minds, you poison if you
feed, 865a
vain ague of the mind, 273a
we strive to improve the heart
and mind, 506a
wealth of mind is the only wealth,
477b
wedlock of minds, 569b
what a noble mind is here o'er-
thrown, 294a
what darkness of night in mortal
minds, 625b
what man's mind commands it
obtains, 490b
what the mind has ordained it has
achieved, 635a
where there is most mind there is
least fortune, 674a
which has received a grievous
wound, 615a
whose untutored mind, 248a
with love o'erflowing, 396a
worldly wisdom to conceal the
mind, 583a
would we were all of one mind,
309b
youth of the mind, 90a
Mine, I will say, they are, 524b
is yours, what's, 300a
'tis, and I will have it, 283a
what's yours is, 868b
Miners: may all your labours be in
vein, 461a
Minerva being unfavourable, 672b
Minerva, do not offer a sow to, 586a
Minerva invita, 559a
Mines, one yard below their, 296a
Mingle, all things into one another's
being, 327a
you that mingle may, 305a
Mining: riches are dug out of earth,
521a
Minister, an upright, 91a
is this the wisdom of a great, 184a
my friend, to call a, 252b
they hae hangit he, 439b
to be, and live by men's sins, 159a
to free and make mirth with the,
242b
Ministers and stewards of Thy
mysteries, 432a
great, are mortal men, 125a
lovers and, are seldom true, 204a
of Christ, 427b
of good things, like a torch, 437a
Ministering angel, a, 237b, 297a
Ministry, to judge merit of, observe
condition of people, 184a
Minlon, curled, 4b
Minions too great, 105b
Minnows, this Triton of the, 308a
Minor, brisk, pants for twenty-one,
252b
Minor fuit ipsa infamia vero, 567b
Minors protected in almost every-
thing by law, 552b
MINORITY
boldly speak ten millions wrong,
239a
during minority, 520a
is always right, 174b, *note*
is no disproof, 174b
Minotaur, bellowing of, 580b
MINSTRELS AND MINSTRELSY
for him no minstrel raptures swell,
272b
lover of wine and minstrelsy, 269b
merry minstrels of the morn, 370b
minstrel's strain by knight should
ne'er be heard in vain, 269a
the minstrel was infirm and old,
271b

Minstrels and Minstrelsy—*contd.*

this minstrel lead, his sins for-
given, 395a
Minute, divide a, into a thousand
parts, 289b
every, dies a man, 359a, *note*
Minutes, but yet what, 58b
the little, humble though they be,
74a 240a
what damned, 302a
Mirabile dictu, 577b
MIRACLES
a miracle of mind, 91a
a miracle of symmetry, 358a
a miracle to-day, a lover true, 92a
accept a miracle instead of art,
408b
are to those who believe in them,
810b
he has dismissed from our minds
the fear of, 660b
no longer any more miracles, 710a
no miracle to convert an atheist,
7b
O miracle of men, 315a
saint who works no miracles has
no pilgrims, 850b
so the miracle be wrought, what
matter if the devil did it, 835b
the age of miracles is past and is
ever here, 710a, *note*
the Mother of God appears to
fools, 810b
what a miracle to man is man,
405a
Mire, death hath washed the, 352b
Mirror faced a mirror, 214b
holds its warped, 342a
how few themselves in that just,
see, 406b
in time it will vex you to look in
your, 670a
now we see in a, darkly, 428b
of all curteisy, 77b
the heart is the, 70a
thou glorious, 56a
up to nature, 294b
what has a blind man to do with
a, 479a, 635b
what you see in the, is not in the
mirror, 869a
MIRTH
all are not merry that dance
lightly, 732b
and fun grew fast, 46a
and Innocence, 58b
and mischief are two things, 80b
and spleen, 2b
but pleasing madness, 261a
can into folly glide, 273a
difficult to simulate, 541b
her humblest mirth and tears,
394a
I'll use you for my mirth, 286b
land of mirth and social ease, 147b
limits of becoming mirth, 277a
losing some hue of his mirth, 213a
makes the banquet sweet, 76a
no heart for mirth, 104b
prolongeth life, 375b
that after no repenting draws,
227a
that does not make friends
ashamed after, 378a
that harmless mirth, 75a
the mirth ye mar, 53b
unseasonable, turns to sorrow,
449a
very tragical mirth, 281a
wicked mirth never true pleasure
brings, 138b
you have displaced the mirth,
304b

MISANTHROPY

he is of no account who loves nothing, 593a
 he is unhappy whom no man pleases, 578b
 I can understand a misanthrope, 389a
 love no one and be beloved of none, 586a
 misanthropy of English poetry, 264a, note
 misanthropy one of the immortal lies, 81a
 misanthropy, spleen to mankind, 256b
 who loves his country, 82b
 Misappily whatever he shall write, 211b
 Mischance between us twain, never come, 295a

MISCHIEF and MISCHIEFS

a hand to execute any, 176a
 (mischiefs) come by the pound, 810b
 he hath done mischiefs, 99a
 he that sows thorns should not go barefoot, 781a
 in every deed of mischief, 144a
 it means mischief, 294b
 men's reason deceitful in working mischief, 523b
 mirth and mischief are two things, 810b
 mischief in front, 843a
 mother of mischief is na mair nor a gnat wing, 848b
 religion hides many mischiefs, 208a
 Satan finds some mischief, 382a
 silly dogs are more angry with the stone than the thrower, 834b
 the fat's in the fire, 844a
 thou art afoot, mischief, 286b
 what mischief the very virtuous do, 367a
 when children stand quiet, they have done some ill, 869b
 when to mischief mortals bend their will, 248a
 who hinders not, is guilty of it, 779a
 who is disposed for, will not want occasion, 779a

MISERS

a miser does nothing well except when he dies, 495a
 a miser's existence a prolonged death, 495a
 in want of what he has, 667b
 puts his belly in his purse, 843b
 the covetous man always wants, 661b
 this noble miser of his time, 398a
 ununsuned heaps of miser's treasure, 225a
 Miserable me, which way shall I fly, 218b

no medicine but hope, 299b
 objectionable when no longer, 21a
 who must have been most, 29b
Miserimus! and neither name nor date, 395a

MISERY

a consolation to have companions in woe, 659b
 a wretched man is a sacred thing, 645b
 acquaints a man with strange bed-fellows, 311a
 and happiness go to those who have too much, 698b
 and man, twins from birth, 257a
 can alter kind, 121a

Misery—contd.

cheers e'en the face of, 95a
 delights to trace its semblance, 102b
 force myself from contemplation of woe, 657a
 gave to misery all he had, a tear, 154a
 had worn him to the bone, 280a
 in misery's darkest cavern, 178a
 it is hard to be wretched, worse to be known so, 795b
 mother of miseries (poverty), 335b
 never feeling misery, never thought, 335a
 not inexperienced in wretchedness, 598b
 not the cause of Immorality, 71a
 nothing, unless our weakness apprehend it so, 139b
 pompous misery, 26b
 public misery never rose of itself, 156a
 renown grown out of misery, 105b
 steeped to the lips in misery, 198b
 sympathy cold to distant misery, 144b
 tell not misery's son that life is fair, 385b
 the child of misery, 193b
 the deep wide sea of misery, 325b
 vow an eternal misery together, 141a, note, 240b
 we are not so miserable as vile, 703b
 voked to guilt, 37a

MISFORTUNE and MISFORTUNES

a good heart helps in, 553a
 a life o'erflourishing in ills, 245b
a quelque chose malheur est bonne, 794b
 all due to our not being able to be alone, 708b
 (misfortunes) avoid the light, 81b
 best remedy, a good heart, 841a
 better ill kenne'd than good unkenne'd, 743b
 better learn of your neighbour's skaiht than your own, 743a
 come by forties, 810b
 come on wings, depart on foot, 810b
 consciousness of good intention a solace, 504b
 could bear other people's misfortunes, 258a
 eastern blast of, 46b
 even ill-luck is good for something, 755b
 ever claimed the pity of the brave, 111a
 good spirit in, reduces the evil, 498b
 good to learn from others' misfortune, 498b
 good watch prevents misfortune, 769a
 great minds despise, 570b
 harder hap did never two kind hearts disover, 434b
 if fortune thunders, do not be overwhelmed, 654b
 is friendless, 469a
 it is a good ill that comes alone, 794a
 it is easy to bear the misfortunes of others, 795a
 make haste to an ill way, that you may get out of it, 807a
 mishap hath thrown me in the dust, 436b
 misfortunes never come singly, 810b, 811a

Misfortune and Misfortunes—contd.

misfortunes of others, consolation of the damned, 449b
 no friend left in misfortune, 670a
 pleasant from land to watch others' straits at sea, 664a
 predicting misfortune, 347b
 prepare resolutely and bravely against misfortune, 643b
 rich men feel misfortunes that fly over poor men's heads, 830a
 set hard heart against hard hap, 833a
 sour misfortune's book, 280a
 there is none whom ills cannot reach, 473a
 we must make a stand against, 662a
 when a man is going downhill everyone gives him a push, 869a
 you have endured worse trouble, 619a
 you should not make others' misfortune your pleasure, 573a
 Misgivings, blank, 401a
 Misogyny: a woman-thrope, 389a
 Misquote, enough of learning to, 60a
MISREPRESENTATION
 how a good meaning may be corrupted, 214b
 interpretation will misquote our looks, 314b
 let a man say what he will, an ill man will turn it ill, 800a
 meanings that he never had, 100a
 nothing which cannot be perverted, 591b
 so turns she every man the wrong way out, 284b
 the reward is to those who make right appear wrong, 544a
 their censures who delight to misapply, 211b
 there were no ill language if it were not ill taken, 817a
 to be mis-spoken and mis-seen of men, 353a
 Miss is as good as a mile, 726a
 the good we never, 98b
 thee everywhere, all day we, 228b
 Missed me with a fair amount of skill, 376b
 what he, is mystery, 174a
 Mission, never have a, 114b
 Missionary, I would eat a, 443b
 Mist, a grey, on the sea's face, 209b
MISTAKE and MISTAKES
 a man is not good or bad for one action, 725a
 don't you go and make mistakes, 38b
 fools may learn by their own mistakes, 876b
 greatest general who makes fewest, 243b, note
 he struck at Tib, but down fell Tim, 776a
 honourable on way to knowledge, 373a
 if a wise man never miscarried, fools would burst, 788a
 if you don't say it you won't have to unsay it, 709b
 life very dull without mistakes, 388b
 makes him but mistake and fall, 162a
 man who makes no mistakes, 243b
 never overlooks a mistake, 176a
 not allowable twice in war, 449a
 one false move may lose the game, 821a

Mistake and Mistakes—*contd.*

pride at the bottom of all great mistakes, 267b
silence does not make mistakes, 834b
the wisest make mistakes, 553a
the wrong sow by the ear, 853b
think it possible you may be mistaken, 104b
vulgar keep no account of your hits, but of your misses, 852b
where there is much love there is much mistake, 873b
who never made mistake never made discovery, 330b
wise men may learn by others' mistakes, 876b
Mistier (mystiloker) it (theology) seemeth, 194b
Mistress of herself, though china fall, 251a
such, such Nan, 374b
the mistress's eye keeps all clean, 848a

Misunderstanding, Battle is, 72b

brings lies to town, 811a

Mitre, divided above, united below, 349b

Mitred dulness learns to feel, 209b

Mitres, shower down thy, 343b

Mixed, all things are, 261a
everywhere good and bad, 208b
inexplicably, 57b

Mizpah, 409a

Moan for rest, 4a

we cast away, 296b

Moaning of the bar, no, 306b

Moat defensive to a house, 312b

MOB, MOBS

a usurping crowd, worst of tyrants, 256b
better rule than be ruled by the mob, 744a

clamour of the mob, 622b

has many heads, few brains, 848a

I hate the uncultivated mob, 609a

mob of gentlemen who wrote with ease, 253a

mob-violence: breaking of wind-dows, 234a

nothing so uncertain or worthless as the mob's judgments, 594a

our supreme governors, 377b

shout with the largest mob, 111b

Mobile lignum (a puppet), 590b

MOCK, MOCKERY, etc.

a mockery and a snare, 109b
all things are a mockery, 301b

as if he mocked himself, 285b

easy to mock the wretched, 529a

he who seems to applaud is really mocking, 708a

mockery, often poverty of wit, 697b

mockery of the tomb, 58a

mockery the fume of little hearts, 366a

mocking is catching, 831b

unreal mockery, hence, 304b

Mode, *die, ist weiblichen Geschlechts*, 711b

Models for the mass, 31b

MODERATION

a few things suffice for the moderate, 617a

a sort of treason, 40a

and dignity, 672a

conciliates the people, 602b

displeasing to the crowd, 13b

even in excess, 116a

excess in nothing the highest principle, 547b

Moderation—*contd.*

great minds prefer moderation to excess, 570b

he lives well on little, 686b

he that eats but one dish seldom needs the doctor, 777a

I desire not the lowest; I am not capable of the highest, 550b

in all things, 811a, *note*

in diseases less of everything, 552b

in mean estate live moderate, 222a

in moderation placing all my glory, 252b

in prosperity, 590b

is best, 474a

it is better to live temperately and within bounds, 579a

live within your harvest, 576b

measure is a merry mean, 809b

measure is treasure, 809b

medio iustissimus ibis, 576b

men live better on little, 686b

men's wants mostly imaginary, 268a

measure is medecyne, 194a

moderate diet a physician, 656b

moderate things are best, 809b

moderate things last, 578b

Nature prescribes moderation in all things, 539b

neither venture on open sea nor hug too much the shore, 643b

of a man, 5b

of the weak is mediocrity, 607b

reason lies between spur and bridle, 829a

should be observed in joking, 485b

sow with the hand, not with the sack, 479a

temperate rule endures, 683b

the best rule, 579a

the dominion of reason, 669b

the mean is best, 447a

the middle course is the best, 468b

the modesty of nature, 294b

there is a measure in things, 523b

things moderate are sure, 575a

to moderate anger a sign of no ordinary nature, 578b

via media, 682a

virtue lies in moderation, 552a

virtue of living on little, 628b

who would travel far spares his steed, 706b

MODERN, MODERNITY

abuse of a thing because it is modern, 555a

audacity of modernity, 637a

careless of modern things, 681b

counsel of modern time, 10a

he that comes after sees with more eyes than his own, 777a

it is vain to dislike the current fashion, 795b

kings of modern thought, 5a

modern times unheroic to moderns, 30a

to catch a modern brain, 96b

MODESTY

a good thing, but you may get on without it, 458b

a very unassuming man, 582b

a young man that blushes, 448b

an ornament, yet people get on better without it, 811a

ancient Modesty and neglected Virtue, 561a

and beauty rarely agree, 642b

and Faith unstained, 627a

becomes a young man, 486a, 512a

blurs the grace and blush of modesty, 295b

Modesty—*contd.*

by deference you shall prevail, 608a

cannot be taught, it may be born, 627a

citadel of beauty, 467b

does not survive innocence, 42b

forbids what the law does not, 641a

has died out, 467b

he rather had too much, 95a

I am modesty personified, 146a

is the beauty of women, 811a

knows no return when it has once gone, 619b

makes the old wife trot, 814a

modest dogs miss much meat, 811a

modest doubt, the beacon of the wise, 298b

modest, kindly, all-accomplished, 364a

modest man gets character of being reserved, 621a

modest men are dumb, 90b

modesty mixed with greatness, 7b

modesty (shame) is poor, 523a

O modesty, O piety, 607a

of nature, 294b

once banished never returns, 627a

once injured, cannot be repaired, 603a

reputation for modesty honourable, 579a

ruins all that bring it to court, 811a

sets off one newly come to honour, 811a

the bounds of modesty, 280a

this modesty will ruin you, 618b

thy modesty a candle to thy merit, 134b

too much, was his (fault), 150a

true modesty and valour, 145b

useless to a man in want, 681a

valuable in conversation, 700b

whose blameless wishes never aimed to rise, 264a

women commend a modest man but like him not, 877b

wore enough for modesty, 38a

Modus in rebus, 523b

Moi, moi dis-je, et c'est assez, 703b

Mole projected, the, 251b

wants no lantern, 726a

Moles, comfortable, 4b

to the, and the bats, 417a

Moles, *rudis indigestaque*, 647a

Moloch, horrid King, 216a

Moment as it flies, improve each, 179b

every, dies a man, 359a

may with bliss repay, 68a

one, may contain a world, 161a

parted from eternity, 234a

to face some awful, 399b

Moments big as years, 185a

God works in, 767b

like immortality, 58b

make the year, 404b

which he calls his own, 265a

worth purchasing, 135b

Momento fit cinis; diu sylva, 676a

MONARCHS, MONARCHY

a merry monarch, scandalous and poor, 264a

a monarch's rule founded on subjects' love, 259b

Britain's monarch once uncovered sat, 24b

I am monarch of all I survey, 102a

if monarchy consist of such base things, 96a

Monarchs, Monarchy—contd.

it becomes the throned monarch, 283b
 monarchs, could ye taste the mirth, 53b
 monarchs seldom sigh in vain, 270a
 monarchies end through poverty, 702b
 the trappings of a monarchy, 180a, 438b
 weight of mightiest monarchies, 217a
 with fear of change perplexes (monarchs), 216b
 Monastery, near the, last at mass, 849a

MONDAY

born of a Monday fair in face, etc., 463a, 463b
 for wealth (marriage day superstitions), 811a
 of a Monday I drive the coach, 134a
 parson's holiday, 350b
 religion better than Sunday profession, 811a
 the key of the week, 811a
Monde où l'on s'ennuie, 700a

MONEY

a breed of barren metal, 282a
 a deception and disappointment, 384b
 a fool and his money soon parted, 720b
 a good servant, a bad master, 811b
 a merry fellow, 811b
 a written bond will be asked for, 655b
 all complain o' want o' siller, 719a
 all is not won that is put in the purse, 733a
 all things obedient to money, 618a
 always less than people imagine, 855a
 answereth all things, 416a
 ask thy purse what thou shouldst buy, 739b
 be ruled by him who bears the purse, 740b
 beggarly last doit, 100b
 begone! (money) I will drown you lest you drown me, 483a
 blood and life to mortals, 479a
 bonnie silver is soon spent, 745b
 breeds money, 811b
 buys lands, 878a
 cannot buy health, 378a
 chokes many, 651b
 clean out o' money, and 'most out o' lyin', 202b
 count siller after a' your kin, 749a
 cures melancholy, 811a
 dally not with money, 750b
 desire for, is to be shunned, 618a
 does not go as far as it did, 811b
 dumb trafficker, 345b
 easier to get than to keep, 795a
 effects of accursed hunger for gold, 637a
 either commands or obeys us, 550a
 ell and tell (ready-money) is good merchandise, 754b
 endless money the sinews of war, 590b
 few more innocent employments than getting money, 179a
 fight thou with shafts of silver, 164a
 finds friends, 645a
 finishes the man, 679a

Money—contd.

fool may make money, it takes a wise man to spend, 720b
 for lack of money I could not speed, 203a
 for that which is not bread, 418a
 full purse makes the mouth speak, 721a
 get money, still get money, 183a, 253a
 give money to a grateful man, 859b
 gives position and beauty, 524b
 God giveth good to spend, 341a
 God send us siller, they're little thought of that want it, 766a
 goddess of mortal affairs, 508a
 gold is an unseen tyrant, 480b
 gold put to use, 321a
 good is the smell of gain, 568a
 got wi' pain, kept wi' care, tint wi' grief, 830a
 has been slave to thousands, 301b
 he (French communist) wants money and nothing to do, 691b
 he has lost his money (*son am perdidiit*), 688b
 he that plays, ought not to value money, 780b
 heads to get money and hearts to spend, 134a
 health and money go far, 784a
 heavy purse makes light heart, 724a
 I hate gold, a persuader to evil, 608b
 if a little cash does not go out, much cash will not come in, 811b
 if money be not thy servant, it will be master, 789a
 if money go before, all ways lie open, 287b
 if you would know the value of money, 140b
 immoral money brought in foreign manners, 624a
 in the Three-per-cents, 34a
 is a beautiful gift, 627a
 is blood and life to mortals, 525b
 is flat, and meant to be piled up, 811b
 is honey, 27a
 is omnipotent, 741a
 is round, and meant to roll, 811b
 is the measure of all things, 811b
 is their plough, 78b
 it is pretty to see what money will do, 243a
 lack of money trouble without equal, 692b
l'argent est une bonne passe-partout, 767b
 like muck, 10a
 like muck, stinks in a heap but is fruitful when spread, 830a, note
 little money, soon spendeth, 800a
 lost, mourned with genuine tears, 621a
 love does much, money more, 805b
 love of money and learning seldom meet, 847b
 love of money grows with money, 507a
 love of, roof of all evil, 430a
 love of: this girls learn before their alphabet, 544a
 make honestly if you can; if not, by any other means, 644b
 make money like horses, spend like asses, 334a
 makes marriage, 805b, 811b

Money—contd.

makes the man, 811b
 makes the mare to go, 811b
 man without money is a bow without arrow, 725b
 man without, is no man, 725b
 man without, is worthless indeed, 744b
 masters all things, 769b
 manners and money make a gentleman, 807b
 men make money, women save it, 725a
 men who make, rarely saunter, 205a
 money in purse will be always in fashion, 811b
 money lost, nothing lost, 716b
 money, means, and content, three good friends, 289a
 money-mongering pitiable brood, 184b
 money, patience, and time bring all things to pass, 824b
 muck and money go together, 813a
 must be set flying, 11a
 nae friend like the penny, 813b
 never have an idle pound, 814b
 no money in pocket, honey in mouth, 379a
 none of us have any idea of time or money, 114b
 not the sinews of war, 11a
 nothing comes amiss so money comes, 276b
 nothing more eloquent than ready money, 829a
 nothing so fortified that it may not be taken by, 592b
 of very uncertain value, 73b
 old women's gold is not ugly, 820a
 only lost through want of money, 811b
 pains to get, care to keep, fear to lose, 830a
 penny in pocket is a merry companion, 825a
 Philip's gold took the cities of Greece, 451b
 public money like holy water—everyone helps himself, 828a
 purse is empty that is only full of other's money, 839b
 put not your trust in money; put your money in trust, 828b
 put money in thy purse, 301a
 rather have a guinea than a one-pound note, 441a
 ready money is Aladdin's lamp, 65a
 ready money is ready medicine, 829a
 ready money will away, 829a
 refused loath its brightness, 812a
 respect shown in proportion to a man's money, 630b
 rich men's faults are covered with money, 844b
 ruins many, 812a
 rules the world, 767b
 ruling spirit of all things, 618a
 Samson was strong but could not pay money before he had it, 830b
 see what money can do, 682b
 sillerless man gangs fast through the market, 728b
 sinews of love as well as of war, 811b
 Sir Condy could never ask a gentleman for money, 130a
 Sovereign Queen, 17a

Money—contd.

sparing of his own, miserly with that of the public, 618a
 take a farthing from £1,000, 838b
 taken, freedom forsaken, 812a
 tell money after your father, 839b
 tester I'll have in pouch, 287b
 that eternal want of pence, 359a
 the best foundation in the world, 716a
 the best friends are in the purse, 840b
 the first thing, virtue afterwards, 606a
 the most important thing in the world, 323b
 the only monarch, 767b
 the picklock that never fails, 210a
 the sinews of the war, 139a
 the wise are swayed by chink, 741b
 thou bane of bliss, 163b
 to despise, is sometimes a great gain, 618a
 to few is good faith dearer than money, 617a
 to know its value try to borrow it, 791a
 to reap money, sow money, 790a
 to throw good money after bad, 862a
 trade the mother of money, 862b
 use alone makes money not contemptible, 162b
 usually less than men estimate, 714b
 wanting, in the midst of wealth, 551b
 wants no followers, 850b
 we have taught them to accept money, 618a
 we've got the money too, 458a
 what beauty in piled-up money, 636b
 what is infamy as long as our money is safe, 636a
 when Gold speaks you may hold your tongue, 870a
 when money's taken freedom's forsaken, 870a
 when was not money scarce, 132a
 who has money cannot want a head, 778b
 who has none in purse must have it in his mouth, 778b
 will do more than my lord's letter, 812a
 will make the pot boil, 812a
 without money all things are vain, 483a
 without money and without price, 418a
 you have lost your money; perhaps it would have lost you, 618a
 See Gold and Golden, Interest on money, Treasure
 Mongrel, puppy, whelp, and hound, 149b

MONKS
 a cloistered drone, 204a
 a town of monks and bones, 87b
 Crown that doth the Cowl obey, 398a
 despair makes the monk, 513b
 exhausted all the Church's prayers, 270b
 monk responds as the abbot sings, 802b
 monasticism: here Man more purely lives, 398a
 proverb as to gluttony of, 511b

Monks—contd.

take heed of a monk on all sides, 858b
 the habit does not make the monk, 846a
 the monk that shook the world, 230a
 the tonsure does not make the monk, 846a
 turned the cowls adrift, 358a
 Monkeys: "Probably Arboreal," the common ancestor, 344a
 Monopolists: Bone and Skin, 53a

MONOTONY
 day after day the same, 336b
 like a cuckoo, you have only one song, 878b
 neither all things nor always, nor by all persons, 587a

MONSTER and MONSTERS
 a faultless monster which the world ne'er saw, 324b
 a monster frightful, formless, 570b
 creatures in the seas entral, 340a
 every monster hath its multitudes, 757b
 monster, many-headed, multitude, 211b
 monster redeemed by no virtue, 579b
 monsters of the deep, 677b
 monstra maris, 677b
 show the monster as she is, 196a
 this many-headed monster, 210b
 what monsters you make of them, 294a
 Monstrous now, grown so, 172a
 Mont Blanc, 59a
 Montagne, la, est passée, 697b
 Montes, parturient, 616a
 Montgomery division, all on one side, 733b

MONTH and MONTHS
 a little month, 290b
 month without an R in it has no right in the year, 824a
 mother of months (April), 352b
 Snowy, Flowy, Blowy, 131a
 the months had spent their prime, 160b
 the Twelve Months that have passed, 172b
 there is no month which does not return, 855b
 thirtieth daies hath November, 436b

MONUMENT and MONUMENTS
 a lasting monument of his glory, 261b
 a monument of woe, 257b
 a monument without a tomb, 183a
 death comes even to monuments, 580a
 from off the Monument, 16b
 gilded monuments of princes, 321b
 hast built thyself a livelong monument, 228a
 her monuments shall last when Egypt's fall, 407a
 his grandsire cut in alabaster, 282a
 if you seek his monument, look around, 655a
 inscribed marbles not the immortality of noble leaders, 598b
 Monument of London: like a tall bully, 251b
 monuments that have forgotten, 59b
 monumentum are perennius, 527b
 mortal monuments, 273a
 most lasting are the paper monuments, 848b
 no trophy, sword, or hatchment, 296b

Monument and Monuments—contd.

not a stone tell where I lie, 254b
 o'er his monument when dead, 273a
 peaceful rests without a stone, 254b
 then the bust and temple rise, 251a
 this grave shall have a living monument, 297a
 to earn a monumental pile, 99a
 weak witness of thy fame, 227b

MOON
 a song with the moon in it, 244a
 and the stars, 120b
 as the moon among the lesser lights, 576b
 be a dog and bay the moon, 286b
 blow them to the moon, 296a
 close by the moon, 218a
 curving on a sky, 33b
 danger of going to sea at New Moon, 434a
 does not trouble about the dogs, 767a
 each new moon hastens to its death, 672a
 Friday's moon comes too soon, 462b
 full moon brings fair weather, 845a
 God saves the moon from the wolves, 767a
 grapes do not ripen in rays of moon, 568b
 her silver mantle, 219a
 it will be a wet month that has two full moons, 797a
 light (moon) at Christmas, light wheat sheaf, 801b
 like the dead moon she still shines on, 382a
 like the moon confounds our sight, 437b
 like the moon wax ye and wane, 78a
 looks on many brooks, 231a
 looks on many night-flowers 231a, note
 made of green cheese, 234b
 maiden moon that sparkles on a sty, 360b
 maids who love the moon, 230b
 maker of sweet poets, 184b
 man in the moon, 456b
 man in the moon drinks, 847b
 may draw the sea, 361a
 minions of the moon, 313a
 moon of moons, 114b
 new moon on Saturday always unlucky, 831a
 new moon with the auld moon in her arm, 434a
 no lapse of moons can canker Love, 362a
 O, swear not by the moon, 278b
 philosophers dwell in the moon, 140a
 ripens the corn, 848a
 rising in clouded majesty, 219a
 Saturday new and Sunday full was never fine, 462b
 Saturday's new and Sunday's full was always rough, 831a
 slept beneath the moon, 3b
 sweet regent of the sky, 214b
 takes up the wondrous tale, 3a
 that orb'd maiden with whit fire laden, 326b
 the cold o' the moon, 34b
 the glimpses of the moon, 291b
 the moon in my pocket, 36a
 the moon returns, 23b

Moon—*cont'd.*

the moon sits arbitress, 217*a*
 the moon—so-called—of honey,
 173*b*
 the pale-faced moon, 313*b*
 the very error of the moon, 303*a*
 the wat'ry star, 303*b*
 threatens the moon, 164*a*
 to keep the moon from the wolves,
 860*b*
 turn your money when you see
 the new moon, 864*a*
 unclouded grandeur of, 325*a*
 unmask her beauty to the moon,
 291*a*
 what is there in thee, moon, 184*b*
 when round the moon there is a
 brugh (halo), 871*b*
 when the moon is on her back,
 871*b*
 with how sad steps, O moon,
 329*b*, 394*b*
 you gazed at the moon and fell
 in the gutter, 879*b*
 Moonbeam dwells, the, 49*a*

MOONLIGHT

ineffectual glow of, 325*a*
 meet me by moonlight, 443*b*
 on the troubled sea, 233*a*
 steeped in the moonlight, 381*a*
 visit it by the pale moonlight,
 272*a*
 Moonshine, he sits up by, 776*a*
 of an autumn night, 228*b*
 Moonshine's watery beams, 278*a*
 Moor, batten on this, 295*b*
 Mope for heaven, prudish clods who,
 188*b*

Mora dat vires, 583*b*

MORAL (Lesson or Meaning)

a moral (like all morals) melan-
 choly, 63*b*
 everything's got a moral, 119*b*
 make a moral of the devil, 316*b*
 moralized his song, 252*b*
 the moral's true, 126*a*
 to point a moral, 178*a*

MORALS and MORALITY

absolute morality, 339*a*
 British public in one of its fits of
 morality, 205*b*
 custodian of morals, 510*a*
 deficient in morals, but proficient
 in learning, 634*a*
 Englishman thinks he is moral,
 323*b*
 let us be moral, 113*b*
 morality a standing jest, 82*b*
 morality made for man, 408*b*
 no distinctions of race in morality,
 338*b*
 no geographical boundaries, 338*b*
 no man's religion survives his
 morals, 816*b*
 no one can be perfectly moral till
 all are, 338*b*
 no sterner moralist than Pleasure,
 63*a*
 politics and morality, 234*b*
 not to be compelled to take your
 moral potions, 210*a*
 the canting moralist, 106*b*
 the last question will be as to his
 morals, 626*b*
 the morals of inhabitants fortify
 a place, 654*b*
 unawares morality expires, 254*a*
 veracity the heart of morality,
 176*a*
 Morbid, all bile and verjuice and
 nerves, 173*a*
 Mordaunt, Major, 274*a*, *note*
 More, Hannah, and Johnson, 181*a*

More, Sir Thos., 12*a*, 398*a*
 More, as much as there is of the,
 so much there is of the less, 835*b*
More majorum, in, 544*a*
 More, has asked for, 112*b*
 I dare not say, 321*a*
 no, of that, Hal, 314*a*
 O the little, 366*b*
 the more he cast away, 39*a*
 the more the merrier, 848*b*
 the more you do the more you
 may do, 848*b*
 the more you have the more you
 want, 848*b*
 the more you heap the worse you
 cheap, 848*b*
 they thought they might get, 337*a*

MORNING

air (morning) refreshing after
 losing money, 117*b*
 almost at odds with morning, 304*b*
 always morning somewhere, 199*b*
 as morning shows the day, 223*a*
 beloved, it is morn, 166*a*
 best of the sons of the morning,
 160*a*
 bit in the morning better than
 a thump with a stone, 718*a*
 bringing back work and toil, 494*b*
 cheats boys of sleep, 672*b*
 chea lessens grief, 515*a*
 dreams come true, 263*b*
 each morn we are born anew, 405*a*
 each morning sees some task
 begun, 197*b*
 every morning brought a noble
 chance, 366*a*
 fair (morning) came forth with
 pilgrim steps, 223*a*
 fair laughs the morn, 155*a*
 from morn to noon he fell, 216*b*
 full many a glorious morning, 321*b*
 genial morn, 66*b*
 has gold in its mouth, 848*b*
 her rosy steps in th' eastern
 clime, 219*b*
 I scent the morning air, 292*a*
 in russet mantle clad, 290*a*
 incense-breathing morn, 153*b*
 is favourable to the Muses, 494*b*
 like a lobster boiled, the morn, 51*b*
 morn not waking till she sings,
 110*a*
 morning sun never lasts a day,
 756*a*, 848*b*
 mornings are mysteries, 376*a*
 never morning wore to evening,
 362*a*
 of the times, 359*a*
 opening eyelids of the morn, 214*b*,
 226*a*, *note*
 rosy-fingered morn, 257*b*, *note*
 rosy-fingered is the morn, 385*a*
 stars of morning, 220*a*
 sweet is the breath of morn, 219*a*
 the morn and cold indifference,
 266*b*
 the babbling eastern scout, 225*a*
 the dewy morn, 55*a*
 the Infinite Morning, 1*a*
 the meek-eyed morn, 369*a*
 the morn will never rise, 106*b*
 waked by the circling hours, 220*a*
 where the morn of life was spent,
 152*b*
 wings of the morning, 413*b*
 with rising morn arise, 185*b*
 with the dawning of morn, 68*b*
 with the morning cool repentance
 came, 274*a*
 with the morning cool reflection
 came, 274*b*
Moriturus te saluant, 495*a*

Morrow, a budding, in midnight,
 185*b*
 bitterly thought of the, 391*b*
 his to make, not share the, 383*b*
 take no thought for the, 421*b*
Mors atris circumvolat alis, 654*a*
Mors, pallida, 615*a*
 Morsel, a sweet, 162*a*
 from a, a morsel will give, 167*a*
 upbraided, never killed any, 737*a*
Mort, la, sans phrase, 697*b*
Mortalia tangunt, mentem, 666*a*
MORTAL and MORTALITY
 all bodies subject to change,
 therefore all are mortal, 609*b*
 all men think all men mortal
 but themselves, 405*a*
 all we long for mortal, 368*b*
 he raised a mortal to the skies,
 126*a*
 her last disorder mortal, 149*b*
 how gladly would I meet mortal-
 ity, 227*b*
 law of every mortal lot, 6*a*
 man is known to be mortal by
 sleep and lust, 724*b*
 nothing difficult to mortals, 594*a*
 sad mortality may hide, 104*a*
 singly, mortals; collectively,
 immortals, 658*b*
 strong hand (mortality's), 311*b*
 this mortal coil, 293*b*
 too weak to bear them long
 (mortality), 238*b*
 what fools these mortals be,
 280*b*
 wronged by a mere mortal touch
 101*a*
 your lot is mortal; you wish for
 what is not, 661*a*
 Mortar, no more, no more brick,
 816*b*
 Moses, a modern, who sits on
 Pisgah, 177*a*
 comes when the tale of bricks is
 doubled, 508*b*, 871*b*
 merciful, but a cut-throat, 108*b*
 Mote may choke a man, 726*a*
 Motes in the sonne-beem, 77*b*
 the gay, that people the sunbeams,
 224*b*
 th' unnumbered, 355*a*
 Moth and rust, 421*b*
 for the star, desire of, 327*a*
 how like a, the simple maid, 143*a*
 not a, shrivelled in a fruitless fire,
 362*b*
 thus hath the candle singed the,
 282*b*
 Moths, maidens like, 53*a*
MOTHERS
 a child may have too much of his
 mother's blessing, 718*b*
 a diligent mother, a lazy daughter,
 750*b*
 a man before your mother, 102*b*
 a mother in Israel, 410*a*
 a mother mourning for her only
 child, 535*a*
 a timid man's mother does not
 weep, 671*a*
 all my mother came into mine
 eyes, 316*b*
 all the mother's from the top to
 toe, 319*a*
 all women become like their
 mothers, 389*a*
 at length abandon your mother,
 668*a*
 better child should cry than the
 mother sigh, 742*a*
 child dear for the mother's sake,
 86*a*

Mothers—contd.

child of a mother's tears, 533*a*,
note
 child's destiny always the work of
 the mother, 450*a*
 despiseth to obey his mother,
 382*b*, *note*
 does your mother know you're
 out, 464*a*, 490*a*
 everyone can keep house better
 than her mother, 758*a*
 happy he with such a mother,
 361*a*
 how's your mother, 464*a*
 infant's smile for mother, 554*b*
 it is not as thy mother says, but
 as thy neighbours say, 796*a*
 lay me down as in my mother's
 lap, 221*b*
 light-heeled mothers make heavy
 heeled daughters, 724*a*
 mothers' darlings make milksop
 heroes, 812*b*
 mother's heart is always with her
 children, 848*b*
 mothers, wives, and maids, 35*a*
 my mother, 355*b*
 my mother didna speak, 17*a*
 never had none, 346*a*
 no man becomes like his mother,
 389*a*
 no mother's care shielded my
 infant innocence, 268*b*
 no term of love so devotional as
 mother, 245*b*
 of all living, 409*a*
 oft mouseth the cat after her
 mother, 810*b*
 on any mother's knee, 354*b*
 peep and botanize upon his
 mother's grave, 399*b*
 pitiful mother makes a scald
 head, 724*a*
 she spins well that breeds her
 children, 833*a*
 so loving to my mother, 290*b*
 so to be loved, so to be wooed, 375*a*
stabat Mater dolorosa, 662*a*
 tears are on the mother's face,
 362*a*
 that can so astonish a mother,
 295*a*
 the good mother saith not "Will
 you?" but gives, 845*a*
 the great sweet mother, 351*a*
 the holiest thing alive, 86*a*
 the love of a mother, which none
 can forget, 703*b*
 the young bride's mother, 435*b*
 their mother hearts beset with
 fears, 265*b*
 there is no mother like mine, 855*b*
 there was no mother, 263*a*
 thou art thy mother's glass, 321*b*
 thou drop into thy mother's lap,
 221*b*
 thou sole and only mother, 353*a*
 thy mother a lady both lovely and
 bright, 273*b*
 what if she fail or fall behind,
 375*a*
 when a mother meets on high the
 babe, 337*a*
 when the mare hath a bald face,
 the filly will have a blaze, 871*b*
 where the dam leaps over, the
 kid follows, 873*a*
 while thy babes around thee cling,
 399*b*
 who boasts two boys, 36*b*
 who will not hear motherhead
 shall hear step-motherhead,
 782*a*

Mothers—contd.

who'd give her booby for another,
 143*b*
 who would win daughter must
 begin with the mother, 783*a*
 will a mother give her children
 principles different from her
 own, 649*b*
 with her needle, 44*a*
 years to a mother bring distress,
 392*a*
 young mother, one of the sweetest
 sights, 367*a*
MOTHERHOOD
 as women wish to be who love
 their lords, 168*b*
 the pleasing punishment that
 women bear, 276*a*
 womanliness means motherhood,
 35*b*
MOTHERS-IN-LAW
 none good but she that weareth a
 green gown, 855*b*
 the husband's mother is the wife's
 devil, 846*b*
 the mother-in-law forgets she was
 a daughter-in-law, 846*b*
 then up and spak' the young
 bride's mother, 435*b*
 while thy wife's mother lives, 144*b*
 Motherly, beer will grow, 172*b*
MOTIVES
 never ascribe motives meaner
 than your own, 17*b*
 nothing done from a single
 motive, 89*a*
 take away the motive and the sin
 is taken away, 873*b*
 Motive power, the first, 624*b*
 Motley's the only wear, 288*b*
Motu, ex mero, 527*a*
 Mould, all minted in the self-same,
 266*a*
 broke the, in making Sheridan,
 60*b*
 in so soft a, 128*a*
 is lost, the, 60*b*, *note*
 men not cast in the same, 858*a*
 Nature hath lost the, 436*a*
 nature made him and broke the,
 715*b*
 Moulds, tenpenny, 16*a*
 Mounser, only a darned, 146*a*
MOUNTAINS
 a mountain and river are good
 neighbours, 726*a*
 and streams, 380*b*
 are a feeling, 55*a*
 are in labour, 616*a*
 are our sponsors, 193*a*
 beautiful upon the mountains,
 177*b*
 divide us and a waste of seas, 441*a*
 each cloud-capped mountain, 170*b*
 even Fuji is without beauty to
 one hungry and cold, 755*b*
 freedom is on the mountains, 710*a*
 go, madman, and traverse the
 Alps, 547*b*
 great churches my form of
 mountain scenery, 344*a*
 greater shadows fall from the
 lofty mountains, 571*b*
 I come o'er the mountains, 161*a*
 if the mountain will not go to
 Mahomet, 789*b*
 in the morning mountains, in the
 evening fountains, 793*a*
 interposed, make enemies, 99*a*
 land of the mountain and the
 flood, 272*b*
 lover of the woods and mountains,
 394*a*

Mountains—contd.

men may meet sooner than
 mountains, 810*a*
 never greet, 764*a*
 on this fair mountain, 295*b*
 robes the mountain in its azure
 hue, 66*a*
 seek in the morning, 573*b*
 shadows from the tall mountains,
 525*a*
 sing upon your mountains, 667*b*
 the dew on the mountain, 271*a*
 the mountain and the deep and
 gloomy wood, 393*b*
 the misty mountains' tops, 279*b*
 the monarch of mountains, 59*a*
 the wooded (unshorn) mountains,
 558*a*
 they see mountains, he but atoms
 sees, 407*b*
 Voice of the Mountains, 396*b*
 will not mingle with mountain,
 476*a*, 579*b*
 Mountaineer, freedom of the, 395*b*
 Mountebank, an impudent, 3*a*
 Mounting in hot haste, 54*b*
MOURN and MOURNING
 a crime to mourn for any over-
 much, 362*b*
 cease wailing and dispense with
 funeral pomp, 504*a*
 don't mourn for me now, don't
 mourn for me never, 445*b*
 forbidding us to mourn or to
 forget, 446*b*
 he that lacks time to mourn, 356*a*
 he laments truly who laments
 when none is by, 549*a*
 her memory is the shrine, 228*b*
 how wretched the man who never
 mourned, 406*b*
 laughter under a mask, 541*a*
 man made to mourn, 44*a*
 mourn sore like doves, 418*a*
 mourned by man, and not by
 man alone, 396*a*
 mourned in silence and was Dido
 dumb, 258*a*
 mourned with thousands, I, 395*a*
 none mourn more ostentatiously
 than those who rejoice, 603*b*
 O ye Venuses and Cupids, mourn,
 568*b*
 the house of mourning, 415*b*
 the mourners go about the streets,
 416*a*
 'tis not alone my inky cloak, 290*a*
 to weep excessively for the dead
 is to affront the living, 862*a*
 we lament by Nature's ordinance,
 585*a*
 when cat mourns mouse you need
 not take her seriously, 871*a*
 wherefore should we mourn, 400*b*
 who thinks must mourn, 259*b*
MOUSE and MICE
 a dead mouse feels no cold, 719*b*
 a mouse cannot cast a shadow
 like an elephant, 726*a*
 an absurd mouse, 616*a*
 cat sees not every mouse, 841*b*
 dun's the mouse, 754*a*
 escaped mouse ever feels the taste
 of the bait, 843*b*
 fishermen on the beach appear
 like mice, 306*b*
 hungry as a church mouse, 738*b*
 I gave the mouse a hole and she is
 become my heir, 787*a*
 it is a bold mouse that nestles
 in the cat's ear, 794*a*
 like little mice stole in and out,
 346*a*

Mouse and Mice—contd.

like mice we eat the food of others, 631*a*
 mice and men, 44*a*
 mice and rats and such small deer, 306*b*
 most magnanimous mouse, 315*b*
 mouse in pot better than no flesh, 742*a*, 743*a*
 mouse in tar, 583*a*
 no house without mouse, 242*a*, note, 861*b*
 perishes by his own token, 661*a*
 poor as a church mouse, 738*b*
 pour not water on a drowning mouse, 826*a*
 quiet as a mouse, 1*a*
 silence catches a mouse, 834*b*
 that trusts to one poor hole, 255*b*
 the mice do not play with the cat's son, 848*a*
 the mouse wots well the cat's out of the house, 870*b*
 to a mouse, 44*a*
 to-day a man, to-morrow a mouse, 860*b*
 to speak like a mouse in a cheese, 861*b*
 wily mouse builds in cat's eare, 330*a*

MOUTH and MOUTHS

and a rose her mouth, 363*b*
 blind mouths, 226*b*
 even in the mouths of men, 322*a*
 flies fly not into mouth shut, 793*b*
 for a ripe cherry, 878*b*
 God giveth mouth and meat, 374*a*
 God never sends mouths but He sends meat, 767*a*
 had I as many mouths as Hydra, 301*b*
 he has a hole under his nose, 773*a*
 he must have meal enough who would stop every man's mouth, 772*a*
 he opened not his mouth, 418*a*
 his pretty pouting mouth, 169*b*
 keep your mouth shut and your eyes open, 798*b*
 living in the mouths of men, 687*a*
 one mouth and two ears, 117*a*
 one mouth does nothing without another, 822*a*
 purple-stained mouth, 185*a*
 red splendid kissing mouth, 352*b*
 slave is the open mouth, 213*a*
 Mouth-honour, 305*b*

MOUTH (verb)

first mouthed to be last swallowed, 296*a*
 he mouths a sentence, 81*a*
 if you mouth it, 294*a*
 nay, an thou'll mouth, 297*a*
Moutons, retourneons à nos, 707*a*
Moutons, reverneons à nos, 707*a*
 Moved, motionless, I am, 580*b*
 on with difficulty and labour, 218*a*
 we see him as he, 364*a*
 Moving accident, the, 393*b*
Mox reficit rates quassas, 568*b*
 Much in little, 582*b*
 Much, not many things, 599*a*
 Much of this, something too, 294*b*
 Muck, where there is, there is luck, 873*b*
 Mucky, out of the, into the pucksy, 823*b*
 Mud chokes no eels, 813*a*
 mountain-stream that ends in, 201*b*
 often seen is disesteemed, 724*b*
 though trodden down like, 266*a*
 Muddled oafs at the goals, 190*b*

Muddle: you have hashed up this mess, it is for you to swallow it, 673*b*
 Mulberries, not good at all, as the fox said, 845*b*
 Mule of politics, 117*a*
 that flings and kicks, 51*a*
 when a clown is on a, 832*b*
 Mules boast that their ancestors were horses, 813*a*
 Mulier, fatua (a foolish, or bad, woman), 531*a*
 Mulligans, a party all, 368*a*
 Mulligrubs, sick of the, with eating chopped hay, 834*a*
Multis utile bellum, 543*b*
MULTITUDE and MULTITUDES
 follows Fortune and hates the condemned, 673*a*
 foolish sometimes, 42*b*
 grasp at gain more than honour, 475*b*
hot polloi, 475*b*
 I may be oppressed with multitudes, 183*a*
 is always in the wrong, 115*b*
 multitudes in the valley of decision, 419*a*
 numerous piece of Monstrosity, 28*b*
 oppressed by multitudes, 257*a*
 speak in fashion of the multitude, think as men of learning, 568*a*
 the cry is still, They come, 305*b*
 the many-headed monster, 211*b*, 496*a*
 the suffrages of the inconstant, 597*a*
 the unstable multitude is cleft between opposite courses, 650*a*
 the venal herd, 679*b*
 views of, neither good nor bad, 590*a*
 was ever feather so lightly blown to and fro, 317*b*
 we two form a multitude, 601*b*
 which no man could number, 431*b*
 wiser because just as wise as it need be, 621*b*
 with multitudes to stray, 239*a*
 Mummings, grave, 254*a*
 Mum's the word, 813*a*
Munditis, simplex, 658*a*
Munera nondum intellecta, 607*a*
 Munificence, remember his, 88*b*
 Munificent, not enough to be Liberal, but, 29*a*
MURDER and MURDERS
 a brother's murder, 295*a*
 black stage for murders, 321*b*
 may pass unpunished, 126*b*
 millions made a hero, 258*a*
 most foul, 291*b*
 one murder made a villain, 258*a*
 out of tune, 303*a*
 that murder could not kill, 172*b*
 the noble art of murdering, 368*a*
 to destroy one is by the law murder, 404*b*
 to do no contrived murder, 300*b*
 to murder thousands takes a specious name, 404*b*
 we call it murder, 5*b*
 will out, 78*b*, 813*a*
 will speak, 293*b*
 Murmur as the ocean murmurs, 193*a*
 not a word of, 58*a*
 of the ocean-tide, 19*b*
 the unsleeping, like a shell, 344*b*
 Murmurings of a sea-shell, 401*b*
 of the crowd, 650*b*
 to mutter openly as bad as a crime in a plebeian, 615*a*

Murus aeneus (a wall of brass), 543*a*
Mus, ridiculus, 616*a*
Musas colimus severiores, 595*a*
MUSE and MUSES
 break off all commerce with the Muse, 402*b*
 forsake the useless Muses, 536*a*
 give leisure to the sacred Muses, 654*a*
 happy henchmen of the Muses, 268*b*
 meditate the thankless Muse, 226*a*
 my Muse, though hamely in attire, 46*b*
 no maiden more worthy of the Muses, 516*a*
 the worst-natured Muse, 149*a*, note, 264*a*
 the Muse be loved, 252*a*, note
 the Muses love a cheerful life, 394*b*
 those old-maid tabbies the Muses, 177*a*
 we cultivate the stricter Muses, 595*a*
 who weds the sacred Muse, 82*a*
 Mused on mutability, 65*b*
 Museums: antiquity enshrined in sumptuous buildings, 397*b*
 things curious and unfamiliar, 165*a*
MUSIC
 a jackdaw has nothing to do with music, 591*a*
 a reasonable good ear in music, 281*a*
 a sympathy with sounds, 101*a*
 all that mote delight a daintie eare, 340*a*
 allays each grief, 4*a*
 an ancient ditty, long since mute, 185*a*
 an ass before the harp, 476*a*
 an incentive to love, 554*b*
 and sweet Poetry, 17*b*
 and women should never be dated, 150*a*
 any words good enough for music, 245*a*
 apothecary's mortar spoils the lute's music, 840*a*
 arose with its voluptuous swell, 54*b*
 as music on the wind, 91*a*
 bells are music's laughter, 173*b*
 breast that music cannot tame, 14*b*
 breathing from her face, 56*b*
 bright as the soul of light, 353*b*
 by and by will make the music mute, 364*b*
 can soften pain to ease, 254*b*
 care and grief of heart fall asleep, 320*a*
 charms the sense, 217*b*
 cordial of a troubled breast, 239*b*
 crack the voice of Melody, 167*b*
 Dancing child of Music, 107*b*
 die with all their music in them, 168*a*
 discord in music oft makes sweeter lay, 340*a*
 does all our joys refine, 239*b*
 doubly sweet the lays, 257*a*
 dwells lingering, 399*a*
 effect of music's power, 101*a*
 emotion the sphere of, 158*b*
 even in Beauty, 28*b*
 exalts each joy, 4*a*
 fading in music, 283*a*
 feeds the disposition it finds, 8*b*

Music—contd.

fled is that music, 185b
for the time doth change his
nature, 283b
golden tongue of, 185a
greatest strokes make not the
best music, 770a
hath charms, 92b
heart that music cannot melt, 19b
heavenly maid, 90a
hell full of musical amateurs, 323b
her voice comforted her hands to
work, 329b
how sour, when time is broke,
313a
I am capable of a tune, 192a
I am never merry when I hear
sweet music, 283b
I shall hate sweet music, 351a
I struck one chord of music, 260a
if beginning life again, would
devote it to music, 333a
if music be the food of love, 297b,
438a
in all things, 65b
in their heart, 187a
inconsolable to the minuet in
Ariadne, 328b
inspires devotion, 29a
instinct with music, 392b
instrumental music enervates the
mind, 522a
lap me in soft Lydian airs, 224a
let him who knows the instrument
play on it, 800b
let me die to delicious, 453a
let me have music dying, 184b
let the sounds of, creep in our
ears, 283b
light quirks of music, 251b
like music, to the heart it went,
264b
light sweetness long drawn out,
224b
lyre welcome at Jupiter's feasts,
510b
made of divers voices, 74b
makes a healthful music, 296a
man that hath no music in himself,
284a
may make one music, 362a
medicine of a troubled mind, 583b
melting airs or martial music,
101a
moody food of us that trade in
love, 307b
most eloquent music, 295a
most high to tears and memory,
388a
murmurs through the wail of woe,
383b
music's melting fall, 154b
no dinner goes well without, 116a
no music more for him, 266a
no music where woman is in the
concert, 109a
no passion but finds its food in
music, 196b
no truer truth than by music, 36b
nonsense set to music, 2b
notes of saddest woe, 227b
of all noises the least disagreeable,
440a
of humanity, 394a
of men's lives, 313a
of the heart, 397a
of the "spears," 233a
of those village bells, 101a
organs, 254b
peoples solitude, 35a
philosophy the highest, 448a
pianoforte keyboard, 379b
seduction of martial music, 43b

Music—contd.

sings and so o'ercomes its rage,
94b
so sweet that joy is almost pain,
325b
soft is the music that would charm
for ever, 394b
soft is the note and sad the lay,
272b
softest music to attending ears,
279a
some repair to church for music,
246b
soul of music slumbers in the
shell, 264b
still sweet fall of music, 66b
strains that might create a soul,
225b
such art in sweet music, 320a
such notes as, warbled to the
string, 224b
such sweet compulsion doth in
music lie, 224b
sweeter for tuning, 8b
sweeter than their own, 400a
take the prisoned soul and lap it
in Elysium, 225a
that gentlier on the spirit lies,
357b
the brandy of the damned, 323b
the ceasing of exquisite music,
198a
the city is built to music, 364a
the creation of man, 158b
the greatest good, 2b
the medicine of the mind, 197a
the melting voice, 224b
the mosaic of the Air, 209a
the music and perfume that die
not, 352b
the music in my heart I bore, 395b
the music melted in the throat,
126b
the oars kept time with the notes,
208b, note
the only cheap and unpunished
rapture, 333a
the only sensual pleasure without
vice, 181a
the only universal tongue, 265a
the real universal speech, 713b
the rich stream of music, 154a
the soul of music shed, 230b
the sweet solace of labour, 563b
their discords sting, 167b
there is music in Nature, 158b
they (the winds) repay a melody
for their liberty, 543b
thou honour'st verse, 227a
thy chosen music, Liberty, 396b
till angels wake thee, 178b
tone makes music, 862a
uninformed by art, 124b
wandering on as loth to die, 399a
waste their music on the savage
race, 153b, note
what passion cannot music raise
and quell, 125b
when soft voices die, 326b
where there is music there can be
nothing bad, 873b
whether voice or lute were most
divine, 233a
with her silver sound, 280a
will not cure toothache, 813a
words for music invariably trash,
193b
Musical as bright Apollo's lute, 277b
as is Apollo's lute, 225a
as the chime of bells, 95b
and low, seemed, 201a
glasses, the, 151a
most, most melancholy, 224b

Musicians, common disease of, 182b
best of all, 199b
have no gold for sounding, 280a
know, we, 34b
sound of, whilst tuning, 8b
Musician's cunning, 32b
Mushroom kind, he is of the, 537a
he grew suddenly like, 664b
he is of the race of the, 537a
men, of puff-ball fame, 195b
Mushrooms, feast not made of, 720a
men born of, 520b
Mussel, there is life in a, 855a
Must be done, if I say it, 69a
is a hard nut, but has a sweet
kernel, 813a
we must do the things we must,
207a
Mustard and cress, the, 146a
after the meal, 732a
a good sauce, but mirth is better,
813a
more meat and less, 812b
without beef, 838b
Mutability: consider nothing your
own which can be changed, 594a
Mutability, mused on, 65b
nought may endure but, 325a
Mutantur, omnia, 611a
Mutatis mutandis, 583b
Mute and magnificent, 124a
have a care of natures that are,
213a
so near to, the zephyrus flute, 213b
Mutiny, move the very stones of
Rome to, 286b
Muttering: *patenostre du singe*, 705a
MUTTON
he loves mutton well that eats the
wool, 775b
love o' mutton beat their love o'
sheep, 202b
mutton, and any pretty little tiny
kick-shaws, 315b
mutton old and claret good, 237b
of all birds give me mutton, 819a
one shoulder of mutton drives
down another, 737a
with the usual trimmings, 112b
Myriads, ever moving, 186b
Myrtle among thorns is a myrtle
still, 726a
cypress and, 56b
Myrtles brown, ye, 225b
Myself, I live not in, 35a
little grace my cause by speaking
of, 300b
MYSTERY AND MYSTERIOUS
a main mystery, an' a man knew
where, 183b
a sense of mystery, 171a
for each mystery could find a key,
331a
God moves in a mysterious way,
95b
heavenly mysteries, 491b
I love not mystery or doubt, 273a
leads millions by the nose, 268a
lucrative business of mystery, 39a
men put more faith in things they
do not understand, 571b
mysteries of empire, 491b
mystifying what was clear, 7a
sacred mysteries (*arcana sacra*),
491b
stewards of Thy mysteries, 432a
the mystery of mysteries, 274a
the true mystery is the visible,
388a
the unknown is taken for magni-
ficent, 609b
things not understood are ad-
mired, 857b

Mystery and Mysterious—contd.

we are more frightened by the
unseen and unknown, 504*a*
where mystery begins, 39*a*
worshipping mystery, 373*b*
you would pluck out the heart of
my mystery, 295*a*
Myth, a rank growth of, 90*a*
Mythology, preach a respectable,
378*b*

N

Naebody care for me if, 48*a*
Nævia laughs with cast-down eyes,
64*b*
Nail, for want of, a shoe was lost,
763*a*
one, drives out another, 503*a*,
822*b*
to our coffin adds a, 391*a*
Nails, from your tender little
fingers, 651*b*
Naked every day he clad, 149*b*
human heart, 405*b*
no one can strip the, 589*a*, 879*a*
to strip the, 602*b*
Nakedness of indigent world, 151*a*
Nambly-pamby madrigals, 145*a*

NAME AND NAMES

a commodity of good names, 313*a*
a distinguished and venerable
name, 503*a*
a far babbled name, 235*b*
a few names which have not
defiled their garments, 431*b*
a good name and a trade to your
son, 866*a*
a good name better than precious
ointment, 415*b*
—endureth for ever, 420*b*
—rather to be chosen than great
riches, 414*b*
a local habitation and a name,
281*a*
a main mystery in names, 183*b*
a name and an omen, 595*b*
a name the distinguishing mark
of a thing, 595*b*
a wounded name, 297*b*
a woundly luck in names, 183*b*
am nothing but a name, 94*b*
an ill name is not cured, 843*b*
and twenty more such names and
men, 276*a*
as for my name and memory, 12*b*
awful, unpronounceable names,
158*b*
Ben Adhem's name led all the
rest, 175*b*
bequeathed to his son a good
name, 239*a*
'bove any Greek or name, 122*a*
by any other name would smell
as sweet, 278*b*
by whom their name decays, 156*b*
called after him and preserves his
name, 482*b*
called them by names, 33*b*
cannot love my lord and not his
name, 364*a*
cannot tell what the dickens his
name is, 287*b*
conspicuous and sublime, 397*b*
crack't name in the church glass,
162*b*
dies to win a lasting name, 121*b*
do not give confidence, but things
give confidence to names, 476*a*
each heart recalled a different
name, 355*b*
every sacred name in one—my
friend, 258*a*
fair, and famous names, 352*b*

Name and Names—contd.

fascination of a name, 101*a*
flowers lovelier than their name,
359*b*
foolish whistlings of a name,
94*a*
from whence came Smith, 437*a*
get a good name and go to sleep,
765*a*
give a dog an ill name and hang
him, 765*a*
giving a name is a poetic art, 72*b*
glory and the nothing of a name,
61*b*
good name better than a golden
girdle, 722*a*
good name better than riches,
722*a*
good name in man or woman, 301*b*
good name lost, you will be as
though you did not exist, 612*a*
good name sooner lost than won,
722*a*
great name shall never pass, 21*a*
hath sunk beneath that withering
name, 232*b*
he should have a hail pow that
calls his neighbour nikkienow,
776*a*
he spreads his name through the
world, 595*b*
he that fishes from me my good
name, 301*b*
hell trembled at the hideous name,
217*b*
her name is never heard, 19*a*
her name passed into a proverb,
713*a*, note
his name a great example, 122*a*
his name in my ear was ever
ringing, 325*b*
how cursed is his name, 382*b*
how loved, how honoured once,
254*b*
I claim the measure of my name,
655*a*
I have a name which shall fill all
lands, 655*a*
I've forgotten your name, 352*a*
I will give them an everlasting
name, 418*a*
if I can preserve my name, 521*b*
if his name be George I'll call him
Peter, 311*a*
ill-starred name, 273*a*
it is not fair to tell names, 796*a*
learned their names and all their
secrets, 199*b*
learned would give it a clumsy
name, 363*b*
left a name behind them, 421*a*
left her a name unstained, 373*b*
lent honourable names to dis-
graceful things, 546*a*
let be my name until I make my
name, 364*a*
let me not name it to you, 302*b*
let my name wither, so long as
France is free, 706*a*
lost good name ne'er retrieved,
143*b*
loud with names that men forget,
353*b*
louder year by year his empty
name, 236*a*
love hangs the light about your
name, 34*b*
lovely name of Edith, 198*b*
magic of a name, 66*b*
mark the marble with his name,
251*b*
men who lived and died without
a name, 348*b*

Name and Names—contd.

my good name, white as a tulip,
403*b*
my name unstained, 530*b*
name graved in the white stone,
24*b*
name obnoxious to no pun, 327*b*
Name of Jesus, 238*b*
name of the Lord a strong tower,
673*b*
name of names, 353*a*
name of Scotsmen, 17*b*
name to be washed out with tears,
353*a*
name unmusical to 'Volsicians'
ears, 308*a*
name without an echo, 238*a*
names are objectionable, 596*a*
names canonised in Fames
'Eternal Calendar, 340*b*, note
names he loved to hear, 167*a*
names of illustrious fame, 556*a*
names of things beloved are dear,
25*b*
names that men remember, 353*b*
names that must not wither, 55*a*
nations unborn your mighty
names shall sound, 246*b*
new made honour doth forget
names, 311*a*
no blot on his name, 67*b*
no name, nor date, graven upon
the stone, 395*a*
no profit but the name, 296*a*
no stone without its name, 604*a*
not scrupulous about names,
105*a*
one of the few, the immortal
names, 156*b*
one whose name was written in
water, 445*a*
our names familiar in his mouth,
316*b*
perchance our names may be
mingled with theirs, 534*b*
Phœbus! what a name, 60*a*
pledge of a deathless name, 200*a*
remember to preserve your good
name, 612*a*
serious names to hide ignorance,
325*a*
Smith's no name, 256*a*
some need hyphens in their names,
460*b*
stained his name, 45*b*
strange names our rustics give,
103*a*
tender of her own good name, 97*a*
terror of the Roman name, 670*b*
terror of your name, 683*b*
that my book may not want so
great a name, 609*b*
that our names may live, 229*b*
that serene companion, a good
name, 399*a*
that would have made Quintilian
stare, 227*a*
the beauty would be the same,
363*b*
the fortune of our name perishes,
608*b*
the name at which the world grew
pale, 178*a*
the old names, 88*b*
the shadow of a great name, 570*b*,
600*b*
the shadow of a name, 662*b*
their name liveth for evermore,
421*a*
their names, unsung, unwept,
349*b*
their very names shine still and
bright, 398*b*

Name and Names—*contd.*

Thomas and William and such pretty names, 382b
 thou hast forgot their names, 121a
 through superstition of a name, 666b
 thy name expanded flies, 250a
 thy name shall endure, 652b
 to leave our names to after-time, 210b
 to such a name preserve a broad approach of fame, 361a
 victorious names, 126b
 villas with resounding names, 195b
 we will not ask her name, 69a
 what mortal would be a Bugg 173a
 what's in a name, 278b
 when Fate writ my name, she made a blot, 376a
 when that he is best of name, 77a
 which keeps country's name respectable, 39b
 (names) which no one can speak and no one can spell, 337a
 with a terrible name, 337a
 would be unlawful' to name, 46a
 your name is great, 301b
 Named, better never to be, 75a
 Nameless here for evermore, 245b
 Nancy, I would I were with, 464b
 lang-tochered, 48a
 Naples, paradise of Italy, 138b
 see Naples and die, 831b
NAPOLEON
 bad among the worst, 337b
 be a Napoleon and yet disbelieve, 33b
 could not dine twice, 703a
 death of, 690a
 sayings of, 450a, 450b
 Narcissi, fairest among them all, 326a
 Narrative old man, 257a
 Narrower, gets the, by going farther, 170a
Nascimur ad hoc, sed sine hoc, 585a
 Nasty ideas, a man of, 350a
NATION and NATIONS
 a nation yet, the rulers and the ruled, 361a
 a noble and puissant nation, 228a
 agony and sport of nations, 191a
 an old and haughty nation, 225a
 are as a drop in the bucket, 417b
 better a brutal, starving nation, 209a
 better one suffer than a nation grieve, 123a
 boast themselves an ancient nation, 122a
 busily engaged in idleness, 672a
 certitude of light in a nation's might, 244a
 degraded into a mob, 117b
 dewfall of a nation's tears, 231a
 England teacher of nations, 228a
 every nation and of all tribes and peoples, 431b
 experience the true wisdom of nations, 450b
 fierce contending nations, 2a
 give back the little nation leave to live, 196a
 happy the nation which has no history, 771b, note
 have their infancy, 268a
 holds it no sin to tarre them to controversy, 293a
 institutions create a nation, 118b
 institutions determined by its character, 338b

Nation and Nations—*contd.*

la grande Nation, 697b
 law of nations, 43a, 223b, 562b, 641a
 law of, prohibits injury, 601a
 made and preserved us a nation, 188a, 235a
 manners of all nations equally bad, 390b
 march of nations, 66b
 men and nations knew, 257a
 moulded with blood and iron, 354b
 mountains make enemies of nations, 90a
 nation half mad, 334b
 nation is like a comedy, 584b
 nation not a corporate body in France, 697b
 nation swoln with insolence, 53b
 nation without sentiment is nothing, 141a
 nations enlarged schoolboys, 141a
 nations, slowly wise and meanly just, 178a
 no nation wanted it so much, 348a
 of amateurs, 265b
 of shopkeepers, 454b, 709b, note
 once to every man and nation, 201a
 one nation evermore, 168b
 outlive lives of nations, 352b
 peace of nations not secured without arms, 590a
 queen of nations, absolutely great, 345b
 sense of greatness keeps a nation great, 379b
 she that was great among the nations, 418b
 temptations to belong to other nations, 145b
 the courtesy of nations, 288a
 the gods of the greater nations, 571b
 the law of nations, how ordained, 610b
 the most advanced navigators, 131b
 the original friends o' the nation, 202a
 there is not a nation in Europe, 16a
 thou hast multiplied the nation, 417a
 two nations, the good, the bad, 208b
 well gagged and well drilled, 354b
 what makes a nation happy, 223a
 why do the nations rage, 630b
 woe to that nation, 434a
 National Debating Club, 72b
 debt a National blessing, 383b
 literature begins with fables, ends with novels, 697b
 Palaver, the, 73a
 prejudices, 390a
 Nationalism: who seeks for truth should be of no country, 450a
 Nationless, tribeless and, 326a
 Native shore, adieu, my, 53b
 air, content to breathe his, 254b
 here and to the manner born, 291b
 heath, my foot is on my, 274a
 mountains, bind him to his, 147b
 place, wish to appear considerable in, 178b
 soil, thus leave thee, 221b
NATIVE LAND
 adieu, my native land, 197a
 all men's affections bound up in their native land, 500b
 dear and pleasing to us all, 660a

Native Land—*contd.*

died a soldier, for his native land, 631b
 dispraise of, 24a
 every land a native land to a brave man, 609b
 I would not change my native land, 382a
 is dear, 616b
 my own, my native land, 272b
 no one can discard his native land, 589a
 not afraid to die for, 598b
 shameful to be ignorant of one's native land, 593a
 smoke of, brighter than fire in a foreign land, 616b
 soil of, dear to us all, 617a
 the charm which captivates us, 590b
 we leave the boundaries of our native land, 601b
 Nativity, chance, or death (odd numbers in), 287b
Natura naturans, 585a
Nature, lusus, 569a
NATURAL and NATURALNESS
 but I do it more natural, 297b
 I must be natural or unnatural, 150b
 naturalness hindered by desire of appearing natural, 707a
 natural philosophy, 11b, 13b
 nothing leads to good which is not natural, 713b
 something in this more than natural, 293a
 what is natural is never disgraceful, 477a
 what is natural best becomes a man, 547b
Naturam expellat furca, 585a
NATURE
 a book only read, perhaps, by me, 392b
 a mere copier of, 263a
 a' thy shows and forms (Nature), 46b
 abhors a vacuum, 813b, 584b
 able to bear any labours, 534b
 above all art, 106a
 accuse not nature, 220b
 admits no lie, 73b
 all false religion conflicts with nature, 708b
 all nature is but art, 248b
 all-sufficing, 324b
 almost lost in Art, 90a
 alone knows what she wants, 712a
 and nature's laws lay hid in night, 256a
 any man that walks the mead, 359a
 argument vanishes before one touch of nature, 90b
 Art is the child of Nature, 198b
 Art the perfection of Nature, 28b
 as fresh and sweet as ever, 106b
 Auld Nature, 47b
 brings forth none but she provides for them, 767a
 but a name for an effect, 101a
 can chastise those who transgress her law, 324b
 cannot miss, 126b
 careful of the life, careless of the single life, 362b
 charms of, 46b
chasses le naturel, il revient au galop, 813b
 commonplace of, 392b
 compunctious visitings of, 303b

Nature—*contd.*

consult nature about nature, 14a
 course of, is the art of God, 408a
 custom can never conquer, 605a
 death is nature's lie, 383a
 delights in cross-breeds, 697b
 designed by nature wise, 101b
 discarded in pursuit of fortune, 668b
 does not make leaps, 585a
 does nothing in vain, 583a
 draw a charm from rocks or woods, or weeds, 260b
 draws more than ten oxen, 813b
 drive out nature and it returns at a gallop, 813b
 every art an imitation of nature, 612b
 every bush rings with nature's music, 177b
 everything unnatural is imperfect, 450a
 evidence of nature worth more than learning, 679a
 exists in smallest things, 671b
 extremes in nature, 251b
 eye nature's walks, 248a
 faultless proprieties of nature, 228a
 first and fundamental law of, 166b
 first great title of, 104b
 force of, could no further go, 125b
 free to all, 156b
 from nature's chain, whatever link you strike, 248b
 gave signs of woe, 221a
 gave us Nature's teaching, 386b
 governed by obeying her, 13b
 great Nature's plan, 46b
 had little clay like that of which she moulded him, 241b
 Handmaid of God, 175a
 hangs her mantle green, 46b
 happy nature to explore, 249a
 has cast me in so soft a mould, 128a
 hath framed strange fellows, 281b
 hath lost the mould, 436a
 hath need of what she asks, 222b
 having felt the power of nature, 392b
 her custom holds, 296b
 hides her treasures less and less, 395a
 I have learned to look on nature, 394a
 I loved (Nature), and next to Nature, Art, 192b
 if Nature built by rule, 6b
 if thou hast nature in thee, 292a
 in a state of nature, 553a
 in her better part, 76b
 in Nature see the God of Love, 335b
 in the eye of nature he has lived, 400b
 inconstancy in nature, 94b
 informed by the light of nature, 7b
 insufficient to the greedy, 495b
 is beyond all teaching, 813b
 is but the varied God, 370a
 is Christian, preaches to mankind, 406a
 is frugal, and her wants are few, 404b
 is inexhaustible, 697b
 it is difficult to change, 585a
 It is the nature of the beast, 796b
 kind Nature's charities, 391b
 knows a thing or two, 275a
 laid all nature under tribute, 156b
 law of nature, 223b

Nature—*contd.*

law of nature prohibits injury, 607a
 let nature be your teacher, 399a
 light of, for wit's false mirror, 250a
 light of, shows God, 7b
 like nature's bastards, not her sons, 225b
 list to nature's teachings, 37a
 live as nature bids, you will never be poor, 654a
 looked through nature at one glance, 258a
 looks prettily in rhyme, 98b
 looks through nature up to nature's God, 250a
 love is nature's truth, 383a
 love not man the less, but nature more, 56a
 made fields, human art built cities, 587a
 made her what she is, 48b
 made him and then broke the mould, 715b
 may teach you more of man, 399a
 meditate the Book of, 370a
 more powerful than education, 116a
 mould their tender nature, 528a
 movements violent in nature, 10a
 muse on nature, 66b
 mute Nature mourns her worshipping, 272a
 nature, fate, fortune—all names of God, 585b
 nature's chief darling, 169b
 nature's darling (Shakespeare), 154b
 nature's elemental din, 67b
 nature's fault alone, 81b
 nature's fault, not thine, 61a
 nature's heart amid the hills, 215b
 nature's journeymen, 294b
 nature's mighty law is change, 48a
 nature's minstrels, 120b
 nature's rules have no exceptions, 338b
 nature's social union, 44a
 nature's system of divinity, 408a
 never deceives us, 694a
 never did betray the heart that loved her, 394a
 never opposed to Wisdom, 42a
 never says one thing, and wisdom another, 605a
 never seen with her hair in papers, 390a
 nigardness of, 379b
 no tears in, 197a
 nothing difficult to, 591a
 nothing melancholy in, 86a
 o'erstep not the modesty of, 294b
 one spark of nature's fire, 46b
 one touch of nature, 298b
 one, the least of nature's works, 391b
 order of nature not accidental, 627a
 paints the best part of the picture, 131b
 passes nurture, 813b
 pens her laws in man's heart, 107a
 prodigality of nature, 318b
 productions of nature, materials of art, 144a
 progress a part of, 338b
 read nature; a friend to truth, 406a
 repeats herself, 697b
 requires little food, 516b
 requires very little, 528a
 rest in Nature, not the God of Nature, 164a

Nature—*contd.*

revolves; man advances, 407a
 sang of man or nature, 187a
 Scripture authentic, uncorrupt by man, 408a
 seeds of virtues implanted by nature, 665b
 seemed to have done with her resentments, 343b
 seems to sit alone, 378b
 seldom extinguished, 11a
 she hath done her part, do thou but thine, 220b
 simple Nature, trained by careful Art, 395a
 so nature ordains, 657a
 speech of, can never lie, 107a
 spoils of, 28b
 state of nature was the reign of God, 249b
 still is fair, 54a
 subdued to what it works in, 322a
 sullenness against nature, 228a
 take God from Nature, 408a
 the Art of God, 28b
 the faultless proprieties of, 605a, note
 the general smile of, 369a
 the kindest mother, 54a
 the law of Nature, 43a
 the love of, 37a
 the master-stroke is still her part, 131b
 the more we learn of Nature, 100a
 the slender debt to nature, 261a
 the solid ground of, 394b
 the strong propensity of nature, 228b
 them which is of other natures, 113b
 things done according to nature are to be accounted good, 611b
 things finished by, better than finished by art, 575b
 things natural not a cause of disgrace, 585a
 things rank and gross in nature, 290b
 threatens ere she springs, 38a
 time strengthens judgments of, 613b
 'tis their nature too, 382a
 to be lord of all the works of nature, 341b
 to force nature, 20b
 to hide the sparks of nature, 399a
 to him are opening paradise, 155b
 to hold the mirror up to nature, 294b
 to live according to nature, 651a
 to me an appetite, a feeling and a love, 393b
 to nature and yourself appeal, 439a
 to nature not untrue, 24b
 to see all nature gay, 269b
 to win the secret of a weed's plain heart, 201a
 truth and nature, 18b
 truth of nature lieth hid, 7b
 unchanging harmony of, 324b
 unchanging, reverts to its evil courses, 667b
 universal Nature did lament, 226a
 various is the nature of things, 577a
 vicar of the Almighty, 79b, note
 volume of nature, 14a
 volume of, the book of knowledge, 150a
 we think according to nature, 13a
 we worship Nature, even against our wills, 585a

Nature—contd.

what we call the laws of nature, 176a
 when Love owes to Nature his charms, 331a
 where nature does least, man does most, 874a
 who can paint like nature, 369a
 who e'er takes a view from nature, 91b
 who loves nature, 25a
 whom I have loved with such communion, 396a
 wisdom, power and love in, (nature) 186a
 with little is content, 164b
 with whom quick nature died, 446a
 womb of nature and perhaps her grave, 218a
 works on a method, 132a
 yet do I fear thy nature, 303b
 you cannot rob me of free Nature's grace, 371a
 you may drive out nature with a fork, but she will return, 585a
 Naught, it is, saith the buyer, 414b, note
 to us, nor we to thee, 186b
 people with, were naughty, 173a
Nauseam, usque ad, 676b
 Nautilus, learn of the little, 249b
NAVY
 all may be rulers of the Queen's, 145a
 British army a projectile to be fired by the, 460b
 Britain's wooden walls, 447b
 great expense involved in naval matters, 625b
 mistress of the seas, 451b
 Navy of Charles II, 207a
 Navy of England its greatest defence, 23a
 shall not England smite with Drake's strong stroke, 383a
 the nations' airy Navies, 358b
 the trident of Neptune the sceptre of the world, 701a
 who has possession of the sea commands the situation, 11a, 505a, 632b
 Navigation, the most advanced nations navigate, 131b
 Navigators, waves on side of the ablest, 144b
 Nay, a woman's, 322b
 past all saying, 283a
 Nayed him twice, 156a
 Nazareth, can any good thing come out of, 425b
Ne plus ultra, 585b
Ne sutor ultra crepidam, 586a, note
Ne vile velis, 586a
 Neæra's hair, 226a
 Neapolitan biscuit, he hath fed on a, 773a
 Near, careless of things which are, 626b
 so, and yet so far, 362b, 596b
 too near, too far, for me to know, 381a
 us, things, we neglect, 521a
 Nearer day by day, draw we, 186b
 my God, to thee, 1a
 one, was there a, 169a
 yet, and yet more near, 160a
 Nearest but with a long interval, 568a
 do the thing nearest us, 189a
 is dearest, 813b
NEAT and NEATNESS
 as neat as ninpence, 738a

Neat and Neatness—contd.

neat not gaudy, 192b
 still to be neat, 182b
 we are taken by neatness, 583a
 Necessary, no man is, 816b
Necessitate rei, ex, 527a
NECESSITY
 a tremendous weapon, 814a
 a violent schoolmistress, 690a
 any sort of weapon useful to, 588a
 argument of tyrants, 245a
 art weaker than necessity, 479a
 bestower of wit, 569b
 breaks iron, 814a
cos ingeniorum, 506b
 creed of slaves, 245a
 dire necessity, 516a
 feigned necessities, 104b
 force of, is irresistible, 479b
 gives law and does not accept it, 588a
 gods do not fight against, 468a
 has no holidays, 531b
 has no law, 588a, 814a
 has the same law for high and low, 486b
 he must needs go that the devil drives, 755b
 he that may not as he would mon do as he may, 780b
 immense regard due to necessity, 588a
 is a stubborn thing, 759b
 is the law of time and place, 588a
 make a virtue of necessity, 77a, 78a, 806b, 861a
 makes an honest man a knave, 108b
 makes the timid brave, 814a
 mother of invention, 814a
 "Must" is master, 809b
 need makes the old wife trot, 814a
 need makes virtue, 814a
 never made good bargain, 140b
 no virtue like necessity, 312a
 pardon given to necessity, 680a
 plea for infringing freedom, 245a
 poverty the source of art, 230a
 praised as a virtue, 564b
 public necessity more important than private, 588a
 teacher of art, 569b, 814a
 the tyrant's plea, 219a
 thou mother of the world, 325a
 turns his necessity to glorious gain, 399b
 tyrant conscience of the great, 349a
 what cannot be eschewed, 288a
 what the law compels do as of freewill, 642a
 you can escape necessities, not conquer, 521a
 See Need.
 Neck, as lief thou didst break his, 288a
 break her—a politician did it, 437a
 or nothing, 814a
 that's once broken, 274b, 377b
 wished for a goose's neck to enjoy food longer, 695a, note
 Nectar, a common jar often holds, 682b
NEED and NEEDY
 a needy, hollow-eyed, sharp-looking wretch, 276a
 and oppression starveth in thine eyes, 280a
 deserted at his utmost need, 125b
 good at need, 272a
 pity and need make all kin, 4b

Need and Needy—contd.

what you do not need is dear at a farthing, 522a
 will borrow in bitter need, 30b
 you are on the highway to Needham, 878b
 See Necessity, Poverty and Want, 878b
 Needful, one thing is, 424b, 622b
 Needle and thread are half clothing, 716b
 in a haystack, 861a
 like the, true, 156a
 might have heard a needle fall, 196a
 so shakes the needle, 62a
 to the Pole, the magnetic, 170a
 to argue on the point of a, 861b
 true as the, 24a
 you have touched the matter with a, 484b
 you may see heaven through a needle's eye, 879b
 Needles and pins, 446b, 814a
NEGLECT
 drift as bad as unthrift, 753b
 entrusting the sheep to the wolf, 569a
 evils grown old not easily suppressed, 609b
 he injures a fair lady that beholds her not, 773b
 if men had not slept, the tares had not been sown, 789a
 kame sindle, kame sair, 798a
 let alone makes monkey a loon, 800a
 loss discreditable if due to negligence, 673b
 most tender mercy is neglect, 103a
 much rust needs a rough file, 813a
 poor people imagine they are being neglected, 610b
 sweet neglect more taketh me, 182b
 want of care makes the field bare, 859b
 who sleeps upon his watch, 39b
 wise and salutary neglect, 40a
Neglecta solent incendia sumere vires, 584a
NEGLEIGENCE
 fit for a fool to fall by, 320a
 negligences and ignorances, 432a
 nothing easy to the negligent, 818b
 the negligent admire celerity, 307b
NEGOTIATION
 amicably if they can, 262a
 he who refuses justice to an armed man, gives all to him, 492a
 in long treaty lieth sometimes great falsehood, 792b
 words to be tried before resort to arms, 611b
Negotius, par, 615a
 Negro, to wash a, white, 487a
 image of God in ebony, 141b
Neiges d'antian, où sont les, 704b
NEIGHBOURS
 a disaster to have a bad neighbour, 488a
 all is well with him beloved of his neighbours, 733a
 and enemies, 742b
 bad and good, 477b
 everyone thinks himself above his neighbour, 709b
 foolish to set your neighbour's house on fire, 663b
 hate your neighbour, 205b
 love your neighbour and God, 203b
 neighbour's house burning, 584a

Neighbours—contd.

our neighbour's crop seems greater than our own, 571b
 our neighbour's flock has more milk than ours, 532a
 presumed to know each other's acts, 682a
 to my neighbour, honestly, 200a
 we cannot live without our, 866b
 why should I deprive my neighbour, 383a
 you may love your neighbour, yet not hold his stirrup, 879b
 you must ask your neighbours if you shall live in peace, 880a
 Nell (Gwynne) pretty witty, 242b

NELSON

for he is England, 213b
 Nelson's hand, 353b
 Nelson's signal, 457a

NEMESIS

contrivers of death should perish by their own contrivance, 590a
 divine wrath slow but severe, 565b
en peu d'heure Dieu labeure, 767b
 God stays long but strikes at last, 767a
 God's mills grind slow but sure, 767b
 punishment, with lame foot, tracks the criminal, 643a
 the avenging God follows the proud, 653a
 the feet of Nemesis, how sure, 380a
 the god of vengeance works in silence, 712a
 See Retribution

Nemine contradicente, 588b, note

Nemo me impune lacessit, 589a

Neptune, he wrongly accuses, who makes shipwreck twice, 550b
 the trident of, the sceptre of the world, 701a
 would not flatter Neptune for his trident, 308a

Nero, puffed up with relationship to, 555a

Nero's saying of *Velim nescire literas*, 679b

Nerves, bile and verjuice and, 173a
 nobody feels for my poor, 6b
 when mind is troubled the eye is blind, 843b

who fears to suffer suffers from fear, 874b

Nescio quo vado, 687a

Nescit vox missa reverti, 512b

Nest, however deep you might embower the, 360a

dirty bird that fouls its own, 794a
 ding down the nests, the rooks will flee awa', 752a
 little by little the bird builds its, 803b

Nests in order ranged, 224a

Net, he that fishes afore the, 777b
 is spread, in vain the, 413b
 spread for birds which do us no injury, 600b

takes fish while fisher sleeps, 472a
 you dance in a, and think no one sees you, 879a

Nets, tangled in amorous, 222b
 Netherlands: Voltaire's farewell, 689a

Nettle, better be strung by, than pricked by rose, 742b
 out, in dock, 823b
 rose sweet near the, 316a, note
 stings when it is young, 676b
 tender-hearted stroke, a, 166a
 though you stroke ever so gently, it will sting you, 858a

Nettles, no use killing, to grow docks, 797b

NEUTRALITY

a faint neutrality the best we can hope for, 373a
 he that is not with me is against me, 422b, 424b
 I neither desire, nor demand, nor express an opinion, 590b
 kept themselves in mean neutrality, 166a
 thou art neither cold nor hot, 431b
 who can be loyal and neutral, 304a

NEVER

by the street of By-and-by one comes to the house of Never, 815a
 never is a long day, 814b
 never, never, comes to pass, 90b
 one of these days better than none, 822b
 quoth the Raven, never more, 245b
zu Sanct-Nimmerstag, 797b

NEW

a nip for new, 726a
 added something new, 255a
 all ain't good thet's new, 202b
 all things are become new, 429a
 be not the first by whom the new are tried, 246b
 bounty of Providence new every day, 379b
 cloth (new) unto an old garment, 422a
 fate of new truths, 176a
 I will speak something notable and new, 514b
 new men, strange faces, 366a
 new opinions always suspected, 196b
 no new thing under the sun, 415a
 nothing is new, 818b
 rumble that is newe, 78a
 some things you have said are new, 441a
 the new looks always green, 398b
 what everybody knows, tell not as new, 97b
 what is new is always fine, 868a
 what is new is seldom true, 868a
 wheel which draws up nothing new, 405b

See Novelty

New-comer, blithe (cuckoo), 393a

New-comers crowd the fore, 157b

New World, I called the, 69b

New Year's gift, a, 287b

New Year, of all the glad, 357b

New Year: then when the world is born again, 236a

New Zealand, some traveller from, 206a

Newcastle, Coals to: Owls to Athens, etc., 469b

Newcastle, Duchess of, epitaph, 444b

Newland, Abraham, epitaph, 445b

Newton, Isaac, on himself, 238b
 God said, Let Newton be, 256a

Newton, that proverb of the mind, 64a

NEWS

are ye sure the news is true, 214b
 evil news rides post, 223b
 first bringer of unwelcome news, 315a

friendship consists not in saying "What's the best news?" 764a

go into the country to hear what news is in town, 766a
 good feet of him that bringeth good tidings, 417b

News—contd.

good news from a far country, 414b
 good news hath no legs, 792a
 good may be told at any time, but ill in the morning, 768b
 good news walks on crutches, 211b
 he knocks boldly who brings good news, 775a
 ill news are aye ower true, 792a
 ill news hath wings, 120b
 ill news, swallow-winged, 211b
 ill news travels apace, 792a
 ill news, winged with fate, 124a
 love of news a master-passion, 103a
 messenger of good news always an object of benevolence, 332b
 much older than their ale, 148b
 nature of bad news infects the teller, 307a
 newsmongers who pretend to know all secrets, 633b
 no news is good news, 817a
 nowadays truth is news, 819a
 sometimes true, sometimes false doth bring, 321a
 stay a little and news will find you, 837a
 the father of good news, 292b
 the hodge-podge of a day, 142a
 the lame post brings the truest news, 847a
 the manner of a day, 155b
 the nimblest footman is a false tale, 849a
 what more blissful than cares set at rest, 607b

NEWSPAPERS

always excite curiosity, 192a
 a reply to a newspaper attack, 174a
 can a person of education learn anything from a penny paper, 268b
 Editors the true preachers, 72a
 evening words not like to morning, 755b
 four hostile newspapers worse than a thousand bayonets, 450a
 humdrum country newspaper, 65a
 joys of every Englishman, 193b
 mingle wrong with right, 103a
 more a man reads the less he understands, 103a
 newspaper wits, 82a
 the Yellow Press, 456b
 this folio of four pages, 100a
 to give me information is thy office, 478a

Nice man, a man of nasty ideas, 350a
 Niche, from many a garnished, 272b

Nick, Old, 52a

NICKNAMES

hardest stone the devil can throw, 443b
 nicknames and whippings, 192b
 the most concise eloquence, 159b
 the most unanswerable argument, 159b

Niebuhr, 397b

Niggers, liberty don't agree with, 202a

NIGHT

a fearful night, 18b
 a naughty night to swim in, 306a
 all the world will be in love with night, 279b
 almost at odds with morning, 304b
 and day, both sweet, 24b
 black stage for tragedies and murders, 321b

Night—contd.

blessed candles of the night, 284a
 blustering night a fair day, 731b
 breathed the long night away,
 3b
 broods over the deep, 622b
 by night an atheist half believes,
 406b
 Christian, what of the night, 352a
 cometh when no man can work,
 425b
 comfort-killing night, 321b
 Creation sleeps, 404b
 Day's elder-born, 408a
 dead waist and middle of the
 night, 290b, *note*
 (night), death, age, care, crime, and
 sorrow cease, 408a
 each night we die, 405a
 everlasting night of sleep, 660a
 falls from the wings of night, 198a
 forests of the night, 23b
 God makes sech nights, 202a
 hour, of night's black arch the
 keystone, 46a
 how beautiful is night, 336b
 how fast the night shuts in, 337b
 I have passed a miserable night,
 318b
 if here at night you roam, 177b
 image of hell, 321b
 in Russia, 299b
 in the night-time I shall not forget,
 351b
 is far spent, 427b
 is growing grey, 157b
 it is my vision in the night, 170b
 joint-labourer with the day, 290a
 making night hideous, 291b
 meaner beauties of the night, 403a
 mother of counsels, 834b
 mother of thoughts, 815b
 Nature's great ancestor, 408a
 night watches lessened where
 there is bread, 836a
 night's candles are burnt out, 279b
 night's cloak to hide me, 278b
 nights and banquets of the gods,
 607a
Of in the stilly night, 233a
 one night awaits us all, 610b
 out-soared the shadow of our
 night, 326b
 robbers spring out of the night,
 677a
 sadder because of loneliness, 672a
 sable goddess, 404b
 sable-vested, eldest of things, 218a
 silent night, with this her solemn
 bird, 219a
 sons of night, 230b
 steal a few hours from the night,
 231b
 that had no morrow, 67a
 that makes me or fordoes me
 quite, 302b
 that no morn shall break, 266a
 the black bat night, 363b
 the derke night, 70b
 the mask of night is on my face,
 278b
 the night has ears, 842a
 the night-time cometh, 166a
 the shades of night, 198a
 the wakey nights, 403b
 the witching time of night, 295a
 this night is but the daylight sick,
 284a
 those gay-spent, festive nights,
 370a
 to labour night and day, 604a
 trailing garments of the night,
 197b

B.Q.

Night—contd.

turning the night to day, 371a
 unpleasant sort of a night, 15a
 vast sin-concealing chaos, 321b
 was our friend, 127a
 waters on a starry night, 400b
 we tire the night in thought, 261a
 we'll add night to the day, 231b,
note
 what hath night to do with sleep,
 225a
 what is done by night appears by
 day, 868a
 when deep sleep falleth on men,
 411a, 411b
 when night is nigh, 186a
 will soon be upon you, 685b
 with her hollow shade, 602a
 with her power to silence day,
 207a
 you know not what the night may
 bring, 590b
 Night-dress, wife who lectures in a,
 265b
 Nightmare: such dire repose, 272b
NIGHTINGALES
 got no prize at the poultry show,
 262b
 I have heard the nightingale
 itself, 452a
 I will roar you as any nightingale,
 280b
 Itys, Itys cry of nightingale, 245b
 leaning on a thorn, 137a
 nightingale cannot sing in a cage,
 815b
 nightingales applauded, 33b
 no music in the nightingale, 281b
 Philomel becometh dumb, 262a
 sing their own song best, 815b
 sweet bird that shunn't the
 noise of folly, 224b
 the bird forlorn, 169b
 the nightingale and cuckoo sing in
 one month, 849a
 the nightingale sings round it,
 232b
 the nightingale sits alone in
 sorrow, 137b
 the sober-suited songstress, 369b
 the wakeful nightingale, 219a
 thy liquid notes, 226b
vox et præterea nihil, 687b
Nihil est ab omni parte beatum, 563b
Nihil est nisi pontus et aer, 639b
Nihil promittere parvum, 593b
 Nikkienow, calls his neighbour, 776a
Nil admirari, 474b (Greek), 593a
Nil Admirari, happiness of the, 63b
Nil conscire sibi, 543a
Nil desperandum, 593a
Nil ortum tale, 594a
Nil ultra, here I fix, 138a
Nil ultra, I write, to my proudest
 hopes, 212a
 Nile, easier to discover source of,
 529b
 mouths of the wealthy, 643a
 outvenoms all the worms of, 309a
ut canis e Nilo, 676b
 Niminy associations, 344a
 Nimshi, the driving of Jehu the son
 of, 410b
 Nine days' feast, 79b, *note*
 Ninencep a day for killin' folks,
 201b
 Nines, up to the, 865a
 Ninety-eight, who fears to speak of,
 176a
 Ninon de Lenclos, 696a
 Niobe, like, all tears, 290b
 of nations, 55b
 Nipping, a, and an eager air, 291b

Nisi prius, 595a, *note*

No man's land, 3b

NO

always say No, and you will
 never be married, 734b
 he gangs early to steal that canna
 say Na, 772b
 he is no man that cannot say No,
 772b
 is no negative in woman's mouth,
 329b
 little may an old horse do if he
 may not neye, 804a
 maids in modesty say No, 281a
 my No as good as your Yes, 813a
 say nay, and take it, 831a
 shameless pray must have shame-
 less nay, 833a
 the spirit which ever says No, 711a
 this morning, sir, I say No, 30a
 wisest Fate says No, 227b
 woman's nay is no denial, 730b
 Yes and No are quickly said, 878b
 Yes and No, the cause of all
 disputes, 878b
 Noah's ark, mouldy rolls of, 123a
 Nob, balls in his, 112b
 my being made a, 146a
NOBLE, NOBILITY, NOBLEMEN
 a graceful ornament (nobility),
 41b
 a noble man, filled with inborn
 worth, 126b
 all noble save nobility, 53b
 be noble-minded, 89a
 better not be than not be noble,
 360a
 betwixt the wind and his nobility,
 313a
bon sang ne peut mentir, 768a
 by heritage, 70b
 degenerate nobleman proud of his
 birth, 437a
 everything is becoming to the
 noble, 468b
 he is noble who does nobly, 774a
 if you have noble blood, you will
 esteem him as dirt, 655b
 it becomes noblemen to do
 nothing well, 76a
 live cleanly as a nobleman should,
 315a
 never noble man but made
 ignoble talk, 365b
 new and old nobility, 10a
 nobility of birth abateth industry,
 10a
 Nobility should be free from vice,
 and an example, 560a
 nobleman a caittiff, 434a
 nobleman: a person of blameless
 repute, 648b
 noblemen, gentlemen, gigmen,
 men, 72b
 noble minds keep ever with their
 likes, 285b
 nobler modes of life, 363a
 nobles by right of an earlier
 creation, 205a
nobilitas simplex, 639b
noblesse oblige, 817b
 noblest mind the best content-
 ment has, 339b
 noblest things find vilest using,
 186b
 nose of nice nobility, 99b
 O simple nobility, 639b
 only noble to be good, 357b
 Pious, Prudent, Wise and Gentle,
 good watchwords, 712b
 ruins of the noblest man, 286a
 spurn not the nobly born, 146b
 the mind makes a man noble, 490b

N N

Noble, Nobility, Noblemen—contd.

the more noble the more humble, 848b
 the noblest Roman of them all, 287a
 the nobler of us two, 36a
 too noble for this place, 310a
 too noble for the world, 308a
 transmissible nobility, 84b
 virtue alone is true nobility, 144b
 virtue, not birth, makes noble, 138a
 virtue the only nobility, 595a
 what is a noble? One who has given himself the trouble to be born, 705b
 what may a nobleman find to do, 16a
 who have noble thoughts never alone, 329b

Nobis meminisse relictum, 509a

Nobody, I care for, 22a

knows and no one cares, 445b

Noct esse locutum, 505b

Noctes atque dies patet janua, 529b

Noctes, conaue Deum, 607a

Nod as good as a wink to a blind horse, 726a

for a wise man, rod for a fool, 730b

Olympus trembled at his, 671b

Nods and Becks, and wreathed Smiles, 224a

he makes signs to her by, 541a

Noddin', nid nid noddin', 237b

NOISE

as quiet as a wasp in one's ear, 832a

blast that blows loudest, 333b

booming, clanging, whistling, trumpeting, buzzing, 497b

dreadful yelling cry, 340a

dreary noises, 30b

I do not like noise unless I make it, 787a

is greater than the nuts, 812b

noisy man always in the right, 97b

shallow waters make most din, 832a

the noisy drum hath nothing but air in it, 849a

the noisy fowler catches no birds, 849a

Noiseless foot of time, 299a

Nolens volens, 595a

Noli me tangere, 595b

Nolle prosequi, 595b

Nolo, to say, 595b, note

Nomen atque omen, 595b

Nomination of this gentleman, what imports the, 297a

Non-commissioned man, the, 191a

Non compos, 596b

Non constat, 596b

Non nobis, Domine, 599a

Non omnes ab eadem parte feriuntur, 549a

Non sapienter amavi, 514b

Nonconformist conscience, 388b

who would be a man must be a, 132a

Nonconformists, arrests of, 242b

NONENTITIES

an old nought will never be ought, 736a

are despised, 505b

Captain Aresby, 43b

he's a silly body that's never missed, 784a

like a hog he does no good till he dies, 802a

only in the world I fill up a place, 288a

Nonentities—contd.

say, do, know, and have nothing, 299a

NONSENSE

daring nonsense, 52b

no one is exempt from talking nonsense, 705a

nothing too absurd to have been said by the philosophers, 592b

of laborious fools, 246a

ropy drivel, 145a

set to music, 2b

sound without mind, 511a

sounds like nonsense, but very good law for all that, 274a

swallows nonsense and a lie, 52a

Nook, not a, but were an apt confessional, 402a

Noon, from, to dewy eve, 216b

of life, rugged ways attend the, 92a

the shameless, 359a

Noosing of very rich people, 173b

Norman blood, farewell to the, 151b

blood, simple faith more than, 357b

NORTH

all good comes from the north, 458b

all ill comes from the north, 748b

beauties of the north, 1b

Cock of the North, 456b

cold weather and knaves come from the north, 748b

dark and true and tender is the north, 360b

in triumph from the north, 206b

northern men loveth fyght, 360b, note

northern religions harsh and bitter, 329a

plaided warriors of the north, 271b

ripened in our northern sky, 15a

the North, the South, the West, the East, 93b

what answer from the north, 191a

where's the north, 249a

Northampton, trample on the trade of, 461a

Northamptonshire motto: "Love below the girdle," 817b

Norval, my name is, 169a

Norway, to carry fir trees to, 860a

NOSE and NOSES

a custom hateful to the nose, 176b

an aldermanic nose, 15a

and chin they threaten ither, 48b

any nose may ravage, 31a

do not cut off your nose to spite your face, 752b

entuned in hir nose, 76b

every man has his own style, like his own nose, 453b

every man's nose will not make a shoeing horn, 819a

final cause of human nose (snuff), 89a

folks with long noses aye tak' till themselves, 761b

for head-work choose a man with a long nose, 450a

he gave his nose and took 't away again, 313a

her slender nose tip-tilted, 364a

how haughtily he cocks his nose, 349a

invisible as a nose on a man's face, 281a

jolly red nose, 138b

love and a red nose cannot be hid, 805a

not given to all, 596b

Nose and Noses—contd.

nothing pay for wearing our own noses, 309a

of nice nobility, 99b

pleasure for a nose divine, 28a

puts his thumb unto his nose, 16a

speaks through his nose, 32b

superfine long nose, 381a

that wakeful nightingale, 134a

the hook-nosed fellow of Rome, 315b

the nose upon his face, 97b

was as sharp as a pen, 316a

who hath a great nose thinks everyone speaks of it, 778a

Nostril, through the pressed, 99b

Not 'alf, 464b

Not hate, but glory made these chiefs contend, 256b

to be, better, 61a

Note, from my lowest, 295a

of mine worth the noting, not a, 284a

so sweet a, 126b

the n' pun note, 111b

when found make a note of, 115a

who takes note, 74a

Notes, a chield among you taking, 46a

are necessary evils, 180a

by distance made more sweet, 90a

note this before my, 284a

of saddest woe, 227b

such, as warbled to the string, 224b

such sweet soft, 32b

thy liquid, 226b

trills her thick-warbled, 223a

twin, inseparably paired, 395a

with many a winding bout, 224b

Note-book, set in a, 286b

NOTHING

all things are nothing, 611b

an infinite deal of nothing, 282a

as good play for nothing as work for nothing, 738a

began of nothing and ends in, 525b

believing nothing done while anything remained to do, 593a

can be born of nothing, 538a

can be made out of nothing, 593b

can be resolved into nothing, 538a

caravan has reached the nothing, 136a

comes out of what is not, 476b

did nothing in particular, 146b

died with nothing done, 3b

does nothing at all, faith, 134a

doing nothing never do amiss, 379b

doing nothing with a deal of skill, 96a

doing nothing with an air, 381a

elder brother even to shade, 264a

from nothing nothing can proceed, 517b

having nothing and yet possessing all things, 429a

having nothing yet hath all, 403a

he hath done nothing that hath not done all, 105b

he that does nothing finds helpers, 777a

he that has nothing can do nothing, 778a

he that hath nothing is not contented, 778b

I come from nothing, 214a

if you say nothing nobody will repeat it, 790b

I'm going to do nothing for ever and ever, 445b

Nothing—contd.

is it nothing to you, all ye that
pass by, 418b
knew that he knew nothing, 91b
laboriously doing nothing, 487a,
613a
labour of doing nothing, 342a
laboured nothings, 246b
nothing comes of nothing, 818a
nothing for nothing, and very
little for a halfpenny, 818a
nothing have, nothing crave, 803b
nothing in itself good or evil, 336b
nothing is but what is not, 303b
nothing is had for nothing, 85a
nothing new, nothing true,
nothing matters, 819a
nothing to the purpose, 476b
nice new nothing to hang on my
sleeve, 726a
nought is never in danger, 778a
one can live on little but not on
nothing, 821a
out of nothing nothing is made,
527a
people who make nothing of any-
thing are good for nothing, 701b
say nothing, but think the more,
831a
the Dawn of Nothing, 136a
the camp of those who desire
nothing, 593a
their chief desire is to do nothing,
212a
this does not spring from nothing,
598b
to do nothing and get something,
116b
to do nothing the way to be
nothing, 174b
to say, do, know, and have
nothing, 299a
to whom nothing is given of him
nothing required, 135a
undertake nothing, nothing
achieve, 79a
we brought nothing into the
world, 432b
we have known these things to be
nothing, 601b
what costs nothing is worth
nothing, 867b
when you have nothing to say,
say nothing, 91a
where nothing is to be had the
king must lose his right, 873a
which returns to nothing, 541b
who does nothing with a better
grace, 404b
who has nothing is frightened at
nothing, 778a
who knows nothing doubts
nothing, 779b
you cannot do anything by doing
nothing, 878b
See Nought
Noticeable man, 392a
Notions in Garrison, 141a

NOTORIETY
bad fame brings shame, 732b
damned to everlasting fame, 250a
dare to do something worthy of
banishment, 493b
evil to die too well known to all
men, 549b
Pontius Pilate and Tom Thumb,
25a
some would fain be the worst of
men, 236b
take heed of a marked person,
838b
you will be the object of observa-
tion, 635

Nought, an old, will never be ought,
736a
is everything, 331a
may we ne'er want, 461b
Nourished him, as I did with my
blood, 317b
Nourisher in life's feast, chief, 304a

NOVELS

and opium, 6a
are sweets, 367b
cannot be too bad for publishing,
322b
raw lumps of novels, 21b
recipe for writing novels, 263a
scrofulous novels, 38a
should be kept "moving on," 22b
too good to be worth publishing,
322b

NOVELTY

a new and hitherto unheard-of
thing, 602a
all that is new is fine, 815b, 868a
best loved of things (novelty),
524a
capture your minds with novelty,
519a
everyone hath a penny for the
new alehouse, 758a
everything new is fine, 759a
leaning on the arm of novelty, 99b
malice kinder to old things than
to modern, 621b
man pleased with novelty, 99a
man's nature greedy of novelty,
524a, 585a
more people admire rising than
setting sun, 621a
new broom is good for three days,
815b
new brooms sweep clean, 815a
new lords, new laws, 815b
nothing is new, 818b
nothing's new, nothing's true,
nothing matters, 819a
novelty, novelty, novelty, 170b
sets people gaping, 819a
the one thing the public dislike,
389b

NOVEMBER

in the lap of June, 169b
no leaves, no birds, No-venber,
171a
November's sky is chill and drear,
269a
thirty days hath November, 436b
Novitas carissima rerum, 524a
Novus homo (a risen man), 602a

NOW

an eternal Now, 95a
an everlasting Now of solitude,
336b
as we are now, so you must be,
446b
do it now, 752a
I am not now that which I have
been, 56a
is the watchword of the wise, 752a,
819a
leave Now for dogs and apes, 33a
now is now, Yule's in winter, 819a
or never, 138a, 604b
this important Now, 128a
what alone is ours, the living Now,
397b

Nox, iam te premet, 685b

Nunc dimittis, 604b

Nunc dimittis, the sweetest can-
ticle, 9b

Nuda simplicitas, 525b

Nude and antique, 351b

Nulla pallescere culpa, 543a

Nullius filius, aut filius populi (a
bastard), 495b

NUMBER and NUMBERS

a few honest men better than
numbers, 104b
by magic numbers, 92b
divinity in odd numbers, 287b
golden numbers, 108b
happiness of the greatest number,
22a, 175b, note
I lisped in numbers, 252a
luck in odd numbers, 856a
more for numbers than for
account, 299b
mournful numbers, 197b
number is their defence, 512b
number makes long disputes, 109b
number three is always fortunate,
819a
oppressed by multitudes, 257a
pleasure of the greatest number,
204b
small in numbers, but quick in
valour, 528a
the third is always critical, 134a
there's safety in numbers, 856b
unequal numbers please the gods,
127a
what can a few brave men do
against thousands, 636b
Numberless as the gay notes, 224b
Nun, quiet as a, 394b
Nuns: bounded within the cloister
wall, 269b
self-loving, 321a
unhappy, 394b
Nunnery, get thee to a, 294a

NURSES

meet nurse for a poetic child, 272b
mewling and puking in the nurse's
arms, 288b
much is she worth, 161b
one year a nurse, and seven the
worse, 823a
the nurse tells child of Rawhead
and Bloodybones, 275b
the nurse's tongue is privileged to
talk, 849a
wives old men's nurses, 9b
Nurseries of Heaven, look for me in
the, 368b
Nursery-faiths, the people's, 88b
Nurture and admonition of the Lord,
429b
Nut, must be cracked to have the
kernel, 631a
who is won with a, may be lost
with an apple, 779b
Nuts are given us, but we must
crack them, 819a
devil goes nutting on Holy Rood
day, 842a
like an ape does nuts, 296a
spoil the voice, 737b
the noise is greater than the nuts,
812b
to return to the nuts, 644a
you are a sweet nut, if you were
well cracked, 878b
your nut is ready cracked for you,
880b

Nut-shell, I could be bounded in a,
293a

Nutmeg-graters, be rough as, 166a

Nymph, a, a Naiad, or a Grace, 270b

a, with long dishevelled hair, 320b

Nympholepsy of some fond despair,
55b

O

O.K., "Ori Korreet," 819a

OAKS

at fall of an oak every man
gathers wood, 470b

Oaks—*contd.*

heart of oak (*corason de encina*), 716a
 hearts made of English oak, 273b
 hearts of oak, 454b
 little strokes fell great oaks, 804a, note
 may fall when reeds stand, 819a
 nodosities of the oak, 43a
 not oaks alone are trees, 175b
 one stroke fells not an oak, 822b
 shake some other oak, 487b
 storms make oaks take deeper root, 837b
 tall, branch-charmed oaks, 185a
 the British oak, 41b
 the builder oak, 79b, 339b
 the hollow oak our palace is, 105a
 when the oak's before the ash, 870b
 you must look for grass on the top of an oak tree, 880a
Oakum, they pick much, 29b
Oar, drip of the suspended, 55a
 one in water, one on shore, 488b
 spread the thin, 249b
 wearied at that, 98a
Oars, he feathered his, 110b
 and wind, with, 645a
 with falling, they kept the time, 208b
Oatcakes and sulphur, 333a
OATHS
 a good mouth-filling oath, 314a
 a liar always prodigal of oaths, 709a
 an oath not to be made is not to be kept, 736a
 are but words, 51b
 are straw, 316a
 breaking of an oath, 51b
 eggs and oaths are easily broken, 754b
 false as dicers' oaths, 295b
 flew up to Heaven's chancery with the oath, 343a
 forgive the oath, 510a
 he will rather believe me unsworn than you sworn, 556b
 in the exhilaration of that oath, 322b
 kisses the book's outside, 96b
 like a parson's damn, 157a
 men to be deceived with oaths, 8b
 of love, 283a
 of no moment, not taken before a magistrate, 317b
 omit the oaths, 162b
 perjury and impiety produced by oaths, 480b
 seeing would have led to D—ing, 171b
 some fresh new oath, 6b
 terminate all strife, 97b
 the cheap swearer, 162b
 the more oath-taking the more lying, 89b
 they fear not to swear anything, 593b
 tongue has sworn it, but not the mind, 472a
 too hard-a-keeping oath, 276b
 unlawful oath better broke than kept, 737a
 used as playthings, 96b
 wise men to be cheated with oaths, 451b
 woman's oaths are wafers, 138a
 would have their tale believed for oaths, 162b
 write a woman's oaths in water, 476a
Oatmeal, literature on a little, 333a

OATS

a slow man needed to sow oats, 692b
 evening oats is good morning fodder, 755b
 famine in England begins at horse-manger, 720a
 sow in January, not May, 875a
 sow on St. David's Day, 865a
 wild oats in tame verse, 29b
Oban, Charing Cross of the Highlands, 841b
OBEDIENCE
 approve first thy obedience, 221a
 govern by obeying, 550a
 has her humour most when she obeys, 251a
 he commands enough that obeys a wise man, 772a
 he that does bidding deserves na dinging, 777a
 here, obedient to her words we fell, 445a
 makes government, 40a
 makes slaves of men, 325a
 more seen in little things than great, 819a
 mother of success, wife of safety, 477b
 produces success, 472a
 the shortest answer is doing, 851a
 though she bends him, she obeys him, 199b
 through obedience learn to command, 859a
 till we can and do obey, 207a
 'tis freedom to obey, 229b
 to love, cherish, and to obey, 433a
 who loves well obeys well, 783b
 yielded more readily to one who commands gently, 855a

Obiter dicta, 608a

Oblations, what no more vain, 416b
 Oblige her and she'll hate you, 251a
 Obliging, so, that he ne'er obliged, 252b

Obligingness, thy sweet, 239b

Oblivie, all is, 308b

OBLIVION

death unknown to fame, 257a
 dumb Forgetfulness, 154a
 dust and silence of the upper shelf, 205a
 forgotten of all men altogether, 351a
 husks and formless ruin of oblivion, 209a
 inequity of oblivion, 29a
 nameless in dark oblivion, 220a
 oblivion, dust, and endless darkness, 139b
 razor of oblivion, 300a
 remedy for injuries, 556b
 remembrance impossible without oblivion, 73b
 softly lays her shadowy veil, 230a
 they had no poet and they died, 256b
 unwept, unhonoured, and unsung, 272b
 unwept, unnoted, and for ever dead, 257a
Obloquy defaming and defacing, 365a
 Obscure, through the palpable, 217b
OBSCURITY (of Life)
 a private station, 144a
 cool, sequestered vale of life, 154a
 fixed like a plant on his peculiar spot, 249a
 forgotten of all men altogether, 351a

Obscurity (of Life)—*contd.*

grant me, Heaven, a middle state, 208a
 greatest geniuses often hidden, 677b
 greatest intellects often lie unseen, 647b
 he has not lived badly who has lived unnoticed, 584a
 he who has lived in obscurity has lived well, 507a
 he who has lived well in obscurity, 496b
 his life private, unactive, 222b
 homely joys and destiny obscure, 153b
 infamy to die and not be missed, 387b
 inglorious to the silent grave, 181b
 in modesty of fortune fewer dangers, 527a
 live unseen, unknown, 254b
 lives obscurely great, 238a
 many a pearl hidden in the sea, 156b
 men hidden by an obscure fame, 582a
 obscurely wise and coarsely kind, 178a
 obscurity of life, 19b
 only in the world I fill up a place, 288a
 possible to excel kings under a poor roof, 536b
 remain hidden in life, 474a
 sweet the days when I was all unknown, 365a
 the chief heroes, men without a name, 348b
 their names unsung, unwept, 349b
 those who living filled the smallest space, 193a
 to fall forgotten, 137b
 to fortune and to fame unknown, 154a
 unnoted and for ever dead, 257a
 unrecorded left through many an age, 222a
 world knows nothing of its greatest men, 356a
 would live forgetful and forgotten, 668a
OBSCURITY (of Style)
 compared to scuttle-fish, 3a
 entangling truths with obscurity, 608a
 explaining the obscure by the more obscure, 608a
 logic which outran the hearer, 363a
 obscure things more easily believed, 509b
 obscurity illustrated by obscurity, 43a
 something useful and profound underneath, 348b
 you banter me by discoursing obscurely, 568b
Observation, the bearings of this, 115a
OBSERVATION and OBSERVERS
 a heart that watches and receives, 399b
 all things wisdom's looking-glass, 266a
 Bernard did not see everything, 741b
 brings wisdom, 653a
 by my penny of observation, 277a
 crammed with observation, 288b
 doth not smack of observation, 311a
 find little to perceive, 392a

Observation and Observers—contd.
 God has waited 6,000 years for
 an observer, 457a
 great difference between be-
 holders, 133a
 human life and nature, 187b
 I do love to note and observe, 183b
 I have not lost to love, 222b
 I have seen cities but have not
 studied men, 676a
 it is not well to see and hear
 everything, 593a
 knew the manners of many men,
 478a
 lack of observation in mankind,
 72b
 let observation with extensive
 view, 177b
 more keen-sighted than Lynceus
 or Argus, 545b
 most enduring pleasure of life,
 214a
 observed of all observers, 294a
 observed with no incurious eye,
 401b
 saw the manners in the face, 179b
 seeing many things, but thou
 observest not, 417b
 the harvest of a quiet eye, 400a
 the hearing ear and the seeing
 eye, 414b
 the manners of every age should
 be noted, 487a
 the observer's purpose to espy,
 57a
 their manners noted, 257a
 things breed thoughts, 374a
 Ulysses an observer of cities and
 men, 582b
 who does not mix with the crowd
 knows nothing, 874b
 who saw the manners of many
 men and their cities, 632b
 wise man sees as much as he
 ought, 730a
 youth and observation, 292a

OBSTACLES
 art of war consists in getting at
 other side of hill, 384a
 virtue undeterred by, 528b
 See Difficulty

OBSTINACY
 a fool is better than an obstinate
 man, 720b
 a sharp goad for a stubborn ass,
 727b
 cursed thee with a mind that
 cannot yield, 257a
 he hath swallowed a stake; he
 cannot bow, 773b
 he that will to Cupar, maun to
 Cupar, 782b
 I will still say what I said, 180b
 in a bad cause, 28b
 known as perseverance in a good
 cause, 342b
 marvellously obstinate, 664a
 ne'er so stiff, 52a
 no force can bend me, 255b
 obstinate men make rich lawyers,
 762a
 obstinacy takes his sturdy stand,
 96b
 proof of stupidity, 696b
 too blind to have desire to see,
 365b

Obtains, merit that which he, 87b

OBVIOUS
 an obvious cause has its own
 decision in it, 573b
 even to the blind, 679b
 never try to prove what nobody
 doubts, 815a

Obvious—contd.
 what need of books these truths
 to tell, 259a
 what you seek is here, it is in
 Ulubrae, 641a

Occasion bald behind, 95a
 courage moutheth with, 311a
 no time ever suitable in all
 respects, 817b
 to take occasion by the hand,
 356b

Occasionem rapinamus, 642b
Occisissimus sum, 608b

OCCUPATION and OCCUPATIONS
 absence of occupation, 98b
 for lack of occupation, 167a
 I tell you we're in a blessed drain-
 pipe, 384b
 let us love our occupations, 114a
 loathing of all pursuits causes
 loathing of life, 612b
 man's mind ever yearns to be
 doing something, 490b
 to blow and swallow at same time
 is not easy, 658a
 vices of leisure dispersed by
 occupation, 592b

OCEAN
 a painted ocean, 86b
 bedstrid the ocean, 307b
 deep and dark blue ocean, 56a
 drinking oceans dry, 312b
 far-spooming ocean, 184b
 has her ebblings, 67b
 heart of the great ocean, 198b
 into main ocean, 398a
 is this the mighty ocean, 193a
 knows some respite to its tur-
 bulence, 325a
 leans against the land, 147b
 make the mighty ocean, 240a
 many-twinkling smile of ocean,
 186b
 melancholy waste of, 37a
 murmur of the ocean-tide, 19b
 ocean for my grave, 128b
 others may use the ocean as their
 road, 377b
 ploughed in a fragile bark, 601b
 smiling to betray, 326a
 the centre of that drear circum-
 ference, 336b
 the round ocean, girdled with the
 sky, 336b
 the ocean's mane, 246a
 thou sit'st between thy oceans,
 381b
 time and the ocean, 380a
 to number the waves of ocean,
 608b
 unfathomed caves of ocean, 153b
 will all ocean wash this blood, 304a

Ociro Euro, 649b

OCTOBER
 hail old, 93a
 heard in October (cuckoo), 463b
 Odd numbers, luck in, 201a, 856a
 Odd numbers, there is divinity in,
 287b
 Odd volumes, creators of, 191b
 Odds for high and low's alike, 310b
 Hercules himself must yield to,
 318a
 with whom my soul is any jot at,
 319a

Oderint dum metuant, 608b
 Odes, and jewels five-words-long,
 360a

ODOUR and ODOURS
 crushed are sweeter still, 264b
 from the spicy shore, 218b
 odours, when sweet violets sicken,
 327a

Odour and Odours—contd.
 precious odours when most
 fragrant, 9b
 stealing and giving odour, 297b
 Ocean rears his reverend head, 124a
 Œdipus, reason man's best, 28a
 O'ercome, not to be, 122b
 O'ershot myself, I have, to tell you,
 286a

OFFENCE, OFFEND, OFFENDERS
 a most notorious offender, 334b
 at every trifle scorn to take
 offence, 247a
 head and front of my offending,
 300b
 him have I offended, 286a
 if you do ill to a good man, it
 lasts, 573a
 I'll not willingly offend, 383a
 let a second offence bear its
 penalty, 514a
 love the offender, yet detest the
 offence, 255a
 magnified the offence, 126b
 multitude of offenders is their
 protection, 848b
 my offence is rank, 295a
 no offence i' the world, 295a
 no offence taken where none is
 meant, 817a
 offence not extirpated by the
 penalty, 637b
 offences outweigh merits, with
 great men, 819b
 offend her and she knows not to
 forgive, 251a
 perish all who like him offend,
 102b
 poor folks are apt to think every-
 body flouts them, 826a
 stone not in your way need not
 offend you, 851b
 that every nice offence should
 bear his comment, 286b
 the offender never pardons, 849a
 we are annoyed in different ways,
 549a
 where the offence is, 296b
 who fears to offend, 83a
 with or without offence, 64a

OFFERS and OFFERING
 I do receive your offered love,
 297b
 never refuse a good offer, 815a
 offering too little, 69b
 their offers should not charm us,
 265b
 to offer much is one way of
 denying, 861a
 when the pig's proffered hold up
 the poke, 871b

OFFICE
 a dog's obeyed in office, 306b
 all offices are greasy, 716a
 every gift of office makes a
 hundred discontented and one
 ungrateful, 708b
 god-like office, 335a
 great employments and honours,
 210b
 hath but a losing office, 315a
 he will play a small game rather
 than stand out, 784a
 his office let another take, 426a
 impatience never gets preferment,
 792a
 insolence of office, 293b
 it is the place that shows the
 man, 796b
 makes the man, 849a
 man who has no office to go to,
 324a
 reveals the man, 569b

Office—contd.

so clear in his great office, 303b
Tarpeian rock is near the Capitol, 668a
teaches the man, 849a
the highest seat will not hold two, 665b
they that buy an office must sell something, 857a
unpaid office makes thieves, 865a

OFFICERS

art thou officer or base, 316b
British Officer would rather be shot than do up his boot-laces criss-cross, 385a
never more be officer of mine, 301b
officers, at whom the common soldiers mutter, 599b

Officio, ex, 527a

Officious in contriving, 92b
innocent, sincere, 178a
Offspring, for we also are his, 480a
for we are thy, 471a
true source of human, 219b

OIL

after my flame lacks, 299a
boiling oil in it, 146b
consumed the midnight oil, 143b
his words were softer than oil, 412b
neither mollified with oil, 416b
old oil preferable, 820a
thine incomparable oil, 61b
wasted oil unprofitably burns, 98a
without the oil and the twopence, 333b
you cannot draw oil from a wall, 879a

Ointment of the apothecary, 416a
mollified with, 416b

OLD

a crook is in his back, 167a
a good old man, sir, he will be talking, 284b
a sight to make an old man young, 358a
a very foolish fond old man, 207a
advice to an old man, futile, 475a
all things which grow, grow old, 506b
an old man, broken with the storms of state, 320b
an old man is full of words, 234b
an old mind with a youthful body, 469b
as old as the story of Adam, 36b
best to be off wi' the old love, 439a
call him not old, 168a
cold age cannot quench or allay, 94b
difficult to discard old passion, 515b
drafts upon our old age, 91a
ere I was old, 87a
for death mature, this is old age, 221b
for me the Gone-by, 195b
fresh and fair old man, 68a
from death of the old, new proceeds, 387a
grown old in courts, 179b
he seemed the oldest man, 393b
he's seldom old that will not be a child, 377a
his golden locks hath Time to silver turned, 242a
how subject we old men are to this vice of lying, 315b
I confess that I am old, 306a
I grow old, ever learning, 469b
I love everything that's old, 150a
I love the good old ways, 374a
in the brave days of old, 206b

Old—contd.

infirm, weak and despised old man, 306a
keeps his watch in every old man's eye, 279a
last to lay the old aside, 246b
Life protracted, 178a
love foolish in old age, 95a
man grows old, and woman jealous, 259a
more beautiful for being old and gone, 202b
never man so old but hoped one more winter, 109b
no fool like the old one, 361b
no Greek ever an old man, 469b
not old, but mellow, 244a
not yet so old but she may learn, 283a
O good old man, 288b
O, sir, you are old, 306a
Old Age and Experience, hand-in-hand, 264a
Old Age comes on apace, 19a
Old Age is a regret, 117a
old age is creeping on apace, 63a
old age is more suspicious, 5a
old age must not regret to drop behind, 157b
old age serene and bright, 399b
old age slow in giving affronts, 1b
old-established ways (*stare super vias antiquas*), 662b, note
old-fashioned poetry, but choicely good, 378a
old-fashioned virtue and faith, 545b
old fashions please me, 276b
old folks stricken with palsy
mus' speck to be luffed at, 158a
old gentleman waggles his head, 344a
old heads on young shoulders, 880a
old ladies of both sexes, 115b
old like the "New" bridge, 828b
old maids lead apes in hell, 820a
old man just beginning to live, 636a
old man lecherous, 434a
old man to humour, better than a young rake to break your heart, 742a
old man's darling better than a young man's warling, 742a
Old Man's Wish, 258a
old men are testy, 327a
old men fear all things, 13a
old men have grey beards, 292b
old men know young men fools, 75b
old men sometimes out of their senses, 625b
Old, Old, very Old Man, 356b
old thanks, old thoughts, old aspirations, 352b
old things always in favour, 681b
old things, all are over old, 395b
old things are passed away, 429a
old times were changed, 271b
old truth and new, 35b
old wine, old pippins, old wood, old linen, 384a
prudence often the only virtue of old age, 150b
reverence due to things old, 491a
so young a body with so old a head, 283a
some sorts when old continue brisk, 109b
sweet wise death of old men, 353a
the old is better, 681b
the old order changeth, 364a

Old—contd.

the true old times are dead, 366a
these tedious old fools, 292b
they shall not grow old, 22b
to become old through fear, 521b
to me, fair friend, you never call be old, 322a
too old to learn, 211b
twigs sooner bent than an old tree, 203a
unperceived decay, 178a
what can an old man do but die
171a
why wasn't I born old and ugly
113a
See Age
Olet, lucernam, 568a
Olive, call me not an, till you see me gathered, 827a
plants round about thy table, 413a
Oliver Twist has asked for more, 112b
"Ologies," instructed in the, 71a
O'Looney, Lady, epitaph, 445a
Olympus, to pile Pelion upon, 618a
trembled at his nod, 671b
Omelettes, you cannot make, without breaking eggs, 879a

OMENS
a name and an omen, 595b
absit omen, 483a
birds as omens, 498a
everything ominous to the superstitious, 818a
malis avibus (birds of ill omen), 572b
mean something, 609a
release the mind from such portents, 660b
the ox has spoken, 498b, note

OMISSION
Ignoratio elenchi, 548b
things not expressed cannot be prejudicial, 528b
to supply omissions, 366b
omnes, non omnia possumus, 599b
Omnia nil sunt, 611b
Omnia, O si sic, 607b
Omnia orta occidunt, 506b
Omnibuses, if he had only ridden more in, 161a
Omniscience: it is not allowed us to know everything, 587b
no one has known all things, 582a
"On dit" est souvent un grand menteur, 830b
One and none is all one, 820b
One-eyed, blessed, in the country of the blind, 495b
One-eyed, blinking sort of place, 157a
One thing at once, do only, 330b
from, judge all, 527a
is too few, three to many, 823a
man does not see everything, 471a
man is no man, 471a, 676a, 820b
man picked out of ten thousand, 292b
man's speech is no man's speech, 712a, note
Number One, 804b
where one but goes abreast, 298b

ONE-SIDEDNESS
all on one side like Bridgnorth election, 733b
all on one side like Takeley Street, 733b
Montgomery division; all on one side; nothing on the other, 733b
only his own side of the case, 215a
Onion atoms lurk within the bowl, 332a
Onion, tears live in an, 307a

Onlookers: players make blunders
the onlooker none, 442*b*
Onomatopœia, 627*b*, note
Onward, press bravely, 386*b*
Onward, upward, 50*b*
Open locks, whoever knocks, 305*a*
spaces, public money well spent
on, 160*b*
Opening day, it is our, 14*b*
Operandi, modus, 579*a*
Operations, no one's inside was safe,
324*a*
Operose nihil agendo, 487*a*
Ophirs of fabulous ore, 380*b*
Opie, John, 454*b*
OPINION
a mighty matter in war, 350*b*
a plague of opinion, 298*b*
all fails that fools think, 732*b*
all slaves of opinion, 159*a*
an illogical opinion, 22*b*
attachment to any opinion, 329*a*
authentic mark of th' elect, 348*b*
centring in having none at all,
97*b*
coquetry of public opinion, 42*a*
dark and blind, 349*a*
determined by feelings, not
intellect, 338*b*
each man's opinion freely is his
own, 211*b*
Englishmen slaves of Public
Opinion, 323*b*
error of opinion, 176*b*
everyone has judgment to sell,
714*b*
fools' opinions change like the
moon, 626*b*
gains infinitely when adopted by
a second mind, 454*a*
golden opinions from all sorts of
people, 303*b*
governs all mankind, 52*b*, 823*a*
greater than truth, 613*b*
happiness of times when opinion
was free, 642*b*
heart and not opinion honour a
man, 710*b*
heat of opinion a proof of stupid-
ity, 696*b*
his own opinion was his law, 320*b*
hold such absolute opinions, 170*a*
if you cannot make a man think
as you do, 790*a*
if you were here you would think
otherwise, 672*b*
in love with their own new
opinions, 166*b*
is that high and mighty Dame,
175*a*
is of his own opinion still, 52*a*
it will go near to be thought so
presently, 285*a*
knowledge in the making, 228*b*
man's conceit the mother of most
false opinions, 693*b*
many minds, one heart, 808*a*
may difference of opinion never
alter friendship, 809*b*
men not so good or bad as their
opinions, 207*b*
men's infallible judgment, 545*a*
mislaked opinion called heresy,
166*b*
natural for wise man to change
his opinion, 626*b*
new opinions always suspected,
196*b*
nine parts in ten in war, 350*b*
no folly to change opinion, 748*a*
not other men's opinions, 89*a*
nothing good or bad, but thinking
makes it so, 293*a*

Opinion—contd.
nothing more captious than man's
judgments, 592*a*
nothing so uncertain or worthless
as popular opinion, 594*a*
opinions, like fashions, beautiful
new, ugly when discarded, 823*a*
our opinions conflict with our
opinions, 645*b*
our own opinion is never wrong,
823*b*
our views far removed from the
vulgar, 637*a*
popular opinion is the greatest
lie in the world, 826*a*
public opinion a tyrant, 204*b*
public opinion has its flux and
reflux, 205*b*
public opinion wisest, because just
as wise as it need be, 627*b*
queen of the world, 823*a*
result of temperament and chance,
329*a*
so many men, so many opinions,
642*a*, 835*a*
some plant an opinion they seem
to eradicate, 836*a*
stiff in opinions, 123*a*
take each man's censure, 291*a*
the absurd man is he who never
changes, 696*b*
the mistress of fools, 823*a*
think the last opinion right,
247*a*
to be careless of what anyone
thinks is worse than presump-
tion, 588*b*
two sides to every question, the
wrong side and our side, 854*a*
vain opinion all doth sway, 69*b*,
437*a*
we are endeavouring to stifle
opinion, 215*a*
we find our tenets just the same,
251*a*
we scarcely ever find people of
good sense except those of our
own opinion, 703*b*
weigh thy opinion against Provi-
dence, 248*b*
when general, opinion usually
correct, 6*b*
where opinions are equally
divided, the accused is ac-
quitted, 615*b*
who never alters his opinion, 23*a*
why halt ye between two opinions,
410*b*
wise man changes his mind some-
times, a fool never, 729*b*

OPIUM

just, subtle, and mighty opium,
110*a*
the insane root, 303*b*
thou hast the keys of Paradise,
110*a*
world of novels and of opium, 6*a*

OPPORTUNISM

all things to all men, 428*a*
be sople, Davie, 344*b*
better hauld wi' hound than hunt
wi' hare, 743*a*
get the faculty of the polypus,
622*a*
Gipsy Politics, 24*a*
he is a fool that thinks not what
others think, 773*b*
he never used his arms against the
stream, 549*a*
he that will use all winds, 137*b*
his mill will go with all winds,
785*b*
not a weathercock, 40*b*

Opportunism—contd.

let us follow Fortune and turn our
course as she bids, 587*a*
principles turn with times, 250*b*
smile as the wind sits, 306*a*
Tempori parentum, 670*a*
the vicar of Bray, 455*a*, 852*b*
to swim between two streams,
744*b*
too fond of the right to pursue
the expedient, 149*a*
truckings to the transient hour,
366*a*
turn your overcoat according to
the wind, 864*a*
turning cat-in-pan, 864*a*
views of multitude neither good
nor bad, 590*a*
weathercocks turn more easily
when high placed, 867*a*

OPPORTUNITY

all may be happy if they know
how to use their opportunity,
686*b*
always worth expecting, 501*a*
dust of servile opportunity, 397*b*
Fortune knocks, but fools do not
answer, 763*b*, note
God never shuts one door but He
opens another, 767*a*
he that will not when he may,
782*b*
he who can seize the moment is
the man, 711*a*
hell roofed with lost opportunities,
785*a*
Jupiter cannot restore oppor-
tunity, 522*a*
keep from opportunities and God
will keep you from sin, 823*b*
know your opportunity (*Pittacus*),
473*a*
let us seize it from each day, 642*b*
milk the cow which is near, 479*a*
never had mortal man such
opportunity, 64*a*
often lost by pausing, 512*b*
opportunity has locks before, but
is bald behind, 644*b*
opportunity makes the thief, 823*a*
opportunity, thou strong seducer,
128*b*
opportunity, thy guilt is great, 321*b*
pluck the grapes from well-
stocked vines, 500*b*
recognise your opportunity, 608*b*
seize when offered, 608*a*
squandered opportunity, 367*a*
there is a tide in the affairs of
men, 287*a*
to me the hour may give what it
denied to you, 576*b*
use the means, God will give the
blessing, 865*b*
we must take the current as it
serves, 287*a*
Wealth (with Virtue) brings
opportunity, 230*a*
what we do not see we tread
upon, 299*b*
when fortune smiles, take advan-
tage, 869*b*
while the shoe is on thy foot,
tread upon the thorns, 874*a*
who lets slip Fortune, shall never
find, 95*a*
wise man makes more oppor-
tunities than he finds, 730*a*
wise men will make opportunities,
117*b*
OPPOSITION
bear't that the opposed may
beware of thee, 291*a*

Opposition—*contd.*

duty of Opposition to oppose, 459*b*
 His Majesty's Opposition, 459*a*
 I strive against opposition, 595*a*
 no Government secure without a formidable opposition, 117*a*
 oppose everything; propose nothing, 460*a*

OPPRESSION

a right to be his own oppressor, 202*b*
 and sword-law, 222*a*
 draw the sword against oppression, 335*a*
 looked for judgment, and behold oppression, 417*a*
 makes the wise man mad, 31*b*
 Oppression's tall, 169*b*
 the oppressed, who wanted strength, had thine, 395*b*
 the oppressor's wrong, 293*b*
 to make oppression bitter, 293*b*
 when the tale of bricks is doubled, 508*b*
 who allows oppression, shares, 106*b*

OPTIMISM

a good general talks of success, not failure, 447*b*
 a mania for declaring all is well when things are going badly, 450*a*
 all is for the best in the best of all possible worlds, 708*b*
 hopes undimmed for mankind, 234*b*
le médecin Tant-mieux, 699*b*
 optimistic sophistries, 4*b*
 pessimism preferable to optimism, 21*b*
tout va bien ici; le pain manque, 708*b*

Opus, fervet, 532*a*

Opus, hoc, hic labor est, 544*b*

Ora et labora, 614*a*

ORACLES

ambiguous utterance of Oracle, 450*a*
 are dumb, 227*b*
 do not make me certain, but death, 574*b*
 I am Sir Oracle, 282*a*
 no truth at all in the oracle, 310*a*
 oracular utterance, 547*b*
 thou art my great Apollo, 672*a*

ORATORS AND ORATORY

a good orator the worst man, 498*b*
 a slow and chilling orator, 565*b*
 an unprincipled orator subverts the laws, 614*a*
 begin low, speak slow, 439*a*
 Chadband style of oratory, 114*b*
 clearness the chief virtue of oratory, 614*a*
 defied his fluent voice with sin, 614*a*
 delivery is management of voice, countenance, and gesture, 620*a*
 despise not a rustic orator, 467*a*
 devoted his rounded periods, 356*b*
 entwined himself perforce, 57*b*
 few speeches bear the colourless photography of print, 265*b*
 he can talk but is no speaker, 451*b*
 his last refuge is to begin with an Utouque, 242*b*
 I am no orator, as Brutus is, 286*b*
 I'll play the orator, 319*a*
 like a rough orator, 211*a*
 like winds on the waters, 8*a*
 lines on Public Speaking, 439*a*

Orators and Oratory—*contd.*

listening still, they seemed to hear, 257*b*
 make no long orations, 235*a*
 men and asses must be held by the ears, 810*a*
 mild heat of holy oratory, 364*b*
 Nature speaks the best part, 131*b*
 never failed to disperse an audience, 242*a*
 orators are made, poets are born, 584*b*
 orators make up in length for want of depth, 690*b*
ore rotundo, 614*a*
 rhetoric the art of ruling men's minds, 448*a*
 sae saft a voice and slid a tongue, 262*b*
temeravit crimine vocem, 614*a*
 the orator, despised; the soldier loved, 661*b*
 the orator too green, 321*a*
 the two-legged gab-machine, 202*b*
 thence to the famous orators, 223*a*
 those dreadful "urs," 167*b*
 three qualities of an orator, 672*a*
 took all ears captive, 299*a*
 under the wand of the magician, 245*a*
 what action is to the actor, 13*b*
 Orb which thou behold'st, not the smallest, 283*b*
 Orchard, easy to rob, when none keeps it, 795*a*

ORDER

a party of order or stability, 215*a*
 beauty springs from order, 188*b*
 clear arrangement, 568*a*
 foundation of all good things, 41*b*
 gave each thing view, 319*b*
 governs the world, 350*b*
 in variety, 254*a*
 is Heaven's first law, 249*b*
 let us follow the settled order, 651*a*
 liberty with order and virtue, 41*b*
 the old order changeth, 358*a*
 when many strike on an anvil they must observe order, 870*a*

Orders, give, and do it, 791*a*

Ordo, lucidus, 568*a*

Ore rotundo, 614*a*

ORGANS (Musical instruments)

deep, majestic, solemn organs, 254*b*
 Latin inscription for, 543*b*
 the pealing organ, 224*b*
 the silent organ, 131*b*
 Organ, mellowing to the, 115*a*
 Organ, with most miraculous, 293*b*
 Organisation, indexing the root of, 385*a*
 Origen, criticism of his style, 674*a*
 Origin, our, what matters it, 401*b*
 Original and end, 180*a*
 their great, 3*a*
 Originality: a genius forces the mind from the rut of custom, 570*b*
 all good things fruit of originality, 215*a*
 everyone knows this, but it has not occurred to everyone's mind, 650*b*
 Orion, loose the bands of, 412*a*
 Orisons, in thy, 294*a*
 Orlando, many talk of, that have not seen his sword, 808*a*
 Ormus, wealth of, 217*a*

ORNAMENT

beauty is the purgation of superfluities, 453*a*

Ornament—*contd.*

each ornament seemed placed as of necessity, 707*b*
 foreign aid of ornament, 369*b*
 lop off pretentious ornament, 489*a*
 seemly lies each ornament, 133*b*
 we are captivated by ornament, 494*a*
 without much gold and ornament, 13*a*
 world is still deceived with ornament, 283*a*
 Ornateness goes with greatness, 380*a*
Ornator propriis industria donis, 543*a*

ORPHANS

barber practises on the orphan's head, 551*a*, 717*b*
 I'm a Norfan, both sides, 384*b*
 son of parents passed into the skies, 102*b*
 wronged orphans' tears, 212*a*
Orta occident, omnia, 611*a*
 Orthodoxy kept alive by indifference and hypocrisy, 408*b*
 Orthographer, he is turned, 284*a*
 Ossa upon Pelion, 550*a*
 Ostent, well studied in a sad, 282*b*

OSTENTATION

a common vice, 543*a*
 alms before men, 421*b*
 honourable things rather than splendid, 546*a*
 live to obtain men's report, you will never be rich, 654*a*
 make not thy tail broader than thy wings, 807*a*
 no formal ostentation, 296*b*
 paraded all he said and did with a certain art, 613*a*
 purple patches to make a show, 554*a*
 splendour of appearance beyond their means, 675*a*
 the rage of shining, 345*a*
 Othello's occupation's gone, 302*a*
 Othello's visage in his mind, 301*a*
 Others, the affairs of, 487*b*
 who does nothing for, does nothing for himself, 714*b*
Otium cum dignitate, 614*b*, note
 Otter's house, to look for yesterday's fish in the, 795*b*
 Ought, we do not what we, 5*b*
 Oughts, nothings without strokes, 823*b*
 Ourselves, the not, 6*a*
 'tis in, that we are thus, 301*a*
 Out, get some put, and some put in, 107*b*
 of my sight, and never see me more, 312*a*
 Outs and Ins, their aim to stick in good places, 880*a*
 Outalissi's soul, 67*a*
 Outbid another, be not too hasty to, 740*b*
 Outrage, wrong and, 99*a*
 Outshine, didst, myriads, though bright, 216*a*
 Outside, O, what a goodly, 282*a*

OUTSPOKENNESS

a good conscience speaks out, 478*b*
 apt to be wrested to its destruction, 678*a*
 do not be ashamed to say what you are not ashamed to think, 500*a*
 men whose clothes are in holes dare not say much, 621*a*
 plain-dealing is kicked out of doors, 761*b*

Outspokenness—contd.

que j'aime les gens qui disent ce qu'ils pensent, 706a
 unless in moderation leads to ruin, 555a
 what I think I must speak, 289a
 Oven comes to the dough, when the, 796b
 Ovens, old, are soon hot, 820a
 Overcome us, can such things be and, 304b
 what is else not to be, 216a
 Overdoing it, you never do it without, 880a
 Overdone is worse than underdone, 824a
 Overpayment of delight, 337a
 Overs, all ill, but over the water, 733b
 Overthrow, his, supplied our chorus, 241b
Ovo, ab, 482b
 Owe you one, I, 90b
 no man anything, 427b
 Owes not man, 197b

OWLS

he's in great want of a bird that will give a groat for an owl, 784a
 misfortunes like the owl, 81b
 not accounted wiser for living retiredly, 849a
 owls to Athens, 469b
 the gravest bird is an owl, 845b
 the moping owl, 153b
 the wailing owl, 153b, *note*
 thinks all her young beauties, 842a
 to be scarred by an owl, 787b
 when owls do cry, 311a
 wise old owl lived in an oak, 442b
 you may love a screaming owl, 402b
 Own, all men would have their, 465b
 he came unto his, 425a
 to do what I will with mine, 423a

OX and OXEN

a young ox learns to plough from older, 482a
 an old ox makes a straight furrow, 736a
 an ox has trodden on my tongue, 469a
 as an ox goeth to the slaughter, 413b
 beauty draws more than oxen, 175a, *note*
 black ox never yet trod on your feet, 841a
 born to endure labour, 490b
 cultivates the fields with oxen, 496a
 no use leading an ox to the water if not thirsty, 822a
 old oxen have stiff horns, 820a
 short horns given to the savage ox, 510b
 take heed of an ox before, 838b
 the ox desires the trappings of the horse, 613b
 the ox has spoken, 498b, *note*
 the ox is stricken down, 662b
 the ox taken by horns, man by the tongue, 737a
 the oxen taught in time to endure the plough, 670a
 the ox knoweth his owner, 416b
 the ox lies still while geese are hissing, 848a
 the ox that treadeth out the corn, 428a
 the ploughman speaks of oxen, 585b

Ox and Oxen—contd.

the tired ox sets his foot firmly, 498b
 the tired ox treads surest, 852a
 thou shalt not muzzle the ox when he treadeth out the corn, 410a
 to put a pack-saddle on an ox, 499a
 where no oxen are the crib is clean, 873a
 where shall the ox go, but he must labour, 873a
 who drives fat oxen, 179b
 Oxonian, very impertinent, being an, 134b
OXFORD
 All Souls College, 496b
 Oxenford (Oxford), 76b
 troop of horse to Oxford University, 29a, 372b, *note*
 University, motto, 518a
 unwritten law of, to back the weaker side, 275a
 ye spires of Oxford, 395a
 Ox-lips and the nodding violet, 280b

OYSTERS

a too-long opened oyster, 32b
 an ungody meat, 350a
 four young oysters hurried up, 119b
 he had often eaten oysters, 145a
 he was a bold man that first ate an oyster, 350a, 783a
 how do you after your oysters, 786b
 how should we do for oysters, 446b
 like Colchester native, 173a
 love was the pearl of his oyster, 352a
 no end in natur to eatin' of oysters, 390a
 oyster may be crossed in love, 328b
 oysters not good in a month without an "r," 824a
 oysters and poverty go together, 111b
 solitary as an oyster, 114a
 the gravest fish is an oyster, 845b
 the world's mine oyster, 287b
 'twas a fat oyster; live in peace, 256a
 would you treat your horse with a peck of oysters, 878a
 you'd ha' made an uncommon fine oyster, 111b
 Oystermongers' Dinner, 367b

P

P, as if going to pronounce the letter, 115b, *note*, 151a
 P's and Q's, mind your, 810b
 Pace, the palfrey, 37b
 too similar that of the son of Nimshi, 332a
Pacem, si vis, para bellum, 791a
Pacem le poscimus, 603a
Paciencia y barajar, 716b
 Pacifism: of thy slaying nowise are we fain, 235b
 Pacifism, only one vice, 324a
Pacis amica Ceres, 605b
Pactum, nudum, 602b
 Padlock, bad, mortos a picklock, 717a
 Pagan suckled in a creed outworn, 394b
 Paganini, 35b
 Page, every, having an ample marge, 365a

PAGEANT and PAGEENTRY

antique pageantry, 224a
 history is a pageant, 22b
 like this insubstantial pageant, 311a
 ordered all the pageants, 95a
 play their pageants everywhere, 69b, 437a
 Paid, fools and knaves are better, 124b
 him again, what he layeth out shall be, 432b
 well, that is well-satisfied, 283b
PAIN and PAINS
 adding folly to our pain, 91b
 after pain, 85b
 all pains are nothing in respect of this, 341b
 an hour of pain as long as a day of pleasure, 735b
 apathy when out of pain, 82b
 by pains come to greater pains, 9b
 can feel of pain, 61b
 capacity for pain, 390a
 compels all things, 518a
 cruel to prolong a pain, 275a
 death more willingly faced than pain, 634a
 delights which inherit pain, 276a
 doomed to go in company with pain, 399b
 double pains, double praise, 340a
 easily borne if slight; brief if severe, 612b
 everlasting pains, 382a
 fellowship in pain, 222b
 forces even the innocent to lie, 526a
 forgotten pains when follow gains, 763a
 grudge not at another's pain, 129b
 if severe, short; if long, light, 654b
 intense device and superflux of pain, 351a
 is no evil, 189a
 is perfect misery, 220a
 loves to make parade of pain, 362a
 music can soften pain, 254b
 no life without pain, 816a
 no pains, no gains, 817a
 no pain, no palm, 242a
 nothing valuable without pains and labour, 3a
 one pain lessened by another's anguish, 278a
 our Lady of Pain, 351b
 pain that pain to miss, 94b
 pain narrows not his cares, 398a
 pains are real things, 52a
 pleasure in poetic pains, 99b
 pleasure of the pain, 90b
 pleasure out of extreme pain, 350b
 relief from pain, 127b
 taking pains and telling lies, 122b
 the guilt of giving pain, 234a
 the tender for another's pain, 154b
 the worst of evils, 220a
 the years of pain, 38a
 to learn by the pain of another, 531b
 to lose pain is a gain, 568a
 to resist pain, 518a
 unnumbered hours of pain, 68a
 when pain and anguish wring the brow, 270a
 where a man feels pain he lays his hand, 852a
 where there is pain, there will the finger be, 674a
 with no fiery throbbing pain, 178a
 with the thousand teeth, 380a
 wondrous waste of pains, 81b

PAINTING

art that can immortalize, 102*a*
 does he paint, 33*b*
 feeds his mind with an empty
 painting, 490*b*
 he best can paint 'em, 255*a*
 I have heard of your paintings,
 294*a*
 is she not more than painting can
 express, 266*b*
 let her paint an inch thick, 297*a*
 like a painted Jove, 122*a*
 mind the paint, 464*b*
 mute and motionless (painting),
 68*a*
 only two styles of portrait, 112*b*
 on painting and fighting look afar
 off, 820*b*
 paint me as I am, 105*a*
 painted pictures are dead
 speakers, 824*a*
 painted to the eyes, 119*a*
 painting in water-colour, 343*b*
 the worth of Titian or of Angelo,
 124*b*
 there is craft in daubing, 855*a*
 those who paint them truest, 2*b*
 thy pieces imitating life, 123*a*
 to draw true beauty, 124*b*
 when you see a woman paint, your
 heart need not faint, 872*b*
 who can paint like nature, 369*a*

PAINTERS

a flattering painter, 149*a*
 he displays in a portrait the
 countenance and the mind, 666*b*
 love of their profession, 367*b*
 painters allowed a lengthened
 bow, 60*a*
 painters and poets dare anything,
 620*a*
 painters and poets have leave to
 lie, 824*a*
 when some great painter dips his
 pencil in the gloom, 326*b*
 Pair of brothers, a noble, 615*a*
 a, well matched, 615*a*
 are they not a bonny, as the devil
 said to his hoofs, 737*b*
 blest, 219*b*
 every couple is not a, 756*a*
 so well matched a, 499*b*
 youthful, loving, modest, 44*a*

PALACE and PALACES

a palace and a prison, 55*a*
 in his own palace forced to ask
 his breed, 256*a*
 in such a gorgeous palace, 279*b*
 love in a palace, 185*a*
 palaces in Kingdom-come, 209*a*
 prosperity within thy palaces,
 413*a*
 the gorgeous palaces, 311*a*
 the kingly pile will leave little
 land to plough, 561*a*

PALE and PALENESS

and leaden-eyed, 172*b*
 and pettish, 462*a*, 759*b*
 as any clout, 279*b*
 at a pale man draw thy knife, 462*a*
 fair, not pale, 86*b*
 is peevish, 462*a*
 is this what turns you pale, 544*a*
 pale spectre of a murdered man,
 126*a*
 saintly paleness, 335*a*
 turn not pale, beloved snail, 119*b*
 why so pale and wan, 346*a*
Palinodiam canere (to recant), 615*a*
 Pall Mall, the sweet shady side of,
 235*a*
 Palm alone, and bear the, 285*a*
 an itching, 286*b*

Palm, do not dull thy, 291*a*
 is won, and by all Nations shall be
 worn, 397*a*
 let him bear, who has deserved,
 615*a*
 to palm, on his tranquil breast,
 399*a*
 Palms of my hands, oozing out at
 the, 328*a*
 Palmer-worm hath left, that which
 the, 418*b*
 Palmistry, in, he deals, 259*a*
 Palmy state of Rome, 290*a*
 Paltered with Eternal God for
 power, 361*b*
 Pamphlets, 275*b*, note
 Pan, sheephook of, 14*a*, note
 Pancakes, would you thatch your
 house with, 878*a*
 Pancakes, see Shrove Tuesday
 Pane, over each, like a fairy crept,
 152*a*
 Panes of quaint device, 185*a*
 Pangloss, Dr., 90*b*
 Pangs and fears, more, than wars or
 women have, 320*a*
 of despised love, 293*b*
 pleasing, 371*b*
 Panjandrum, the great, 440*b*
 Pansies, that's for thoughts, 296*b*
 Pansy freaked with jet, 226*b*
 Pantaloon, the lean and slippared,
 289*a*
 Pantry, toom, makes thriftless guid-
 wife, 729*a*

PAPER

a scrap of paper, 460*a*
 blest paper-credit, 251*a*
 endures anything, 880*b*
 if all the world were paper,
 446*b*
 paper bullets of the brain, 284*b*
 paper credit, 241*b*
 paper government, 40*a*
 paper monuments most lasting,
 848*b*
 portion of uncertain paper, 62*a*
 Repeal of Paper Duties, 268*b*, note
 speak from your folded papers,
 168*a*
 takes any impression, 880*b*
 Paper-blurrers, company of, 329*b*
 Parables, dark sentences and, 419*b*
 Parade of pain, 362*a*
 Parade: one who paraded all he
 said and did, 613*a*
 Parade, sic, 45*a*

PARADISE

hopes of paradise, 136*a*
 how beautiful beyond compare,
 229*b*
 how grows in paradise our store,
 187*a*
 if we meet in paradise, 33*b*
 must I thus leave thee, paradise,
 221*b*
 Paradise of Fools, joyous, 104*b*
 Paradise of Fools, to few un-
 known, 218*b*
 retired in mind and spirit, 139*b*
 thought they had reached the
 gate of, 236*a*
 thought would destroy their
 paradise, 155*a*
 to him are opening paradise, 155*b*
 walked in paradise, 3*b*
 who would enter must have a
 good key, 782*a*
 wilderness were paradise enow,
 135*b*
 women a whole paradise better
 than men, 103*b*

Paradise—contd.

you were in paradise the while,
 267*a*
 Paradox, man a, 91*a*
 which comforts, 34*b*
 Paragon of animals, 293*a*
 Paragraphs, passing, of praise, 335*b*
 Parallel, but herself, admits no, 210*a*
 none but himself can be his, 368*b*
 Paramours, for one joy a hundred
 displeasures, 866*a*
 Parasites or sub-parasites, world all,
 183*b*
Parcere personis, dicere de vitiis,
 566*b*, 615*a*
Parcere subjectis et debellare superbis,
 540*a*
 Parchment, skin of an innocent
 lamb, 317*b*
 virtue of wax and, 40*a*
 wings, on, 177*a*
 Pard-like spirit, 326*b*

PARDON

may one be pardoned and retain
 th' offence, 295*b*
 nae penny, nae pardon, 817*a*
Par don on a pardon, 705*a*
 pardons and pleasantness great
 revengers, 824*a*
 pardoning those that kill, 279*b*
 pardon rather than praise, 526*a*
 pardon the choicest flower of
 victory, 824*a*
 pardon's the word to all, 309*b*
 the women pardoned all except
 her face, 64*a*
 they ne'er pardon who have done
 the wrong, 128*b*
 to forgive everyone's cruelty, 626*a*
Pardonnez-mois, these, 279*a*

PARENTS

a parent who could see his boy as
 he is, 195*a*
 are patterns, 824*a*
 errors of parents undo their
 children, 478*b*
 everything is dear to its parent,
 450*a*
 fond parents tell such tedious
 stories, 127*b*
 God, parents, and master, never
 required, 766*a*
 honour your parents, 450*b*
 in the place of a parent, 552*a*
 justice to parents called piety,
 563*a*
 kind parents to watch over me,
 355*b*
 let children support their
 parents, 566*b*
 love of parents the first law of
 nature, 516*a*
 only parents' love can last, 31*a*
 owl (or crow) thinks all her young
 ones beauties, 842*a*
 parent of his country, 615*b*
 parent of things, 615*b*
 parents passed into the skies, 102*b*
 Raven and Ape think their young
 fairest, 234*a*
 trot mother, trot father, how can
 the foal amble, 863*a*
 virtue of parents a great dowry,
 518*b*
 whose parents were the Lord
 knows who, 108*a*
 Parentesses, full thoughts cause
 long, 764*b*
Pari passu, 615*b*
 Paris, the judgments of, 573*b*
PARIS
 at Paris no one wonders at any-
 thing, 646*b*

Paris—*contd.*

c'est vieux comme le Pont Neuf, 828b
every wife a right to see Paris,
332b
fantastic Paris, 30a
fashions, Paris, 456b
good Americans, when they die,
go to Paris, 388b, 443b
half Angel, half Grisette, 195b
London the common sewer of
Paris, 177b
middle-aged woman's paradise,
244b
*Paris au Prou, du Japon jusqu'à
Rome*, 691b
Paris est bon pour voir, 705a
secrets travel fast in Paris, 450a
was not made in one day, 830a
with an "if" we might put Paris
in a bottle, 788b
Parisian gondolas, 117b, *note*
Parish makes the Constable, 275b
O what a parish, 439b
parish pay is hush money, 338b
wide was his parish, 77a
Pariterque in bella ruebant, 543b

PARKS

former delights of the lord, now
the delights of the people, 513a
over park, over pale, 280b
public money well spent on parks,
160b
takes away from dwellings of the
poor, 483b
the lungs of London, 111a, 455a

PARLIAMENT

and some (lie) before the Speaker,
258b
an old Parliamentary hand, 147a
an old Parliament stager, 147a,
note
bag of Parliamentary eloquence,
73a
bald her demi-gods in senate
met, 370a
ciphers as members of, 195a, *note*
duty of Opposition to oppose,
459b
England mother of Parliaments,
25b
forgotten like a maiden speech,
258b
His Majesty's Opposition, 459a
I like a Parliamentary debate, 58b
law of England the reason of
Parliament, 228a
lawyers' reason for desiring seat
in, 265b
make a shambles of Parliament
house, 317b
National Debating Club, 72b
or be a member of Parliament,
447b
Parliament of man, 358b
Parliament of the unlearned, 615b
serious modern cultural equip-
ment a disqualification, 324a
speaking through reporters, 73b
talk in Parliament, 73b
the National Palaver, 73a
votes of some men in a room at
Westminster, 338b
without lawyers, 615b
worthlessness of what is said in,
268b
Parlour-twilight, 100b
will you walk into my, 447b
Parlous state, in a, 289a
Parmaceti for an inward bruise, 313b
Parnassus, a step to, 538a
has no gold mines, 824a
the number of elect of, made up,
700a

Parr, Thos., 356b

Parrot, like the, he says nothing, but
thinks the more, 858a
may rehearse, a, 97b
Pars mei nulla superstes erit, 616a
Parsimonious, age is, 109b
Parsimony the worst profusion, 205b
Parson, O illustrious spark, 95b
who knows a Duke, 101b
Parson's nose, tickling a, 278a
Parsons are souls' waggoners, 824a

PART and PARTS

I am part of all that I have met,
358b
Mary hath chosen that good part,
424b
part nor lot in this matter, 426a
plays many parts, 288b
she (nature) hath done her part,
220b
the part is contained in the whole,
553b
we are but parts of one stupen-
dous whole, 248b
where the greater part is, there is
the whole, 674a
you have assumed this part; it
must be acted, 541a

PARTING

a song of meeting and parting,
244a
dearest friends must part, 404a
endless parting, 139b
I remember the way we parted,
352a
If e'er we meet hereafter, 2a
image of death in parting, 130b
kiss and part, 121a
our parting was all sob and sigh,
258b
part when we are friends, 128a
parting is such sweet sorrow,
279a
parting with a long embrace, 362a
shake hands for ever, 121a
sna' sorrow at parting, as the
mare said to the broken cart,
856b
speed the parting guest, 252b,
257b
the usual vows and then we
parted, 258b
this parting was well made, 287a
'tis hard to part, 15a
to love and then to part, 86a, 87b
when we two parted, 61a
when you go there's loneliness in
loneliness, 214b

Parta, male, male dilabuntur, 572a

Parta tueri, 587a

Parthenon, Earth proudly wears the,
131a
Parthians, liars and untrustworthy,
616a

Partiality, misdirected, 624a
we grow more partial for the
observer's sake, 250b

Particle, fiery, 65a

Partington, Dame, and the storm of
Sidmouth, 331b

Partisan, no fiery, 387a

Partitions, thin, 46a, 122b, 248b

PARTNERS

he that has partners has masters,
778a
I have a partner, Mr. Jorkins,
114a
love never desires a partner, 805b
my partner made that bargain,
120b
shall my little bark attendant
sail, 250a
the partner of my soul, 266b

Partners—*contd.*

what is common property ceases
to be one's own, 640a
who has a wolf for his mate need
a dog for his man, 875a
Partridge-breeders, these, 359b
Partridge, if it had the woodcock's
thigh would be the best of all
birds, 789b
in the puttock's nest, 317a
Parts, why should I disparage my,
92a
Party, Hans Breitmann's, 196a
a party all Mulligans, 368a
PARTY and PARTIES (Political)
a man of no colour, 545b
all parties work together, 359a
always voted at my party's call,
145a
ancient forms of party strife, 363a
asked me whether I was whig or
tory, 347a
attachment to any party, 329a
being of no party, 64b
both parties nobly are subdued,
315b
civil rage and rancour, 334a
factious they grow, 222a
hateful names of parties, 122a
he'd been true to one party, 201b
he serves his party who serves his
country, 159a
high heels and low heels, 347a
how nature always does contrive,
146b
I ain't a Wig, I ain't a Tory, 202a
let Whig and Tory stir their blood,
359a
Mill (J. S.) on Parties, 215a
most against the party he for-
sook, 123b
not my ambition to increase
number of parties, 342b
Parliamentary Government im-
possible without party, 118b
party divisions, 39b
party honesty, 84b
party: madness of many for
gain of a few, 258a, 350a
party newspapers of either side,
193b
political parties die at last of
swallowing their own lies, 459b
qualifications of a party writer,
258a
that party conquers in the strife,
271a
the only difference between, 82a
the puzzling sons of Party, 371a
the two great Parties, 133a
then none was for a party, 206b
this party of two, 25b
to party gave up what was meant
for mankind, 149a
to sacrifice honour to party, 106a
to unite with a party, 71b
Tory and Whig in turn shall be
my host, 332b
Tory and Whig will agree, 179b
true patriotism of no party, 334b
two parties necessary in political
life, 215a
two parties still divide the world,
358
what Faction has set wrong, 96b
where the soul sours and gradual
rancour grows, 370b
wise men and gods upon the
strongest side, 275a
Parva componere magnis, 655b
Pasquils, utter, 71a
Pass, all things, 193b
but let that, 287b

Pass, nor turn my face, I will, 33b
 oh, let him, 307a
 peaceably let him, 317a
 this way again, I shall not, 442b
 through this world but once, 442b
 Passage perillus, a, 437a
 Passages of love, now no, 365a
 that lead to nothing, 155a
 that strike your mind, 53a
Passe, tout, tout casse, tout lasse, 708b
 Passed by on the other side, 424b
 forth patiently to perpetual bliss,
 194b
 Passenger, stay, why goest thou by
 so fast, 446a
 Passenjare, in the presence of the,
 83b
Passibus aquis, haud, 541b
Passim, sic, 657b
 Passing as doth a shadow, 78b
PASSION and PASSIONS
 a passion so confused, 282b
 a purer passion a lordlier leisure,
 353b
 all extinguished with old age
 except self-love, 709a
 anxious to conceal one's best
 passions, 193a
 by passion driven, 44b
 curb and restrain, 622a
 each man's passion his God, 664a
 give me the man that is not
 passion's slave, 294b
 govern my passion with absolute
 sway, 258a
grande passion, 65a
 in her first passion, 62b
 in wayward passions lost, 369b
 let the appetites be subject to
 reason, 491a
 like winds at sea, 377b
 love of news a master-passion,
 103a
 make and unmake everything,
 690b
 man of passions cannot judge
 aright, 107a
 man only great when he acts
 from the passions, 117a
 men of like passions, 426b
 my destiny to inspire hopeless
 passion, 367a
 never let your angry passions rise,
 382a
 not over-elated nor over-
 depressed, 512a
 one master passion in the breast,
 249a
 one pulse of passion, 388a
 our own affections the worst
 tyrants, 345a
 passion and prejudice govern the
 world, 385a
 passion cast a mist before his
 sense, 126b
 passion depraves but also elevates,
 697b
 passion is the gale, 249a
 passion undoes what Reason
 weaves, 248b
 passions are the elements of life,
 248b
 passions in excess are female, 59b
 passions so potent, 45b
 patroned by passion, 28a
 ruffled passions of the mind, 239b
 serving one's passions is slavery,
 832b
 the most unbecoming thing
 (passion), 375b
 the only orators which always
 persuade, 702a
 the passions flourish, 193a

Passion and Passions—contd.
 the passions oft, to hear her shell,
 90a
 the ruling passion, 250b
 the shallow murmur but the deep
 are dumb, 262a
 the voice of the body, 696b
 the whirlwind of your passion,
 294a
 their human passions now no
 more, 154b
 time the physician of our passions,
 859a
 true love consists not in passion,
 221a
 two master-passions, 67b
 vanquish your feelings, 683a
 vows with such passion, 195b
 when one was in a passion the
 other would forbear, 872a
 Passive Resistance, 459b
 Passive thing, that, 88a
PAST
 a great while ago the world began,
 298b
 a heaviness that's gone, 311a
 a woman with a past, 454b
 alas! that steel might have
 remained ever hidden, 486b
 all our past proclaims our future,
 353b
 all the faultful past, 361a
 all the richness, splendour and
 grace of world in the past, 700b
 blended with present, 187b
 consider the past with a lingering
 gaze, 172b
 consult the dead as to the past,
 199a
 danger well past remembered, 346b
 dark backward and abysm of
 time, 310b
 days passed cannot be called back,
 608a
 every man has all the centuries
 in him, 235a
 good fortune is remembered, bad
 should be forgotten, 498a
 greatly wise to talk with our past
 hours, 405a
 I summon up remembrance of
 things past, 321b
ils se sont passés, ces jours de fête,
 694a
 is in its grave, 31a
 it is not now as it hath been of
 yore, 400b
 joys more exquisite when past,
 229b
 learn future by the past, 66a
 leave thy low-vaulted past, 168b
 let by-gones be by-gones, 800b
 let the dead past bury its dead,
 197b
 let the past be past, 713a
 let us moderately lament past
 sorrows, 384a
 live to-day, forgetting past
 anxieties, 544b
 memory gild the, 230b
 memory of the past, 43b
 mindful of the valour of former
 days, 624b
 not Heaven itself has power
 upon the past, 127b
 O that Jupiter would give back
 the years, 607a
 old things always in favour, 681b
 past and to come seem best, 315a
 past and what's to come is
 strewn with husks, 299a
 portions and parcels of the dread-
 ful past, 357b

Past—contd.
 praiser of the past, 515b, *note*
 progressive iniquity of each
 generation (Horace), 487a
 record of past remains to the
 good, 265b
 remembered joys are never past,
 229b
 remembrance of past labours is
 agreeable, 664a
 say not, what is the cause that
 former days were better, 415b
 selfish sorrow ponders on the past,
 54a
 study the past if you would
 divine the future, 838a
 summon from the shadowy past,
 198b
 the days that are no more, 335b
 the former things are passed
 away, 432a
 the hour gone by will not return,
 587b
 the memory of the past, 230b
 the mill cannot grind with the
 water that is past, 843a
 the past and future, two eternities,
 232b
 the past at least is secure, 383b
 the past unsighed for and the
 future sure, 396a
 the thought of our past years,
 401a
 Time itself cannot undo the, 230a
 time past never returns, 546b
 to be ignorant of the past is to be
 ever a child, 590b
 to enjoy remembrance of, is to
 live twice over, 544a
 up the stream of Time, 264a
 we praise the olden time, but
 make the most of our own, 564a
 what has happened even the fool
 knows, 478a
 what we have been makes us
 what we are, 130b
 where are the snows of last year,
 872b
 where is the fable of thy former
 years, 406b
 where is the life that late I led,
 316a
 who ever saw old age which did
 not praise the past, 706b
 who would tread again the scene?
 229b
 Pastime, use so as not to lose past
 time, 865b
 Pastors, all alike to wandering
 sheep, 101a
 do, as some ungracious, 291a
 Pastry that aggravates a man, 113a
 Pasture, to break a, will make a
 man, 462b
 Pastures new, 226b
 I have sung of pastures, fields,
 and chieftains, 573b
 to lie down in green, 412a
 Patch was worn, while the, 358a
 Patches, purple, one or two, 554a
 Pate, beat your, and fancy wit will
 come, 256a
 learned, ducks to the golden fool,
 308b
Patenostre du singe, 705a
Pater familias, 616b
Pater noster, 616b
 Paternoster built churches, Our
 Father pulls them down, 824a
 he knows it as well as his, 775a
 no penny, no, 817a
 Path, every, hath a puddle, 757b
 into the heaven of glory, 23b

Path, now made a high road, 525a
rule of the, 439b
take the gentle, 164a
that promised to cut short the
way, 394a
the primrose, 291a
Pathos and sublime, the true, 47a
infinite, of human life, 329a
infinite, of human trust, 381b

PATIENCE

a drop of patience, 302b
a flatterer and an ass, 20a
a great part of justice, 616b
a patient man, a pattern, 109a
a plaster for all sores, 824b
a poor man's remedy, 824b
a stout horse, but tires last, 824b
a tired mare, but will plod,
316a
abused, becomes madness, 616b
abused too often becomes fury,
537a
all men's office to speak patience,
285a
an old abusing of God's patience,
287b
an ounce of, worth a pound of
brains, 736b
(patience) and shuffle the cards,
716b, 824a
arm th' obdured breast with
patience, 217b
conquers the world, 824a
endurance with moderation the
last resource, 526b
everything comes to those who
wait, 758b
fury wasteth as patience lasteth,
764b
gently to bear with and endure
all men, 657b
God takes a text and preaches
patience, 163a
good for many things beside gout,
824b
grows not in every garden, 824b
hardship lightened by, 520b
hope and patience, 50a
how far will you abuse our
patience, 642b
how poor who have not patience
301b
I waited patiently, 528a
I worked with patience, 29b
in your patience possess ye your
souls, 425a
in your patience ye shall win
your souls, 425a
indolence is often taken for
patience, 793a
is bitter, but its fruit is sweet,
697b
is pale cold cowardice in noble
breasts, 312a
Job was less miserable in suffering
than happy in his patience,
798a
key of content, 824b
key of Paradise, 824b
like Patience on a monument,
298a
may do much in desperate
matters, 792b
pain, excessive, overturns all
patience, 220a
patience and sorrow strove, 306b
patience, money, and time bring
all things to pass, 824b
patience must be the hen, 213b
patience now a thing of which he
hath no need, 400b
patience of Job, 431a
patience passes science, 824b

Patience—contd.

patience perforce is medicine for
a mad dog, 824b
Patience passe science, 705a
patient as pilgrims, 194b
patient as the female dove, 297a
patient inattention, 213b
patient search and vigil long, 58b
patient though sorely tried, 198b
patient waiters are no losers, 824b
principal part of faith, 824b, *note*
remedy for every suffering, 508b
surpasses learning, 824b
the art of hoping, 698a
the beggar's virtue, 212a
the greatest prayer, 824b
the patient conquer, 616b
though God take the sun out of
heaven we must have patience,
857b
though we lose fortune we should
not lose patience, 858a
virtue of an ass, 153a
we must be patient, 296a
wears out stones, 824b
what is the use of patience if not
found when wanted, 868a
who has patience has fat thrushes
for a farthing, 778b
will achieve more than force, 41b
worn out by your faults, 581a
young and rose-lipped cherubim,
302b

PATIENTS

despatched the patient in a day,
142a
God help the patient, 482a, *note*
kill the patient, 10b
unruly patient makes harsh
physician, 507b
Patines of pure gold, thick inlaid
with, 283b
Patmos strand, 34b
Patrick, St., motto of Order, 638b
Patrick, St., you know, he was St.
George's boy, 438a
Patrimony utterly demolished, 617a

PATRIOTISM AND PATRIOTS

a fatherland focuses a people, 408b
a patriot is a fool in every age,
253b
all-atonement name of patriot, 122b
blood of patriots and tyrants, 176b
brave men and worthy patriots,
228a
country patriots, 61a
cowards mock the patriot's fate,
176a
Englishmen fight on patriotic
principles, 323a
faithful to an unfortunate country,
616b
God and your native land, 156b
having had the name of a great
patriot, 130a
I have everywhere remembered
my country, 674b
Iceland the best land on which the
sun shines, 787b
knock the patriotism out of the
human race, 324b
love their land because their own,
156b
never patriot but was a fool, 123b
one patriot even in a village of
eight, 755b
patriotism, last refuge of a
scoundrel, 179a
patriotism, of no party, 334b
patriotism should gain force on
Marathon, 180a
patriots are grown too shrewd,
100b

Patriotism and Patriots—contd.

patriots in Madrid, 232a
patriots in peace assert the
people's right, 125a
patriots who risked a cause, 30a
stood for his country's glory fast,
269a
such is the patriot's boast, 147b
the flaming patriot, 184b
the patriot's blood, 68a
thinking my native county better
than other people's, 324a
true patriots we, 18a
what bosom beats not in his
country's cause, 255a
See Native Land
Patroclus is dead, who was better
than you, 473b
PATRONAGE, PATRONS
above a patron, 252b
a patron, a wretch who supports
with insolence, 181b
favour is not to men of skill,
416a
getting patronage the whole art
of life, 323a
he has enough patrons who does
what is right, 649a, 684b
let there be Macenas, Virgils
will not be wanting, 658b
my protection and sweet source
of honour, 569b
mud of English patronage, 37b
none can rise without grit and a
patron, 590a
support from virtue, not from
patrons, 684b
the patron and the gaol, 178a
Pattenmakers, motto of, 643b
Patter, rapid, unintelligible, 146b
Pattern, made him our, 36a
not a, but an example, 184a
of excellent nature, cunning'st,
302b
of sound words, 430b
Paul fought with beasts, 93b
has served us with a text, 99b
in high esteem with, 227b
Paul Pry, 246a
Paul Pry, caught by, 342a
Pauliad, less a Christiad than a,
157a
Paul's holy pen, 81b
Paul, St., proverbs as to day of, 789a
Paul's, St., London, the cross of
gold, 361a
the ruinous Portico of, 206a, *note*
to sketch the ruins of, 206a
Paul's will not always stand, 824b
Pauper sum; fateor, patior, 617a
Pauper whom nobody owns, 238b
Paupers, three million, 73a
Pauperism, clamorous, feedeth, 373b
Pause, an awful, 404b
how dull it is to, 358b
must give us, 293b
Paure homme le, 700a
Pavement, faithless to the fuddled
foot, 369b
the riches of heaven's, 216b
Pavements fanged with murderous
stones, 87b
PAY, PAYMENT
an almost invincible repugnance
to paying, 366b
bad pay poisons trust, 863a
base is the slave that pays, 316a
for the dear delight another pays,
257a
from a bad paymaster get what
you can, 764a
good payer master of another's
purse, 722b

Pay, Payment—contd.

he has a short Lent that has to pay money at Easter, 773a
 he that cannot pay in purse must pay in person, 776b
 he that pays and he that takes, 102a
 he that pays last never pays twice, 780b
 how deeply painful is all payment, 64b
 I pray God make me able to pay it, 242b
 I scents which pays the best, 202a
 if I can't pay, why I can owe, 165b
 it is a pain to pay and pray, 794a
 my dame fed her hens on thanks, but they laid no eggs, 813a
 never grumble till they come to pay, 108a
 no pay, no Swiss, 816b
 once pay it, never crave it, 820b
 pay beforehand and your work will be behindhand, 824b
 Pay-before-hand's never well served, 824b
 pay me that thou owest, 423a
 pay, pay, pay, 190a
 pay well when you are served well, 824b
 pay what you owe and be cured of your complaint, 824b
 peace, pleasure, and good pay, 96a
 Samson was strong, but could not pay money before he had it, 830b
 slow to pay, 374b
 the devil to pay, 233b
 the loser pays, 847b
 to go in without paying, 27a
 to guarantee that he can pay, 115b
 when wages are paid work's over, 872a
 who best can pay, 81a
 who cannot pay let him pray, 776b
 wrong count is no payment, 878a
 you may pay without going in, 27a
 you owed me a sheep but paid me a lamb, 880a
 Paymin voice, each, 68a

PEACE

a calm world and long peace, 314b
 a crowd dangerous to peace and restful quiet, 673a
 a peace-loving man, 387a
 a disarmed peace is weak, 719b
 a moth of peace, 301a
 a peace above all earthly dignities, 320a
 a peace more happy than lives on land, 353b
 a wretched peace well exchanged for war, 578a
 agreement has bound together by peace, 517a
 all her paths are peace, 413b
 always the final aim of war, 711a
 and bid me hold my peace, 290b
 and bring out good qualities, 553b
 and health, 155b
 and Honour return, 561a
 arm thee in peace, 748b
 arms the props of peace, 492a
 arts and conditions of peace, 540a
bâton porte paix, 791a
 be to this house, 617b
 be with you, 617b
 be within thy walls, 413a
 becomes men, anger wild beasts, 490b
 begins where ambition ends, 406b

Peace—contd.

bid fair peace be to my destined urn, 226a
 bleeds, and hope expires, 405b
 breaker of God's own peace, 275a
 breeds Plenty, 434b
 broken into pieces, 172b
 by the help of the sword, 573b
 certain peace better than hoped-for victory, 575b
de mortelle guerre j'ai on bien paix, 780a
 ef you want peace, show you're up to fightin', 202a
 fight for peace, 110a
 for men so old as we to keep the peace, 277b
 for peace we have striven, 381b
 God blesses peace, 766a
 God gave her peace, 356b
 hangs thieves, war makes them, 866b
 hath her victories, 227a
 hear, see, and hold your peace if you would live in peace, 783a
 her perfect peace, 266a
 Honour in his right hand doth lead her, 336b
 how can we win peace, 26a
 I labour for peace, 433b
 I shall not hold my little peace, 214a
 if you wish for peace prepare for war, 656b, 791a
 in thy breast, 279a
 in thy right hand carry gentle peace, 320a
 inglorious arts of peace, 208b
 into the way of peace, 424a
 is of the nature of a conquest, 315b
 is produced by war, 615b
 is what I seek, 5a
 maintains Ceres (agriculture), 605b
 make a desert and call it peace, 660a
 man of peace and war, 51b
 more powerful than war, 617b
 more sweet than music, 354b
 most profitable of things, 473b
 never a bad peace, 140b
 never grow fond of cheerful peace, 240b
 no peace but one, 214a
 no peace unto the wicked, 417b
 not being accomplished, 555a
 not our health, but a disease, 211a
 not thus doth peace return, 336b
 nothing can bring peace but yourself, 132b
 now testest thou thy servant depart in peace, 424b
 of God, 429b
 of nations not to be secured without arms, 590a
 on earth and mercy mild, 385a
 on earth; good will towards men, 424b
 our peace, our fearful innocence, 396b
 patched-up peace, 516b
 peace, and be wise, 353a
 peace, peace, when there is no peace, 418a
 peace, pleasure, and good pay, 96a
 peace, rest, and sleep, 354a
 Peace, Retrenchment, and Reform, 459a
 prate of the blessings of peace, 363b
 produced by victory, not by negotiation, 682a

Peace—contd.

rather a cessation of war than beginning of peace, 496a
 that peace, O happy shade, be ever thine, 124a
 that publisheth peace, 417b
 the cudgel brings peace, 791a
 the ills of a long peace, 604b
 the most unfair peace preferable to most righteous war, 556a
 the nurse of drones, 211a
 the soft phrase of peace, 300b
 the thousand years of peace, 363a
 the veriest school of peace, 27a
 the world cannot give peace, 432a
 though peace be made, it is interest keeps peace, 858a
 'tis better to sit still and rest, 269b
 to corrupt, 222a
 to prefer victory to peace, 682a
 to rust in peace and rot in hospitals, 334b
 to seek peace the first law of Nature, 166b
 translated into Thy peace, 670b
 universal peace lie like a shaft of light, 358a
 unjust peace better than just war, 140b, note
 war concealed beneath peace, 574a
 war in masquerade, 123a
 was the prize, 122a
 weak piping time of peace, 318a
 when armed he loved peace, 624a
 where there is peace, God is, 873b
 which follows painful duty, 337b
 who desires peace let him make ready for war, 631b
 who will not have peace, God gives him war, 782a
 wise, in peace, to look for what will be helpful in war, 626b
 with a cudgel is war, 824b
 with honour, 459a
 with men, war with vices, 615a
 Peaceably if we can, 262a, note
 live, with all men, 427a
 Peaceful services, titles not conferred for, 114b
 Peace-makers, blessed are the, 421a, 495b
 Peach, a ripe, 37b
PEACOCKS
 a peacock's quill, its feathers all eyes, 787b
 a peacock whose eyes are inclined to his tail, 172b
 "look at his legs, and what a voice," 869a
 stately peacocks, 169b
 the peacock's bawling denotes rain and squalls, 871b
 Pear, after a wine or the priest, 824b
 offer not the, to him who gave the apple, 819b
 such as are on a Catherine pear, 346a
 year, a dear year, 726a
 Pears, apples, and nuts spoil the voice, 737b
PEARLS
 a pearl from the dunghill, 574a
 before swine, 422a
 he rises with his pearl, 31a
 he who would search for pearls, 126a
 heaps of pearl, 318b
 if all their sand were pearl, 281b
 ignoring the pearl, 548b
 love the pearl of his oyster, 352a
 many a fair pearl laid up in bosom of the sea, 156b
 no such pearl in any gulf, 354b

Pearls—contd.

of great price, 422b
pearls at random strung, 182a
pelted them with pearl, with mud,
381a
sowed the earth with orient pearl,
219b
threw a pearl away, 303a
too rich a pearl for carnal swine,
51b

Peas with a knife, eats, 146a

PEASANTS, PEASANTRY

a bold peasantry, 148a
a peasant sleeps, 26b
in fine breeches became insolent,
832b
may believe as much as a great
clerk, 163b
peasants' laughter more genuine,
532b
toe of peasant comes so near the
heel of the courtier, 297a
what a rogue and peasant slave,
293a
wid charming pisintry, 196b

Peat, to send round the fiery, 861b
Pebble in brook secretly thinks
itself a precious stone, 849a

Pebbles, gathering, on the shore,
223a
smoother, 238b
the unnumbered idle, 306b

Piccadilloes of all Piccadilly, 170a

Pectora cæca, 607a

Peculiar people, a, 431a

Peculiarities, men of power have,
90a

Peculiarity of mind and expression,
664a

Pedantic laws, shall scorn, 270a

Pedantical, figures, 277b

Pedantry of cold mechanic battle,
395b
pedants most affect, learned, 51a
shall not tie my strains, 391a

Pede parna claudo, 643a

PEDIGREE

a successive title, long and dark,
123a
ancient but ignoble blood, 250a

came-over-with-the-Conqueror
type of mind, 381a
can Bourbon or Nassau claim
higher, 259b

grandsires of grandsires, 537b
if any can boast pedigree higher,
444a

like Melchisedech, without pedi-
gree, 460a
penniless lass wi' a long pedigree,
237b

Philosophy pays no attention to
pedigree, 662b

"Probably Arboreal," the com-
mon ancestor, 344a

search not for a good man's
pedigree, 831b

talents distributed without regard
to pedigree, 702b

transplantable an' thrifty femly-
tree, 202b

we are all descended from the
Gods, 662b
what can ennoble sots, 250a
what do pedigrees avail, 662b

PEERS and PEERAGE

impudence and money makes a
peer, 108a
insignificancy and an earldom,
80b

judgment of their peers, 594b
juggle out peerage, 123b
peers not always generous, 98b

Peers and Peerage—contd.

let peers with ponds make free,
237b, note
the Peerage, the best thing in
fiction, 389a

Peevish and jealous, 48b

he is something, 287b

Pegasus, a rocking-horse and
thought it, 184b
Bellerophon and, 522b

to turn and wind a fiery, 314b

Pelting each other, 97b

Pelion upon Olympus, 618a

PEN and PENS

a moist pen slick through every-
thing, 113b
black militia of the pen, 408b

break, boy, your pens, 536a

break the pens and tear the books,
535b
devise wit, write pen, 277a

fail to guide the pen, 103a

glorious by my pen, 230a

Hermit of Prague, that never saw
pen and ink, 298a

made from an angel's wing, 93a

more sharp than swords, 356a

my pen governs me, 343a

nothing can cure it but the
scratching of a pen, 201a

of a ready writer, 412b

poor wretch, break your pens,
535b

quirks of blazoning pens, 301a

slip of the pen (*lapsus calami*),
564a

such virtue hath my pen, 322a

the pen is mightier than the
sword, 204b

the pen proclaims the man, 663a

the quill hath a good tongue, 852a

thy pen as harmless as thy sword,
274b

wear my pen as others their
sword, 230a

ye knights of the pen, 367b

Penalty, under name of, 596a

Penance for condemning love, 281a

for, or for gold, 273a

Pence, see Penny

Pendente, lite, 567a

Pendulum betwixt smile and tear,
55b

vibration of a, 184a

Penelope, unravelling the web of,
618a

Penetrable stuff, made of, 295b

Penitence and prayer, lowliest garb
of, 345b

Penitent, makes but a, 149b

Penlake, Richard, was a cheerful
man, 336b

Penniless lass wi' a long pedigree,
237b

Penknife, when they saw me take
out my, 347a

PENNY and PENCE

a penny in the urn of poverty,
246a

a penny more buys the whistle,
726b

and penny laid up will be many,
825a

back again, like a bad penny, 740a

be not pennywise, 11a

in for a penny in for a pound, 792b

never grudge a penny for a
pennyworth, 814b

no companion like the penny, 856a

not one penny piece he had, 266a

one penny the worse, 15b

penny can do no more than it
may, 203a

Penny and Pence—contd.

penny for your thought, 726b

penny goes after penny till Peter
hasn't any, 825a

penny is penny's brother, 825a

penny saved, a penny got, 371a,
726b

penny saved is twopence got, 726b

penny wise, pound foolish, 825a

penny with right better than a
thousand without, 742a

take care of the pence, 80a, 838b,
note

that eternal want of pence, 359a

who heeds not penny shall never
have any, 875a

Pense ce que tu veux, 705a

Pension, an allowance without
equivalent, 181b

never enriched a young man, 825a

Pensimeter, the, 87b

Penury, chill, 153b

wholesome air of ragged, 155b

PEOPLE

a peculiar people, 431a

a starving populace knows nothing
of fear, 591a

a wronged people, yearning to be
free, 379b

all people that on earth do dwell,
437a

bludgeoning the people by the
people, 389b

broad based upon the people's
will, 356b

by the people, for the people, 196b

common people speak more truly,
13a

dregs of the people, 530a

fantastic, fickle, fierce, and vain,
271b

flattered the people, 308a

good servants, ill masters, 156a

he looked upon his people, 206b

health (*or* safety) of the people
the supreme law, 275b, 648a

I have never desired to please the
people, 605b

I love the people, 299a

I strive for the suffrages of the
people, 581a

is but the attempt of many, 31b

makes the people's wrongs his
own, 123a

my people love to have it so, 418a

neither for king, nor for people,
but for both, 587b

new-caught, sullen peoples, 190a

no doubt but ye are the people,
411b

not right to treat with people
when Jove is thundering, 561b

O stormy people, 78a

observe the condition of the
people, 184a

other people quite dreadful, 389a

people's judgment not always
true, 123a

people's right remains, 127a

people's wrath heavy as lead, 655b

sacred is the speech of the people,
687b, note

sagacity to have known the
foolish desires and notions of
the crowd, 498a

supremacy of people tends to
liberty, 622b

that he might advance the people,
199a

the common people sometimes
see correctly, 558a

the Cry of the Little Peoples, 196a

the fickle populace, 583b

People—contd.

the one voice of the people, 687b
 the people are the masters, 40b
 the people can be strong where laws are, 547b
 the people found jints and their frien's done the carvin', 202b
 the people, by-and-by, will be the stronger, 64a
 the People's Voice, 175a
 that's wut the people likes, 202a
 there are people and people, 854a
 thou many-headed monster thing, 271b
 thy people shall be my people, 410a
 to serve the people worse than serving two masters, 861b
 to the people as slick as molasses, 202a
 to worship the people, 13b
 veneration and the people's love, 402a
 voice of the people, 13a
 what the people but a herd confused, 222b
 when the people's eye abuse hath cleared, 398a
 why so docile to the yoke, 485a
See Multitude
 Pepper when he pleases, can enjoy, 119a
 Peppered, I am, for this world, 279b
 the highest, who, 149a
 Perch, their, and not their terror, 299b
 Percy and Douglas, the old song, 329b
Perdium non redit tempus, 575b
Perdrix, *loupjouis*, 708a, *note*
Pereant qui ante nos nostra dixerunt, 619a
 Peremptory tone, with a, 97b
 Perfection, to keep in sight, 380a
PERFECT and PERFECTION
 a dream of perfect bliss, 18b
 a perfect character appears, 82a
 counsels of perfection, 454a
 highest perfection cannot be attained, 665b
 his perfections were so rare, 52b
 no perfect thing too small for eternal recollection, 355a
 perfection requires the hand of time, 698a
 rejoice that thou art not perfect, 392a
 so hard to attain, 99a
 the very pink of perfection, 150a
 thou art no such perfect thing, 392a
 trifles make perfection; perfection is no trifle, 448a
Perfer et obdura, 619a
Perfice, *propositum*, 626a
Perfida tela cave, 639b
 Perform, weak to, 95b
 Performance, pigmies in their, 210b
 silent, 74b
PERFUME and PERFUMES
 all Arabia breathes from yonder box, 247b
 ointment of the perfumer, 416a
 perfume and supplicance of a minute, 201a
 perfumed like a milliner, 313a
 perfumes and sounds, 76a
 perfumes of Arabia, 305a
 that's all perfume, 98a
 to throw perfume on a violet, 311b
 Perhaps, a great, 71b, *note*, 694b, *note*
 some forlorn, 203b

Peri, a, at the gate, 232b
 Peril, every hour (has) its, 160a
 Perils, how many, enfold the righteous man, 339b
 do environ, what, 51a
 past, look back and smile at, 273a
 Periods, devolved his rounded, 356b
 Perish all who shall like him offend, 102b
 Perishable home, they dreamt not of a, 399a
 Perishes, nothing, 14a
PERJURY
 a gentleman may swear it for his friend, 310b
 a virtue when the oath was a crime, 700a
 all perjured, all forsworn, 279b
 hired witnesses sell their perjury, 596a
 human and divine punishment of perjury, 619b
 if he swears he'll certainly deceive, 240a
 Jupiter laughs at perjuries of lovers, 278b, 562a
 smile at lovers' perjuries, 210b
 they fear not to swear anything, 593b
 Perked up in a glist'ring grief, 319b
 Permanent institutions should be long considered before established, 512b
PERMISSION
 I speak this by permission, 428a
 it does not follow that a thing not opposed is permitted, 587b
 what is allowed us is disagreeable, 640b
 what is lawful to Jupiter is not lawful to the ox, 640b
 Pernicketty about what they eat, 390a
 Perplexed in the extreme, 303a
 Perplexing thoughts to interrupt the sweet of life, 220b
PERSECUTION
 belief, if bad, not improved by burning, 258b
 destruction of one unfortunate wretch, 525b
 found them a sect, made them a faction, 206b
 gibbets, halters were their arguments, 239b
 persecute living saints, 174b
 persecuting zeal, 370b
 persecution dragged them into fame, 101a
 persecution only can make clergy popular, 349b
 punishment of men of ability spreads their authority, 627b
 religious persecution, 42b
 the contagion spreads abroad still further, 564a
 your cruelty is our glory, 508a
PERSEVERANCE
 endure and persist, 619a
 filled their purses by perseverance, 173b
 God is with those who persevere, 465b
 he goes far that never turns, 772b
 he that stays does the business, 781b
 motto on: "*Per-se-vera*," 620a
 nothing which persevering effort cannot overcome, 591b
 persevere and never fear, 825a
 perseverance, in a good cause; obstinacy in a bad, 342b

Perseverance—contd.

snail reached the ark by perseverance, 746b
 step by step the ladder is ascended, 837b
 Persia's eyes, 232b
 Persian saying, 678b
 Persians and Medes, laws of the, 411a
 Persian's heaven, 232a
PERSISTENCE
 always at it wins the day, 734b
 he runs far that never turns, 794a
 no tree falls at the first stroke, 817b
 shooting often hits the mark, 815a
 Person, don't believe there's no such a, 113b
 like a well-conducted, 368a
 Persons, God is no respecter of, 426b
 no regard for, 603b
 no respect of, 420b
 no respect of, with God, 427a
 to spare, but to proclaim faults, 566b
 Personal talk, season my fireside with, 394a
PERSONALITIES
 condemn the fault and not the actor of it, 299b
 he lashed the vice, but spared the man, 348a
 not my wish to find fault with individuals, 590a
 to spare the persons but publish the crimes, 615a
 Perspiration, genius three parts, 765a
 Persuaded in his own mind, 427b
PERSUASION
 and belief had ripened into faith, 401b
 and Force, two gods, 447b
 because persuasion fails, 35b
 better than force, 825a
 his gentle reason so persuasive stole, 371b
 hung upon his lips, 342b
 make persuasion do the work of fear, 222a
 no persuasion can move, 255b
 of the fortunate sways the doubtful, 849a
 people persuaded by what they cannot understand, 707a
 persuading others we convince ourselves, 184a
 persuasive, enchanting tongues, 222b
ratio suaviora, 643a
 Suadela, goddess of Persuasion, 524b
 though I would persuade I'll not constrain, 211b
 who has no honey in pot must have it in mouth, 778b
 who has no money in purse must have it in mouth, 778b
 who has truth does not want, 267b
 with but a little, thou wouldst fain make me a Christian, 426b
 Perturbation, O polished, 315b
PERVERSENESS and PERVERSITY
 all things can corrupt perverted minds, 611b
 I approve the better but follow the worse, 682b
 makes one squint-eyed, 825a
 never satisfied with anything done by others, 432a

Perverseness and Perversity—contd.
there is nothing which cannot be
perverted, 591*b*
where you wish them not to do a
thing, they are set on it, 674*b*
who will not be ruled by rudder,
must be ruled by the rock, 852*b*
will not serve God if the devil bid,
300*b*

Perversions, not versions but, 601*b*
Peschiera, 85*a*

PESIMISM

Affliction may one day smile
again, 277*a*
as agreeable as optimism, 17*b*
fancy clouds, where no clouds be,
170*b*
he alone is blessed who ne'er was
born, 259*b*
I was not always a man of woe,
272*a*
lay aside this gloomy fearfulness,
646*a*
le médecin Tani-pis, 699*b*
my cue is villainous melancholy,
305*b*
never so happy as when told they
are ruined, 237*a*
nothing is right, nothing is just,
330*a*
pessimist, a man who thinks
everybody as nasty as himself,
323*b*
sad fancies do we then affect, 400*a*
sovereign of sighs and groans,
277*a*
there's such a charm in melan-
choly, 265*a*
vow an eternal misery together,
240*b*
welcome, kindred glooms, 370*a*
See Melancholy

Pestered with a popinjay, 313*b*
Pestilence, the destruction of a
people, 530*b*
Petal lies, streak that on a, 37*a*
of a flower, tip-tilted like the, 364*a*
Petard, hoist with his own, 296*a*
Peter and Peter, a difference
between, 176*a*
do not rob, to pay Paul, 752*b*
in and Paul out, 825*a*
in scorn of Peter's pence, 358*a*
is *princeps apostolorum*, 436*a*
is so godly that God does not
make him thrive, 825*a*
of the Clair, feast of, 510*b*
praise, but don't find fault with
Paul, 827*a*
St., keeps the door, 439*b*
sat by the celestial gate, 60*b*
the Peter of Norway, 392*b*
Peter's keys some christened Jove
adorn, 254*a*
Peter's successor, 32*a*

PETITION AND PETITIONS

by laboursome petition, 290*a*
long petitions spoil the cause, 69*a*
petition me no petitions, 134*b*
petition of an empty hand is
hazardous, 877*a*
petitions, but such as could not
be refused, 604*a*
save me most from my petitioners,
123*b*
Petrification, an eternal, 36*b*
Petrifications of a flooding brain,
60*a*
Petticoat government, 455*a*
her feet beneath her, 346*a*
near is my, nearer my smock, 748*a*
venerate a, 65*b*
Pettifogger, litigious, 403*b*

Peut-être, un grand, 694*b*
Phæton, Apollo's question to, 533*a*
who fell in a greatly daring
attempt, 543*a*
would shun the skies, if alive,
685*b*
Phantasm of a man, 70*b*
Phantasma, like a, 285*b*
Phantasmagorical world, the, 6*a*
Phantom of delight, 393*a*
Phantoms fled, the conquered, 104*a*
pass away, the, 24*b*
Pharaoh, by the foot of, 183*a*
Pharisee, I lived a, 426*b*
Pheasant-lords, these old, 359*b*
Pheasants are fools if they invite
the hawk to dinner, 825*a*
Phidias carves wisdom, 132*a*
brought, his awful Jove young,
131*a*
Jupiter of, 452*b*

PHILANTHROPY

doing good, one of the pro-
fessions that are full, 372*a*
he that loves but half of earth,
262*a*
it is godlike for mortal to help
mortal, 514*a*
none so near the gods as one who
shows kindness to men, 589*b*
not at all in my line, 695*b*
self-interest gilt over with phil-
anthropy, 338*b*
ut *proxim*, 677*b*
Philip—a lover of horses, 26*b*
and Mary on a shilling, 52*a*
drunk and Philip sober, 451*b*
fought men, 195*b*
Philippi, we shall meet at, 453*a*
Philistines be upon thee, 410*a*
Philistinism: you massacre a
million dreams, 121*b*

**PHILOSOPHERS and
PHILOSOPHY**

a good horse in the stable (philo-
sophy), 150*a*
a little philosophy inclines to
atheism, 10*a*
a philosopher should not be cast
down, 512*a*
a rustic, one of nature's philo-
sophers, 647*a*
abstruse philosophy, 187*b*
all cannot be philosophers, 89*a*
banishes trouble, 605*a*
bladders of philosophy, 264*a*
deep occult philosopher, 51*a*
divine philosophy, 145*a*
every great poet a philosopher,
89*a*
false philosophy, 217*b*
for fear philosophy should push
beyond her mark, 362*b*
foundations of philosophy, 14*a*,
note
guide of life, expeller of vice, 685*b*
handmaid to religion, 8*b*
hang up philosophy, 279*b*
has given social enjoyment to life,
608*a*
has produced cities, 608*a*
hast any philosophy, shepherd,
289*a*
how charming is divine philo-
sophy, 225*a*
I am safe now he is philosophising,
648*a*
I ask not proud philosophy, 67*b*
I won't philosophise, 64*b*
if philosophy could find it out,
293*a*
is doubt, 705*b*
learned in raving philosophy, 615*b*

Philosophers and Philosophy—contd.
life of philosophers a preparation
for death, 671*b*
life's guide (philosophy), 608*a*
lights of mild philosophy, 1*a*
lumber of the schools, 348*b*
made Plato noble, 620*b*
makes us wiser, 135*a*
many talk like philosophers and
live like fools, 808*a*
may be pretended, 620*a*
never to be praised worthily, 605*a*
never yet philosopher could bear
the toothache, 285*a*
not Faith but mere Philosophy,
28*b*
nothing so absurd but it might
have been said by philosophers,
592*b*
path of passions has led me to
philosophy, 690*a*
philosopher should not be cast
down, 512*a*
philosopher who is not wise for
himself, 474*b*
philosophers dwell in the moon,
140*a*
philosophy, adversity's sweet
milk, 279*b*
philosophy, teaching by examples,
268*a*
philosophy will clip an angel's
wings, 185*a*
than are dreamt of in your
philosophy, 292*a*
the highest music, 448*a*
the laughing and weeping philo-
sophers, 654*b*
the philosophers' stone, 564*a*
the philosophic mind, 25*a*
the science of sciences, 649*b*
the sweets of sweet philosophy,
276*a*
the top of high philosophy, 104*b*
to ridicule philosophy is to be a
philosopher, 707*b*
touch of cold philosophy, 185*a*
track of sage philosophy, 75*a*
vex not thy soul with dead
philosophy, 388*a*
Phœbus, post maxima nubila, 623*a*
sayings worthy of, 620*a*
Phœnicians complaining of guile,
448*b*
inventors of letters, 620*a*
Phosphor, bring us back the day,
620*a*
sweet, bring the day, 261*a*
Photography: the sun is a faithful
artist, 262*b*
Phrase, a fico for the, 287*b*
Phrase, a grand-sire, 278*a*
an ill, a vile phrase, 292*b*
more german to the matter, 297*a*
tormenting, fantastic chorus, 381*a*
that portentous, 65*b*
that Time has thrown away, 181*b*
of peace, the soft, 300*b*
Phrases, a torturer of, 274*b*
homely, 199*a*
sech ez strikes, 202*a*
taffeta phrases, silken terms, 277*b*
to cull fit phrases, 82*b*
words, phrases, fashions pass, 18*b*
Phrygians wise too late, 653*b*
Phylacteries, make broad their, 423*b*
Phyllis is my only joy, 275*a*
the neat-handed, 224*a*
Physic and war governed by the
eye, 866*a*
home-made, 173*b*
that sickens the sick, 173*b*
to the dogs, throw, 305*b*

PHYSICIANS

a young physician makes a lumpy churchyard, 601*b*
 all idiots, Jews, barbers, old women fancy themselves, 533*a*
 an old physician and a young barber, 736*a*
 Aphorism of Physicians, 72*a*
 art of healing is long, 475*a*
 behold God or a guardian angel, 261*b*, *note*
 better no medicine than an unskilful physician, 743*a*
 cannot always cure, 597*b*
 cultivate their profession, 640*b*
 do not dwell in a city whose governor is a physician, 752*b*
 epitaph on a man who died of too much physic, 715*b*
 every man a fool or physician after thirty, 757*a*
 every physician hath his favourite disease, 135*a*
 fear kills more than the physician, 760*b*
 fever the reproach of the physicians, 228*b*
 friend to my life, 252*a*
 go not for every grief to the physician, 766*a*
 God heals, the physician hath the thanks, 766*a*
 had suffered many things of many physicians, 424*a*
 happy the physician called in at the end of the illness, 771*b*
 hide nothing from thy physician, 785*a*
 honour a physician, 420*b*, 786*a*
 I am better known to myself than to a physician, 586*b*
 if the doctor cures, the sun sees it; if he kills, the earth hides it, 789*b*
 is there no physician there, 418*a*
 killed by physicians, 453*a*
 killed by the visits of many physicians, 478*a*
 Luke, the beloved physician, 430*a*
 mend or end us, 64*b*
 more old drunkards than old physicians, 694*a*
 more physicians in health than drunkards, 854*a*
 motto of physician, 482*a*, *note*
 multiplicity of laws and physicians is a bad sign, 808*a*
 murderers are many leeches, 194*b*
 no man is a good physician who has never been sick, 816*b*
 Physician, heal thyself, 424*b*, 473*a*, 575*a*
 physician of others, he abounds in ulcers, 468*a*
 physicians superfluous among the healthy, 666*b*
 pours drugs of which he knows little into body of which he knows less, 450*a*
 ridiculous to apply to a physician when a man is over sixty, 757*a*
 St. Luke was a saint and a physician, yet he is dead, 830*b*
 the best, Diet, Quiet, and Merryman, 840*b*
 the best physicians, a cheerful mind, rest, moderate diet, 656*b*
 the "crux" of the physicians, 508*a*
 the patient's gold is medicine for the doctor, 620*a*
 the physician cures, nature makes well, 575*a*

Physicians—contd.

the physician may parry Time's scythe, 244*b*
 the physician owes all to the patient, 849*a*
 the physician takes the fee, but God sends the cure, 766*a*
 the quiet art of healing, 650*a*
 the reproach of physicians, 613*b*
 they that are whole need not a physician, 422*a*
 three physicians, two atheists, 674*b*
 time cures more than the doctor, 859*a*
 when the cause of disease is discovered, the cure is, 575*a*
 while doctors consult the patient dies, 874*a*
 who pays the physician does the cure, 875*b*
See Leech

PHYSIOGNOMY

knowledge of human nature from, 527*b*
 some can judge ability by the face, 637*b*
See Face
 Pianoforte key board: five-and-thirty black slaves, 370*b*
 Piccadilly, peccadilloes of all, 170*a*
 Pick-axe and a spade, 376*a*
 Pick of the basket, 849*b*
 Picking and stealing, 433*a*
 Pickle thou hast left us, in what a, 45*b*
 well, it is not everyone can, 796*a*
 Picklock that never fails, the, 210*a*
 Pickwickian sense, in its, 111*a*
 Pickpockets, sure traders, for they take ready money, 825*a*
 Picninnies, the Joblillies, and the Garyulies, 440*b*
 Pict, a naked, 23*a*

PICTURE and PICTURES

a face worthy of what a picture, 607*a*
 a picture a dumb poem, 583*b*
 a picture in every wave, 233*b*
 are dead speakers, 824*a*
 as is a picture so is a poem, 677*a*
 at best, she is a handsome picture, 211*a*
 look here upon this picture, 295*b*
 pictures for the page atone, 253*b*
 pictures, good furniture, 267*a*
 pictures, taste, Shakespeare, etc., 151*a*
 pictures unworthy of praise, undeserving of blame, 267*a*
 pleasure from pictures, 205*b*
 savage pictures fill their gaps, 348*a*
 these the formidable picture drew, 407*a*
 what a picture cannot express, 12*b*
 Pie, he had a finger in the, when he burnt his nail off, 772*b*
 Piece of him, a, 290*a*
 Pier, I walked upon the, 160*b*
 Pierian spring, the, 246*b*

PIETY

a man full of piety, 683*b*
 alas for piety, 542*b*
 and valour, 122*a*
 bound each to each by natural piety, 392*b*
 foundation of all virtues, 620*a*, 685*a*
 least pretence to piety, 52*b*
 over-zealous piety, 42*b*

Piety—contd.

weaker sex more prone to piety, 345*b*
See Pious

PIGS

a pig in a poke, 374*b*, 860*a*, *note*
 a pig is beautiful to a pig, 492*b*
 a pig teaching Minerva, 666*b*
 a pig with vast celebrity, 87*a*
 an alewife's sow always well fed, 719*a*
 as naturally as pigs squeak, 50*b*
 better my hog dirty than no hog, 743*a*
 every sow to its own trough, 758*a*
 fat sow little knows what the lean one means, 844*a*
 feed a pig and you'll have a hog, 760*b*
 grow fat where lambs would starve, 825*a*
 grunt about everything and nothing, 825*a*
 he does not lose his alms who gives it to his pig, 772*a*
 little pigs eat great potatoes, 804*a*
 might fly, 825*a*
 never buy a pig in a poke, 814*b*
 of a pig's tail you will not make a good shaft (*or* a good hunting horn), 819*a*
 old pigs have hard snouts, 820*a*
 parlour boarder of a pig, 171*b*
 pig used to dirt turns up its nose at boiled rice, 726*b*
 pigs love that lie together, 825*a*
 play on the organ at Hogs Norton, 825*a*
 pretty pig makes an ugly old sow, 726*b*
 some men there are love not a gaping pig, 283*a*
 swine, women, and bees cannot be turned, 838*b*
 the first pig of a litter is the best, 844*b*
 the sow loves bran better than roses, 851*a*
 the still sow eats up the draught, 851*b*
 to turn the pigs into the clover, 862*a*
 when the pig's proffered, hold up the poke, 871*b*
 who has only one pig fattens it easily, 778*b*
 why they killed the pig, 114*b*
 young pig grunts like the old sow, 739*a*

Pigging together, 39*b*

PIGEONS

he is a pigeon, he has no gall, 293*b*, *note*
 leered like a love-sick pigeon, 87*b*, 336*a*
 roasted, do not fly in the air, 744*b*
 shoot at the pigeon and kill the crow, 446*a*, 776*a*
 to catch two with one pea (*or* bean), 798*b*, 861*a*
 Pigeon-livered, I am, 293*b*
 Pike and gun, text of, 51*a*
 Pilate and Tom Thumb, 25*a*
 Pilate, jesting, 9*a*, *note*
 Pile, a, that ne'er decays, 396*b*
 face of this tall, 92*b*

PILGRIMAGE and PILGRIMS

God knows who are the best pilgrims, 766*b*
 he that on pilgrimage goeth ever, becometh holy late or never, 780*b*

Pilgrimage and Pilgrims—*contd.*

man hath a weary pilgrimage,
335*b*
Pilgrim Fathers, 161*b*
pilgrims are we all, 194*b*
Pilgrim's Progress (praise of), 181*a*
then longen folk to goon on
pilgrimages, 76*b*
they talk about their pilgrim
blood, 201*b*
tired pilgrim's limbs, 69*b*
Pillar of a people's hope, 362*b*
to post, 764*a*
Pillars massy proof, antique, 224*b*
Pillow, a dreamy, 22*b*
of thorns for thy slumberless head,
325*b*

PILLS

are to be swallowed, not chewed,
825*b*
death in ambush lay in every pill,
142*a*
for earthquake, 3*a*
for maladies of Society, 73*a*
would not be sugared unless bitter,
737*a*

PILOT and PILOTS

a daring pilot in extremity, 122*b*
O pilot, 'tis a fearful night, 18*b*
the pilot of the Galilean lake,
226*a*
the pilot that weathered the
storm, 69*b*
thou desperate pilot, 280*a*
to see my pilot face to face, 366*b*
what pilot so expert, 223*b*
Pilotate, spend our lives in learning,
213*b*
Pin a day, a groat a year, 188*b*, 726*b*
Pin, forst her not a, 436*a*
see a, and let it lie, 831*b*
stay not for th' other, 163*a*
who will not stoop for a, 782*b*
who will steal a, 782*b*
Pin's fee, at a, 291*b*
Pin-pricks, policy of, 459*a*
Pinch, a lover's, which hurts and is
desired, 307*b*
in death more sharp, cannot be
a, 309*a*
yourself and know how others
feel, 825*b*

Pindar, Keble on, 187*b*

Pine, the saying, 339*b*

Pine, we, for what is not, 326*a*

Pined, long she, 67*b*

in thought, she, 298*a*

Pines, silent sea of, 86*a*

thunder-harp of, 330*b*

Pining at our state, 46*b*

Pinion, he nursed the, 60*a*

Pink of courtesy, 279*a*

of perfection, 150*a*

Pioneers, allowance to be made for,
478*b*

PIOUS

pious, not austere, 264*a*, note
pious uses, 553*a*
the pious frauds of friendship,
135*b*
the pious are the care of the Gods,
509*b*
think I'm pious when I'm only
bilious, 170*a*
who on earth can say I am not
pious, 170*a*
with pious action, 293*b*
See Piety

Pip, pip, 464*b*

PIPE (musical instrument)

a man cannot pipe without his
upper lip, 724*b*
a, for Fortune's finger, 294*b*

Pipe (musical instrument)—*contd.*

every reed will not make a, 757*b*
he will dance to nothing but his
own pipe, 783*b*
no longer pipe, no longer dance,
816*a*
scrannel pipes of wretched straw,
226*b*

PIPES (tobacco)

glorious in a pipe, 58*b*
hire a man to break in the pipe,
84*b*
in my mouth and a summer house
in the back garden, 111*b*
over a pipe, 162*a*
when the pipe is foul within, 438*b*
Piped unto you, and ye have not
danced, 422*b*
Piper wants meikle that wants his
nether chaps, 849*b*

Pipers playing, they hear the, 238*a*

Piracies not to be sullied by stealing,
84*a*

Pirate, enemy of human race, 620*b*

Pirates: when the pirate prays
there is great danger, 871*b*

Piron's epitaph, 691*a*

Pistol, highlandman's, with new
stock, lock, and barrel, 443*b*

that cocking of a, 63*b*

Pit, digged a, for my soul, 418*b*

he that diggeth a, 416*a*

they'll fill a, 314*b*

whoso diggeth a, shall fall therein,
415*a*

Pit, foolish influence rules our, 125*a*

many-headed monster of the,
253*a*

the ears of the groundlings, 294*a*

Pitch, a bumping, 238*a*

and toss, a game of dreary, 172*b*

he that toucheth, 420*a*

Pitcher broken at the fountain, 416*a*

goes so often to the water that it
is broken, 849*b*

just hand the, 16*a*

whether the pitcher strike stone,
or stone the pitcher, 874*a*

Pitchers, little, have long ears,
804*a*

Pith and moment, 294*a*

Pitt, William, 69*b*

on his youth, 181*a*

last words of, 245*a*, note

PITY and PITIFUL

a heart to pity, 81*b*

a pitiful look asks enough, 726*b*

a soul that pity touched, 67*a*

a thing of pity, 309*b*

akin to love, 335*a*, 825*b*

and love are twins, 128*a*

and need make all kin, 4*b*

and ruth, 226*b*

as pitiful as she is fair, 155*b*

crown of all virtues, 79*b*

cureth envy, 825*b*

enters at an iron gate, 321*a*

drops from pity's fountain, 193*b*

foolish pity spoils a city, 762*a*

gently pity whom ye can't per-
suade, 349*b*

have neither pity, love, nor fear,
318*a*

have pity on others, that others
may not have to pity you, 623*b*

he hath a tear for, 315*b*

he that pities another remembers
himself, 780*b*

his pity gave ere charity began,
148*a*

I learn to pity them, 149*b*

infinite pity, that is all my need,
238*b*

Pity and Pitiful—*contd.*

is love when grown into excess,
174*b*
Love's pale sister, 182*a*
makes a Deity, 20*b*
no beast so fierce but knows pity,
318*a*

no soul shall pity me, 319*b*

nor pity thine own life too much,
236*a*

only at their best when they are
to be pitied, 21*a*

pity me then and wish I were
renewed, 322*a*

pity melts the mind to love, 126*a*

pity most doth show herself, 74*a*

pity never leaves the gentle
breast, 328*a*

pity the sorrows of a poor old man,
236*b*

pity swells the tide of love, 405*b*

pity sworn servant unto love, 106*a*

shuns the walks of War, 106*b*

the Infinite Pity, 329*a*

the pity of it, Iago, 302*a*

the straightest path to woman's
love, 138*b*

they that han't pity, 111*a*

they who never melt with pity,
232*a*

thing I pity most in men, 35*b*

'tis true, 'tis pity, 292*b*

'twas pitiful, 'twas wondrous
pitiful, 300*b*

unable of pity, 283*a*

when pity opens the door, 204*b*

with pity came in love, 80*a*

you feel the dint of pity, 286*b*

PLACE and PLACES

a jolly place in times of old, 393*b*

a place for everything, 726*b*

all places to a wise man, ports,
312*a*

and means for every man, 299*a*

change the place, but keep the
pain, 383*a*

end is come of pleasant places,
351*b*

get place and wealth, 253*a*

I fill up a place, in the world,
288*a*

I seldom go to the place I set out
for, 343*b*

let each keep to its allotted place,
658*b*

nor wished to change his place,
148*a*

not making his high place the
lawless perch, 364*a*

our place in the sun, 456*a*

place and power, 232*a*

the spirit of the place, 395*a*

their ends are to stick in good
places, 880*a*

the place thereof shall know it no
more, 413*a*

this is the place, 198*b*

to each man there is his own
place, 593*b*

we hope he's in a better place,
348*a*

wen dey puts another hoss in his
place, 158*a*

Whigs not getting into Place,
65*a*

Placeant ante omnia silva, 595*a*

PLAGIARISM

all that meal is not from your own
sack, 597*b*

borrowed extracts become a work
all his own, 701*a*

defacing first, then claiming for
his own, 81*b*

Plagiarism—*contd.*

disfigure them to make them pass for their own, 328b
 fine words, I wonder where he stole 'em, 348b
 most writers steal a good thing, 260b
 reaping where thou hast not sown, 423b
 they strip others' books to stuff their own, 501a
 Plague in London, Pepys on, 243a
 Plague o' both your houses, 279b
 Plaided warriors, 271b
 Plain and coloured, the two kinds of women, 388a, 389a
 as way to parish church, 288b
 blunt man, 286b
 man live and think no harm, 318b
 man, understand a, 283a
 tale, how a, shall put you down, 314a

PLAIN DEALING

astonishes men, 133a
 plain-dealing fellows, 436a
 plain-dealing is a jewel, 258a, 403b, 825b
 is dead and died without issue, 825b
 the best when all is done, 260b
 Plain living and high thinking, 396b
 Plainness, generous, proves the better way, 345b

PLAIN SPEAKING

he was wont to speak plain, 284a
 Machiavel, 8a
 willing to endure plain speaking, 616b
See Outspokenness
 Plan, protested, but joined in the, 102a

Plans, pifers wretched, 81b

Planco, consule, 597a

PLANET and PLANETS

a new planet swims into his ken, 184b
 every man has his own planet, 757a
 he that was born under a three-halfpenny planet, 782a
 instruct the planets, 248b
 made him for some other planet, 88a
 of the pale populace of heaven, 35a
 other planets circle other suns, 248a, 254a
 planet-like music of poetry, 329b
 planets filled with Stagiritis, 232a
 planets, 29a, *note*
 show me some happier planet, 232a
 the planet itself splits his stick, 131b
 whilst I can crawl upon this planet, 443a

Plant, good for, is ill for the peat, 864b

no, that grows on mortal soil, 226a
 noble, suits not stubborn soil, 726a

often removed cannot thrive, 726b
 Plants: *hortus siccus*, 546b

Plants, stones, and their true qualities, 279a

Plantagenet, Fitz, 65a

Planted, I have, Apollos watered, 427b

Plaster thick, some will stick, 825b

Plastic circumstance, 34b

Plastic of creatures, man most, 72a

PLATO

and Socrates friends, but truth a greater friend, 489b

Plato—*contd.*

ennobled by philosophy, 620b
 his definition of a man, 448a, 490a
 his door inscription, 467a
 his retirement, 223a
 I would rather err with Plato, 523a
 on suicide, 359b
 on the beauty of Virtue, 8a
 Plato, Epictetus, Tully, 99b
 Plato, thou reasonest well, 2a
 sayings of, 448a
 Plausible reasoners, not justest thinkers, 159b

PLAY (recreation)

all play and no work makes Jack a mere toy, 734a
 an hour to play and the last man in, 238a
 gie o'er when the play is gude, 765a
 his play is always fair and just and patient, 176a
 it is na play where one greets and another laughs, 796a
 nature never meant us for play and pleasure, 813b
 play and joking, undesirable if over-done, 585a
 play has produced serious contention, 568b
 play may be good, folly can never be of use, 825b
 play not for gain, 162b
 play to live, not live to play, 867a
 play up and play the game, 238a
 play, women and wine undo men, 825b
 play with your peers, 825b
 the less play the better, 847a
 the time for play is come, 610b
 two pleasures in play, 65b
 when the play is best, it is best to leave, 871b
 work and play, 107a
 you cannot play upon me, 295a
 you would play upon me, 295a

PLAY and PLAYS (theatrical)

a good play needs no epilogue, 280b
 a mode in plays, 126a, 127b
 as good as a play, 738a
 better than a play, 453b
 last scene of such a senseless play, 98a
 life's poor play, 249a
 nothing but heathenism from plays, 135a
 play out the play, 314a
 plays make mankind no better, 60b
 reasons for going to the play, 43a
 the dénouement of plays, 677a
 the last (act) commends (or crowns) the play, 164b, 261a
 the old plays begin to disgust, 133b
 the play is played out, 366b
 the play pleased not the million, 293a
 the purpose of playing, 294b
 the play's the thing, 293b
 the world is but a play, 437a
 what are the plays of to-day, 347a
 Player, a poor, 305b
 Players, men and women merely, 288b
 do, mouth it as many of your, 294a

Pleadings, in law, 645b

Pleas, their, were different, 255a

PLEASURE, PLEASE,**PLEASANT**

a brief and not a true pleasure, 499a
 (please) and be instructed too, 345a
 a drop of pleasure, 182a
 a little pleasure, fate metes us, 351b
 a lordly pleasure-house, 357b
 a man devoted to pleasure, 546a
 a new religion, "Enjoy thyself," 408b
 a vantage-ground for pleasure, 364a
 affinity between labour and pleasure, 563b
 age hard to be pleased, 109b
 all seemed well pleased, 220a
 because it gave pleasure to the spectators, 206b
 bought with pain is hurtful, 661b
 busily employed in idleness, 672a
 change pleasures but not friends, 691a
 charmed cup of pleasure, 265a
 compassed round by pleasure, 401b
 death treads in pleasure's footsteps, 406b
 dejection after pleasures, 582a
 delight flies because they give her chase, 380a
 desire not to please overmuch, 509b
 devious way of pleasure, 44b
 difficult to be moderate in transient pleasure, 515b
 diligent to serve and please, 77b
 diseases the tax on pleasures, 752a
 doubling his pleasures, 264b
 during our pleasure, 520a
 empty pleasures of the eye, 576b
 English take their pleasures sadly, 456a
 enjoyments do not belong to the wealthy alone, 584a
 few can serve, yet all can please, 234a
 first step to please, 83a
 fly pleasure and it will follow, 762a
 fly the pleasure that bites tomorrow, 761b
 for the sake of giving pleasure, 538b
 great lords have pleasures; the people have joy, 702a
 great source of pleasure, variety, 180a
 greatest catastrophes traceable to love of pleasure, 267b
 greatest incentive to evil (pleasure), 448a
 greatest pleasure of the greatest number, 204b
 grief, companion of pleasure, 560b
 he more had pleased us, 2a
 he that loves pleasure must for pleasure fall, 208b
 he that would please all and himself too, 772b
 he who must have pleasure, 97a
 he's a man of pleasure, 162b
 his only pleasure to be displeased, 98a
 how to vex and how to please, 349a
 I live in pleasure, 119a
 I that please some, 310a
 if thou wouldst be happy learn to please, 259a
 I'm pleased, and yet I'm sad, 385b

Pleasure, Please, Pleasant—*contd.*
in him 'twas natural to please,
122*b*
in midst of pleasure always something
to choke us, 557*b*
in vain to try to please all, 536*b*
intellectual and other pleasures,
181*a*
knowledge a pleasure without
reproach, 332*b*
life most enjoyed when courted
least, 406*a*
life of pleasure most unpleasing,
150*b*
life's pleasure hath he lost, 445*a*
look not on pleasures as they
come, 163*a*
man of pleasure is a man of pains,
407*b*
man more prone to pleasure than
to virtue, 545*a*
men caught by pleasure as fish
with a hook, 687*b*, *note*
men seldom give unless pleased,
180*b*
mid pleasures and palaces, 241*b*
mingle your cares with pleasure,
558*a*
modern customs have regard to
enjoyment, not right, 584*a*
mortals given up to bodily
indulgence, 582*a*
nature never meant us for play
and pleasure, 813*b*
never pleasure without repent-
ance, 815*a*
never to blend our pleasure or our
pride, 393*b*
no more deadly pest than sensual
pleasure, 602*b*
no pleasure like the pain of being
loved, 258*b*
no profit grows where no pleasure,
276*a*
no sterner Moralist than pleasure,
63*a*
no pleasure after death, 623*a*
no unalloyed pleasure, 602*b*
not e'en pleasure to excess is good,
371*a*
not shameful to have amused
oneself, but shameful not to
have left off, 586*b*
nothing long which gives endless
pleasure, 594*b*
one moment unamused, a misery,
405*a*
our pleasures but fantastical,
52*a*
patrons of pleasure posting into
pain, 407*a*
paucity of pleasures, 181*a*
pleasantness of employment, 66
please by whatever gift you are
able, 627*b*
pleased to the last, he crops the
flowery food, 248*a*
pleased too little or too much,
247*a*
pleased with thyself, 147*b*
pleased you by not studying to
please, 204*a*
pleasure a siren, 63*a*
pleasure after pain, 125*b*
pleasure an inciter to vileness,
687*a*
pleasure and action make hours
seem short, 301*b*
pleasure at the helm, 155*a*
pleasure brings Remorse, 95*b*
pleasure calls for Love, 3*b*
pleasure departed from the ear
to the deceitful eye, 576*b*

Pleasure, Please, Pleasant—*contd.*
pleasure, ease, content, what'e'r
thy name, 249*b*
pleasure falls, where Tyranny
prevails, 391*b*
pleasure has no commerce with
virtue, 598*a*
pleasure increases among the
uninstructed with danger, 613*a*
pleasure is forgotten, 508*a*
pleasure is labour too, 96*b*
pleasure is no pleasure if joined
to evil conscience, 687*b*
pleasure is the aim of all, 337*b*
Pleasure (Plee) maketh Poverty,
434*b*
pleasure leads and peace attends,
400*a*
pleasure lies behind, 766
pleasure lost by coveting more,
849*b*
pleasure of having it over, 173*a*
pleasure of the sense, 107*a*
pleasure oft eludes our grasp, 170*b*
pleasure our greatest evil or good,
249*a*
pleasure out of extreme pain, 350*b*
pleasure seldom found where
sought, 180*b*
pleasure tasteth well after service,
825*b*
pleasure the bait of evil, 687*b*, *note*
pleasure to a select few, 574*b*
pleasure was his business, 129*b*
pleasure which is safe is less
valued, 628*b*
pleasure which there is in life,
392*b*
pleasure's a sin, 62*a*
pleasures are like poppies, 46*a*
pleasures of feasts, games, and
women, 628*b*
pleasures of the mighty are the
tears of the poor, 849*b*
pleasures of youth, flowers but of
May, 438*a*
pleasures the sex pursue, 251*a*
rarity enhances pleasures, 687*b*
Remorse fatal egg of Pleasure, 95*b*
rien ne chatouille qui ne pince, 707*a*
savage dispositions softened by
pleasure, 497*b*
schooling in the pleasures, 213*b*
scorn delights, 661*b*
shall steal our pleasures, 230*b*
she is pleased if thou lament, 436*b*
she's pleasant to think on, 346*b*
short pleasure, long lament, 833*b*
short pleasure parent of sorrow,
499*a*
some pleasures live a month, 98*b*
something of bitterness arises
from pleasure, 575*a*
sorrow follows pleasure, 687*b*
such pleasure as leaves no sting
behind, 264*b*
superiority of intellectual pleasure,
628*b*
sweet taste of pleasure unpursued,
400*b*
that charm, the certainty to
please, 264*b*
that life of pleasure, 251*b*
that unrest which men miscall
delight, 326*b*
that which pleases many is
guarded with great danger, 570*b*
the bubble joy, 249*a*
the ease which marks security to
please, 271*b*
the most delicious pleasure to
cause that of others, 700*a*
the pleasure is as great, 51*b*

Pleasure, Please, Pleasant—*contd.*
the pleasure of the pain, 90*b*
the pleasure passes, the disgrace
remains, 655*b*
the pleasing way is not the right,
261*a*
the reeling goddess Pleasure, 99*b*
the world's stock of harmless
pleasure, 179*b*
their business but to waste each
other's time, 383*b*
they see nothing but what pleases
them, 575*b*
they who are pleased themselves
must always please, 370*b*
though on pleasure she was bent,
98*b*
thoughts (pleasant) bring sad,
399*b*
to displease is my pleasure, 691*b*
to every man his own pleasure,
664*a*
to overcome pleasure is the
greatest pleasure, 861*a*
too much desire to please, 76*a*
turn to pleasure, all they find,
155*b*
ungraceful and inelegant plea-
sures, 513*a*
unseduced by pleasure, 19*a*
use present pleasures so as not
to mar future, 657*b*
very pleasure hast thou been
unto me, 410*a*
virtues sink where pleasure is
lord, 574*b*
ways of pleasantness, 413*b*
we that live to please, 178*a*
what is a gentleman but his
pleasure, 868*b*
when all things pleased, 264*a*
when we are pleased we begin to
please others, 872*a*
while time permits enjoy pleasure,
519*b*
who gives pleasure requires
pleasure, 821*b*
who would be always pleasing,
143*a*
who would please all and himself
too, 876*a*
whoever would be pleased and
please, 239*a*
with remembrance of danger
pleasure is wretched, 578*a*
with youth pleasures pass away,
335*b*
without one pleasure and without
one pain, 359*b*
yet she never fails to please, 275*a*
Pleiades, sweet influences of the,
412*a*
PLENTY
abundance is no fault, 731*a*
begets Pride, 434*b*
corrupts the melody, 357*b*
has made me poor, 556*b*
is na dainty, 825*b*
is no fault, 825*b*
let not plenty make you dainty,
800*b*
makes dainty, 825*b*
our disease, 123*b*
returns with full horn, 561*a*
the child of peace, 260*b*
to scatter plenty o'er a smiling
land, 154*a*
where plenty is there is swelling,
674*b*
whose plenty made him poor,
339*b*
Plodders ever won, small have
continual, 276*b*

Plot signify, what the devil does the, 376a

Plot, this blessed, 312b

LOTS

God the best layer of plots, 465a
men perish when meditating death to others, 647a

plot me no plots, 138b
plots, necessary things, 122b

PLOUGH and PLOUGHING

a man must plough with such oxen as he hath, 725a
bring not thy plough, 163a
following his plough, 393b
Good speed the Plough, 461a
if I had no plough, you would have no corn, 788b

let your oxen plough the rich soil, 670b
men who guide the plough, 103a

one plough going better than two cradles, 743a

one ploughs, another sows, 822b
plough deep and you will have plenty of corn, 825b

plough deep while sluggards sleep, 140b, 825b

plough-horse don't squeal when another is put in his place, 158a

plough not the seas, 338a

plough or not, you must pay me your rent, 825b

plough the light sand, 144b

ploughing the sands, 329b

putting plough before the horse, 861b

there belongs more than whistling to a ploughman, 854a

well worth aw that gars the plough draw, 867b
who counts all costs will never plough, 777a

ye have ploughed wickedness, 418b

PLOUGHMAN

mair than an honest ploughman, 45b

on his legs higher than a gentleman on his knees, 726b

Ploughman, Gardener and Grazier, 844b

the ploughman homeward plods, 153a

Ploughshare, Ruin's, 45a

Pluck it from my bosom, I will, 358b
out the heart of my mystery, 295a

PLUMS

a plum year, a dumb year, 718b, note

black plum as sweet as a white, 718a

one plum gets colour from another, 678b

the higher the plum-tree the richer the plum, 846b

thick amber and plum-tree gum, 202b

Plumage, strip him of his, 184b

Plumes, not on downy, 74a

Plummet, her damning, 32a

Plump Jack, banish, 314a

Plunder, he shared in the, 102a

not to, or to steal, 383a

Plunder, was für, 714a

Plundering and blundering, 118a

was their trade, 127a

Plunge, Festus, I, 31a

Plunged in, I, 285a

Plurima mortis imago, 507b

Plutarch, quotations from, 448b, 449a

Pluto the grisly god, 256b

Plutus, as sponsor, stood at her font, 173a

Plutus, timidus, 671a

Po, the river, 85b, note

POACHERS

Diana's foresters, 313a

old poacher makes a good game-keeper, 78a, 736b

poacher turned inside out, 188b

Pocket, keep your hand out of his breeches, 64b

Pocket-handkerchiefs, moral, 111b

Pocket, law smiles in yer face while it picks yer, 207b

Pockets empty as their pate, 331a

Pocula Castalia, 682b

Podsnappery, 115a

Pœnitentia, locus, 567b

Poetaster, hunt a, 60a

POETRY, POESY, POEMS

a gift worthy of Apollo, 583a

a kind of medicine (poetry), 187a

a poetical tempest arises, 622a

(a good writer) should be himself a poem, 228b

ah me, that my verses have not greater power 541b

always fallacy in poetry, 274a

an unworthy poem debasing noble deeds, 531b

beating high with the pulse of poesy, 186a

best words in best order, 86b

(Browning's) a medium for prose, 388b

children the living poems, 200a

comic matter not to be expressed in tragic form, 681a

companion of camps (poetry), 399b

could a man live by it, poetry not an unpleasant employment, 151a

cradled into poetry by wrong, 326b

danned to poesy, 369a

divineness of poetry, 7b

enjoyment of, requires a certain unsoundness of mind, 205a

essence of poetry, 187b

fain would write a poem, 33b

God gives song to the few, 333b

God, not we, the poem makes, 260a

he is a blockhead who cannot make two verses, and a fool that makes four, 784a

he is no writer whose poems no one reads, 600b

he that works and does some poem, 73b

he who would write heroic poems, 71b

I can always make the first verse well, 694b

I will not take exception to a few spots, 681b

I would the gods had made thee poetical, 289a

immortality conferred by poetry, 535b

is a noble song produced by nature or art, 585a

is it (poetry) a true thing, 289a

learned and unlearned write poems, 640b

let greater men make greater poems, 571b

let us sing of somewhat greater matters, 671a

life of man a poem, 71a

mincing poetry, 314a

Poetry, Poesy, Poems—contd.

muse a consolation, a respite from care, 538b

Music and sweet Poetry, 17b

no mediocrity in poetry, 575a

no second-rate in, 239b

not born under a rhyming planet, 285a

not enough that poems be pretty, 600b

not poetry, but prose run mad, 252a

nothing poetical about the Romans, 193a

nothing so difficult as a beginning in poesy, 63a

nought but idle poetry, 183a

odes and jewels five-words-long, 360a

oh, why did he write poetry, 256a

old-fashioned poetry, but choicely good, 378a

Parnassus has no gold mines, 824a

planet-like music of poetry, 329b

poem, round and perfect as a star, 330b

poems in prose, 109a

poetic licence (*licentia poetica*), 566b

poetic pains, 99b

poetic trappings, 101a

poetical lies about the country, 333a

poetry, a product of smaller intestines, 71b

poetry declines with civilisation, 205a

poetry destined to foreshadow Revealed Truth, 187b

poetry does not die, 715a

poetry, good unto none, but least to the professors, 183a

poetry is but a giving of names, 72b

poetry, more simple, sensuous, and passionate, 228a

poetry, Musical Thought, 73a

poetry, next best to prose, 12a

poetry of a true life, 601b

poetry, queen of arts, 342a

poetry the devil's wine, 8a, 621b

poetry's unnatural, 112a

Politics or Poetry, amusements for fools of eminence, 342a

Pope on poetry, 247a

poverty urges me on to write poetry, 67b

scraps of thundrous Epic, 360a

(sensuous poetry) words suited to Latin lutes, 601b

so sacred is every ancient poem, 485b

some love obscurity, some desire the light of day, 540a

source of all my bliss and all my woe (poetry), 148b

Sternhold out-Sternholded, 143a

swate Poe-thry, 16a

the fame which song brings will last for ever, 650a

the full resounding line, 253a

the god of poesy, 56a

the imperishable lay, 338a

the poetry of earth is never dead, 184b

the poet's innermost feeling, 187b

the spell that still enchants, 107a

the tender charm of Poetry and Love, 402b

the truest is the most feigning, 289a

the wine of devils, 8a, 621b

Poetry, Poesy, Poems—*cont'd.*

these things do not accord with humorous poetry, 598b
those oft are stratagems which errors seem, 246b
to put on the rack with a biting poem, 597a
to see clearly is poetry, 267a
truth the truest poesy, 95a
union of man with nature, 72a
ut pictura poesis, 677a
verse a measured speech, 8a
verse comes from Heaven, 260a
verses should be sung, not read, 702b
we should drop into poetry, 115a
what others feel more fully can express, 167b
wild oats in poetry, 29b
world is full of poetry, 243a
writing verses does not now please me, 592a
your poem must eternal be, 87b
zeal of fools in rhyme, 253a
See Poets, Verse, 187a

POETS

a poet does not work by square, 98a
a poet is born, not made, 621b
a poet's best reward, praise, 273a
a poet with power of a magician, 549a
a thousand poets pried at life, 32a
all that poets feign of bliss and joy, 317b
amatory poets, 63b
an excellent poet, without being a chronologer, 128a
and painters dare anything, 620a
and tobacco, 28a
are allowed to lie, 668a
are all who love, 14a
are mad, 49b
are to us, as we to the brutes, 214a
avoid a raging poet, 681b
bard sublime if bard may e'er be so, 327b
bitter word or jest dropped from a poet's pen, 120b
brave men lost, unwept, through want of a poetic chronicler, 687a
creatures most absurd, 253a
daisy, the poet's darling, 392b
damned to poesy, 369a
either wish to profit or please, 495a
elect of Parnassus are made up, 700a
Euge, poeta, 526a
every critic a minor poet, 237a
every great poet a philosopher, 89a
every poet bit by him that comes behind, 348a
fate (poet's) is here in emblem shown, 385b
fear verses and hate poets, 610a
few enjoy honour after death, 686a
few know even good poets, 575a
few poets regarded and rewarded, 183a
fictions of poets, 679a
flattery ne'er lost on poet's ear, 272a
formerly the care of leaders and kings, 509b
freer sort of poet's licence, 622a
God the best poet, 31a
God the perfect poet, 31a
God's most candid critics, 262b

Poets—*cont'd.*

great poets hold the reader captive, 599b
have left us nothing unattempted, 593b
have morals and manners of their own, 157a
have no need of a gentle reader, 599b
have no sure refuge, 126a
having clever bards for friends, 391a
he came when poets had forgot, 381a
he is either mad or making poetry, 495a
homely, slighted trade, 226a
honour and reputation to poets, 536b
I am nae poet, 46b
I have honoured and cherished poets, 670a
in our youth begin in gladness, 393b
licence of poets and painters, 60a
lose half the praise that they have got, 377b
made, as well as born, 183a
(madness) which should possess a poet's brain, 121a
maker of sweet poets (the Moon), 184b
many a would-be poet, 25b
many versifiers not poets, 329a
me also the shepherds call a poet, 666a
medieval poets, 703b
meditate the thankless muse, 226a
Milton on prose, 228b
most absurd and wrong-headed, 177a
Nature mourns when a poet dies, 272a
needs must be poets, 29b
never poet but had heart in the right place, 132a
not popular or hackneyed or commonplace, 652a
of all artificers the poet fondest of his works, 849b
of diviner mind, 508a
Oh, the bards of olden days, 268b
opinion concerning poets, 12a
painful vigils keep, 253b
passionate heart of the poet, 363b
poet a world in miniature, 454a
poet envious of poet, 473a
poet, historian, now nothing, 694b
poet kindles poet, 187a
Poet of the dawn (Chaucer), 199b
poetic frenzy, 537a
poet-like he spoke, 358a
poets give lasting existence to mortals, 607b
poets scant of gold, 30a
poets the guardians of the State, 115b
poet's sacred name, 60a
poet's touch make words phosphorescent, 702a
possess force by their nature, 621b
profaned the God-given strength, 269a
prosy in their common talk, 168a
rare in Britain's chilling climate, 348a
right of poets to coin words, 239b
sacred and great achievements of, 607b
sacred matters held in common by, 666a
spare the poet, 97b

Poets—*cont'd.*

still whole-democrats, poets, 30a
sublime poetry in a cramped attic, 536a
such sights as youthful poets dream, 224a
tear him for his bad verses, 286b
that never versified, 329a
the consecration and the poet's dream, 400b
the flower of poets, 533b
the lunatic, the lover, and the poet, 281a
the poet breathes in his works, 91b
the poet's eye, in a fine frenzy rolling, 281a
the poet sees not deep, but wide, 5a
the poet, soaring in the high region of his fancies, 228b
the remains of the dismembered poet, 516b
the truest historian, 141a
the waspish race of poets, 581a
the wastepaper of mankind, 140b
they had no poet, and they died, 256b
third-rate poets no one knows, 575a
those brave translunary things, 121b
three poets, in three distant ages, 125b
to be fed not fattened, 522b
to know the poet from the man of rhymes, 253a
to whom the name of Poet is due, 555b
true poet is all-knowing, 454a
Truth inspired the Bards of old, 397b
unbecoming in poets to rail at one another, 474a
unsoundness of mind necessary to a poet, 205a
ut solent poetae (i.e. poor), 678a
vex not thou the poet's mind, 357a
was ever poet so trusted, 179a
water-drinkers' verses cannot please long, 603a
we are born poets, 584b
what the sage poets taught, 225b
where go the poet's lines, 168a
whilome that good poet said, 340b
who can write more verses than I, or more quickly, 584a
who discerns no character, 30a
who on earth have made us heirs, 394a
who does not hate Bavius loves Mavius' poems, 631b
whose insight makes others dim, 32a
with a poet's eye, 66b
work of poet endures, 520a
youthful poets fancy when they love, 266b
Point abandoned is not lost if not known, 516a
upon it, not to put too fine a, 114b
Pointed aisles and shafted stalk, 269b
POISON
bitter conduct, unsavoury guide, 280a
coward's weapon, 139b
drives out poison, 751b
drunk out of gold, 679b
expelled by poisons, 128b
food for some is poison to others, 640a
for the age's tooth, 311a

Poison—contd.

in jest, 295a
in the sweet honey, 533a
of the honey-bee, 23b
one man's meat another's poison, 822a
richest juice in poison-flowers, 185b
what's one man's poison, 139a
you do bear a poison in your mind, 384a

See Venom

Poisoned air and tortured soil, 191a
Poisonous dregs that lurk beneath, 379a

words, have eaten, 352b

Poland, 68b, *note*
Pole, thrice to th' utmost, 215b
to pole, truth from, 3a
true as the needle to the, 24a
Police force to prevent war, 129b
Police: some staid guardian of the public peace, 402a
Policeman A, Mrs. Grundy and, 368b
Policeman's lot is not a happy one, 146b
Policemen, soldiers who act alone, 338b

POLICY

base and rotten, 313b
busy in setting (Faction) right, 96b
feminine policy has a mysterious method, 698a
may be virtuous as well as vicious, 826a
often hath prevailed, 82a
puts on religious cloak, 345b
refined policy, 40a
regained what arms had lost, 53b
rugged brow of careful policy, 339a
sits above conscience, 308b
turn him to any cause of policy, 316a
Polished brass, 80a
Polishing, the labour and delay of, 567a

POLITE, POLITENESS

benevolence in small things, 205b
comedy of the polite world, 334a
fashionable politeness skin-deep, 324a
politeness is excellent, but does not pay the bill, 760a
wit set by politeness, 404a
you're exceedingly polite, 145a
Politic, devil knew not what he did when he made man, 308b
world, snail emblem of our, 200b
Political illness, a, 40a
changes, only after resistance, 339a
discussion, heat in inverse ratio to knowledge, 228b
life, behind the scenes of, 114b

POLITICS, POLITICIANS

age of virtuous politics is past, 100b
Artemus Ward on politics, 27b
conscience nothing to do with politics, 328a
Defoe on "outs" and "ins," 107b
England unvalued for politics, 117a
from politics to puns, 258b
Gipsy politics, 24a
hard to be a true politician, 8b
I am not a politician, 27b
I don't believe in principle, 202a
magnanimity in politics, 40a
maxim to ruin some for others' benefit, 349b

Politics, Politicians—contd.

my politics like my religion, 27a
no politics disturb their mind, 149b
no politics in boiled and roast, 332b
no preparation thought necessary, 344a
politician, one that could circumvent God, 296b
politicians neither love nor hate, 123a
politics and morality, 234b
politics and the pulpit, 41a
politics and theology the only great subjects, 442a
politics fill me with doubt, 37b
politics in a nutshell, 21b
politics in the East, 116a
politics of people at whose table I sit, 24a
Politics or Poetry, amusements for fools, 342a
politics we bar, 145b
politician who screams, 22b
practical worker preferable to whole race of, 347a
statesmen degraded into politicians, 117b
statesmen's kindnesses, 174b
the ancient politicians, 8a
the mule of politics, 117a
the original friends o' the nation, 202a
the softer, saner politics, 157a
they politics like ours profess, 155b
to partly gave up what was meant for mankind, 149a
two parties necessary in politics, 213a
we all are politicians, 177a
what begins in fear in politics, 89b
Poll early and often, 459a
Pollution, light passing through, 560a
Pollutions, sun passeth through, 7b
Poluphloisoto thalasses, 478a
Polygamy, before, was made a sin, 122b
Polypus, the faculty of the, 622a
Pomegranate, a rotten pip in every, 610b

POMP
amazing pomp, 407a
and feast and revelry, 224a
and glory of the world, 320a, 433a
lick absurd pomp, 294b
make not my path offensive to the Gods, 245b
one may be wise without pomp, 566b
pomp of power, 153b
pomp, the slave of, 268b
pumps and vanity of this wicked world, 433a
sic pomp an' art, 45a
without his force, 43a
Pompa mortis, 622a, *note*
Pompey, insincerity of, 673a, *note*
Pompey, knew you not, 285a
Pompey's death; proof of his power of endurance, 548a
Pomposo (S. Johnson), 82a, *note*
Pompous in the grave, 29a
Pons Asinorum, 622b, *note*
Pontificalibus, *in*, 553a
Pool, the green mantle of the standing, 306a
water's wine in every, 463a
Pools, standing, gather filth, 837a

POOR

a father to the poor, 411b
a poor man is Christ's stamp, 163a
a tongue given to the poor, 480a
a wise man poor, 108b
always adding to possessions of the wealthy, 629a
annals of the poor, 153b
backward steward for the poor, 251b
being poor I have only my dreams, 404a
bestows his goods upon the poor, 39a
better to love and be poor, 235a
blessed are the poor, 495b
blessed is he that considereth the poor, 412b
decent means poor, 242a
differ as coins and counters, 683b
even great men have poor relations, 114b
everywhere down-trodden, 553a
few save the poor feel for the poor, 192b
few would be poor with frugality, 180b
fool (poor) a very scandalous thing, 75a
forgot their vices in their woe, 148a
fortune less severe against men of lesser degree, 577b
friend of the unfriended poor, 326b
greatest man in history the poorest, 132a
grind the faces of the poor, 417a
he died a poor man, 436b
he that hath pity upon the poor, 414a
heedeth more the murmurs of the poor, 386b
how many poor I see, 382a
in gear, poor, 49a
inconvenient to be poor, 97a
infamous to be poor, 333b
inured to drudgery, 96b
less in danger than leaders and rulers, 631a
live wretchedly, especially those without a trade, 612b
more mercy among poor men, 194b
more ready to take things as insults, 610b
must the rich man hate the poor, 236b
neither turn thy face from any poor man, 419a, 432b
no piety but amongst the poor, 263a
none so poor to do him reverence, 286a
only change name of master in a change of government, 553a
plenty made him poor, 339b
poor and content is rich, 302a
poor and independent, 85a
poor and liberal, 826a
poor and weak entangled by the laws, 450b
poor are, for some reason, always suspicious, 610b
poor as Job, 288a
poor as the king, 305b
poor become purse proud, 96b
poor but honest, 299a
poor even in thanks, 293a
poor man's wealth (sleep), 330a
rich may borrow something of the poor, 69b
sensitivity of poor people, 180b

Poor—contd.

she was rich and he was poor, 269a
still the poor man's stay, 395b
tell not vices to the poor, 78a
the great man helped the poor,
206b
the humble suffer when the power-
ful disagree, 547a
the poor dance as the rich pipe,
849b
the poor man that knows him,
168b
the poorest lived in abundance,
198a
virtuous poor, one can pity them,
389b
what better gift than to the poor,
375a
when he hears the poor moan,
167a
when that the poor have cried,
286a
words of the poor are in vain, 480a
ye have the poor with you always,
424a, 425b

See Poverty

Poor Law: parish pay is hush
money, 338b
Poorness of spirit, 70b
Pope, Alexander, 22b
Pope's ringing line, pure silver of,
204b

POPE, The

caring not for Pope, 396b
condemned, but imitated by
Luther and Calvin, 449b
no dispensation from the Pope
against death, 589a, note
no priestling but wishes to be
Pope, 817a
Peter's successor, 32a
some christened Jove, 254a
"Take, have, and keep," words
pleasing to a pope, 483b
the triple tyrant, 227a
to drink like a Pope, 497a
what village parson would not be
pope, 449b
when England calls, Pope's men
after, 383a
where the Pope is, Rome is, 873a
who eats what is from the Pope,
dies, 777b
ye may not sit in Rome and
strive with the Pope, 869b
Popery on the one hand, 108b
skill in antiquity inclines to, 141a
Poplar, the, never dry, 339b
Poppies grow, in Flanders field, 207a
show their scarlet coats, 185b
Poppy, not, nor mandragora, 302a
of oblivion, 29a
Populace, a cowardly, 688a

POPULAR and POPULARITY

art should never try to be popular,
389b
base, common and popular, 316b
bidding of some popular breeze,
684b
cattle, popular, 37b
he had need rise betimes that
would please everybody, 772b
he pleases all the world and
cannot please himself, 693b
his darling popularity, 41a
humanity (popular) is treason, 1b
I have never desired to please the
people, 605b
it is better to be beloved than
honoured, 794b
it is enough for me that my book
is often read, 571b
itch of vulgar praise, 250b

Popular and Popularity—contd.

labour not for the crowd's ad-
miration, 647b
no inclination for mere popu-
larity, 652a
nor do I think the man of safe
discretion that does affect it,
299a
pity the artist who is favourite of
his time, 453b
popularity often less a blessing
than a snare, 404b
popularis aures arbitrio, 684b
Popularité, la gloire en gros sous,
698a
report (popular), of great power,
480a
sickly food of popular applause,
402b
sway (popular) in excess, 109a
that empty and ugly thing,
popularity, 344b
the loud applause and aves
vehement, 299a
the popular breeze, 494a
they loved the praise of men, 425b
to captivate the rabble, 484b
to Jack and Tom my rhyme shall
be directed, 203b
we give ourselves to the people,
602a
who would please all, and him-
self too, 876a
will any one disown a wish for
popularity, 490a
worship of the people, 13b
Populi contemere voces, 622b
Populo gratior it dies, 568a
Porcelain of human clay, 63b
Porcupine, quills upon the fretful,
291b
Pored on, now seldom, 226b
Porridge (parritch) the halesome,
44a
give me barley meal and water
and I will rival Jove, 510a
keep your breath to cool your,
836b
like cold, 311a
old sooner warmed than new-
made, 820a
poor folks are glad of, 826a
she will as soon part with the
cook as the, 833b
tripe-broth better than no, 863a
Porson, a dictum of, 241b
Porson, Professor, 336a
PORTS (harbours)
after stormie seas, 339b
any, in a storm, 737a
I've found the, 214a
port pleasant, passage perilous
makyth a, 437a
ports and happy havens, 312a
some port, he knows not where, 5a
PORT (wine)
hymns to his conservatism, 213b
more port than portable, 170b
poisoned her with port, 237b
port the liquor for men, 179a
Port (deportment), such a graceful,
2b
the lofty, 57a
Portentous birth, of sudden and,
270a
Portents: heavens themselves
blaze forth the death of princes,
285b
release the mind from such
portents, 660b
Porter, an old, to relieve the poor
at his gate, 438a
there they found a proud, 435b

Portion of that around me, I
become, 55a
he wales a, 44a
Porto, omnia mea, 611a

PORTRAITS

he displays in a painting the
countenance and the mind, 666b
I beheld at first with blank sur-
prise, 395a
more fond of a likeness than of
beauty, 594b
portraits of ancestors, 662b
this representation is not greatly
unlike you, 540a
two styles of portrait-painting,
112b

Portum, post tot naufragia, 623a

POSITION

an honour to his, 535b
land gives position and prevents
one keeping it up, 389a
meanest reptiles found on highest
pillars, 809b
painful pre-eminence, 250a
penalties of high position, 26b
the more we are exalted the more
humbly let us bear ourselves,
630b
this is my position, 594b

POSITIVENESS

an evidence of poor judgment,
826a
asseveration, 97b
heat of opinion a proof of stupidity,
696b
if I said so, it was so, 150b
positive men err most, 826a
positive men most credulous,
350a
the positive pronounce without
dismay, 97b
two Sir Positives cannot meet
without a skirmish, 865a
what more positive than the ass,
696b
when I have positively said, 'Tis
so, 292b
wranglers are never in the wrong,
878a

Positivist, Man and a, 89b

Positivists, with the, 89b

Posse ad esse, a, 482a

POSSESSION

a possession for ever, 473b
a third heir rarely enjoys ill-
gotten possessions, 511b
as you have now, 678a
better Here it is than Here it was,
743b
blessed are those who possess,
495b
bliss in possession will not last,
229b
fie on possession, 78a
he that has most is wisest, 476a
he that holds let him hold fast,
779a
he that keeps his own makes war,
779b
how did you get it, by right or
wrong, 642a
I carry all my possessions, 611a
in case of equal right possession
gives the better position, 550b
it takes possession of your earth,
127b
less pleasing when possessed, 154b
love of possession has grown with
time, 669b
merit not in possession, but in use,
385b
nine-tenths of the law, 826a
no good without a comrade, 604a

Possession—contd.

no matter how obtained as long as I possess, 575a
 of wealth a great terror, 517b
 possessed, thing, not the thing it seems, 105b
 possession is as good as a title, 826a
 possession is intolerable, 375b
 possession is worth an ill charter, 826a
 possession means to sit astride the world, 188b
 possessions good to those who know how to use them, 540b
 possessions, large, and satiety, 117b
 right commenced in possession, 518a
 small possession makes me happy, 548b
 strong in possession, 88b
 these things are according to the mind of the possessor 540b
 they deserve to have that know the way to get, 313a
 upon attainment droops, 105a
 we despise what belongs to us, 602a
 what is thine own hold as thine own, 641b
 what we have we prize not, 284b
 what you have not, more important than what you have, 636a
 where neither party has right, the possessor has better position, 575a
 who holds an eel by the tail, 878b

POSSIBILITIES

every may-be hath a may-not-be, 757b
 in possibility, 553a
 man can do no more than he can, 724b
 possibilities are infinite, 826a
 seven hundred pounds and possibilities, 287a
 to believe only possibilities, 28b
 what man has done, man can do, 868a

Possunt quia posse videntur, 127a, note, 546b, 622b

Post hoc; ergo propter hoc, 623a

Post-boy, never see a dead, 112b

Posteriori, a, 482a

Posteriori, in the, of this day, 277b

POSTERITY

an example to, 184a
 ancestral glory a lamp to posterity, 571b
 children of our children and their descendants, 525a
credite posteri, 507a
 gives each man his due, 666b
 he has lived to posterity, 637a
 he thinks posterity a packhorse, 118a
 I would fain see posterity do something for us, 342b
 inheritance of posterity increases with each generation, 571a
 let futurity shift for itself, 334a
 name and memory left to posterity, 12b
 pays every man his honour, 183b
 she (Madame d'Arblay) overheard the judgment of posterity, 206a
 trustees of posterity, 116b
 virtue will endure to posterity, 485a
 what has posterity done for us, 373a, 457a

Postern door makes a thief and a whore, 726a

POSTPONEMENT

do not postpone your comforts, 672b

postponed is not abandoned, 826a

postponed is not lost, 733a

postponement ever injurious, 671a

what is put off is half abandoned, 691b

what is put off is not removed, 640a

Postscript, most material in the, 10b

the pith is in the, 159b

Posy of a ring, 295a

POT and POTS

calls the kettle black, 850a

earthen pot must keep clear of brass kettle, 843a

God's blessing makes the pot boil, 795b

he has ate up the pot and asks for the pipkin, 773a

I can tell by my pot how the others boil, 822b

one pot sets another boiling, 822b

such a pot, such a lid, 838a

the pot boils badly, 609a

the pot boils, friendship lives, 532a

the pot that belongs to many is ill-stirred, 862b

to a boiling pot flies fly not, 859b

touch pot, touch penny, 790b, 862b

watched pot never boils, 866b

when the pot boils over it cools itself, 871b

will help to boil thy pot, 391b

your pot broken, better than mine whole, 823b

Pot-boilers, 391b, note

Potations, banish long, 235a

foreswear thin, 315b

pottle deep, 301a

Potato, like a, the only good part underground, 437a

Potatoes, great, 804a

grow by the pot-side, would you have, 878a

let the sky rain, 287b

no good planting boiled, 796a

Potomac, all quiet along the, 457b

Potsdamers, blustering crew of loud, 275a

Pottage, blow thine own, 745a

mess of, 454a

one ill weed mars a whole pot of, 821b

scald not your lips in another man's, 831b

some pottage so to gain, 345b

very free of another man's, 878b

Potter envious of potter, 532b

every, praises his own pot, 757b

is at enmity with potter, 864b

who is the potter, 136b

Potting, most potent in, 301b

Poultry never have enough, 877b

Pouncet-box, he held a, 313a

POVERTY

a hateful blessing, 617b

a man guilty of, 180b

a penny in the urn of, 246a

a poor fool, 75a

a poor man is all plans, 826b

a thorough instructress in all the arts, 617b

all crimes safe but poverty, 177b

ambitious poverty, 543b

an evil counsellor, 826a

and Despair, two gods on our side, 447b

a hateful blessing, 617b

a man guilty of, 180b

a penny in the urn of, 246a

a poor fool, 75a

a poor man is all plans, 826b

a thorough instructress in all the arts, 617b

all crimes safe but poverty, 177b

ambitious poverty, 543b

an evil counsellor, 826a

and Despair, two gods on our side, 447b

Poverty—contd.

and oysters, 111b

and praise, 239b

and wealth scatter their withering curses, 325a

as poor as Job's turkey, 738b

bashfulness an enemy to poverty, 740a

bear patiently the burden of poverty, 617b

beautiful beneath his touch, 69a

begets Care, 434b

begets Effort, 434b

beware of one who has nothing to lose, 744b

born of plenty is bad, 572a

breaks covenants, 826a

breeds strife, 826b

by poverty depressed, 177b

cause of half the poverty we feel, 101a

causes me to be ridiculous, 617b

confidence in poverty as good as prosperity, 651a

consists in feeling poor, 132a

consists in non-possession of many things, 617b

convicted of hunger, wretchedness, and want, 334b

cos ingeniorum, 506b

cruel poverty, 647b

discoverer of all the arts, 617b

dishonour makes poverty intolerable, 579a

empty purse fills face with wrinkles, 735a

Famine and hateful Want, 615a

feels no loss, 26b

for one poor person there are a hundred indigent, 763a

fortune takes least from those to whom she has given least, 577b

friends scarce in poverty, 17b

from poverty to wealth a troublesome journey, but the way back is easy, 764a

give me neither poverty nor riches, 415a

God help the poor; the rich can help themselves, 766a

hard to ride, 805a

has no greater foe than bashfulness, 826a

has no relations, 850b

he bears poverty ill who is ashamed of it, 771b

he is not poor who has enough for his needs, 617a

he is poor that God hates, 774b

he that eats the poor will find a bone to choke him, 777b

he that is born of a hen must scrape for a living, 779a

his guard, poverty, 82b

honest, undowered poverty, 564b

I am poor; I confess and endure it, 617a

I confess my poverty, 665a

if once poor you will always be, 652b

if thou be poure, 97b

impatient to endure poverty, 568b

indigent clothed out of trimmings of the vain, 150a

inelegance of poverty, 23b

inspiser of the poet, 230a

is an enemy to virtue, 826b

is better than pride, 826a

is no crime and no credit, 826a

is no sin, but is a branch of knavery, 826a

is no sin, but twice as bad, 826a

is not happiness, 826a

Poverty—contd.

is querulous, 826b
 is safe, 673b
 is the sixth sense, 826b
 let not poverty part good company, 800b
 makes men poor-spirited, 826b
 makes men ridiculous, 826b
 makes some malignant, 205a
 may foul poverty be far from your home, 617b
 men dare not say all, when their clothes are in holes, 621a
 merry poverty, 17a
 moneyless man goes fast through the market, 726a
 mother of all arts, 826b
 mother of crime, 826b
 mother of health, 826b
 mother of miseries, 335b
 my poverty, but not my will, consents, 280a
 nakedness of the indigent world, 151a
 need hath no law, 814a
 no crime so shameful as poverty, 134a
 no disgrace, but confoundedly inconvenient, 333b
 no necessity to live in necessity, 573a
 no one claims kindred with the poor, 817a
 no one should commend poverty except one who is poor, 589a
 no one lives so poor as he is born, 589b
 no society flourishing, if majority are poor, 330b
 none so poor but one may borrow of him, 693b
 not a penny left to buy a rope, 587a
 not a shame, but being ashamed of it is, 826b
 not one penny-piece he had, 266a
 nothing but poverty got without pains, 818b
 nothing worse in poverty than to be a laughing-stock, 593b
 one can live on little but not on nothing, 821a
 parteth fellowship, 826b
 parth company, 826b
 penniless amid great plenty, 570b
 people with naught were naughty, 173a
 poor as a church mouse, 738b
 poor as a sheep new shorn, 738b
 poor folks apt to think everybody flouts them, 826a
 poor folks are glad of porridge, 826a
 poor man is fain of little, 726b
 poor man's table is soon spread, 726b, 826a
 poor man's reasons are not heard, 826a
 poor men have no souls, 826a
 poverty's catching, 20a
 prayer of want, 19b
 prayer and poverty are ill met but often dwell together, 827b
 religion always sides with poverty, 164a
res angusta domi, 541b
 reward of honest fools, 83a
 rising from affluence to poverty, 84a
 shame and ostracism of poverty, 617b
 shame of, almost as bad as pride of wealth, 826b

Poverty—contd.

so shall thy poverty come, 413b
 source of human art, 230a
 splendid poverty, 404a
 spurring us on, 563b
 steeped me in poverty, 302b
 sticks by us when all our friends forsake us, 461a
 terrible is he who has nothing to lose, 712b
 that great reproach, 571a
 the greatest vice, 260a
 the muses' patrimony, 49b
 the poor dance as the rich pipe, 849b
 the poor man counts his flock, 617b
 the poor man is everywhere despised, 617b
 the poor man is never free, 700a
 the poor man pays for all, 849b
 the poor man turns his cake and another eats it, 849b
 the poor man's shilling is but a penny, 850a
 the purse is sick, 506b
 the traveller with empty pockets sings before the robber, 500a
 there are none poor but such as God hates, 854a
 there is God's poor and the devil's poor, 855a
 to be poor and seem poor is the very devil, 860a
 to be unlucky is poverty, 468b
 to feed many and keep several households, the way to poverty, 478b
 to laugh at poverty, 82b
 to live in, in order to die rich, 573b
 treated everywhere as a crime, 617b
 unconquerable bar (poverty's), 12a
 urges me on to write poetry, 617b
 want makes strife, 771b
 want makes wit, 814a
 we give to the rich and take from the poor, 866b
 when poverty comes in at the door, love flies by the window, 870b
 which keeps down a great people, is a heavy evil, 539a
 who can sing so merry a note as he that cannot change a groat, 874b
 who has nothing is frightened at nothing, 778a
 wholesome air of poverty, 401a
 will bear itself, 740b
 wretched to confess, "I had, but now have nothing," 578b
 you are on the highway to Needham, 878b
 See Penury, Poor
 Powder, food for, 314b
 Powdered, still to be, 182b
POWER and POWERFUL
 a forty-parson power, 64b
 a greater power than we can contradict, 280a
 a power dangerous to all, 5b
 a power is passing from the earth, 400b
 all enjoy the power which suits them best, 249a
 and its abuse, 42b
 arbitrary power, 42b
 by what foul paths men crawl to power, 201a
 believes any praise of itself, 591b

Power and Powerful—contd.

betrays the author, 625b
 bought by virtue alone, 522a
 conferred by revolution, 42b
 (critics) when in power, 160b
 delegated power, 513b
 depository of, always unpopular, 117a
 discord waits upon divided power, 255b
 do not attempt to rival the powerful, 623a
 everything servilely for the sake of power, 612a
 example of Sisyphus to those seeking supreme power, 658b
 extirpates, virtue, 39a
 given only to the rich, 510b
 God helps the strongest, 766b
 he is most powerful who controls himself, 623a
 her power to charm, 241b
 human power and failure, 37b
 increase of power, 100b
 it is difficult to be strong and not rash, 795a
 it's hardly in a body's power, 46b
 laws given to restrict undue power, 554b
 like a desolating pestilence, 325a
 love of, is the love of ourselves, 159b
 loved power most of all, 201a
 man now presides in power, 395a
 men of unusual power, 90a
 murmur at possessors of power, 39b
 neither assumes nor resigns power at popular bidding, 587b
 no one ever made good use of power obtained by guilt, 589a
 no power equal to knowledge, 7b
 nor paltered with Eternal God for Power, 361b
 Oh was some power, 45a
 on an ancient throne, 88b
 only given for good purposes, 646a
 patience means almost power, 29b
 place and power, 232a
 power advances power, 177b
 powers that be are ordained of God, 427b
 powers that will work for thee, 396b
 quiet power accomplishes what violent power cannot, 618b
 retained by the arts by which it was acquired, 550a
 safer with counsel than with severity, 623a
 seeds of godlike power, 4b
 seemed to scorn power, 201a
 she sighs for power, 259a
 should be always distrusted, 182a
 take freely up for love of power, 356a
 the best sort of eloquence, 712b
 the strongest has right, 810b
 the sweetest, holiest draught of power, 271b
 to defy power, which seems omnipotent, 326a
 to seek power and to lose liberty, 9b
 twelve-parson power, 64b, note
 two powers in world, the sword and the mind, 450b
 we must submit to him whose power is greater, 616b
 what are power, empire, 92b
 when the powerful disagree, the humble suffer, 547a

Power and Powerful—contd.

when was power beneficent in vain, 179b
 why attempt things beyond your power, 639a
 will draw wealth, 40b
 with all one's power (*manibus pedibusque*), 573b
 wretch condemned to power, 82b

PRACTICE

an ounce of practice worth a pound of preaching, 736b
 better than precept, 826b
 can do all things, 826b
 is everything, 447a, 474a
 is the best master, 826b
 key of knowledge, 799a
 makes man ready, 676b
 makes perfect, 826b
 makes the master, 826b
 makes the workman, 826b
 not knowledge, but practice, 476a
 old practices worth more than new theories, 450b
 that excellent master (practice), 581a
 theory and practice, 43a

Practise if you please with men, 35a

Præclara rara, 611b

Præfulgebant, magis, quod non videbantur, 522a

Præteritos referat si Jupiter annos, 607a

Prague, hermit of, 298a, note

PRAISE

a mind greedy of, easily elated or dejected, 657a
 admiration praises, love is dumb, 711b
 all his pleasure praise, 241b
 all praise is foreign, 209b
 and blame fall on his ear alike, 265a
 and blame, they heed it not, 236b
 and fame, ceaseless seeker after, 235b
 art is lost of knowing how to praise, 324b
 art of praising began the art of pleasing, 696a
 at morning what they blame at night, 247a
 be sparing of praise, 616a
 beauty's elixir vitae, 241b
 blind guide with siren voice, 186b
 cannot wound his generous spirit now, 264b
 cram us with praise, 309b
 damn with faint praise, 252a
 daubed with undiscerning praise, 100b
 deeper than the lips, 35b
 discreditable from the undeserving, 673a
 do not believe those who praise you, 585b
 double be his praise, 340a
 duty of not praising where praise is not due, 332a
 everyone is wont to praise him who is no more, 479b
 excess of, fatal to fame, 255a
 excruciating with praise, 58b
 faint, is disparagement, 759b
 false praise wounds an honest mind, 708a
 follows where labour leads, 660a
 forbear to mention what thou canst not praise, 260a
 game of interchanging praise, 168a
 garment of praise, 418a

Praise—contd.

greatest efforts traceable to love of praise, 267b
 greatest praise had been to live unknown, 81b
 hearts that once beat high for praise, 230b
 heirs of universal praise, 246b
 however we do praise ourselves, 297b
 I am deaf with praises, 243b
 I will make a fair addition to the general praise, 673a
 I will praise any man that will praise me, 307b
 I would both sing their praise, 167a
 in excess, hurtful, 239b
 in silence slept, 25a
 in thy condign praise, 277a
 is always pleasant, 827a
 is satire in these sinful days, 386a
 it is more difficult to praise rightly than to blame, 796a
 itch of vulgar praise, 250b
 learn to condemn all praise, 143b
 let not the praise be before the victory, 474b
 let us now praise famous men, 421a
 lived without praise or blame, 74a
 love of, its own reward, 489b
 love of, reigns in every heart, 404a
 love to be advised, not praised, 708a
 makes bad people worse, 475b
 makes good men better and bad men worse, 827a
 modesty of, wears gradually away, 180a
 mutual "scratch-my-baek," 831b
 neither blame nor praise yourself, 590a
 none ever gives the lie to him that praises him, 817b
 none to praise, 392a
 not deserving praise, but merely free from blame, 655b
 not to praise him, 286a
 nothing left but poverty and praise, 239b
 of praise a mere glutton, 149a
 old praise dies unless you feed it, 820a
 overmuch, an encumbrance, 469a
 praise a fool and you water his folly, 826a
 praise dead saints, 174b
 praise enough for a private man, 99b
 praise none too much, for all are fickle, 827a
 praise of fools, 36b
 praise Peter, but don't find fault with Paul, 827a
 praised, alone, and starve right merrily, 371a
 praised equal to the Gods, 591b, note
 praised, unenvied, by the muse he loved, 252a
 praises all centuries but this, 146b
 praises from men all praise, 94b
 praises are our wages, 309b
 praises of the unworthy, 89a
 praising all is praising none, 143b
 praising what is lost, 299a
 plaster thick, some will stick, 825b
 posthumous praise, 2b, 4b
 rebuke to man whose conscience disallows it, 373b
 refusal of praise is a wish to be praised twice, 700b

Praise—contd.

ruling passion the lust of praise, 250b
 scarcely part of a critic's duty, 355a
 self-praise is no recommendation, 832a
 sickens at another's praise, 82a
 small praise disparaging the high gods, 353a
 solid pudding against empty praise, 253b
 some praises which condemn, 694a
 study whom you praise again and again, 629a
 swell with the love of praise, 564b
 that was laid on with a trowel, 288a
 that wretched lust of praise, 255a
 the best diet for us all, 333b
 the delight of a critic to praise, 355a
 the fine diet, 239b
 the light of praise shall shine for ever, 399a
 the poet's best reward, 273a
 the sweetest sound, 472b
 their noisy praise, 59b
 their passing paragraphs of praise, 335b
 they loved the praise of men, 425b
 they praise them most, 2b
 this comes too near the praising of myself, 283a
 those who durst not censure scarce could praise, 178a
 those who praise the worst class of enemies, 620a
 thou hast perfected praise, 423a
 to be praised by a man so praised, 563b
 to enhance good deeds by words, 486a
 to stir a little dust of praise, 362b
 to utter all Thy praise, 3a
 too much is a burden, 862b
 true, roots and spreads, 863a
 undeserved, scandal in disguise, 253a
 undeserved, satire in disguise, 253a, note, 438a
 unless new praise arises, the old is lost, 564b
 we are praised as men recognise themselves in us, 403a
 we usually praise that we may be praised, 704b
 what cannot praise effect, 123a
 what they do not understand, 564a
 what woman can resist praise, 142b
 when all the world conspires to praise, 256a
 when we commend good actions, we make them partly our own, 872a
 who dares not praise a foe, 128b
 who lavishly commends, 81b
 with faint praises one another damn, 403b
 without envy, 605a
 women and girls must be praised, 877b
 would not be praised yet loved to, 347b
 you cannot err on flattery's side, 348a
 (praise) your friends rather than yourself, 489a
 (praise) yourself daringly, something always sticks, 493b
 Franks have been too broad, 295b
 Prate is prate, 827a

Prattle, thinking his, to be tedious, 313a
 without practice, 300a
PRAYER and PRAYING
 a cry of hope, 698a
 a short prayer finds its way to heaven, 499a
 amen to a bishop's prayer, 29b
 an empty hand, an empty prayer, 817a
 (prayer) and practice is good rhyme, 827a
 ardent prayer opens Heaven, 407b
 ask of God and not of the rich, 739b
 battering the gates of heaven with storms of prayer, 358a
 believe, and say my prayers, 252b
 beseeching or besieging, 220a
 called each Paynim voice to prayer, 68a
 cease to hope to change the gods' decrees, 513b
 dare not trust sleep without prayers, 29a
 destiny comes to those who pray, 245b
 do not lose the time in praying, 586a
 enough to pray for what Jupiter gives and takes, 651b
 even silence has its prayers and language, 715a
 exhausted all the Church's prayers, 270b
 few and short were the prayers, 391b
 fewer the words the better the prayer, 761a
 fighting with their hands, and praying with their hearts, 766b
 for a pretence make long prayers, 424a
 forced prayers are no gude for the soul, 763a
 four hours to prayer, 182a, *note*, 654a
 generous prayer, never in vain, 344b
 he knows it as well as his Lord's Prayer, 775a
 he who labours, prays, 632b, *note*
 hear God and God will hear you, 784b
 his worst fault, that he is given to prayer, 287b
 how he prayed and how he fasted, 199a
 I am immersed in prayer, 553a
 I make mention of you always in my prayers, 426b
 ill-tasted, home-brewed prayer, 155b
 imperfect offices of prayer and praise, 401a
 is this the end of prayer, 386b
 it is a pain both to pray and pay, 794a
 let him who knows not how to pray, go to sea, 800b
 live more nearly as we pray, 186a
 look you, I'll go pray, 292a
 making their lives a prayer, 386b
 men ought always to pray, 425a
 mickle prayer but little devotion, 773a
 more things are wrought by prayer, 366a
 much praying but no pity, 813a
 necessity teaches to pray, 750b
 no penny, no Paternoster, 817a
 no prayers heard unless righteous, 589b

Prayer and Praying—*contd.*
 none can pray well but he that lives well, 827a
 one hour doing justice worth a hundred in prayer, 821b
 our prayers are at variance with our prayers, 645b
 past all comforts here but prayers, 320b
 patience the greatest prayer, 824b
 Pluto hears no prayers, 256b
 pray and work, 614a
 pray as ever dying, 799a
 pray as though all work were vain, 368b
 pray devoutly but hammer stoutly, 827a
 pray for us, 614a
 pray to God, but row to shore, 766b, 827a
 pray without ceasing, 430a
 prayer all his business, 241b
 prayer is good, work is better, 827a
 prayer is the soul's sincere desire, 229b
 prayer knocks till the door open, 827a
 prayer of faith shall save the sick, 431a
 prayer, repentance and obedience due, 218a
 prayers and provender hinder no journey, 809b
 prayers backed by arms, 624a
 prayers lag behind Injustice, 256b
 prayers of Abel, 58b
 prayeth well, who loveth well, 86b
 praying's the end of preaching, 163a
 prays and whimpers, 196a
 public prayer hath more promises, 163a
 repetition of ten thousand prayers, 347a, *note*
 set some limit to your prayers, 661b
 short prayers reach heaven, 833b
 should be key of day and lock of night, 827a
 swears a prayer or two, 278a
 that prayer will not profit me, for I have no faith in it, 692a
 the Campsie wife's prayer, 878b
 the really sublime—the Lord's Prayer, 450a
 the sure relief of prayer, 394b
 the weakest saint upon his knees, 95b
 they never sought in vain, 44a
 thy sister when she prays, 362a
 'tis the hour of prayer, 63a
 to desire with infantile prayers, 663a
 to have prayed well is to have well endeavoured, 496b
 to labour is to pray, 563b
 to say prayers backward, 795b
 try everything—even prayer, 244b
vigilate et orate, 682b
 watch to-night, pray to-morrow, 314a
 we did not dare to breathe a prayer, 389b
 what an asylum has the soul in prayer, 408a
 when prayers are done, my lady is ready, 870b
 when the pirate prays there is great danger, 871b
 while you are fighting I will pray, like Captain Moses, 705a

Prayer and Praying—*contd.*
 who ceases to pray ceases to prosper, 783a
 who prays and labours lifts his heart to God, 633b, *note*
 whoso will, 78a
 who would learn to pray let him go to sea, 783a
 words without thoughts never to heaven go, 295b
 would not exchange the prayer, 66a
 your beauty incompatible with your prayer, 652a
 Prayer-book: a Popish liturgy, 245a
 an armoury of light, 103b
 the State's mellowier forms, 155b
PREACHING and PREACHERS
 against avarice, 78b
 an ounce of practice worth a pound of preaching, 736b
 because you have something to say, 385b
 do as the friar saith, not as he doth, 752a
 do not, as some ungracious pastors do, 291a
 for ever preach but in vain, 103a
 God calleth preaching folly, 163a
 he preaches best who lives best, 776a
 he that preacheth giveth aims, 780b
 he that will not be saved needs no preacher, 782a
 is this the end of preaching, 386b
 judge not the preacher, 163a
 language forms the preacher, 93b
 Luther preaches wisdom, 132a
 Nature preaches to mankind, 406a
 one may as well preach a respectable mythology, 378b
 parson exceeds not an hour, 164a
 praying's the end of preaching, 163a
 preach long, loud, and Damnation, 275b
 preached as never sure to preach again, 18b
 preacher speaks through his nose, 32b
 preachers say, Do as I say, 275b
 preaching man's immense stupidity, 31b
 preaching the people for profit, 194a
 pride of preachers, 195a
 private advantage of the preacher, 39b
 the cushion and soft dean, 251b
 the foolishness of preaching, 427b
 the preacher's merit or demerit, 32b
 time is the great preacher, 859b
 to prophesy or to preach, 96b
 to the storm, 385b
 Tully preached, 99b
 when a man's life is despicable his preaching is despised, 508b
 when the fox preaches, take care of the geese, 871a
 who reasons wisely is not therefore wise, 250b
See Sermons
 Preamble of a tale, 77b
PRECAUTION
 better than cure, 623b, 827b
 good watch prevents misfortune, 769a
 who looks not before finds himself behind, 780a
See Caution

PRECEDENT

a king of men, 354b
 an argument based on authority of great weight in law, 492a
 create good precedents, 10a
 embalms a principle, 118a
 one precedent creates another, 184a
 precedent to precedent, 357b
 precedents, how formed, 611b
 that codeless myriad of precedent, 350b
 to follow foolish precedents, 101b
 'twill be recorded for a precedent, 283b

PRECEPTS

actors applauded for wise sayings, but not wise in practice, 661a
 do as I say, not as I do, 752a
 instil this precept into his ears, 623b
 keep this precept, 544b
 love the precepts for the teacher's sake, 134a, 167b
 precept—begins, example accomplishes, 826b
 precept must be upon precept, 417b
 precepts lead; examples draw, 623b
 road is long by precept, 454a
 these few precepts in thy memory, 291a

Precious things are not found in heaps, 827a

Precisian, the devil turned, 211b

Precision: we must speak by the card, 297a

PRECOCITY

a man at sixteen will prove a child at sixty, 724b
 a sign of premature death, 653a
 better late ripe than early blossom and blast, 743a
 early ripe, soon rotten, 754a
 he's seldom old that will not be a child, 377a
 wise before his time will die prematurely, 560a
 Prediction, his, prove a lie, 348a
 Predictions, dreams and, 11a

PRE-EMINENCE

by pre-eminence, 473a
 nothing equal to you has arisen, 594a
 painful pre-eminence, 250a
primus inter pares, 624b
 when shall his equal be found, 630a

Preface: a false tale needs a long preamble, 777b

Prefaces, presumption and meanness found in, 103b

Preferment goes by letter and affection, 300a
 through each, 88a

PREJUDICE AND PREJUDICES

a bundle of prejudices, 192a
 all decay prejudice, all are prejudiced, 338b
 full of vulgar prejudice, 38b
 he who pre-judges may prove correct, but is not just, 634b
 here let prejudice depart, 269a
 passion and prejudice govern the world, 385a
 the prejudice is strong, 239a
 to be prejudiced is to be weak, 180a
 to everybody's prejudice, 145b
 Preliminary, the puff, 328b
 Prelude of our fate, 198b

PREMATURENESS

better late ripe than early blossom and blast, 743a
 chickens are slow in coming from unlaied eggs, 752b
 count not four unless you have them in a wallet, 752b
 do not boil the pap before the child is born, 752b
 don't cry Herrings before they are in the net, 752b
 draw not thy bow before thy arrow be fixed, 753b
 let not the praise precede the victory, 474b
 make not your sauce before you have caught the fish, 752b
 putting in my sickle ere 'tis ripe, 169a
 soon ripe, soon rotten, 836a
See Reckonings

Prentice han', her, 47b

PREPARATION

a man prepared has half fought the battle, 721b, 763a
 great deeds need great preparation, 478b
 I put together and arrange what I shall produce, 504b
 prepared against all things, 552b
 set thine house in order, 417b
 stronger, being better prepared, 533a
 to his last minute a preparative, 52b

Prepon, to (Greek: "the becoming"), 479b

Presage, sad, of his future years, 193b

baby figure of the giant mass of things to come, 298b

Presbyter, new, but Old Priest writ large, 227b

Prescription, all titles terminate in, 42b

most solid of all titles, 42b

Presence, good, a letter of recommendation, 722b

and fashion, good, 12a

his bodily, is weak, 429a

I sigh with pleasure, 145b

of mind and courage, 128a

scatter of your maiden, 291b

want and wish thy pleasing, 163a

your presence lessens your report, 683b

PRESENT (of time and place)

act in the living present, 197b
 big with the future, 700b
 company (present) always accepted, 455b, 827a
 complaint of present days, 61b
 consult the living about the present, 199a
 hardness of the human heart, which only regards the present, 606b
 I have known this age and its customs, 602a
 I rejoice that I am born in modern days, 624b
 interests me more than past, 117b
 losing present time we lose all, 746b
 mind happy in the present, 563b
 no time like the present, 856a
 no value except as eve of to-morrow, 454a
 Now is the watchword of the wise, 819a
 of present things he praises none, 515b, note
 old age blames the present, 706b
 pay the present debt 50b

Present (of time and place)—contd.

present in spirit, 427b
 present joys more than distant prospect, 124b
 present joys sweeter for first pain, 153a
 present things always in disfavour, 681b
 pursue what is just in present, 8a
 sensible man judges present by the past, 47b
 spread like a pillow of thorns, 325b
 the fashion of these times, 288b
 the morning of the times, 359a
 the present age is the oldest, 166b
 the present moment is our aim, 19b
 the present is dry and dreary, 706b
 the same to all, 442b, note
 their own age is distasteful to all, 609b
 things present seem worst, 315a
 to read the present, 50b
 what alone is ours, the living Now, 397b
 you always despise present things 652b

PRESENTS (Gifts)

endear Absents, 192a
 love is a present for a mighty king, 163a
 the only present love demands, 143b
 what a present thou to God hast sent, 227b
 Presentiments: my right eye twitches, 608b

PRESS, The

correctors of the press, no faith or honour in, 602b, note
 in old days the rack, now the press, 389b
 liberty of the press, the palladium, 184a
 shall the press the People's right maintain, 345b
 the Arkymedean Leaver, 27b
 the fourth estate, 205b
 then hail to the Press, 155b
 Yellow Press, 456b

Press too close, we, 30b

Press-men, Slaves of the Lamp, 4b

PRESUMPTION

little fishes should not spout at whales, 803b
 nothing is to be presumed on, 818b
 to correct the Magnificat, 861b
 who knows least presumes most, 779b

PRETENDE

imaginary necessities, 104b
 it is difficult to pretend joy, 541b
 mighty to pretend, 95b
 no pretence can be enduring, 680b
 of friendly ends, 225a
 people pretend to grieve, 350b
 Pretender, Young, motto of, 668a
 and dissembler, 508b
 'no harm in blessing the, 52b
 Pretentiousness: ambitious poverty, 543b
 splendour of appearance beyond their means, 675a
 when a poor man imitates a rich, he is lost, 674a

PRETTINESS AND PRETTY

all the maidens present, 90b
 criticism of prettiness out of season, 344a
 elegance not a manly ornament, 598a
 everything that pretty is, 309a
 it is pretty to observe, 243a

- Prettiness and Pretty—*contd.***
 prettiness dies first, 827b
 prettiness makes no pottage, 827b
 pretty to walk with, 346b
 pretty woman a welcome guest, 58a
 puts on his pretty looks, 311b
Preussen über alles, 711b
 Prevarication, the last dyke of, 43a
 to speak false things as true, 473a
 Preventive grace, 221b
 Prevention is better than cure, 827b
 sorrows to come seek wisely to prevent, 384a
 who does not prevent when he can, assents, 633a
 Priam's advice unheeded by Troy, 687a
 Priam's curtain, drew, 315a
 Priapus, Death and, 352a
PRICE
 all men have their price, 377b
 all things at Rome have their price, 611b
 cheat me in price, but not in the goods, 747b
 delicacies please the more the more they cost, 558a
 every man has his price, 458b, 757a
 he that could know what would be dear, 777a
 long standing and little offering makes a good price, 804b
 much never cost little, 812a
 poor (villains) may make what price they will, 300a
 things delight more, being more costly, 569b
 Prickles, tormenting himself with his, 173a
 Pricks, hard to kick against the, 478a
PRIDE
 a host of prides, 170a
 a proud comrade who despises small means, 666a
 abate their pride, 432a
 accompanies beauty, 530b
 age pulls down pride, 17a
 alas, I have loved pride and praise, 374a
 all our pride is but a jest, 437a
 an ill horse to ride, 828a
 and grace never in one place, 827b
 and poverty often dwell together, 827b
 appropriate to prosperity, 651a
 as full of worth as void of pride, 255b
 as loud a beggar as want, and more saucy, 827b
 as proud come behind as before, 738b
 at the bottom of all great mistakes, 267b
 avarice and pride in clergy, 345b
 begets Envy, 434b
 begets Strife, 434b
 borrows humility's cloak, 828a
 breakfasted with Plenty, dined with Poverty, supped with Infamy, 827b
 burning pride and high disdain, 271b
 cleric pride no contradiction bears, 370b
 contaminates best manners, 557a
 curs'd pride that creeps securely in, 382a
 daughter of riches, 347b
 deep interminable pride, 57b
Pride—*contd.*
 deil stick pride for my dog deed o't, 751a
 devil wipes his tail with the poor man's pride, 827b
 did pride to pride oppose, 377a
 false pride in place and blood, 363a
 feels no cold, 827b
 goeth before destruction, 414a
 grows by the reflection in the mirror, 649b
 hated stands, 345b
 he hath swallowed a stake; he cannot bow, 773b
 he that is above, him that's below despiseth, 436b
 he that is low, no pride, 39a
 honourable pride acquired by merit, 665a
 how blind is pride, 75b
 howe'er disguised, is littleness, 391b
 human pride skilful to invent most serious names, 325a
 I despise the credit out of excess of pride, 350b
 in reasoning pride our error lies, 248b
 in their port, 147b
 is but a jest, 69b
 is scarce ever cured, 827b
 joined with virtues, chokes them, 827b
 lives with all, 103a
 love and pride stock Bedlam, 805b
 maketh Plee (pleasure), 434b
 may lurk under threadbare cloak, 827b
 minds lifted up must be humbled, 522a
 must have a fall, 313a, 827b
 my high-blown pride, 320a
 never falling vice of fools, 246b
 no barbarousness so barbarous, 52a
 no mean factor in a State, 379b
 none greater than that of poor man grown rich, 855b
 nothing done nobly in pride, 267b
 of rank, birth, learning, 170a
 on the saddle, shame is on the crupper, 870b
 our pride misleads, 397b
 perished in his pride, 393a
 preachers dwell with princes of Pride, 195a
 pride of the rich makes the labours of the poor, 849b
 pride's chickens have bonny feathers but bony bodies, 828a
 pride, vainglory, and hypocrisy, 432a
 proud most provoked by pride, 97b
 pulls the country down, 301b
 reduced to the whimsical terms, 26b
 save me alike from foolish pride, 250b
 scoff of pride, 19a
 scorning the base degrees by which he did ascend, 285b
 self-adoring pride, 66b
 some spark of such self-pleasing pride, 341b
 still is aiming at the blest abodes, 248b
 sworn enemy to content, 827b
 taking offence shows pride, 247a
 that apes humility, 87a, 336a
 that licks the dust, 252b
Pride—*contd.*
 that puts this country downe, 434b
 that solemn vice of greatness, 182a
 that wild lie men call pride, 236b
 the avenging God follows the proud, 653a
 the cause of alle wo, 152a
 the fient a pride had he, 45b
 the life of a woman, 134a
 the older the blood the less the pride, 849a
 to be laid low, 398a
 to pampered priesthood dear, 54a
 too proud to own your pride, 355a
 two proud men cannot ride on one ass, 865a
 was pride ever contented, 192b
 what argues pride and ambition, 110b
 when pride cometh, 413b
 will spit in pride's face, 828a
 with pride will not abide, 828a
 See Arrogance, Proud
PRIEST and PRIESTS
 a fiddling priest, 95b
 a piece of mere church-furniture, 101b
 among the priests dissension springs, 222a
 are only men (priests), 35a
 black earthly spirit of the priest, 140a
 by imposition of a mightier hand, 205a
 churchly priest, 297a
 delicate-handed priest, 363b
 forgets he was a clerk, 850a
 God's true priest always free, 386a
 like priest, like people, 802b
 never have enough, 877b
 no war with women nor with priests, 336b
 none but priests authorised to know, 124a
 priest that is wild, 434a
 priests, altars, victims, 255a, note
 priests bear rule by their means, 418a
 priests hated him, 325b
 priests of the bloody faith, 325b
 priests, tapers, temples, 255a
 the priest continues what the nurse began, 124b
 tools wherewith priests manage, 35a
 wealthy priest, rich without a fault, 256b
 will allow of a broken vow, 273a
 Priest-ridden, you need not fear to be, 229a
 Priestcraft did begin, ere, 122b
 no better than witchcraft, 828a
 Priesthood, pampered, 54a
 Priestly ad not disdaining, 58a
 Priestley, D., 330b
 Prigs what isn't his'n, he that, 442a
 Prime, April of her, 321b
 Prime, the golden, 356b
 Primitive race of mortals, 496a
 man more hardy in the fields, 537b
 Primness: Jane Austen, 6b
 Primogeniture: the courtesy of nations, 288a
PRIMROSE
 a primrose by a river's brim, 394a
 first-born child of Ver, 139a
 primrose path of dalliance, 291a
 primroses make a capital salad, 117b
 sweet as the primrose, 148b
 the primrose stars, 161b
 the rathe primrose, 226b

PRINCE and PRINCES

a prince born for the good of other men, 335*a*
 a prince can make a belted knight, 49*a*
 a prince's secrets, 210*a*
 ambition, the virtue in a prince, 212*b*
 blaze forth the death of princes, 285*b*
 fattest and best-fitted prince, 232*a*
 gilded monuments of princes, 321*b*
 go and cultivate princes, 547*b*
 Good night, sweet prince, 277*b*
 handsomest prince in the whole world, 367*b*
 hangs on princes' favours, 320*a*
 necessary for a prince to please the many, 470*a*
 prince exists for State, not the State for the prince, 624*b*
 prince not above the laws, 598*a*
 prince of cats, 279*a*
 prince of darkness is a gentleman, 306*b*, 346*b*
 prince's example makes vice a custom, 686*a*
 princes have much veneration but no rest, 10*b*
 princes and lords, 44*b*
 princes and lords may flourish, 148*a*
 princes are the glass, the school, the book, 321*a*
 princes have long hands and many eyes, 799*a*
 princes must trust somebody, 275*b*
 princes seem to command, whatever they do, 638*a*
 princes have no way, 828*a*
 princes privileged to kill, 258*a*
 put not your trust in princes, 413*b*
 should cherish goodness, 210*b*
 that sweet aspect of princes, 320*a*
 the prince the first servant of the State, 711*a*
 to my prince faithfully, 200*a*
 Princes, copy the, 134*b*
 Princes, facile, 529*a*
Principatus et libertas, 550*a*, note
PRINCIPLE and PRINCIPLES
 as to principles, I glory in heaven!
 nothin' o' the sort, 202*a*
 first principles prove and are not proved, 624*b*
 no principle on which to depend, 90*b*
 oftener changed their principles than shirt, 408*b*
 our principles swaller, 201*b*
 principle contains the germ of prophecy, 89*a*
 religious and moral principles, 6*a*
 sensibility of principle, 41*a*
 turn with times, 250*b*
 use these unless you know of any better, 656*a*
PRINT, PRINTING, etc.
 colourless photography of a printed record, 265*b*
 faith he'll prent (print) it, 46*a*
 gunpowder and printing, 71*b*
 if it is in print it is true, 788*b*
 I love a ballad in print, 310*b*
 no honour in men who follow the printing-press, 602*b*, note
 print it and shame the fools, 252*a*
 some said, John, print it, 38*b*
 the art which is conservator of all the arts, 492*b*
 to see one's name in print, 60*a*
 Prior's epitaph on himself, 259*b*
Priori, *a*, 482*a*

PRIORITY

dust goes before the broom, 843*a*
 first come, first served, 761*b*
 first in point of time is strongest in right, 761*b*
 he that comes first to the hill, 777*a*
les premiers vont devant, 761*b*
 mischief in front, 843*a*
 that is the upper end where the chief person sits, 839*b*
 the reverend are ever before, 850*b*
 who cometh first to the mill, 761*b*
Prisca fides, 542*b*
Prisca gens mortalium, 496*a*
 Priscian a little scratched, 277*b*
 to break the head of, 624*b*

PRISON and PRISONS

earth one wide prison, 59*b*
 even savage animals shut up forget their courage, 526*a*
 no prison is fair, 816*a*
 prisons of flesh, 120*a*
 prisons of Hell, improving the, 87*b*, 336*a*
 secrets of my prison-house, 291*b*
 stone walls do not a prison make, 200*b*
 the coaches won't run over him, 841*b*
 to be in prison and not able to escape, 714*a*
 vilest deeds bloom in prison air, 389*b*
 when he's cotched he'll go to, 442*a*
 (prison) which his soul looked through, 168*a*

PRISONERS

being taken by the insolent foe, 300*b*
 disgraceful to abuse a man on his trial, 673*b*
 hope makes even the fettered miner live, 540*b*
 prisoners of hope, 419*b*
 sorrowful sighing of prisoners, 433*b*
 Private advantage yields to public, 625*a*
 his life, unactive, 222*b*
 right, who can be secure of, 123*a*
 station, *a*, 2*a*, 144*a*
 thing that would be private, 194*b*
 Privilege as it were a private law, 625*a*
 not of avail against the common-wealth 625*a*
 Privileged, the, and the People, 116*b*

PRIZE and PRIZES

a doubtful prize, 246*a*
 in the struggle, not the prize, 215*b*
 judge the prize of wit or arms, 224*a*
 let all be present and expect the rewards, 509*a*
 love the game above the prize, 237*b*
 men prize the thing ungained, 298*b*
 not without dust, 615*a*
 prize is hardly worth the cost, 54*a*
 proud of his prize, 127*a*
 the goal, not the prize, 380*b*
 the good we rarely prize, 98*b*
 we prize not to the worth, 284*b*
 Prize-packet, he's my, 244*b*
PROBABILITIES
 almost all life depends on, 450*a*
 arguments derived from, are idle, 448*a*
 fate laughs at, 205*a*
 keep probability in view, 143*b*
 probability the guide of life, 50*b*
 Probationer, while yet a young, 125*a*

PROBLEMS

clearing the world of difficult problems, 115*a*
 first of all problems, 71*a*
 shall be unridable by and by, 357*a*
 See Question

Procession, you cannot ring the bells and go in the, 879*a*
 Proclamations, to whisper, is ridiculous, 862*a*

PROCRASTINATION

brings loss, 516*a*
 business to-morrow, 450*b*
 by-and-by never comes, 579*a*
 by the street of By-and-by one comes to the house of Never, 815*a*
 ever struggling with ruin, 467*b*
 folly is always beginning to live, 557*b*
 he who defers, 94*a*
 late in one thing, late in all, 645*b*
 life put off till to-morrow is too late, 597*b*
 like the rustic who waits for the stream to flow by, 648*b*
 never leave that till to-morrow, 140*b*
 never put off till to-morrow, 80*b*
 the morrow never comes to completion, 474*a*
 the sluggard's convenient season never comes, 851*a*
 the thief of time, 405*a*
 two anons and a by-and-by, 864*b*
 what may be done at any time will be done at nae time, 868*b*
 who hath time and looketh for a better, loseth time, 779*a*
 you saddle to-day and ride out to-morrow, 880*a*

Procul negotiis, 496*a*
 Procure to the Lords of Hell, 362*b*
Prodesse non ledere, 486*a*
 Prodigious enough, chariest maid is, 291*a*

how like a younger or a, 282*b*
 like a, she doth return, 282*b*
 Prodigious, corrupt influence and, 40*b*
 he that needs five thousand pounds to live, 162*b*
 of nature, 318*b*

Prodigious, signs and, 321*a*
 stories of, 677*b*
 Pro-di-gious! 274*a*
 Profane, hence ye, 625*b*
 let no profane person enter, 474*b*
 Profane, erroneous, and vain, 51*b*
 Profaned the God-given strength, 269*a*

Profanely, not to speak it, 294*b*
 Profanity: vulgarity of bad language, 630*b*
Profanum vulgus, 609*a*
 Profession, every man a debtor to his, 12*b*
 love of, in painters and actors, 367*b*

Professionalism in Sport: two-and-twenty hirelings hack a ball about, 275*a*

Professo, *ex*, 527*a*
 Professor, high-cheek-boned, 32*a*
 Profit, that most learn'd, 258*a*

PROFIT and PROFITS
 ere her cause bring fame and profit, 201*a*
 great profits, great risks, 770*a*
 I speak against my present profit, 309*b*
 light gains make heavy purses 801*b*

Profit and Profits—*contd.*

none, if the cost exceed it, 597a
no one ever ruined by taking a profit, 817a
no profit where no pleasure, 276a
small profit and small loss, 235b
small profits and quick returns, 835a
what's nane o' my profit will be nane o' my peril, 868b
Profited, what is a man, 423a
Profrigacy: what maintains one vice, 140b
Profound, something very useful and, 348b
Profundity in clear language, 693a
logic which outran the hearer, 363a
Profusion apes liberality, 107b
sow with hand and not with the sack, 479a
Progenitors, your great, 126b
Progeny of learning, 328a

PROGRESS

a necessity, 338b
a single breaker may recede, 205a
calls each fresh link progress, 38a
dependent on individuality, 215a
history of England the history of progress, 205b
keystone of human progress, 117b
Nature revolves; man advances, 407a
not to advance is to go back, 600a
party of progress and reform, 215a
realisation of Utopias, 389b
springs from discontent, 387b
the law of life, 31a
where the vanguard camps to-day, 210a
you can stand still in a flowing stream, but not in the world of mankind, 878b

Progression, nothing in, 40b

rather in circle than, 8a

PROHIBITION

forbid a fool to do a thing, and he will do it, 763a
forbidden fruit is sweetest, 763a
forbidden wares, 109a
in a pet of temperance, 225b
so great a hunger for forbidden food, 675a
the way to make a person want to do a thing, 84a
unforeseen result of the War, 195a
we desire the things that are denied, 595a
what is denied us causes intense desire, 640b
when anything is forbidden, all that leads to same result is forbidden, 629b

Project, now does my, gather to a head, 311a

Projects, her brain a perfect mill for, 334b

Prolixity: why then a final note prolong, 270b

Prologue, a foolish thing to make a long prologue, 421b

a, or the posy of a ring, 295a

happy prologues to the swelling act, 303b

Promethean heat, that, 302b

Prometheus, warning of, 187b

PROMISE AND PROMISES

a bare promise (*nudum pactum*), 602b
a good man's promise is an obligation, 626a
a promise is a promise, 158a

Promise and Promises—*contd.*

all promises broken or kept, 733b
anyone can be rich in promises, 626a
are like Adonis' gardens, 317a
begin to supplement them with deeds, 554b
boldness an ill keeper of promises, 10a
broke no promise, served no private end, 252a
comfort for a fool, 861b
corruption of promised reforms, 106a
do not promise twice over, 641a
engage more effectually their presents, 828a
expectation fails where most it promises, 299a
faith once plighted hold dearer than life, 340b
first commandment with promise, 429b
great men giants in promises, 210b
he is ever precise in promise-keeping, 299a
he is poor who can promise nothing, 774b
heavenly promises that lapse, 203b
keep the word of promise to our ear, 305b
kept when it is advantageous to both parties, 450b
let us keep our promise, 32b
make a point of promising promises, 626a
many promises impair confidence, 581a
men apt to promise are apt to forget, 810a
no greater promisers than those who have nothing to give, 816a
of ill debtors men take promises, 819b
present joys more to flesh and blood, 124b
promise attended to is a debt settled, 727a
promise delayed is justice deferred, 727a
promise is debt, 828a
promise neglected is an untruth told, 727a
promise, the soul of advertisement, 180b
promised sea and mountains, 574a
promises like piecrust, 828a
promises please fools, 760a
promising is the eve of giving, 828a
promising mountains of gold, 579b
slowest in promises is most faithful in performing, 700a
Sunday words and Saturday cheer, 838a
they spare not to promise, 593b
to promise not to do a thing, 84a, *verba de presenti*, 680b
want for no promising, 76a
what we do determine off we break, 295a
who promises too much means nothing, 780b
who trusts, is often-deceived, 633b

PROMOTION

cometh neither from the east, 412b
from the ranks upwards, 88a
impatience never gets preferment, 792a
none will sweat but for, 288b
Prompter's cue, not oft misheard the, 380a

PROMPTITUDE

be first that you may be of service, 623b
expedition is the soul of business, 759a
Prudence useless unless prompt, 13a
spurs are the first part of armour 837a
well done, soon done, 867b
See Celerity

PRONUNCIATION

bad pronunciation, 80b
prunes and prism, 115b
through the pressed nostril, 99b
verba togæ, 680b

PROOF AND PROOFS

burden of (*onus probandi*), 613a
four proofs as valid as a dozen, 259a
give me the ocular proof, 302a
proof of a pudding is in the eating, 850a
proofs of holy writ, 302a
unconvinced by proof, 407b
what proves too much proves nothing, 840a
witnesses needless in a matter not doubtful, 678a
Prooshans, others may be, 113b
Proper, he is, that proper doth, 771a
men as ever trod upon neat's leather, 285a
young men, 44b

PROPERTY

a machine for securing property, 71b
a man may do what he likes with his own, 725a
a man worth what he possesses, 725b
all came from and will go to others, 732b
an ill-favoured thing, but mine own, 289b
chi ha, è, 811b
common property ceases to be one's own, 640a
curse on ill-gotten property, 137a
eagerness for property the vice of old age, 660b
endeavour to increase property, 644b
estate in two parishes is bread in two wallets, 755b
everyone should make good use of property, 558a
give me a little snug property, 129b
gives honours, 553a
goods are theirs that enjoy them, 769a
has duties, even if people forget its rights, 182a
has its duties, 116b, *note*, 244a, *note*
he is a good man who is a man of goods, 811b
he sits above that deals alkers, 776a
he that gets gear before he gets wit, 777b
if property totters friends waver, 656a
is theft, 698a, *note*
it's a rank courtesy when a man has to give thanks for his own, 797b
lawful for me to do what I will with mine own, 423a
little gear, less care, 803b
magic of property, 404a

O O

Property—contd.

naething is a man's truly but
 what he cometh by duly, 813*b*
 no man ever thought his own too
 much, 816*a*
 no one may do to his property
 what will injure another's,
 625*b*
 not less a virtue to take care of,
 than to obtain, 587*a*
 nothing is your own which can be
 changed, 594*a*
 perpetuity given to no one, 619*b*
 rail because other folks have
 property, 135*a*
 saw from his windows nothing
 but his own property, 359*b*
 so much is mine as I enjoy and
 give away, 835*b*
 so use as not to injure another,
 657*b*
 that we may admire you and not
 merely your belongings, 677*a*
 that which is mine is dear to me,
 576*b*
 the art of managing property,
 615*b*
 the Haves and the Have-nots,
 853*b*
 the holy bounds of property, 88*b*
 well has that well is, 867*b*
 what belongs to everybody
 belongs to nobody, 867*b*
 what's yours is mine, and what's
 mine my ain, 868*b*
 when all men have what belongs
 to them it cannot be much,
 869*a*
 whence matters not, but you
 must have it, 675*a*
 who gives away his goods before
 he is dead, 874*b*
 who gives his property to his
 children, 781*b*
 who is far from his gear is near
 his skaith, 779*a*
 who owns soil owns up to the
 sky, 508*b*
 woe unto them that join house to
 house, 477*a*
 woods and glens from the towers
 which we see, 273*b*

PROPHECY
 Apollo has given me the art of
 divination, 635*a*
 contains the germ of prophecy,
 89*a*
 don't never prophesy unless ye
 know, 202*a*
 eat exceedingly and prophesy,
 183*b*
 I prophesied that, though I never
 told anybody, 331*a*
 mean you to prophesy, 96*b*
 predictions follow those who look
 to them, 763*b*
 rather I should die than his
 prediction fail, 348*a*
 reason is my interpretation of the
 future, 494*a*
 take heed of a prophetess, 838*b*
 the harp of prophecy, 101*a*
 these the event verified, 541*a*
 to see clearly is prophecy, 267*a*
 what I state will either come to
 pass or not, 635*a*
 your sons and daughters shall
 prophesy, 419*a*, 426*a*

Prophetic spirits, arrive to the
 height of, 224*b*
 ray, with, 56*b*
 soul, O my, 291*b*
 strain, something like, 224*b*

PROPHETS

alas, for the ignorant minds of the
 Seers, 542*b*
 all prophets lovers of gain, 448*a*
 augur who could not ward off
 death, 646*a*
 beware of false prophets, 422*a*
 every people has its prophet, 757*b*
 he is best diviner who conjectures
 well, 474*a*
 make me a prophet, I will make
 you rich, 777*a*
 perverts the prophets, 60*a*
 prophet not without honour, 422*b*
 prophet still, if bird or devil, 245*b*
 prophets prophesy falsely, 418*a*
 Saul also among the prophets,
 410*a*
 the best prophet, he who guesses
 well, 496*b*
 who would know what shall be
 must consider what has been,
 783*a*
 Propinquity does it, 378*b*
 Proportion, I have received my,
 281*a*
 Proportion in all things, 811*a*
 in reading, 6*a*
 no, kept, 313*a*
 make not thy tail broader than
 thy wings, 807*a*
 stretch your legs according to
 your coverlet, 837*b*
 Propose, why don't the men, 19*a*
 Propose, wise men, 12*a*
 a man's heart deviseth his way,
 but the Lord directeth his
 steps, 414*a*
 Proposes, man, God disposes, 545*b*
 Proposium perfice, 525*a*
 Propria persona, in, 553*a*
 Proprieties, faultless, of nature, 228*a*
 Propriety, an argument addressed
 to, 492*a*
 does not always evince its, 6*b*

PROSE
 a kind of hobbling prose, 125*a*
 florid prose, 53*a*
 Milton on prose-writing, 228*b*
 not to be expressed in prose, 115*b*
 prose run mad, 252*a*
 things unattempted yet in prose
 or rhyme, 215*b*
 warbler of poetic prose, 100*b*
 words in best order, 89*b*
 Proselytism, spirit of, 41*b*
 Prosiu tibi, 626*a*
 Prosody, the hammering of, 32*b*
 Prospect pleases, every, 160*a*
 Prospects, all his, brightening to the
 last, 148*a*
 shining, 2*a*
 Prospering, not through his pre-
 sence, 36*a*

PROSPERITY
 at height of, consider how to
 endure disaster, 610*a*
 avoid pride, disdain haughtiness,
 553*a*
 brave in prosperity, a deserter in
 doubtful fortune, 643*b*
 caution in prosperity, 792*b*
 destroys fools and endangers the
 wise, 828*a*
 discovers vice, 9*b*
 draw in your sails swollen with
 prosperity, 643*b*
 everyone basteth the fat hog, 758*a*
 gives friends, 721*a*
 good fortune forgets father and
 mother, 716*b*
 great fortune befores the mind,
 570*a*

Prosperity—contd.

greatest commanders extravagant
 in prosperity, 643*b*
 has damned more souls than all
 the devils, 828*a*
 has many friends, 531*a*
 if fortune favours beware of
 exultation, 654*b*
 in day of prosperity be joyful,
 415*b*
 in prosperity resolve nothing
 arrogantly or vindictively, 553*b*
 in smooth waters, God help me,
 792*b*
 in time of, friends will be plenty,
 721*a*
 is overbearing, 499*b*
 keep yourselves ready for pros-
 perity, 520*b*
 knows not the worth of patience,
 828*a*
 lets go the bridle, 828*a*
 makes few friends, 698*a*
 man to have been in prosperity,
 79*a*
 man's greatest enemy, 106*a*
 many friends in prosperity, 670*a*
 never in my life were things
 better, 605*a*
 never made a man wise, 734*b*, note
 not easy to bear with well-
 balanced mind, 569*a*
 not to be trusted, 553*b*
 nurse to ill-temper, 531*a*
 our dispositions run riot in
 prosperity, 569*a*
 prosperous to be just, 201*a*
 proud bearing appropriate to,
 651*a*
 studies enhance prosperity, 541*a*
 takes no counsel, fears no cala-
 mity, 828*a*
 these pury times, 296*a*
 to give the sails to propitious
 winds, 529*a*
 to preserve a mind free from
 insolent joy, 486*b*
 undue elation followed by ex-
 treme alarm, 631*a*
 unmoved in prosperity or in
 doubt, 523*a*
 we are corrupted by prosperity,
 531*a*
 we shall esteem you as you bear
 prosperity, 678*a*
 welcome the sour cup of pros-
 perity, 277*a*
 well prepared heart fears a
 change in prosperity, 661*a*
 when the cup is fullest bear it
 evenest, 871*a*
 who swells in prosperity will
 shrink in adversity, 781*b*
 wont to conceal genius, 555*b*
 your prosperity mocks my
 poverty, 498*a*

Protection in society, 8*b*
 involves dependence, 626*b*
 Protest too much, the lady doth,
 295*a*

PROTESTANTISM
 a sort of dissent, 40*a*
 in Protestant dominions, 170*a*
 one is of Martin's religion,
 another of Luther's, 822*a*
 proverbial expression regarding
 (French) Protestants, 814*b*
 thy Protestant to be, 164*b*
 Proteus (old man of the sea), 469*b*
 who changes his shapes, 639*b*

PROUD
 all that the proud can feel of
 pain, 61*b*

Proud—*contd.*

all the proud and mighty have, 129b
 be exceeding proud, 183a
 done yourselves proud, 84a
 he that is proud eats up himself, 298b
 he's proud and yet his pride becomes him, 289b
 how little are the proud, 155a
 I shall be very proud and great, 344b
 mighty proud to have a spare bed, 243a
 my proud heart sues, 318b
 the proud are most provoked by pride, 97b
 proud man's contumely, 293b
 proud of being proud, 407b
 proud of port, 6a
 the great are proud, 59a
 the proud will sooner lose than ask their way, 82b
 'tis all the proud shall be, 254b
 too proud to fight, 460b
 too proud to importune, 155b
 too proud to serve, 334a
 why should the spirit of mortal be proud, 191b
See Pride
 Prouder than rustling in unpaid-for silk, 309a
 Prove all things, 430a, 610b
 Proved, what was, is now disproved, 595b
 Proven, it is not, 599a
PROVERBS
 acquaint thyself with, 420a, 717a
 become like an ordinance, 650b
 717a
 farm folk delight in proverbs, 187b
 flowing-bearded and patriarchal proverb, 113b
 full of wise saws and modern instances, 289a
 hoarded proverbs of the age, 388a
 Israel shall be a proverb and a byword, 410b
 man of fashion never uses proverbs, 80b
 much matter in few words, 141b
 never yet a breaker of proverbs, 313a
 no proverbial sayings which are not true, 449a
 patch grief with proverbs, 285a
 proverbied with a grand-sire phrase, 278a
 proverbs of the three S's, 850a
 proverbs, proofs of bad company, 80b
 short sentences drawn from long experience, 449a
si le proverbium tangunt, 656a
 sighed forth proverbs, 308a
 sought out and set in order many proverbs, 416b
 that proverb of the mind, 64a
 the daughters of daily experience, 828a
 the expression which strikes will have wisdom, 648b
 the oldest proverb on record, 876a
 the proverb is something musty, 295a
 the People's Voice, 175a
 the wisdom of the streets, 455a, 828a
 the wit of one man, the wisdom of many, 268a
 there is no proverb which is not true, 855b
 serve to be recited, 11b

PROVIDENCE

almost a doubt within me springs of Providence, 397a
 assert eternal Providence, 215b
 behind a frowning Providence, 95b
 cares for every hungry mouth, 36b
 even God's Providence, 169a
 every drunken skipper trusts to Providence, 324a
 fashioned us holler, 201b
 in the fall of a sparrow, 297a
 is better than a rent, 828a
 kept it from being worse, 157a
 like Bolingbroke, patronize Providence, 71b
 Providence, fore-knowledge, will, and fate, 217b
 provides for the provident, 828a
 sits up aloft, 110a
 the Lord will provide, 518a
 the power of the heavenly beings ordains it, 503a
 their guide, 222a
 under a favourable Providence, 497a
 Provinces, princess among the, 418b
 reluctant obedience of distant, 205b
PROVINCIALISM
 a little one-eyed place, 157a
 of temperament, 388a
 rustic cackle of your bourg, 364b
PROVOCATION
 do not add fire to fire, 474b
 no one provokes me with impunity, 589a
 you will stir up hornets, 560a
PRUDENCE
 a quality of old age, 669b
 always in season, 698a
 better leave than lack, 743a
 chance ever on the side of the prudent, 477b
 do not thrust your hand into flame, 626b
 good nature a great misfortune without prudence, 768b
 is not satisfied with May-be's, 828a
 keep your gab stecket when ye kenna your company, 798b
 no divinity absent if Prudence is present, 604a
 no hearing on the prudent side, 96a
 not eloquent, better than talkative folly, 572b
nullum nomen abest si sit Prudentia, 604a
 often the only virtue left at 72, 150b
 prudent man may direct a State, 204b
 prudent pauses, 828a
 prudent pauses forward business, 747a
 quickly enough if safely enough, 649a
 sleep before you fight, 4a
 the first thing to desert the wretched, 578a
 useless unless prompt, 13a
PRUDERY
 Camilla, 43b
 hence, ye prudes, 625b
 prudes for proctors, 360a
 what is prudery, 'tis a beldam, 256a
 Prunes and prism, 115b
 Prussia, he has worked for the King of, 773a

Prussic acid without any water, 15b
 Pry, Paul, 246a
 Pry, Paul, is on the spy, 824b
 Psalm, hundredth, to the tune of Green Sleeves, 287b
 Psalms and hymns and spiritual songs, 429b
 purloins the, 60a
 Psalmist's music, the, 30b
 Psalter, the full heart's a, 170b
 Psychological moment, the precise, 388a
PUBLIC, PUBLIC AFFAIRS
 condemned to bear the public burden, 259b
 convartin' public trusts, 202a
 exempt from public haunt, 288a
 for the public all this weight he bears, 222b
 found the private in the public good, 249b
 he husbands best his life who gives it to public service, 261b
 he that serves the public serves no one, 781a
 how many fools make a public, 700b
 lidless watcher of the public weal, 360b
 loudest complainers for the public, 39b
 none forbidden to go by public path, 589a
 pelting each other for the public good, 97b
 private respects must yield to public good, 223b
 public credit, 85a
 public full of nerves, 29b
 public good to be preferred to private, 627a
 public inconvenience, not allowable in law, 592b
 public money and open spaces, 160b
 public taste a mongrel product, 343b
 the noblest motive, the public good, 342a
 the Public an old woman, 70b
 the Public nothing but a great baby, 75b, *note*
 the Public pays with ingratitude, 850a
 the public soul, 68b
 to distinguish between public and private interests, 536b
 voice of the public for mercy, 179a
 want of pence which vexes public men, 359a
 unfit for public rule, 256b
 who does anything for the public is accounted to do it for nobody, 777a
 who serves the public serves a fickle master, 781a
 words dealing with public affairs, 525a
PUBLIC OPINION
 coquetry of, 42a
 the people wish to be deceived, 622b
 wiser, because just as wise as it need be, 621b
 Publican, an Heathen and a, 433b
 Publicans and sinners, 81a
PUBLICITY
 all things should be laid bare, 611b
 enmities proclaimed less to be feared, 667a
 no wisdom like frankness, 116b
 what my hand has dared to do it dares not write, 640b

Publicly, spread yourself on his bosom, 183a
 Publish, right or wrong, 60a
 throw hit never, 194b
 Publisher, no author a genius to his, 816b
 Pudding and beef make Britons fight, 259a
 better some of a, than none of a pie, 743b
 cold, settles love, 748b
 solid, against empty praise, 253b, 835b
 you cannot have your pudding unless you eat it, 878b
Pudor, O, O pietas, 607a
 Pudsey man and Noah's ark, 739a
Pueris minuscula parvis, 598b
 Puff preliminary, 328b
 Pugnacity: no fray shall be without him, 143b
 there was only one virtue, 324a
Pulchre! bene! recte! 627a
 Pullet in Janiveer, 789a
 Pulling down, here, 208b
 Pulpit, down with, 386b
 drum ecclesiastic, 50b
 politics and the, 41a
 Pulse as yours doth temperately keep time, 296a
 Pulse, feed on, 225b
 Pulse, worse occupations than feeling a woman's, 343b
 Pump, let princes revel at the, 237b, note
PUNS AND PUNNING
 a bad pun goes further, 193a
 a pun is a noble thing *per se*, 192a
 a pun perfect as a sonnet, 192a
 he that will make a pun will pick a pocket, 439a
 how every fool can play upon the word, 283a
 I do detest a pun, 91b
 my name is obnoxious to no pun, 327b
 puns in very bad repute, 332b
 seeds of punning, 2b
 that very foolish thing indeed, a pun, 174a
 Punch, Brothers, Punch, 83b
PUNCTUALITY
 break but a thousandth part of a minute, 289b
 he never broke his hour that kept his day, 775b
 hours made for man, not man for hours, 702a
 politeness of kings, 330b, 696a
 the duty of gentlemen, 330b
 the soul of business, 828b
 the thief of time, 388a
PUNCTUATION
 not suffered in laws, 52b
 too many stops stop the way, 193a
 utterance of Oracle dependent on, 456a, 547b
 Punic faith (treachery), 627a
Punica, fides, 532b
PUNISHMENT
 a man may not be punished for another's actions, 589b, 623a
 a Phrygian improved by blows, 620a
 absence of, encourages worse offences, 550b
 anger to be specially avoided in, 625b
 back to thy punishment, 217b
 I trench twigs break no ribs, 744b
 bodily, even the slightest, greater than monetary, even the heaviest, 612b

Punishment—contd.
 bringing about my own punishment, 597b
 brute-like punishment, 31b
 close attendant on guilt, 508b
 contrivers of death should perish by their own contrivance, 590a
 crime the shame of punishment, 108b
 deserved, should be borne patiently, 565b
 disgrace in the crime not the punishment, 449b
 divine wrath slow but severe, 565b
 do not pursue with frightful scourge what only deserves a whipping, 586a
 each has his own punishment in the lower world, 639a
 eternal, the most frightful idea, 234b
 every sin brings its punishment, 757b
 fining us again with a heavier fine, 561a
 Fortune spares many for future punishment, 535a
 God gives his wrath by weight, 766a
 greater than I can bear, 409a
 greatest punishment of doing injuries is the fact of doing them, 574a
 harsh strokes for schoolboys, 672b
 has something unequal in it, 539b
 he looking as cheerful as any man could in that condition (capital punishment), 242b
 he that chastens one chastens twenty, 777a
 he threatens the innocent who spares the guilty, 577a
 hope of avoiding punishment is the incitement to sin, 574b
 how justly to proportion punishment, 324b
 I chastise thee because I love thee, 501a
 I will get it from his purse or his skin, 787b
 I will give you a shirt full of sore bones, 787b
 impossible to enumerate all the punishments of crime, 599a
 is evil, 21b
 is lame, but it comes, 828b
 is mischief, 21b
 Jupiter hurls chance thunderbolts, 562b
 law cannot persuade where it cannot punish, 799b
 let the punishment equal the offence, 602a
 make the punishment fit the crime, 746b
 man punishes the action, God the intention, 807a
 many without punishment, none without sin, 808a
 never hang a man twice for one offence, 814b
 no delay long concerning (capital punishment), 511b
 not for slips of the tongue, 568a
 of crime is in the crime, 649b
 of men of ability spreads their authority, 627b
 of tyrants, to realize the beauty of virtue, 570b
 one day brings the punishment of many, 676a
 pleasing punishment that women bear, 776a

Punishment—contd.
 qui aime bien châtie bien, 836b
 racks, gibbets, halters, 239b
 rulers should be slow in punishment, 651b
 should be prompted by justice, not anger, 613b
 should reach the few, that fear may reach all, 677a
 sought, and pardon feared, 650a
 take care lest punishment exceeds the guilt, 501b
 that punishment which none but a cherub can escape, 366b
 the more laws the more offenders, 808a
 thunderbolt strikes one, but terrifies all, 508b
 to impose penalties to suit crimes, 486a
 to put off is not to let off, 826a
 to whom it is a punishment to inflict punishment, 631b
 undeserved, is a matter for bewailing, 565b
 unpunished delinquencies, effect of, 339a
 what a man has deserved is alone a disgrace, 547b
 who spares the bad injures the good, 781a
 with lame foot, tracks the criminal, 643a
 words for one man, blows for another, 670b
 Pup, such a dear little cock-tailed, 16a
 Pupilage, in, 553b
 Puppets, a bit of wood moved by strings, 590b
 best and worst, 31a
 of a hollow age, 86a
 shut up the box and the, 366b
 we are, 363b
 Purlind race of miserable men, 364b
 Purchase, all like the; few the price, 405a
PURE, PURITY
 a purer soul and one more like yourselves, 267a
 always pure, even while it errs, 233a
 blessed are the pure in heart, 421a
 blest are the pure in heart, 186b
 chooseth the pure in heart, 186b
 from a pure fountain pure water, 482a
 God regards pure hands, 627b
 live pure, speak true, right wrong, 364a
 longing to be pure, without the power, 237a
 make all sure and keep all pure, 806b
 more pure as tempted more, 399b
 none can enter in but those who are pure, 439b
 our hands are pure, 381b
 pure as snow, 294a
 purest soul that e'er was sent, 70a
 purest soul that ever dwelt, 333b
 purity, feminine of Honour, 157b
 purity, modesty and quiet desire, a dowry, 597a
 to doubt her pureness were to want a heart, 365b
 unless the vessel is clean the contents turn sour, 658a
 unto the pure all things are pure, 430b, 477a, 611a
 whatsoever things are pure, 429b
 whose means are pure and spotless, 400a

Q

Pure, the real Simon, 75b
 Purely lives, here Man more, 398a
 Purgatory, a wiseacre's, 90a
 fame a, 204b
PURITANISM
 at Banbury, 458a
 puritanic stays, 358a
 puritans hated bear-baiting, 206b
 the bigots of the iron time, 271b
 Purple peaks, on, a deeper shade
 descending, 271b
 you that have fouled the, 244a
 Purpose, better a bad, than none,
 74a
 held he still, his, 78a
 is but a slave to memory, 295a
 man without a, 74a
 ought, when thou dost, 162b
 shake my fell, 303b
 upright man not to be shaken
 from, 563a
Purpureusque pudor, 525b
 Purr at every stranger's praise, 168a
 Purse, be ruled by him who bears
 the, 740b
 competent whose purse was so,
 99b
 empty, 25a
 empty, makes a bleat merchant,
 735a
 he hath left his, in his other hose,
 773a
 in si ken or in leathern, 243b
 inside of, to outside of his hand,
 310b
 keep purse and mouth close, 798b
 make my fool my, 301a
 my, my person, my extremest
 means, 282a
 not poorness of, 70b
 pride of, 170a
 purses, long, make strong swords,
 354b
 when two friends have a common,
 872a
 who has lost his, will go wherever
 you wish, 547b
 who steals my, steals trash, 301b
PURSUIT, PURSUING
 delusiveness of pursuit, 670b
 pursuing that that flies, 287b
 the pursuer could pursue no more,
 366a
 things chased with more spirit
 than enjoyed, 282b
 what flees I ever pursue, 641b
 with head, hands, wings or feet
 pursues his way, 218a
PURSUITS
 by honourable, 663a
 vain, 369b
 Push on, keep moving, 236b
 this, will cheer me ever, 305a
 Pushing, you think you are, you
 are being pushed, 712a
 Pusillanimity and fear, a law of, 9a
 counsels of, 42a
 Puss gentleman, a fine, 98a
 Putney, go to, on a pig, 464a
 Puzzle, every woman a, 367b
 me quite, they, 37b
 Pygmies are pygmies still, 407a
 Pyramid, inverted, can never stand,
 408a
 are pyramids in vales, 407a
 doting with age, 141a
 set off his memories, no, 137b
Pyrrhones, il n'y a plus de, 693b
 Pyrrhotechnical displays, 376b
 Pyrrhic victory, 452a
 Pythagoras, a student of wisdom,
 627b
 Pythagoreans, golden verses of, 477a

Quackery gives birth to nothing, 73a
 Quacks: all idiots, barbers, etc.,
 fancy themselves physicians,
 533a
 Cato wondered one soothsayer
 did not laugh at another, 501a
 not physicians, in the cure of
 souls, 170a
 of government, 52a
 Quaffing long, maketh a short lyfe,
 203a
 Quails, God gave, 228a
 Quakers sedate, sober, silent, 170b
QUALITIES and QUALITY
 a taste of your quality, 293a
 defects of his qualities, 453b
 men of quality above wit, 105a
 raciness of his good qualities, 453b
 true standard of quality, 22b
Quam dulce est meminisse, 487a
Quantum est in rebus inane, 606a
Quantum mutatus ab illo, 541b
 Quarles saved by beauties not his
 own, 253b
QUARRELS, QUARRELLING
 a woman generally the cause,
 602b
 about a piece of goat's hair, 488b
 agreement made more precious
 by disagreement, 516b
 all her dishes are chafing dishes,
 733a
 be not first to quarrel nor last to
 make it up, 740b
 better old debts than old sores,
 743b
 beware of entrance to a quarrel,
 291a
 blessings on the falling-out, 360a
 caused by wine, 562b
 dispute about an ass's shadow,
 511a
 dissension between hearts that
 love, 233a
 do not quarrel about other
 people's business, 585b
 doubly friends after quarrelling,
 497b
 fall not out with a friend for a
 trifle, 760a
 God curses quarrels, 766a
 he that can make a fire well can
 end a quarrel, 776b
 if frog and mouse quarrel, the
 kite will see them agreed, 789b
 in a false quarrel, no true valour,
 285a
 (quarrel) in a straw, 296a
 in latter part of life, 327b
 it takes two to make a quarrel,
 797a
 let this end stop all quarrel, 527b
 lo, when two dogs are fighting,
 134b
 love-quarrels in pleasing concord
 end, 223b
 lovers' quarrels are soon adjusted,
 806a
 may my days be without quarrels,
 659a
 prone to bitter quarrels, 488b
 quarrel and strife make short life,
 828b
 quarrelling dogs come limping
 home, 828b
 quarrelling wth the equator, 390b
 quarrelous as the weasel, 309a
 quarrels of lovers, 488b
 quick in quarrel, 265a
 sharpest amongst kinsfolk, 484a
 strife produces strife, 477b

Quarrels, Quarrelling—contd.
 the Countercheck quarrelsome,
 289b
 the quarrel is a very pretty
 quarrel, 328a
 they quarrel about an egg and let
 the hen fly, 798b
 those who in quarrels interpose,
 143b
 thy head is as full of quarrels, 279b
 thrice is armed that hath his
 quarrel just, 317a
 to dispute about smoke, 511a
 to quarrel with a man that hath
 a hair more, 279b
 when two quarrel both are in the
 wrong, 872a
 while the dogs snarl at each other
 the wolf devours the sheep,
 874a
 who has lands has quarrels, 779a
 who is first silent in a quarrel
 comes of a good family, 875a
 with one who is exhausted, 482a
 won his laurel in an ill quarrel,
 174b
 would be short if fault were on
 one side, 702b
 Quarry, sagacious of his, 221b
 Quarter, one, makes the other sell,
 737a
 Quarto page, on a beautiful, 328a
 Quean, haunting, extravagant, 328b
QUEENS
 every lady would be, 251a
 I would not be a queen, 319b
 Queen Anne is dead, 828b
 queens generally prosperous, 64b
 she looks a queen, 256b
 the bright-eyed queen (Hope),
 402b
 Queensberry, cautious, 47a
Quem perdere vult Deus, 151a
Querelle d'Allemand, 706b
 Querulous creatures, we are, 88a
QUESTION and QUESTIONS
 a vexed question, 629a, 681b
 animals ask no questions, 130b
 ask no questions I'll tell no fibs,
 150a
 avoid a person who asks questions,
 618b
 begging the question (*petitio
 principii*), 620a
 fool may ask a question which
 forty wise men cannot answer,
 720b
 greatest men may ask a foolish
 question, 391a
 hard those questions; answer
 harder still, 408a
 ill brooks a subject's questioning
 88a
 my too much questioning, 74b
 no question settled till settled
 right, 387b
 others abide our question, 4b
 puzzling questions, 29a
 question beyond question, 85a
 question not, but hoe and labour,
 151b
 questions never indiscreet, 389a
 those obstinate questionings of
 sense, 401a
 too much inquiry is bad, 862b
 who asks many questions gets
 many answers, 862b
 Questionable shape, in such a, 291b
Qui colere columbar, 509b
Qui primus in hostem? 521a
Qui pro quo, 634a
 Quick at meat, quick at work, 829a
 the, hate the slow, 608b

Quick, to touch the, 475a
 Quickly, 'twere well it were done, 303b
 Quickness, too much, to be taught, 251a
 See Celerity
Quid pro quo, 637a
 Quiddits, where be his, his quillets, 296b
Quies, securo, 651a
QUIET
 a fool cannot be still, 720b
 a quiet calf sucks its dam and another cow too, 727a
 a quiet mind is richer than a crown, 155b
 anything for a quiet life, 112b, 737a
 I keep quiet, 550b
 is sometimes an unquiet thing, 558a
 most doth bathe in bliss that hath a quiet mind, 376a
 most profitable of things, 473b
 of spirit so still and quiet, 300b
 quiet persons are welcome every-where, 829a
 quietness and confidence, 417b
 quietness is best, 829a
 sit in your place and none can make you rise, 834b
 study to be quiet, 430a
 study to be quiet (*secum habita*), 669a
 the quiet life, 455b
 the mother of quietness and repose, 85a
 the still sow eats all the draff, 851b
 to quick bosoms is a hell, 54b
 violent desire for quiet, 487a
 who would live at peace and rest, 783a
 wise men are fond of sitting, 762a
Quieta, non movere, 662b, 801a, note
 Quietus make, might his, 293b
 Quills upon the fretful porcupine, 291b
 Quinapalus, 297b, note
 Quinsy, silver, 468b
 Quintilian, would have made, stare, 227a
 lamented by Virgil, 582a
 Quip, the, modest, 289b
 Quips and Cranks and wanton Wiles, 224a
 and sentences and these paper bullets, 284b
 Quire, the full-voiced, 224b
 Quiver, his, full of them, 413a
 let Fortune empty her whole, 127b
 Quivering, save his limbs, 62b
 Quixote, Don, 65a, note, 716a
Quod vide (q.v.), 641b
QUOTATION AND QUOTATIONS
 art of quotation requires delicacy, 118b
 classical quotation, parole of literary men, 179b
 easy to hate but easier to quote, 22b
 experience of ages preserved by quotations, 118b
 he read nothing without making extracts, 591a
 It brings praise to me that you copy my words in your books, 576b
 jewels five words long, 360a
 one may quote till one compiles, 118b
 quotations of quotations, unreliable, 197a

Quotation and Quotations—contd.
 think they grow immortal as they quote, 404a
 to be quoted delights an author, 140b
 verify your quotations, 441a
 words which deserve quotation, 632a

R

R (the canine letter), 661a
 Rabbi, to be called of men, 423b
 Rabble, the ill-conditioned, 572b
RACE (Racial)
 a homeless race, 186a
 a servile race, 348a
 an idiot race, 47b
 an immortal race, 537b
 mixed with every race, 103a
 race distinctions unknown to morality, 338b
 race of other days, 342a
 the Race that loved not Thee, 176a
 unhappy race, reserved to destruction, 606b
RACE, RACING
 a racehorse is an open sepulchre, 727a
 he that runs well, 94a
 the race is not to the swift, 416a
 the race is run by one and one, 189b
 the race is won, 103b
 to lose the race, 96a
 winning a horse-race, one of the fearful felicities, 329b
 Rachel weeping for her children, 471a
Racine passera comme le café, 706b
 Rack, in old days the, now the press, 389b
 behind, leave not a, 311a
 of a too easy chair, 254a
 of this tough world, 307a
 Racks, gibbets, halters, 239b
 Rackrent, Sir Condry, 130a, 206a
 Radical, and very rich, be very, 7a
 every man sometimes a, 133a
 Radicalism endeavours to realise more ideal state, 338b
 Radish, like a forked, 315b
Radix malorum, 78b
 Rag, a, but my rag is dear to me, 692b
 moth-eaten, on a worm-eaten pole, 442b
 the bloomin' old, 189b
 Rags, better go to heaven in, 743a
 he lies, though in, 3a
 no scandal like, 134a
RAGE
 being stopped impatiently doth rage, 281b
 no rage like love to hatred turned, 92b
 nought so stockish, hard, and full of rage, 283b
 supplies arms, 537a
 swell the soul to rage, 126a
 unextinguishable rage, 220a
 See Anger
 Ragged coat may cover an honest man, 727a
 Rail, one sure refuge left, and that's to, 126a
 Railers, society of the wits and, 142a
 Railing word, when others speak a, 382b
RAILWAYS
 by the Heaster Counties railway, 368a

Railways—contd.
 going by railway not travelling at all, 267a
 Motions and Means at war with old poetic feeling, 402b
 railroad only a device for making the world smaller, 267b
 railway station: the very temple of discomfort, 267b
 the rail is unconstitutional, 113a
RAIN
 a naughty night to swim in, 306a
 a poor man's rain, 726b
 after rain fair weather, 731b
 as the mist resembles the rain, 198a
 before seven, fine before eleven, 829a
 came down in slanting lines, 330b
 continual dropping in a rainy day, 415a
 deformed with dripping rains, 99a
 drives a man from his house, 858b
 each raindrop makes some floweret grow, 207b
 first it rained and then it snowed, 443b
 for a morning rain leave not your journey, 762b
 heavens shut up and there is no rain, 411a
 in February as good as manure, 760b
 in winter everywhere; in summer where God wills, 870a
 is over and gone, 416b
 it never rains but it pours, 797a
 it rains and the wind is never weary, 197b
 "It is bound to clear up," as the devil said to Noah, 739a
 Jupiter pluvius, 562b
 keep something for a rainy day, 128b, 798b, 831a
 king could not command the rain, 242b
 on Good Friday and Easter, 829a
 on June 8, foretells wet harvest, 789a
 rain or no rain, 'Jove cannot please all, 476b, 559b
 rainy days will surely come, 443b
 ripple of rain, 352b
 small rain allays great wind, 835a
 some rain, some rest, 836a
 the gentle rain from heaven, 283b
 the meadows have drunk enough, 503a
 the rain it raineth every day, 298
 though it rain throw not away the water-pots, 734b
 when God will, no wind but brings rain, 869b
 when it rains it rains on all alike, 870a
 when it's not too rainy, 58b
 when you are all agreed, quoth the vicar, I'll make it rain, 872b
 will pack when it begins to rain, 306a
RAINBOW
 at morning (or night), 727a
 comes and goes, 400b
 in the morning, 462b
 in the sky, 392b
 rich as a rainbow, 228b
 to add another hue to the rainbow, 311b
 to the storms of life, 56b
 to thy sight, 67a
 triumphal arch, 67b
 Raise me up, I trust, my God shall, 262b

Rake among scholars, 206a
 every woman is at heart a, 251a
 reformed, makes the best husband,
 727a
Rake, he comes oftener with, than
 shovel, 772a
 keep the, near the scythe, 798b
 little for the rake to get after the
 bissome, 855a
 the fork is commonly the rake's
 heir, 844a
Raleigh, brave, 253b
 Ramblers, I love such holy, 269a
 Rams speed not, 322b
 Ran, we, and they ran, 440a
RANCOUR
 grows, gradual, 370b
 malice is mindful, 807a
 rancour of thy tongue, 239a
 such rancour in the hearts of
 mighty men, 341b
 theological rancour, 609a
 will out, 317a
 your households' rancour, 279a
 Range, wanting the mental, 365a
RANK
 a great beautifier, 204b
 a heavy burden (rank) presses
 him down, 539a
 a pride there is of rank, 170a
 and valour worthless without
 wealth, 524b
 common sense rare in men of
 rank, 643a
 dignity grows more easily than
 it begins, 529b
 great people only great because
 we are on our knees, 701b
 greatness is to me a curse, 210b
 has its bores, 116b
 he himself is subject to his birth,
 291a
 is but the guinea stamp, 49a
 is good, and gold is fair, 386b
 mark of rank in nature, 390a
 men of quality, 105a
 men of rank deprived of common
 sense, 634b
 saint in crape is twice a saint in
 lawn, 250b
 sin greater in proportion to rank,
 630b
 the higher our position the more
 humbly let us bear ourselves,
 630b
 to match above his rank, 210a
 Ransom, death hath paid his, 224a
RANT and RANTING
 I'll rant as well as thou, 297a
 in King Cambyse's vein, 314a
 this is Eracles' vein, 280b
 this might be endurable if you
 did not rave, 668a
 to tear and rant, 52a
 Raphael paints wisdom, 132a
 Raphaels, Correggios, and stuff, 149a
 Rapture, first fine, 36a
 Raptures and roses of vice, 351b
 Rarer spirit, a, never did steer
 humanity, 307b
RARENESS, RARITY
 all that is rare is dear, 609b
 all things that excel are rare, 611b
 how wretched to lose what few
 possess, 629b
rara avis in terris, 642b
 rare things please us, 642b
 rarer than a white raven, 506b
 Raree-show of Peter's successor, 32a
 Rascal, a dull and muddy-mettled,
 293b
 Rascals, to lash the, naked through
 the world, 302b

RASH, RASHNESS
 childish valorous, 208b
 do not thrust your hand into
 flame, 626b
 foolhardiness proceeds of ignor-
 ance, 762a
 it is difficult to be strong and
 not rash, 795a
 lucky rashness in place of valour,
 625a
 neither rashly nor timidly, 587b
 rash censure, 398a
 rashness a better fault than fear,
 128b
 rashness a quality of youth, 669b
 rashness counts as judgment in
 doubtful matters, 660a
 rashness proves good to few, bad
 to many, 617a
 reckless and most insane rashness,
 620b
 splenetic and rash, 297a
 the precept "Nothing rashly,"
 479b
 there is hope in rashness, 536a
 those who have feared nothing
 are less hearty in their joy,
 577b
 too rash, too unadvised, too
 sudden, 278b
 we sanction a law unfair to our-
 selves, 629b
 who perishes in needless danger is
 the devil's martyr, 875b
Rast' ich, so rost' ich, 713b
 Rat, anything like the sound of a,
 32b
 how, now, a, 295b
 Rats, let's sing of, 152b
 there be land-, and water-rats,
 282a
 very, instinctively had quit it,
 310b
 Ratiocination, pay by, 50b
 Rationalists like spiders, 12b
 Ratons and myse and soche smale
 dere, 306b, *note*
 Raven, looks were like the, 48a
RAVENS
 and ape think their young fairest,
 234a
 bird or devil, 245b
 bring up a raven and it will peck
 out your eyes, 745b
 like raven and rook, 129a
 of the House of Commons, 206a
 pardons ravens, but storms at
 doves, 511a
 raven said to the rook, "Stand
 away, black-coat," 850a
 ravens of the valley, 382b, *note*
 shall pick out his eyes, 382b
 the raven will seek the carrion,
 850a
 who will not change a raven for a
 dove, 280b
 Rawhead and Bloodybones, 275b
 Ray of rays, the, 114b
 Rays, hide your diminished, 251b
 Razor best is whet, in smooth oil,
 404a
 satire like a polished, 229a
 Razors, cried, up and down, 391a
 Razor's edge, on the, 471b
 Reach, a man's, 33a
READERS, READING
 a reading-machine, always wound
 up, 201b
 as you read it begins to grow
 your own, 519b
 curst hard reading, 328b
 he a god who could but read and
 spell, 124a

Readers, Reading—contd.
 he that reareth may run, 419a,
note
 I won't philosophize and will be
 read, 64b
 learn to read slow, 376b
 much had he read, 4a
 preserve proportion in reading, 6a
 read first and despise afterwards,
 564b
 read in secret, abuse in public, 24a
 read in the temper that he wrote,
 264b
 read it for restoratives, 308b
 read, mark, learn, and inwardly
 digest, 432a
 read much, not many things, 582b
 read not to contradict, 110
 read somewhat seldom, 33b
 read the whole if you wish to
 understand, 564b
 read to doubt, or read to scorn,
 274a
 reader, how liketh thou me, 713b
 reading impossible without en-
 gine-power, 21b
 reading maketh a full man, 11b
 reading not a duty, 22b
 reading, seeing by proxy, 339a
 reading to the mind, what
 exercise is to the body, 342a
 reading what they never wrote,
 99b
 reading without thinking, 239a
 sometimes a device for avoiding
 thought, 160b
 such reading as was never read,
 254a
 to love working and reading, 382b
 to wait a century for a reader,
 457a
 to write and read comes by nature,
 284b
 too serious reader, you may
 begone, 632a
 twice read, better remembered,
 180b
 we read lest they should be read,
 565a
 when the last reader reads no
 more, 167b
 whilst I read I assent, 519b
 who is ruled may read, 190a
 who often reads will wish to write,
 103b
 you, reader, are the cause that I
 write things meant to please,
 653a
READINESS
 a man of all hours, 613a
 always have your hook ready for
 the fish, 501a
 assail who will, the valiant
 attends, 739b
 set not your loaf in till the oven's
 hot, 833a
 being ready, hope for the battle,
 627a
 they that are booted are not
 always ready, 857a
 Real is His song, the, 31a
 is narrow; the possible immense,
 700b
 Realities of fate, 67a
 Realm, the three estates of the, 456a
 Realms of love, she enters, 362a
 of gold, travelled in the, 184b
 yet unborn, 341b
 Reap: as you sow you shall reap,
 677b
 we shall, if we faint not, 429b
 where I, thou shouldst but glean,
 172a

Reaper, whose name is Death, 197b
 Reaps, another, 327a
 above the rest, whoso, 262b
 Reaping where thou hast not sown, 423b
 Rear of your affection, in the, 291a
REASON
 a beam of sober reason, 264b
 a glimmering light at best, 437b
 acting justly, 643a
 an ignis fatuus of the mind, 264a
 and authority, the lights of the world, 643a
 and judgment, qualities of leaders, 643a
 and love keep little company, 280b
 and speech the bond of society, 659b
 and speech unite men and distinguish them from beasts, 643a
 at which Reason stands aghast, 175b
 blest with plain reason, 255b
 buckles and bows the mind, 7b
 by reason I have practised divination, 494a
 by reason swayed, 280b
 capability and godlike reason, 296a
 endued with sanctity of reason, 220b
 feast of reason, 252b
 few have reason, 82a
 finer webs shall draw, 249b
 follow reason for a guide, 179a
 he is nearest gods whom reason, not passion, guides, 516a
 he that dare not reason, a slave, 121b
 hearken to reason, or she will be heard, 784b
 his gentle reason so persuasive stole, 371b
 his reasons like two grains of wheat, 282a
 his will stands for a thousand reasons, 210b
 how noble in reason, 293a
 if against reason of no force in law, 85a
 if reasons were plenty as blackberries, 314a
 if you will not hear reason she will rap your knuckles, 791a
 is my augury, 494a
 is not deceived and does not deceive, 590a
 it is vain to speak, where it will never be heard, 795b
 keeps not the door of Heaven, 408b
 leadeth folk into felicitie, 166b
 lies between spur and bridle, 829a
 make worse appear the better reason, 217a
 man without, is a beast in season, 725b
 man's best Œdipus, 28a
 men have lost their reason, 286a
 mixed reason with pleasure, 149a
 no other but a woman's reason, 281a
 nothing to be done without reason, 592b
 of more avail than blind force, 621b
 overpowers the soberness of reason, 395a
 persuasive reason, 643a
 pride in reasoning, 250b
 reason for my rhyme, 347b

Reason—contd.
 reason, leave my love and me alone, 437b
 reason of unreason, 387a
 reason refuses homage to a God fully understood, 373b
 reason the card, passion the gale, 249a
 reason themselves out again, 316b
 reason, thou vain impertinence, 437b
 reason with despair, 385b
 reasonings of the mind turned inward, 401a
 rhyme nor reason, 12a
 seven men that can render a reason, 415a
 shall know the reason why, 457a
 shall reign and govern realms, 194a
 subdues youth, not force, 643a
 subject yourself to reason, 656b
 takes the reason prisoner, 303b
 that noble and most sovereign reason, 294a
 the confidence of reason, 400a
 the heart has reasons of which reason has no knowledge, 699a
 the image of God, 228a
 the light and lamp of life, 655a
 the twinkling lamp, 92b
 theirs not to reason why, 361b
 to contradict reason, 71b
 to reason about love is to lose reason, 706b
 to restrain reason, 248b
 to rule reason, 124a
 tout par raison, 708b
 we reason call, 82a
 we live not according to reason, but after fashion of others, 548a
 what can we reason but from what we know, 248a
 what is now reason was formerly impulse, 641a
 what is opposed to reason is not allowed by law, 640b
 what Reason weaves by Passion is undone, 248b
 Reasonable creature, man not a, 385a
 Reasonableness, sweet, 6a
REBELS
 devil the first rebel, 52b
 from principle, 41a
 rebels in Cork, 322a
REBELLION
 a little rebellion a good thing 176b
 foul, dishonouring word, 232b
 insurrection of the citizens is the enemy's opportunity, 652a
 the secret murmurings of the crowd, 650b
 who draws sword against his prince must throw away scabbard, 874b
 Rebuild, to, will a whole age employ, 92a
 Rebuke in disaster, worse than the disaster, 608a
 of one, one thousand flee at, 417b
 open, better than secret love, 415a
 See Reproof.
Rebus servate secundis, 520b
 Receive and not give, base to, 133a
 Receiver is a thief, as well as the stealer, 468a
 is as bad as the thief, 850a
 Receivers, if there were no, there would be no thieves, 789b
 Receives, who much, but nothing gives, 144b

Recessional Hymn, 180b
Recherche de la paternité est interdite, 698a
 Reciprocity: what you do not wish done to you, do not to another, 641b
 Reciprocity: whatsoever ye would that men should do unto you, 422a, 432b
 Recitation, become a subject for, 547b
 if you speak badly what is assigned to you, 572b
 when you recite badly the work becomes your own, 631a
 Recite them too, they'll, 62a
 Reciter of his own works, 555a
 Reckless of sorrow, sin, or scorn, 192b
 what I do to spite the world, 304b
RECKONING
 after reckoning one must drink, 732a
 correct accounts keep good friends, 749a
 count siller after a' your kin, 749a
 do not reckon without your host, 752b
 do not reckon your chickens before hatched, 752b
 double-charging will break even a cannon, 753b
 ell and tell (ready-money) is good merchandise, 754b
 fairer the hostess, fouler the reckoning, 843b
 God loves good accounts, 766b
 he has a short Lent that has to pay money at Easter, 773a
 I am ill at reckoning, 277a
 if you tell every step, you will make a long journey of it, 790b
 it's a poor man that always counts his sheep, 797b
 merry the feast till we come to the reckoning, 810b
 no reckoning made, 292a
 oft counting makes good friends, 819b
 over narrow counting culzies na kindness, 824a
 reckoners without their host must reckon twice, 780b
 short reckonings are soon cleared, 834a
 short reckonings make long friends, 833b
 small sum will pay short reckoning, 728a
 spoils the relish, 810b
 tell money after your father, 839b
 the dreadful reckoning, 143b
 the feast is good until the reckoning, 261b
 the poor man counts his flock, 617b
 to review one's store is to review twice, 861b
 when sheep are counted the wolf eats them, 870b
 who lives without account lives to shame, 780a
 wrong count is no payment, 878a
 Recluse, betwixt good fellow and, 387a
 is a law to himself, 567b
 Recognition: a virtue in a chief to have known his followers, 624b
 nor if you suddenly saw me could you recognise me, 587b
 Recoil a little, to leap the better, 866b
 Recommends a man, what, 91a

RECONCILIATION

a reconciled friend a double enemy, 722a
 attempting to, the irreconcilable, 619a
 safer to reconcile an enemy than to conquer, 796b
 Record, weep to, 66b
 Records: they had no poet and they died, 256b
 Records that defy the tooth of time, 408b
 Recorder, good, sits all in order, 722b
 Recreation, God never made a more calm innocent, 378a
 should be given the mind, 568b
Rede vive, 685a
 Rectitude, a mind conscious of, 576a
Recluer pour mieux sauter, 693a, 867a

RED

and bad, 462a, 759b
 as a rose is she, 86b
 bird with red stomacher, 120a
 celestial rosy red, love's proper hue, 221a
 dirty red will dye again, 863a
 is brazen, 462a
 is wise, 462a
 means ardent love, 462b
 of his own thoughts he waxed red, 78b
 red spirits and grey, 305a
 Red, White, and Blue, 457b
 with a red man rede thy rede, 462a
Rede, eines Mannes, ist keines Mannes Rede, 712a, n1e
 Rede, reck the, 47a
 recks not his own, 291a
 Redeemer liveth, my, 411b
 Reduction on taking a quantity, 146a
 Redundancy does not invalidate deeds, 606b
 Reed, a broken, at best, 405b
 bruised, shall he not break, 417b
 shaken by the wind, 422b
 the staffs of this bruised, 410b
 this broken, Egypt, 417b
 this bruised, 417b
 Reeds become darts, 829b
 whimper of querulous, 380b
 Reelings, such drunken, 98a
 References, verify your, 441a
Referens, horresco, 546b
 Refined, nothing more, 593a
 Refinements, on vain, 82b
 Refining, still went on, 149a

REFORM

every reform will be carried to excess, 89a
 except moral, unavailing, 72a
 innovation not reform, 42a
 moderate reformers hate those who go beyond, 141a
 party of progress and reform, 215a
 presume not that I am the thing I was, 316a
 reform it altogether, 294b
 reform and retrenchment, 459a
 reforms less to be dreaded than revolutions, 106a
 Reformation, Bays, and Beer, 458a
 reformed that indifferently, 294b
 reformers, all are bachelors, 230a
 remorse begets reform, 100b
 Refresh and pay, 440a

Refuge, sacred, of mankind, 377a

REFUSAL

almost like a favour, 93a
 avaricious man never wants a reason for refusing, 588a

Refusal—contd.

better a friendly refusal than an unwilling promise, 780b
 better be denied than deceived, 742b
 better deny at once than promise long, 742b
 civil denial better than a rude grant, 719a
 gives what's oft refused, 104a
 hard when a superior entreats, 520b
 he is less disappointed who is promptly denied, 577b
 he who holds out a doubtful chance, gives a denial, 519a
 let him who has rejected things mistakenly revoke his error, 634a
 nayed him twice, 156a
 never refuse a good offer, 815a
 no language so difficult as language of refusal, 327b
 refused the gold, but not so rudely as before, 337a
 say nay, and take it, 831a
 shameless pray must have shameless nay, 833a
 take not the first refusal ill, 438a
 the great Refusal, 715a
 the spirit which ever says No, 711a
 to offer much is one way of denying, 861a
 wilt thou refuse, Nay, not for Paradise, 188a
 you would not have denied me if my love retained its influence, 655a
 Refuse, Nature's, and the dregs of men, 408b
 Regard, some leaf of your, 401b
 we rejoice in freely loving him whom it was our duty to love, 538b
Rege, grage, et lege, 625a
 Regiment, led his, from behind, 146b
 Register, register, register, 459a
 Reg'lar, brought, and drawn mild, 113b
Regno, ne exeat, 585b
REGRET
 a woman's natural food, 244b
 congratulatory regrets, 118b
 regretted by all, nobody knows why, 379b
 spared this vain regret, 330a
 wild with all regret, 360b
 wild regrets and bloody sweats, 389b
 Regulate the sun, 248b
Regum, ultima ratio, 674b
 Reign, he can best, who hath well obeyed, 223a
 in hell, better to, 216a
 to, is worth ambition, 216a
Reine d'un jour, 706b
 Reins, he does not know how to turn the, 559b
 vainly pulling at the, 536b
REJECTION
 fired that the house reject him, 252a
 his own received him not, 425a
 though his suit was rejected, 274b
 though now she won't, anon she will, 438a
 See No, Refusal
 Rejoice, with them that do rejoice, 427a
 Rejoices, it is a poor heart that never, 794a
 Relapse unlooked for, 222b

Relation of past trouble possesses delight, 539b

RELATIONS

a good friend is my nearest relation, 722a
 a man dies each time his relatives die, 546a
 chance makes relations; choice makes friends, 701a
 despise not a poor relation, 751b
 do no business with a kinsman, 764a
 even great men have poor relations, 114b
 feuds amongst kinsfolk are sharpest, 484a
 folk cannot help a' their kin, 761b
 forgive even one's own relations, 388b
 friends better than relations, 764a
 friendship excels relationship, 623b
 help thy kin, for there beginneth charity, 747a
 I am my own next-of-kin, 626b
 is it not right to prefer friends to relatives, 629a
 links of relationship make a certain kind of law, 562b
 many kinsfolk, few friends, 808a
 never had a relative thet done a stroke o' work, 202a
 nor relative nor blood, 67a
 one is never betrayed but by kindred, 764a
 poor high-related guest, 87a
 poverty has no relations, 850b
 put away the weapon, you who are my own flesh and blood, 625b
 relationship compels, 479b
 relationship leads to ill-feeling, 503b
 similarity of manners a greater bond than relationship, 621b
 the rich never want kindred, 850b
 too forgetful of your own kin, 607a
 Relaxation: when God sends a cheerful hour, 227a
 Relent, not to, beastly, savage, devilish, 319a
 'tis cowardly and womanish, 319a
 Relenting fool, 319a
 Relics of the day, 95a
 of the saints in libraries, 7b
 Relief, for this, much thanks, 290a
 give, and Heaven will bless, 236b
Religio potuit suadere malorum, 668b
RELIGION
 a crime to examine the laws of heat, 234b
 a dim religious light, 224b
 a good life the very religion, 722a
 a new religion, "Enjoy thyself," 408b
 a pillar of government, 10a
 a saint run mad, 253a
 a stalking horse to shoot other fowl, 829b
 all false religion conflicts with nature, 708b
 all of same religion without knowing it, 242a, note
 always sides with poverty, 164a
 an infrequent worshipper, I now return to my faith, 615b
 and legislation, 215b
 and love of banners, 624b
 as a mere sentiment, 238b
 as far as religion permits, 676b
 as if religion were intended, 51a
 becomes all ages, 603b

Religion—contd.

best armour, but the worst cloak, 829b
 built on the rock, 117b
 but as the fashion of his hat, 284a
 by religion we have subdued all nations, 620b
 cherish religion (*cole sacra*), 686a
 cloaked crimes with wild religion, 194a
 competition in religion, 193a
 dangerous to be of no church, 180a
 defends her truths, 103a
 depth in philosophy induces religion, 10a
 devotion has mastered the hard way, 682a
 dogma fundamental in religion, 238b
 education without it makes clever devils, 384a
 elder sister of Philosophy, 192b
 enough religion to make us hate one another, 350a
 for modes of faith let graceless zealots fight, 249b
 friends of, worse than foes, 103a
 go different ways on Sundays, 134b
 harsh, intolerant, austere, 96b
 has too often produced criminal actions, 647b
 hath looked on no religion scornfully, 5a
 hath no landmarks, 373b
 hereditary religion, 334a
 heat of religious faction, 144a
 he has no religion who has no humanity, 773a
 hides many mischiefs, 208a
 his can't be wrong whose life is in the right, 249b
 how poor religion's pride, 44b
 how to make people of one religion, 350a
 humanities of old religion, 88b
 humble, meek, etc., everywhere of one religion, 242a
 I believe all that I can understand, 699b
 I desire religion when I am sick, 843a
 I took it as the vulgar do, 325b
 indifference fatal to, 42a
 in the heart, not knee, 177b
 it matters not what religion an ill man is of, 797a
 jealous of learning, is adverse to knowledge, 9a
 jest not with religion, 798a
 justice to God, 563a
 kingdom insecure without it, 674a
 lies more in the walk than the talk, 829b
 luxury of false religion to be unhappy, 332b
 man a religious animal, 417b
 man without religion, 157b
 man without religion like a horse without bridle, 546a
 men will do anything but live for it, 91a
 men will wrangle for it, 91a
 men's extravagances on account of it, 695b
 much religion but no goodness, 813a
 multitude the enemy of religion, 28b
 must have a spice of devil, 84b
 no disagreement greater than religious, 602b

Religion—contd.

no honour to (compare with) religion, 817a
 no man was ever scared into heaven, 816b
 no man's religion survives his morals, 816b
 no need to trouble himself with such thoughts yet, 316a
 no religion but can boast of martyrs, 817a
 no violence in religion, 465a
 northern religions, harsh and bitter, 329a
 not impossibilities enough in religion, 28a
 of an exceedin' accommodatin' character, 27a
 once an angel, now a fury, 349a
 one curb in the mouth of the wild beast man, 268b
 one is of Martin's, another of Luther's, 822a
 only one religion, though a hundred versions of it, 323a
 opposite views reconcilable in religious controversy, 263b
 Peter is so godly that God does not make him thrive, 825a
 pledged to Religion, Liberty, and Law, 345b
 poetry precursor of revealed religion, 187b
 policy puts on religion's cloak, 345b
 pure religion and undefiled, 430b
 pure religion breathing household laws, 396b
 religion, knavery, and change, 20a
 religion the product of smaller intestines, 71b
 religion's tyranny did domineer, 104a
 religious eloquence, 397b
 religious factions, 42b
 religious freedom in England, 449b
 rum and true religion, 62b
 sets the world at odds, 20b
 shaken by prospect of guilty ever flourishing, 651b
 should extinguish strife, 101b
 sober standard of feeling in, 185b
 the friend of the friendless, 229b
 the gods of the greater nations (or lesser nations), 571b
 the pious worship of the gods, 666b
 the religion of all men of sense, 457b
 the weaker sex, to piety more prone, 345b
 thirty religions in England, 449b
 'tis religion to be true, 328a
 to conform to any religion, 42b
 to see clearly is religion, 267a
 to such a pitch of evil could religion prompt, 668b
 Tom Bowling's opinion, 334a
 trust in a God whom no one knows, 381b
 unbelief a belief, a very exacting religion, 696b
 undying hatred and a wound not to be cured, 550a
 unselfishness the only real religion, 408b
 veils her sacred fires, 254a
 views of, in ancient Rome, 144a
 voices to be weighed in religion, 12b
 what excellent fools religion makes, 183b

Religion—contd.

what is grey with age becomes religion, 88b
 where mystery begins religion ends, 39a
 whoso fighteth for religion, we will give him a great reward, 465a
 without piety, has done more mischief than all other things, 829b
 Relish of salvation, no, 295b
 Reluctant, stalked off, 23a
Rem judicalem judicat, 561a
 Remains, be kind to my, 125a
 Remains to do, think nothing done while aught, 264b
 of thee, this is all, 56a
REMEDIES and REMEDY
 after bale cometh boote, 731b
 desperate diseases, desperate remedies, 528b, 751b
 different sores, different salves, 752a
 doubtful remedy, better than none, 490a
 efficacious remedies cause most pain, 603a
 (remedy) exceeds the disease, 527b
 for every ill beneath the sun, some remedy, 443a
 for everything but death, 449a
 God, who sends the wound, sends the medicine, 767b
 he becomes worse through remedies, 486a
 he that bewails himself hath the cure in his own hands, 776a
 he that will not apply new remedies, 10b
 he who holds out a doubtful chance, gives a denial, 519a
 herb one knows one should bind to one's finger, 839b
 if none, submit, and never mind it, 443a
 in his sleeve (labour), 699b
 it is easy to hurt, hard to cure, 795a
 more grievous than the offences, 539a
 off in ourselves do lie, 299a
 one is not so soon healed as hurt, 822a
 pills are to be swallowed, not chewed, 825b
 remedy and wound from same hand, 675a
 seek your salve where you got your sore, 832a
 sighing of no avail where remedies are required, 796a
 slower than illnesses, 669a
 some remedies are worse than the dangers, 539a
 there is a remedy for everything, except death, 854b
 there is a salve for every sore, 856a
 things without remedy should be without regard, 304b
 time cures more than the doctor, 859a
 to know the disease is half the cure, 861a
 too late when the diseases are rooted, 624b
 where there is right (or law) there is remedy, 674a
 worse than the disease, 10a, 850b
REMEMBER, REMEMBRANCE
 age lives on remembrance, 880b
 and if thou wilt remember, 266a

Remember, Remembrance—contd.

bitter to endure may be sweet to remember, 840a
 forget that I remember, 351b
 good things look best from the back, 768a
 how sweet a thing to have remembered, 487a
 I remember, I remember, 171b
 I shall remember while the light lives, 351b
 I will make you remember this place, this day, and me, 529a
 in continual remembrance, 552b
 in strong remembrance set, 45a
 it is a pleasure too to remember, 584b
 it shall never vex me to remember Elisa, 587a
 less pleasing to live than to remember thee, 542b
 less sweet than to remember thee, 231b
 makes the remembrance dear, 299a
 my heart is idly stirred, 400a
 perhaps it will be a pleasure to remember even these things, 534a
 pray, love, remember, 296b
 remember me when I am gone away, 266a
 remember me when out of sight, 443a
 remember me when this you see, 443a
 remember me when Thou comest into Thy kingdom, 575b
 remember such things were, 305a
 remembering happier things, 358b
 remembrance, in misery, of time when we were happy, 715b
 remembrance of past labours is agreeable, 664a
 remembrance of past prosperity, 79a
 remembrance of past troubles is pleasing, 561b
 remembrance of things past, 321b
 remembrance of troubles is sweet, 472b
 rosemary, that's for remembrance, 296b
 say something to remember, 31b
 still remember me, 230b
 the dear remembrance of his dying Lord, 339a
 to remember and regret, 192b
 to remember days of joy, 74a
vive memor nostri, 686a
 we will remember them, 22b
 what was grievous to endure is sweet to remember, 628a
 who loves well is slow to forget, 706b
 with remembrance of ourselves, 290a
See Memory, Reminiscence
 Reminiscence: to enjoy memory of past life is to live twice, 544a
 Reminiscences make one feel delight fully aged and sad, 324a
 Remnant of uneasy light, 396a
REMOSE
 and Sorrow, 95b
 begets reform, 100b
 farewell, remorse, 218b
 fatal egg, by Pleasure laid, 95b
 haply with remorse, 399a
 high minds most deeply feel remorse, 269b
 without penitence, 160a
 Remote from man, 241b
 unfriended, melancholy, 147a

REMOVAL

a plant often removed cannot thrive, 726b
 fools are aye fond o' flittin', 762a
 fortune, to overwhelm me, has taken him away, 697a
 oft-moved stone gathers no moss, 727a, *note*
 quick removals are slow prosperings, 829a
 remove an old tree and it will wither, 829b
 three removes as bad as a fire, 140b, 858b
 tree often removed will not bear good fruit, 829b
 who often removeth is sure of a loss, 374a

Renegades ne'er turn by halves, 123b

Renewed, wish I were, 322a

RENOWN

examples of, grown out of distress, 105b
 living, shall forfeit fair renown, 272b
 lure of renown, 230a
 melancholy ghosts of dead renown, 408a
 on earth, 222a
 renown's all hit and miss, 64a
 speak no more of his renown, 361b

RENT

an end of rent, an end of rank, 193b
 fair rents, fixity of tenure, 459a
 her rent is sorrow, 261a
 king loses his rent where there is nothing to take, 873a
 light rent, the agrarian alchemy, 61a
 plough or not, you must pay me your rent, 825b
 providence is better than a rent, 828a
 the murdering rent, 38a
 up with rent, 61a
 voted millions for rent, 61a
 where the devil are the rents, 65a

REPAIR

he that repairs not part builds all, 780b
 neck, legs, and part of body have been repaired, 443b
 what cannot be repaired, 180b
 Repast, a new, 1b
 what neat, 227a

Repeateth, he that, a matter, 414a

REPENT, REPENTANCE

cool repentance came, 274a
 costs very dear, 829b, *note*
 death-bed repentance, 184a
 disdains not to repent, 257a
 fierce repentance rears her snaky crest, 369a
 follows hasty counsel, 679b
 forethought better than repentance, 473b
 I ne'er repented anything, 138b
 is good, innocence is better, 829b
 is just and easy, 375b
 neither to change, nor falter, nor repent, 326a
 never did repent for doing good, 283a
 never too late to repent, 796a
 never too late to turn, 815a
 no repentance in the grave, 382a
 repent what's past, 296a
 repentance, but want of power to sin, 126b
 repentance to her lover, 149b

Repent, Repentance—contd.

snivelling signs of repentance, 203b
 sorrowed to repentance, 429a
 the May of the virtues, 829b
 the three things to be repented of, 454b
 the weak alone repent, 57a
 try what repentance can, 295b
 unsinning sin, 35a
 virtue of weak minds, 127b
 when one cannot repent, 295b
 who repents is almost innocent, 631a

REPETITION

a languid, leaden iteration, 405b
 a law of cycles in all things, 643b
 behold this Crispinus again, 521a
 cabbage twice served up is death, 470a
crambe repetita, 507a
 damnable iteration, 313a
diner réchauffé ne vaut jamais rien, 709a
 do not promise twice over, 641a
 do not what is already done, 484a
 for ever begging for the same things, 525b
 good things are worth repetition, 470a
 I record what has been told, 644b
 in Journalism, 21b
 it should be a good tale that is twice told, 797a
 like a cuckoo, you have only one song, 878b
 no wit will bear repetition, 332a
 oft repeating they believe them, 259a
 same persons telling the same things to the same people, 475b
 sickening to hear the same thing a thousand times, 667b
 sweet often repeated is no longer sweet, 479a
 take heed of meat twice boiled, 838b
 ten times repeated it will please, 512a
 that is never said too often which is never learnt sufficiently, 605a
toujours perdrâtes, 708a, *note*
 use not vain repetitions, 421b
 who knows little soon repeats it, 779b
 Repine, don't, my friends, 113b
 Replacement: *primo avulso*, *non deficit alter*, 624a

REPLIES and REPLY

ambiguous and with double sense deluding, 222b
 as usual, in few words, 646a
 for reply too mad, 256a
 he that replies multiplies, 634a
 I pause for a reply, 286a
 theirs not to make reply, 361b

REPORT

an honourable report, a second patrimony, 546b
 brand him who will with base report, 273a
 by evil and good report, 429a
 despise none, and believe none, 594a
 founded on report, 515a
 gains strength and speed as it goes, 530b
 good report, 518b, *note*
 good report retains its brightness, 497b
 If my gossip Report be an honest woman, 282b
 killed with report, 226b

Report—contd.

let me speak what I have heard, 659a
 popular report, of great power, 480a
 report me and my cause aright, 297b
 report obscured through age, 530b
 that report is in circulation, 520b
 the crowd values things according to report, 688a
 the ill report was less than the truth, 568a
 their ill report while you lived, 293a
 whatsoever things are of good report, 429b
 who hath believed our report, 418a
 who knows how he may report thy words, 223b

Reporters' gallery, the, 205b

REPOSE

a genius for repose, 381b
 best of men have ever loved repose, 370b
 brother to boredom, 700b
 courtship of repose, 57b
 fame fatal to repose, 449b
 foster-nurse of Nature, 306b
 God has made this repose for us, 514a
 has earned a night's repose, 197b
 I long for a repose, 400a
 statue-like repose, 3b
 sweet and deep repose, 519b
 Temperance and Repose, 200a
 the worship of the world, but no repose, 326b
 undeserving, undeserved repose, 204a
 what is virtue but repose of mind, 370b

Representative government, danger of, 160b

Repression: repress the mischief forthwith, with cold steel, 505b
 the more the fire is covered up the more it burns, 642a

REPROACH

cuts deeper than the sword, 92b
 her silent looks loudly reproached, 652a
 sting of, is in its truth, 851b
 undeserved reproach goes no farther than the ears, 479b
 universal reproach, 220a

REPROOF

an action without reward, 583b
 he that sharply chides is most ready to pardon, 781a
 never does a wise man harm, 829b
 on her lips, 201a
 public reproof hardens shame, 828a
 rebuke should have a grain more of salt than of sugar, 829a
 reproofs should be grave, not taunting, 102a
 the reproof valiant, 289b
 unless you admonish, you hate him whom you love, 631a
 who merit praise, those best can bear reproof, 247b
 whom the Lord loveth he reproveth, 413b
 Reptiles, meanest, found on highest pillars, 809b
 of the mind, 23a

REPUBLICS

an acrimonious and surly republican, 180a
 end through luxury, 702b

Republics—contd.

envy, vice of, 198a
 it is all over with the republic, 484a
 Republic of Letters, 135a, note, 434b
 republican form of government the highest, 339a
 trappings of a monarchy would set up a republic, 438b

REPUTATION

a good name better than precious ointment, 415b
 a good name rather to be chosen than great riches, 414b
 a great charge, 722b
 a reputation dies, 247b
 an honourable report is a second patrimony, 546b
 be what thou wouldst be called, 740b
 better never to be named, 75a
 commonly measured by the acre, 829b
 due to your neighbour, 518b, note
 funeral of his own reputation, 12b
 get a good name and go to sleep, 765a
 he that hath an ill-name is half hanged, 765a
 I have lost my reputation, 301b
 if one's name be up he may lie in bed, 789a
 injuries to reputation inestimable, 530b
 jewel of the soul, 301b
 men's good opinion safer than money, 497b
 not commensurate with your labour, 540b
 nothing so delicate as woman's reputation, 43a
 often got without merit and lost without crime, 829b
 once fled, never returns, 20b
 seeking the bubble reputation, 289a
 serves to virtue as light to a picture, 829b
 spotless, the purest treasure, 312a
 take some course for your reputation, 212a
 that serene companion, a good name, 399a
 the greatest inheritance, 625a
 wink a reputation down, 347b
 wish to be well spoken of, 473a
 worlds of reputation, but no money in it, 84b
 wretched to lean on reputation of others, 578b
 written out of reputation, 22a

REQUESTS

a fool demands much; a greater fool gives it, 720b
 a good archer needs a good listener, 721b
 ask much to get little, 739b
 gracious, sweet requests, 88a
 prayers into ears stopped up, 637a
 that ancient and patient request, 8b
 who asks faint-heartedly teaches how to refuse, 634b
Res angusta domi, 541b
Res est ingeniosa dare, 507a
 Rescue: he who rescues a man against his will, 559a

RESEARCH

an age more curious than devout, 408a
 I sucked not this out of my fingers' ends, 787b

Research—contd.

love it in the moment you detect, 250b
 nothing but may be found out by research, 594a
 too much inquiry is bad, 862b
 Researchers, Original, 18a
 Resemblance: features not different but not the same, 529a
 similarity the mother of friendship, 475b
 these hands are not more like, 290b
 Resentment: cherishing an ever-enduring wound, 487a
 Germans do not dream of the, this war will arouse, 385a
 Resentments, nature done with her, 343b
 Reservedly, he speaks, 257b
 Reservation: it is an ill counsel that has no escape, 794b
 Reservation of St. James, 664b, note
 Reservoir, to keep and spare, 251b
 Residence, a fortified, 300a
 Resign, easier to lose than to, 204a
 Resignation: as God granted it, 262a
 bow before the Awful Will, 368a
 let him resign his place like a well-filled guest, 502a
 over and can't be helped, 111b
 Resistance, Passive, 450b
 Resisted, know not what's, 45a
 Resolute in action, gentle (or mild) in method, 534b, 535a
RESOLUTION
 be of resolute mind, 672a
 put your foot down where you mean to stand, 828b
 resolves, and re-resolves, 405a
 the native hue of resolution, 293b
 Resort, from all rude, 121a
 Resource, last: *tabula in naufragio*, 667a
 mouse that trusts to one poor hole, 255b
RESPECT
 best of lessons to respect thyself, 336a
 he that respects not is not respected, 781a
 respect a man, he will do the more, 829b
 was mingled with surprise, 271b
 Respectable family, her, 43b
 means rich, 242a
 most devilish when, 30a
 Respected, for once that Peter was, 394a
Respicere finem, 533a
RESPONSIBILITY
 cure for mischievous boy—make him a monitor, 332b
 different thing to act and to talk, 160b
 greater events spring up before me, 571b
 respect the burden, 450a
 would have been thought more capable if he had not governed, 571b
REST
 above all heights is rest, 714a
 all things have rest, 357b
 and a life without deceit, 651a
 and life innocent of guile, 543a
 and success are fellows, 829b
 brave who sink to rest, 232a
 breeds rust, 829b
 comes at length, 133b
 comes from unrest, 714a
 crept silently to rest, 136a

Rest—contd.

day of sunny rest, 37b
 fates will give us a long rest, 663a
 flee away and be at rest, 433b
 for rest he sighs, 187a
 from labours, 645a
 give rest to your body, 643b
 give them eternal rest, 518b, 645a
 good rest from sorrow, 351b
 here rests a man who never
 rested here, 445a
 I would not break thy rest, 5b
 if all is darkness, silence, yet 'tis
 rest, 445a
 in heaven is rest, 551a
 in the haven, 553a
 it is well to lie fallow, 373b
 moan for rest, 4a
 nothing lasting without rest, 640a
 now cometh rest, 241a
 now that I am satisfied I rest (in
 death), 585b
 one of the three physicians, 656b
post tot naufragia portum, 623a
 reluctant, hardest penal toil, 380a
 repose a good thing but boredom
 is its brother, 700b
 rest alone in striving, 787a
 rest, gentle shade, 445a
 rest in peace, 645a
 rest, rest, perturbed spirit, 292a
 she's at rest, and so am I, 129a
 so may he rest; his faults lie
 gently on him, 320b
 some bright isle of rest, 231a
 springs from strife, 235a
 the gift of rest for weary feet, 381b
 the reward of toil, 19b
 there is rest in virtue, 684b
 there should I rest and sleep
 secure, 221b
 think not of rest, 186a
 to all the same rest, and to all the
 same amount of labour, 612b
 to sink so peacefully to rest, 53b
 with dignity, 614b
Restless throbblings and burnings,
 751b
Restlessness : he builds, pulls down,
 and changes square to round,
 516a
 he is nowhere who is everywhere,
 605b
 in vain from side to side, 57b
 mind ever yearns to be doing
 something, 490b
See Unrest, 17a
Restorative, sleep a, 52a
RESTRAINT
 cabined, cribbed, confined, 304b
 for one restraint, 215b
 is freedom to the wise, 108a
 oxen and horses taught to endure
 restraint, 670a
 remove restraint, and what
 virtue will remain, 550a
 restraints upon actions of others,
 215a
 she will not brook restraint, 221b
RESULTS
 a little fruit a little while is ours,
 353a
 as you sow you shall reap, 677b
 if better were within, better
 would come out, 788a
 it will soon be seen which trees
 are fruitful, 626b
 leaves enough, but few grapes,
 800a
 little wood much fruit, 804a
 result proves the action, 528a
 sowing trees of which the sower
 will not see the fruit, 491b

Results—contd.

the effect speaks, the tongue need
 not, 731b
 the fields are not all fruitful, 487a
 the outcome gives deeds their
 title, 711a
 we shall reap if we faint not, 429b
 who will reap no one knows, 822b
 who would have the fruit must
 climb the tree, 782b
Resurgens savit amor, 553b
Resurrection, in sure and certain
 hope of the, 433a
 man's, shrouded in birth of
 morning, 376a
 Retain th' offence, be pardoned and,
 295b
Retaliation : tit for tat is fair play,
 859b
 what you have done to another,
 you may expect, 482b
RETICENCE
 could think and ne'er disclose her
 mind, 301a
 ever be more knowing than you
 seem, 345a
 he could not utter his unfettered
 thoughts, 549a
 he knows most who speaks
 least, 775a
 he that hath knowledge spareth
 his words, 414a
 keep your gab steeket when ye
 kenna your company, 798b
 little said is soonest mended, 391a
 silent about more things than he
 tells, 597b
 tell no one what you do not wish
 repeated, 588b
 who knows most says least, 875a
Retired as noontide dew, 400a
 gentle though, 103a
 in mind and spirit, 139b
RETIREMENT
 a few paternal acres, 254b
 a piece of ground with garden and
 a stream and woodland, 544a
 a private station, 144a
 a handsome house to lodge a
 friend, 255b
 all earth forgot, 231b
 an age of ease, 148a
 far from the sweet society of men,
 258a
 life innocent of guile, 543a
 lodge in some vast wilderness, 99a
otium cum dignitate, 614b, *note*
 retirement, rural quiet, friendship,
 books, 369a
 short retirement urges sweet
 return, 221a
 we must recoil to leap the better,
 866b
 weel-bred dog goes oot when they
 are preparing to kick him oot,
 729a
 would live forgetful and forgotten,
 668a
Retort courteous, 289b
 Retrace one's steps, to, 529b
RETREAT
 a brave retreat, 51a
 better go (*or* run) back than go
 wrong, 649a, 743a
 blessings on the man who said
 "Right about face," 745a
 brave retreat is a brave exploit,
 718a
 in a retreat the lame are foremost,
 792b
 may be success, 31b
 the loopholes of retreat, 100a
 well fight that well flight, 866b

Retreat—contd.

who retires does not fly, 875b
Retrenchment and Reform, 459a
RETRIBUTION
 God cometh with leaden feet, but
 strieth with iron hands, 767a
 God strikes with his finger and not
 with all his arm, 767a
 God's mill grinds slowly but
 grinds fine, 767b
 misdeeds often return to their
 author, 647a
 never was wave more just, 682b
 the god of vengeance works in
 silence, 712a
 who invented the Maiden first
 hanselled it, 779a
 who lives not well one year
 sorrows seven years after, 780a
RETROGRADE
 all things tend to retrograde, 657b
 growing backward like a cow's
 tail, 770a
 must retrograde if it does not
 advance, 144b
 not to advance is to go back, 600a,
 818a
RETURN
 back again like a bad penny, 740a
 from wandering on a foreign
 strand, 272b
 he shall return no more to his
 house, 411a
 hopeless word of never to return,
 312a
 I thought that she bade me
 return, 327b
 not one returns to tell us, 136a
 thanks unto the Gods that
 brought me back, 245b
 Revealed, contented that thus far
 hath been, 220b
 Reveals, while she hides, 230a
 Revelation, Book of Life ends with,
 388b
 inspired by divine, 7b
 Revellers, dissonance of Bacchus
 and his, 220a
 Revelry by night, 54b
 Revels now are ended, 311a
REVENGE
 a brave revenge ne'er too late,
 240a
 a confession of pain, 675a
 a kind of wild justice, 9b
 a mouthful for a god, 829b
 ambition and revenge, 221a
 and malice pause, 47a
 animal revenge, 31b
 bitter ere long, 221a
 call it not revenge . . . 'tis duty,
 337b
 foolish to set your neighbour's
 house on fire, 663b
 fought for revenge, not hoping
 victory, 335a
 I love a dire revenge, 137b
 if not victory, is yet revenge, 217a
 is profitable, 144a
 it costs more to revenge injuries
 than to bear them, 390b, 793b
 it will feed my revenge, 282b
 its own executioner, 140a
 kindness ever nobler than revenge,
 289b
 living well is the best revenge,
 804b
 meditates revenge, who least
 complains, 123a
 my great revenge had stomach
 for them all, 302b
 neglect wil kill an injury sooner
 than revenge, 814a

Revenge—contd.

never repairs an injury, 838a
 no satisfaction but revenge, 282b
 on a tyrant, 231b
 on an enemy is a second life, 556a
 pardons and pleasantnesses great
 revengers, 824a
 pride waiting revenge, 216b
 private revenge wild justice, 13b
 ranging for revenge, 286a
 study of revenge, 216a
 study of, keeps wounds green, 9b
 sweet is revenge, 62a
 sweet revenge grows harsh, 303a
 sweeter than flowing honey, 476a
 sweeter than life, 493b
 that thirsty dropsy, 212a
 the delight of a petty, feeble mind,
 577b
 there is no revenge on the rich,
 855b
 time brings in his revengers, 298b
 to forget a wrong is the best, 849a,
 860b
 too poor, too weak for my
 revenge, 302a
 vengeance lies open to patient
 craft, 629b
 will beget revenge, 336b
 women do most delight in revenge,
 683a, *note*
 (women's) as the tiger-spring, 62b
 Revenue hast, no, but thy good
 spirits, 294b

REVERENCE

a manner somewhat fallen from
 reverence, 356b
 a thousand claims to, 356b
 and the fear that makes men
 whole, 353a
 by reverence and religion we have
 subdued all nations, 620b
 by the general reverence God is
 praised, 395a
 English have false ideas about
 reverence, 267a
 he is a good man who keeps the
 decrees of the Fathers, 683b
 kingdom insecure without rever-
 ence, 674a
 more of reverence in us dwell, 362a
 none so poor to do him reverence,
 286a
 reverence sacred things (*cole
 sacra*), 686a
 that angel of the world, (reverence)
 309b

Reverend are ever before, 850b

Reveries so airy, 100a

Reversion in the sky, bright, 254b

Reviewers, to calumniate, 89a

Revision: rub out often with your
 pen, 647b

Revolt, genuine offspring of, 97a

not a revolt, a revolution, 690a

REVOLUTION

a crank, a little thing that makes
 revolutions, 441b
 contains something of evil, 41b
 experiments mean revolutions,
 116b
 first step to empire, 42b
 in tumults the worst man has
 most power, 553b
 longing not so much to change as
 to overturn, 601a
 nothing safer than speed in civil,
 discords, 592a
 reforms less to be dreaded than
 revolutions, 106a
 revolutions not made with rose-
 water, 205a
 revolutions not to be evaded, 117a

Revolution—contd.

the low-born crowd rage in their
 minds, 648a

REWARD and REWARDS

all for love and nothing for
 reward, 340a

as teachers give little cakes to
 their boys, 630a

buffets and rewards, 294b
 desert and reward seldom keep
 company, 751b

due rewards for industry, 543a

farewell, Rewards and Fairies,
 440b

for duty, not for meed, 288b

garlands not for every brow, 764b

I will recompense, saith the Lord,
 427a

I will requite your loves, 290b

is the reward of virtue bread?
 249b

no work, no recompense, 817b

none without work, 605b

of a thing well done, 133a

of right action is to have done it,
 643b

regarded and rewarded, 183a

reward of merit in war, 496a

rewards after battles, 623a

rulers should be swift in rewards,
 651b

sweet rewards 'tis folly to decline,
 181b

there is a reward for what is done,
 613a

though a late, a sure reward, 93a

to follow up two matters for one
 reward, 861a

virtue requires no reward, 562a

who would embrace virtue if its
 rewards were removed, 668b

worthy of my ability, 510a

See Prize

Rhasis, 40b

RHETORIC

art of ruling the minds of men,
 448a

dear wit and gay rhetoric, 225b

flowers of rhetoric, 350a

for rhetoric he could not ope, 50b

insinuations, the rhetoric of the
 devil, 712a

more truth than rhetoric, 211a

rhetoric of a look, 106a

rhetoric of a silver fee, 142b

rhetoric of thine eye, 277b

Rhetorica verba colorat, 538a

spare your rhetoric and speak
 logic, 836b

truth needs not rhetoric, 214b

whole streams of pure rhetoric,
 133b

Rhetorician, a sophistical, 118b

Rhetoricians are vanquished, 502a

Rheum, how now, foolish, 311b

Rhine, castled, 197a

lordly, lovely, 69a

majestic, 54b

wash the river, 88a

wide and winding, 54b

Rhinoceros, the armed, 304b

Rhodes, C. J., 190a

Rhone, the arrowy, 55a

Rhubarb up, is your, 464a

Rhubarbe, passez moi la, 705a

RHYME

a sort of Runic rhyme, 245b

and build the lofty rhyme, 226a

beauty making beautiful old
 rhyme, 322a

began to enervate poetry, 125a

debased the majesty of verse to,
 124b

Rhyme—contd.

ding-dong chime of sing-song
 rhyme, 336a

dock the tail of rhyme, 167b

fine-tinkling rhyme, 182b

fools in rhyme, 253a

hanged for very honest rhymes,
 252b

honied lies of rhyme, 53a

I received nor rhyme nor reason
 341b

I've written rhymes, 62a

invention of a barbarous age, 223a

is the rock, 123b

just a rhymers, 46b

man of rhymes, 253a

master of unmeaning rhyme, 60a

modern bondage of rhyming, 223

Nature looks prettily in rhyme,
 98b

no necessary adjunct to a poem,
 223a

not born under a rhyming planet,
 285a

pair their rhymes, 63b

Pope on rhymes, 247a

rhyme directed to Jack and Tom,
 203b

rhyme nor reason, 12a

rhyme themselves into ladies'
 favours, 316b

rhyming and the devil, 256a

shall outlive this powerful rhyme,
 321b

some extemporal god of rhyme,
 277a

the rudder of verses, 51a

to be hitched into a rhyme, 270a

uncouth rhymes and shapeless
 sculpture, 154a

Rhythms that sprawl, 381a

Rialto, five fathom under the, 58a

Riband bound, give me but what
 this, 377a

in the cap of youth, 296b

to stick in his coat, 36a

Ribs, with over-weathered, 282b

Rice, for good luck, old shoes for
 bonnie bairns, 830a

handful of riches to a starving
 man, 723a

RICH and RICHES

a rich man either a villain or a
 villain's heir, 517a

a rich man will carry nothing to
 the other world, 593b

a rich man's joke, 27a

a rich man's superfluities, 90b

all things done magnificently by
 the rich, 482a

as long as rich a barbarian is
 delightful, 520a

best riches, ignorance of wealth,
 148a

beyond the dreams of avarice,
 230a, *note*

change generally pleasing to the
 rich, 621a

curse not the rich, 416a

dare to despise riches, 493b

desiring to become rich quickly
 583b

enervating riches, 624a

enlarge rather than satisfy
 appetites, 830a

expectation of riches the cause of
 poverty, 517b

for richer, for poorer, 433a

get riches if at great things thou
 wouldst arrive, 222b

God help the rich; the poor can
 beg, 766b

he heapeth up riches, 412b

Rich and Riches—*contd.*

he may love riches that wanteth them, 18b
 he that maketh haste to be rich, 415a
 he's only rich who cannot tell his store, 346a
 how hardly shall they that have riches enter into kingdom of God, 425a
 I holde him riche, al hadde he not a sherte, 78a
 if you are rich you will have many friends, 470b
 if riches increase, 29a, 412b
 infinite riches in a little room, 208a
 inordinate love of, 432b
 jests of the rich ever successful, 151a
 let the rich deride, 148b
 love of riches the sign of a little mind, 618a
 Man's rich with little, 404b
 men's minds and cares not lightened by riches, 590b
 mind maketh rich or poor, 341a
 neither rich nor rare, 252a
 no good man suddenly becomes rich, 645a
 no just man ever became rich all at once, 476b
 no sin but to be rich, 311b
 power given only to the rich, 510b
 put aside strife for riches, 578b
 rich and poor meet together, 414b
 rich from want of wealth, 135b
 rich gifts wax poor, 294a
 rich grow poor, 96b
 rich in having such a jewel, 281a
 rich men have no faults, 830a
 rich men have seldom good counsel, 570b
 rich men rule the law, 147b
 rich, not gaudy, 291a
 rich to yourself, poor to your friends, 524b
 rich with an empty heart, 235a
 rich with forty pounds a year, 148a
 rich without a fault, 256b
 richer than millions who want nothing, 135b
 riches akin to fear, change, cowardice, death, 397a
 riches are dug out of earth, 521a
 riches are exposed to danger, 673b
 riches are for spending, 11a
 riches certainly make themselves wings, 414b
 riches desired for enjoyment of pleasures, 528b
 riches have wings, 11a, 830a
 riches increase but there is always something wanting, 550b
 riches of Nature, 228a
 riches grow in hell, 216b
 riches not to men of understanding, 416a
 riches that the world bestows, 383a
 ring out the feud of rich and poor, 363a
 Satan tempts by making rich, 251b
 she was rich and he was poor, 269a
 slaves of the rich are slaves indeed, 517b
 spleen seizes the rich, 347b
 the divinity of being rich, 263a
 the potentiality of growing rich, 179b

Rich and Riches—*contd.*

the rich knows not who is his friend, 850b
 the rich man hate the poor, 236b
 there the richest was poor, 198a
 those who have wealth will be distinguished, brave, upright, 612b
 unsearchable riches of Christ, 429b
 very radical and very rich, 7a
 we give to the rich and take from the poor, 866b
 what are riches, 92b
 when rich villains have need of poor ones, 300a
 who would be rich in a year will be hanged in half a year, 830a
 world affords no law to make thee rich, 280a
 See Wealth
 Richard's himself again, 83a
 Richelieu, Cardinal, story of, 691a
 Richmonds, six, in the field, 319b
 Ruhncken, Professor, 258a
Ricordarsi del tempo felice nella miseria, 715b
 Riddle of the world, 248b
 ye had not found out my, 410a
 Riddles: I am Davus, not (Edipus, 511a
 Ridden, saddled and bridled to be, 457b
 Ride and fall, better go on foot than, 214b
 a bit of blood, folks that, 170b
 abroad, when he next doth, 98b
 booted and spurred to, 457b
 nothing like a rattling, 258b
 Rider, a proud, on so proud a back, 320b
 and horse,—friend, foe, 54b
 on his back he had a, 65b
 unequalled, 387b
 worse for thee, the better for the bider, 853b
 Rides seldom, loses the spurs, 832a
 See Horsemanship, 796a
RIDICULE
 a truly good action beyond ridicule, 135a
 better you laugh than I greet, 744a
 crow, stripped of stolen colours, moves our ridicule, 580b
 he is laughed at who blunders always with the same string, 646b
 he that mocks a cripple ought to be whole, 780b
 I hasten to laugh at all things, 695a
 I'll use you for my mirth, 286b
 it is easier to, than to command, 795a
 Lord, make my enemies very ridiculous, 449a
 mockery is often poverty of wit, 697b
 mockery is the fume of little hearts, 366a
 most would rather be hated than laughed at, 332b
 one half the world laughs at the other half, 821b
ries donc, beau rieur, 707a
 the test of truth, 80b, 830a
 the world prevailed and its dread laugh, 369b
 what is viler? 637b
 Ridiculous, the sublime and the, 241a, 692a
Rifuto, il gran, 715a
 Rift, the little, within the lute, 364b

RIGHT (correct or rightful)

afraid of being in the right, 40b
 all are right and all are wrong, 214a
 all is right as right can be, 146b
 and wrong: virtue's path, and error's, 636a
 aye maintain the right, 19a
 aye uphold the right, 206b
 be sure you are right; then go ahead, 457b
 better a penny with right than a thousand without, 742a
 both right, both wrong, 344a
 by any sort of right or wrong, 639a
 choose what is right, 587b, 613b
 differs utterly from the expedient, 531a
 do that which is right, come what come may, 753a
 fool thinks nothing right unless done by him, 663b
 forgetful of right and wrong, 635b
 God will give right the upper hand, 144b
 gods are mindful of right and wrong, 654b
 good man not to be deterred from doing right, 482b
 have regard to what is right, not to what is allowable, 636a
 he that hath right, fears, 778b
 heaven still guards the right, 312b
 I care and pray for what is right, 637b
 if inwardly right, do not vex yourself, 558b
 in the right with two or three, 201a
 is wrong and wrong is right, 337a
 left'st the right path for the wrong, 270b
 let right be done, and the world perish, 532a
 live as it is right for us, not as it pleases us, 601b
 long time is overborne of wrong, 340b
 makes Might, 196b
 mashing up right and wrong, 73a
 might and right and sovran Zeus, 245b
 my right there is none to dispute, 102a
 never shall right kiss wrong and die not, 354a
 never valued right or wrong, 127b
 noisy man always in the right, 97b
 not always right in all men's eyes, 168a
 nothing right they do, 438b
 nothing right but what pleases themselves, 594a
 nothing is right, nothing is just, 330a
 now right is wrong, 340b
 now and then right by chance, 97b
 ordering right, forbidding the opposite, 648a
 passionate love of right, 235b
 praiseworthy to do what is right, not what is lawful, 564b
 spake much of right and wrong, 222a
 stalwart for the right, 648b
 swift-footed to uphold the right, 266a
 that ever I was born to set it right, 292a
 the reward is to those who make right appear wrong, 544a
 to do a great right, do a little wrong, 283b

Right (correct or rightful)—*contd.*

too fond of the right, 149a
 what is right inseparable from
 what is glorious, 512a
 whatever is, is right, 248b
 where there is right there is
 remedy, 674a
 wrongs no man, 830a
 you're more right than wrong, 38a

RIGHTS (legal or lawful)

a right may sleep, but never dies,
 518b
 greater right should include the
 less, 508a
 it's a rank courtesy where a man
 has to give thanks for his own,
 797b
 know their rights and knowing
 dare maintain, 182a
 lost by disuse, 526b
 men's inalienable rights, 176b
 neither bribe nor lose thy right,
 814b
 no right where the right is un-
 certain, 674a
 popular rights, 106a
 right of all to all things, 562b
 rights of a property to be enjoyed
 by a successor, 632z
 rights of property, 182a
 submitted rights, 177b
 what rights are his that dare not
 strike for them, 365b
 who loathes his due getteth no
 thanks, 875a
 who exercises his own right
 injures no one, 632b
 wrenched their rights, 358a

RIGHTEOUS and**RIGHTEOUSNESS**

be not righteous over much, 415b
 have I not seen the righteous, for-
 saken 412b, 433b
 I looked for righteousness, but
 beheld a cry, 417a
 makes for righteousness, 6a
 rigid righteous, 45a
 righteous are bold as a lion, 415a
 righteous in his own eyes, 411b
 righteous tormented, guilty flour-
 ishing, 651b
 righteousness and peace have
 kissed each other, 413a
 righteousness as filthy rags, 418a
 righteousness exalteth a nation,
 414a
 the righteous shall live by faith,
 426b
 what is all righteousness, 96a

Rigour relents, my, 40a
 oppressors and, 43a

Riled, no sense in gittin', 158a

Rill, the sun-loved, 213a

Rills, chime of tinkling, 95b

Rinascè *più gloriosa*, 715b

Rind, sweet as the, the core is, 351b

RINGS

a bright gold ring, 231a
 a gold ring in a swine's snout, 636a
 better nae ring than ring of a rush,
 743b
 do not put your finger in too
 tight a ring, 752b
 do not wear God's image in a
 ring, 551a
 ring posies, 164b, 740b
 ring that looked like a ruby, 146a
 ruby well set in the ring, 79a
 the posy of a ring, 295a
 the small circle of a wedding-ring,
 83a
 with this ring I thee wed, 433a
 worn out by constant use, 531b

Ring like that feat in the, 173b

Ring out the old, ring in the new,
 363a

Rings, of which all Europe, 227b

Ringers, all that prize your health,
 466b

Ringin', his name in my ear was
 ever, 325b

Ringlets are in taste, her, 197a

Riot shuts the door against reason,
 406b

Riotous living, 424b

RIPE and RIPENESS

best fruits slowest in ripening,
 841a

better late ripe than early blossom
 and blast, 743a

early ripe, soon rotten, 754a, 836a

from hour to hour we ripe and
 ripe, 288b

he that eats the hard shall eat the
 ripe, 777a

no fruit worse than that which
 never ripens, 856a

putting in my sickle ere 'tis ripe,
 169a

ripeness is all, 307a

ripest fruit first falls, 312b

till we be rotten can we not be
 rype, 809b

what shelter to grow ripe, 5a

Ripples on the sea, thy works and
 mine as, 352b

Rise, all things that, fall, 506b

created half to, 248b

hope to, or fear to fall, 403a

perchance to fall, 269b

the higher up the greater fall, 846b

to rise by another's disaster, 560a

whose blameless wishes never
 aimed to, 264a

Risen, all things, will fall, 611a

nothing poorer than a low-bred
 man who has risen, 493a

Risen man (*novus homo*), 602a

Risibility, what provokes you to,
 181a

Risk, boundless, for boundless gain,
 236a

if we must fail let us face the
 hazard, 654a

sometimes risk a fall, 334a

Risu cognoscere matrem, 554b

Risu, solventur tabulae, 660b

Risus, sub persona, 541a

Rite, no noble, 296b

the outworn, 386b

Rites unholy, 68a

Ritualist, a poor, 70b

RIVALRY

an two men ride a horse, 284b

difficult to preserve justice when
 trying to excel others, 619a

do not attempt to rival the
 powerful, 623a

dwellers on river-banks (rivals),
 373a

each upon his rival glared, 271a

endure a rival with patience, 646b

good for mortals, 467a

I taught you to swim and you
 drown me, 787b

love and worship like no rivals,
 805b

nothing beautiful done in rival-
 ship, 267b

one may hope to do what another
 does, but may labour vainly,
 656b

potter is at enmity with potter,
 864b

priole alone must tarre the mastiffs
 on, 298b

Rivalry—*contd.*

rivalship of power, 386a

so doth the greater glory dim the
 less, 284a

tempting, dangerous rivals, 105a

to love yourself without a rival
 650b, 658b

two of a trade seldom agree, 864b

two proud men cannot ride on one
 ass, 865a

two stars keep not their motion in
 one sphere, 314b

valour spurred him on, 663a

victory does not like rivalry, 646b

RIVER and RIVERS

a river contending with the sea,
 534a

a sea-green river, 397b

a thousand years hence the river
 will run as it did, 729a

all do what they can for the sea,
 733b

all run into the sea, 415a

at my garden's end, 255b, 349b

by shallow rivers, 208a

deepest river flows with smallest
 noise, 833a

do not cross the river if you
 cannot see the bottom, 790b

down the river did glide, 87a

follow the river and you will find
 the sea, 762a

fountains mingle with river, 327a

like thee, noble river, 191a

mountain and river are good
 neighbours, 726a

rivers are roads which move, 702b

river past and God forgotten, 750b

rivers mingle with ocean, 327a

rivers need a spring, 830a

sea refuses no river, 850b

shallow waters make most din,
 833a

the great street paved with water,
 209a

the river glideth at his own sweet
 will, 395a

the rivers Tweed and Till, 864b

the thronged river, 85b, note

they stand on the brink of that
 mighty river, 325b

to see unknown rivers, 548b

water rights a source of conten-
 tion, 373a

weariest river winds to sea, 352a

Rivulet of text through a meadow of
 margin, 328a

ROAD and ROADS

below me, the road, 344b

had you seen this road before it
 was made, 439a

here is the place where the way
 divides, 543a

keep the common road, 798b

long, forlorn, uncomfortable way,
 256b

man may speer the gate he kens
 fu' weel, 725a

not passable, not even jackassable,
 442b

on a lonesome road, 86b

rule of the road, 439b

the beaten road is the best, 840b

the way is an ill ne ghhour, 852b

the white road westwards, 209a

we must not change our road, 186b

you cannot be lost on a straight
 road, 878b

you must be content sometimes
 with rough roads, 880a

Roam, where'er I, 147a

who have been induced to, 63a

Roaming, we own the right of, 267a

Roar, a hungry lion give a grievous,
263b
all like bears, 418a
to set the table on a, 297a
you as gently as any sucking-dove,
280b
Roars so loud, what act that, 295b
Roast beef of Old England, 134b
Rob Roy's name, 395b
Rob a neighbour whom he had
promised to defend, 206a
Robbed, he that is, not wanting
what is stolen, 302a
if it wasn't we been, 384b
Robber, Barabbas was a, 426a
Robbers spring from the night, 677a
Robbery, neither begging, borrowing,
nor, 212a
retrenching the superfluities of
mankind, 143a
we all love to appropriate the
belongings of others, 708a
Robs himself, who, 94a
Roberto, experto crede, 528a
Robes and furred gowns hide all,
307a
ye weave, another bears, 327a
Robespierre, 72b
Robin, all men call their brother,
392b
ROBIN, The
nest of robin not to be harried,
850b
pious bird with the scarlet breast,
392b
robin redbreast and the wren,
463a
Robin Redbreast in a cage, 23b
the household bird, 120a
the redbreast sacred to the house-
hold gods, 370a
Robin Hood, a famous man is, 395b
many talk of, 808a
tales of, good enough for fools,
839a
Robinson Crusoe (Johnson's praise
of), 181a
the greatest educational treatise,
692b
Robinson, John P., 201b
Robust but not Herculean, 57a
ROCK AND ROCKS
draw a charm from rocks, 260b
hard rocks are hollowed by soft
water, 636b
like a rock unmoved by violence
and threats, 675b
no rock so hard but wave may
beat admission, 360b
reply by heaving rocks, 158b
rifted rocks, 225b
Rock of Ages, 372b, *note*
Rock of offence, 417a
rocks that are steepest, 436a
rocky summits, split and rent,
270b
the Rock of Ages, there, from
whence they flow, 337b
the rock stood the sea's shock,
209b
the rocks pure gold, 281b
the tall rock, 393b
this rock shall fly, 271a
what is harder than rock, 636b
whereon greatest men have
wrecked, 222b
Rocked in the cradle of the deep,
390a
Rocking-horse, swayed about upon
a, 184b
Rod, he that spareth his, 414a
man makes for himself, 79a
never spares the, 171b

Rod of iron, rule them with a, 431b
on his child, who will not use, 141b
spare the, 51b, 836b
throw away thy, 164a
thy and thy staff comfort me, 412a
who spares the, 633b
Rods, the sceptres of schoolmasters,
532a
Roger, just like, 464b
Roger de Coverly, Sir, 2b, 3a
ROGUES
a more praternotorious rogue,
139a
a round-about fool, 89a
every inch not fool is rogue, 123b
is often only a fool, 680b
no rogue like the godly rogue, 817a
nobody calls himself a rogue, 817b
nothing more like an honest man
than a rascal, 818b
one rogue suspects another, 82a
one rogue usher to another, 257b
to a rogue a rogue and a half, 859b
what a rogue and peasant slave,
293a
when rogues fall out, 870b
See Knaves
Roi est mort, vive le roi, 700b
Roi le veut, 700b
Roi s'avisera, 700b
Roland, Child, 306b
Roland for his Oliver, 787b
Roll of common men, 314a
Roller, doesn't strike the bloke that
'as to push the, 376b
Rolling stone does not produce sea-
weed, 727a
gathers no moss, 727a, *note*
ROMANCE AND ROMANTIC
a romance leaves one so un-
romantic, 388a
fierce wars and faithful loves shall
moralize my song, 339a
filming them over with romances,
121b
if folly grow romantic, 251a
if this were played upon a stage
now, 298a
is always young, 387a
life still hath one romance, 383a
to make our love romantic, 59b
ROMAN AND ROMANS
a blunt flat people (Romans), 193a
after the high Roman fashion,
307b
buttons of a Roman's breeches,
391a
gens togata, 537b
I'm a Roman for that, 134a
last of all the Romans, 287a
last of the, 646b, 675a
more an antique Roman, 297b
nature of a Roman to do and
suffer bravely, 524b
nothing romantic co-exists with
Roman, 193a
Roman mob follows fortune as
ever, and hates the condemned,
673a
Roman people ruined by treats
and doles, 448b
so great a labour to found the
Roman race, 668a
so rude that would not be a
Roman, 286a
terror of Roman name, 670b
the noblest Roman of them all,
287a
we have vanquished the Romans;
we are beaten by Horatius, 647a
Roman Catholic Church, 74b, 206a
Roman Catholic religion, why
players embraced, 349b

ROME
a man may speir the gate to, 725a
a thousand roads lead men to,
733b
all roads lead to, 733b
all things at Rome have their
price, 611b
all things saleable at Rome, 612a
and its antiquities, 85a, *note*
and lay thou on for Rome, 206b
at Rome no one wonders at
anything, 646b
at Rome you long for the country,
646b
big with the fate of Rome, 240a
broke the keys of Rome, 269b
but that I loved Rome more, 286a
caput mundi, 500a
Cato and of Rome, 1a
could never make this island all
her own, 377a
enervated by good fortune, 536a
eternal, 646b
everyone soon or late comes round
by Rome, 35a
folly to live in Rome and strive
with the Pope, 795a
fortunate Rome, born when I was
consul, 606b
France, Britain, and Rome, 703b
girls of Rome as numerous as the
stars, 642a
gross yoke of Rome, 32a
has spoken; the case is ended,
646b
hates those not worth devouring,
646b
her own sad sepulchre, 252a
I cannot bear to see Rome made
Grecian, 600a
I imagined Rome like our own
town, 676a
liberty and Rome, 1a
London the common sewer of
Rome, 177b
men will doubt of Rome, 63b
palmy state of Rome, 290a
queen of nations, 345b
raised not art, 125a
Romæ Tibur amem, 646b
Rome only might to Rome com-
pared be, 341b
smoke wealth and hubbub of
Rome, 536b
spurns those who do not give,
646b
stands by its ancient customs,
580a
step by step one gets to Rome,
837b
the Church of Rome, 74b
the grandeur that was Rome,
245b
the hook-nosed fellow of Rome,
315b
the Paradise, the grave, the city,
and the wilderness, 326b
was not built in a day, 830a
was where Camillus dwelt, 679b
when at Rome do as Rome does,
869b
when Rome falls, falls the world,
55b
where now the mighty Empire?
398a
where the Pope is, Rome is, 873a
who goes to Rome a beast returns
a beast, 832a
who has a tongue can go to Rome,
778a
yet perished fated Rome, 239a
you cruel men of Rome, 285a
Romeo, wherefore art thou, 278b

Romulus and Remus, those that
 Rome did found, 438*a*
 Roof, arched and ponderous, 92*b*
 no, to shroud his head, 166*a*
 Roof-tree, my wide, 7*a*
 Room and verge enough, ample,
 155*a*
 sad soul retires into her inmost,
 124*a*
 Rooms, empty, make ladies foolish,
 740*a*
 Rooshans, some people may be, 113*b*
 Roosian, he might have been a,
 145*b*
 Root is ever in the grave, 163*b*
 the insane, 303*b*
 they shake the tree at the, 353*a*
 though my heart be at the, 358*b*
 Rope (poet) capable of walking on
 a stretched rope, 549*b*
 do not throw, after bucket, 753*a*
 give a fool, and he'll hang himself,
 765*a*
 name not a, in the house of him
 that hanged himself, 813*b*
 not a penny left to buy a, 587*a*
 take a thick, and hang yourself,
 646*a*
 that hangs my dear, on the, 143*a*
 this, has dragged in nothing, 543*b*
 to break by overstraining, 537*a*
Rosa, sub, 524*a*
 Rosabelle, the lovely, 272*b*
ROSES
 a rose between two thorns, 727*b*
 a rose by any other name, 28*b*
 a wreath of roses, 19*a*
 and without thorn the rose, 218*b*
 as though a rose should shut, 185*a*
 bind the roses whilst they and
 you are young, 503*b*
 bloom of the rose passes, 105*a*
 blown from its parent stem, 330*a*
 cropt this fair rose, 240*b*
 die of a rose in aromatic pain, 248*b*
 earthly happier is the rose dis-
 tilled, 280*a*
 fair as rose in May, 80*a*
 fair flower, untimely plucked, 322*b*
 fairest when 'tis budding new,
 271*a*
 Flower o' the Rose, 33*a*
 fresher than the morning, 369*b*
 from thy dead leaves let fragrance
 rise, 385*b*
 full of sweet days and roses, 163*b*
 gather the rose of love, 340*a*
 gather therefore the roses whilst
 yet in prime, 164*b*, note, 340*a*
 go, lovely rose, 377*a*
 he wears the rose of youth, 307*b*
 I cared not for glory's rose, 352*a*
 I lost love's rose, 352*a*
 I will woo the dainty rose 171*b*
 in winter command a high price,
 642*b*
 like a neglected rose, 225*b*
 like a red, red rose, 49*a*
 lilies contending with roses in her
 cheeks, 211*a*
 lovely is the rose, 400*b*
 make the world so sweet, 207*a*
 never a rose without a thorn,
 814*b*, 817*a*
 never be friends again with roses,
 351*a*
 not roses alone are flowers, 175*b*
 often close to the nettle, 670*b*
 one day ends its life, 75*a*
 ravage with impunity a rose, 31*a*
 rears the new-born roses, 352*b*
 red as a rose, 86*b*
 reddens to a rose, 380*a*

Roses—cont'd.
 rich and purposeless as the rose,
 243*b*
 rod of criticism wreathed with
 roses, 118*b*
 rose and lily seem to have souls,
 668*b*
 rose of the fair state, 294*a*
 rose that all are praising, 18*b*
 roses all that's fair adorn, 385*a*
 roses and white lilies, 3*b*, 69*b*
 roses are her cheeks, 363*b*
 roses fade and shadows shift, 131*a*
 roses in December, 60*a*
 roses, roses, all the way, 32*b*
 scent of the roses, 231*b*
 sweet musk-roses, 280*b*
 sweet rose whose hue, angry and
 brave, 163*b*
 sweetest flower for scent that
 blows, 326*a*
 sweetest washed with morning
 dew, 271*a*
 that lives its little hour, 37*a*
 the canker to the rose, 226*a*
 the flower dedicated to Silence,
 524*a*
 the flower of Venus, 524*a*, 664*b*,
 note
 the last rose of summer, 231*b*
 the rose is red, the violet's blue,
 462*b*
 the rose of enjoyment, 231*a*
 the sow loves bran better than
 roses, 851*a*
 there's a bower of roses, 232*b*
 time brings roses, 859*a*
 under the rose (*sub rosa*), 664*b*,
 note
 voted the rose the Queen of
 Flowers, 164*a*
 what though the rose have
 prickles, 320*b*
 Rosebud set with little wilful thorns,
 360*a*
 Rosebuds, gather ye, 164*b*
 let us crown ourselves with, 164*b*,
 note, 419*a*
 Rosemary, that's for remembrance,
 296*b*
 Rot and rot, from hour to hour we,
 288*b*
 Rot, to lie in cold obstruction and
 to, 300*a*
 Rotten at the heart, 282*a*
 in the state of Denmark, some-
 thing is, 291*b*
 Rough and ready man, 33*b*
 exterior, genius under a, 493*a*
 how them how we will, 297*a*
 to common men, 360*a*
 Roughness breedeth hate, 10*a*
 Round, in the heaven a perfect, 34*b*
 and round, or else goes, 75*b*
 the trivial, 185*b*
 this weary mortal, 44*a*
 Roundabout, this great, 102*b*
 Roundelay, my merry, 242*a*
 Rousseau, last words, 695*a*
 Rout, one of the pleasures of having
 a, 173*a*
 Roving, we'll go no more a-, 61*b*
 Row, one way, and look another,
 861*b*
 Rowed along, as he, 110*b*
 Royal Academy, London, 341*a*
 Royal Society, the, 130*a*
 Rub, ay, there's the, 293*b*
 Rubicon: *Iacta alea esto*, 561*a*
 Rubicon, passing the, 453*a*
 Rubies grew, some asked me where
 the, 164*b*
 Rubric letters, in, 204

Ruby well set in the ring, 79*a*
 Rude am I in my speech, 300*b*
 and scant of courtesy, 272*b*
 who so, that would not be a
 Roman, 286*a*
 Rudeness, a sauce to his good wit,
 285*b*
 Rudiments, weak and beggarly, 429*a*
 Rue and thyme grow in one garden,
 830*a*
 Rue, nought shall make us, 312*a*
 Rue, wear your, with a difference,
 296*b*
 Rue, they are blest that have not
 much to, 380*a*
 Ruffles, sending them, when wanting
 a shirt, 149*a*
 Rug's twofold use, the, 148*b* note
RUIN and RUINS
 a fairer sight perchance than
 when it frowned in power, 337*b*
 final ruin fiercely drives her
 ploughshare, 408*a*
 folly leads mortals to destruction,
 663*b*
 Fortune, when she would ruin,
 makes a man a fool, 663*b*
 gathers ruin as it rolls along, 370*a*
 going to ruin is silent work, 767*b*
 havoc, and spoil, and ruin, 218*a*
 he bears the seed of ruin, 5*b*
 he has made his way by ruin, 537*b*
 infatuation precedes destruction,
 793*a*
 never so happy as when told they
 are ruined, 237*a*
 one day the ruin of us both, 549*a*
 red ruin and the breaking-up of
 laws, 366*a*
 road to ruin is in good repair, 850*b*
 ruin seize thee, ruthless king, 155*a*
 ruin upon ruin, rout on rout, 218*a*
 ruins beauteous in decay, 46*a*
 ruins of the noblest man, 286*a*
 ruin's ploughshare, 45*a*
 sink on the wild waves of ruin,
 326*a*
 some should be ruined for good
 of others, 349*b*
 success has brought many to ruin,
 665*a*
 the new years ruin and rend, 351*a*
 their own ruin on themselves to
 invite, 224*a*
 to what ruin are you impelled,
 639*b*
 lovely in death the beauteous
 ruin, 405*b*
 majestic though in ruin, 217*a*
 men moralise among ruins, 117*b*
 new life blossoms from the ruins,
 710*b*
 remains of rude magnificence,
 269*b*
 the falling ruins will strike him
 undismayed, 550*a*
 time adornor of the ruin, 55*b*
 when a man is ruined, 134*b*
 yet what ruin, 55*b*
 Ruiner, turn and combat the, 149*b*
RULE and RULES (regulations)
 a few plain rules, 397*a*
 a little rule, 129*b*
 false rules pranked in reason's
 garb, 225*b*
 fetter reason with perplexing
 rules, 246*a*
 good old rule, the simple plan,
 395*b*
 long the way to learning by rules,
 568*a*
 no use in hard and fast rules, 141*b*
 old and empty rules, 348*b*

Rule and Rules (regulations)—*contd.*
 rule of not too much, 221*b*
 rule of rules to observe laws of
 place where you are, 690*a*
 rules and models destroy genius
 and art, 159*b*
 there is no rule which does not
 fail, 843*b*
 to live by rule, 20*b*
RULERS and RULE (government)
 a rarer spirit never did steer
 humanity, 307*b*
 a virtue in a chief to have known
 his followers, 624*b*
 better to rule than be ruled by
 the rout, 744*a*
 chiefs are mortal; the Common-
 wealth is immortal, 624*b*
 Commonwealth cannot be well
 administered under many, 600*a*
 desire of rule most vehement of
 passions, 509*b*
 evil example does more harm than
 actual sin, 621*b*
 hate to tyrants' rule, 5*a*
 he that only rules by terror,
 359*a*
 he that stands high should not
 steer too quickly, 781*b*
 he that would command must
 serve, 782*b*
 he who commands should have
 obeyed, 631*b*
 he who fears odium does not
 know how to rule, 609*a*
 if she rules him never shows she
 rules, 251*a*
 if you reign, command, 655*a*
 let there be one only ruler, 476*b*
 moderation and abstinence their
 best methods, 602*b*
 no one can rule except one who
 can be ruled, 588*b*
 no ruler sins as long as he is a
 ruler, 469*a*
 one who can rule and dare not lie,
 363*b*
 Prince exists for State, not the
 State for the Prince, 624*b*
 resolved to ruin or to rule, 122*b*
 restore thy light to thy country,
 568*a*
 rule will prove the man, 469*a*
 rulers should be moved by justice,
 not anger, 613*b*
 should examine both sides, 678*b*
 such as the leading men such is
 the State, 629*a*, *note*
 talents of soldier and ruler differ,
 590*a*
 the demi-Atlas of this earth, 307*a*
 the good seaman is known in bad
 weather, 845*a*
 the highest seat will not hold two,
 665*b*
 the sweets of sovereign rule, 255*b*
 the world is ruled by asses, 741*b*
 to be slow in punishing, swift in
 rewarding, 651*b*
 who heed the murmurs of the
 poor, 386*b*
 who knows not how to dissemble
 knows not how to reign, 633*a*
 who made thee a ruler and a
 judge, 426*a*
 wise governor not trained in
 battles, 396*b*
 wise, upright, valiant, not a
 servile band, 397*a*
 wretched (rulers) who prefer to be
 feared rather than loved, 559*a*
RULING PASSION
 conquers reason still, 251*b*

Ruling Passion—*contd.*
 search then the ruling passion,
 250*b*
 strong in death, 251*a*
 Rum and true religion, 62*b*
 Rumbel, delighting ever in, 78*a*
RUMOUR
 a great traveller, 830*b*
 a noisy rumour, 530*b*
 all who heard it made enlarge-
 ments, 255*a*
 any rumour worth listening to in
 calamity, 484*b*
 baseless rumours, 679*a*
 begun by ill-will, fostered by
 credulity, 647*a*
 common fame hath a blister on
 its tongue, 748*b*
 common fame is mostly to blame,
 748*b*
 common fame is seldom to blame,
 748*b*
 echo of a London coffee-house,
 349*a*
 every man's fear gives strength
 to rumour, 657*b*
 flies through the small town, 530*b*
 foul whisperings are abroad, 305*a*
 gains strength and speed as it
 flies, 530*b*
 has a hundred tongues, a voice of
 iron, 567*a*
 hearsay is half lies, 784*b*
 he behoves to have mel enow,
 that sal stop ilka man's mou',
 772*a*
 he did esteem public rumour
 above safety, 676*a*
 History a distillation of rumour,
 72*a*
 increases as carried, each teller
 adding something, 542*b*
 innate desire of men to foment
 rumours, 557*a*
 is a liar, 830*b*
 laughs at falsehoods of rumour,
 504*b*
 nothing swifter than rumour, 603*b*
 popular report is of great power,
 480*a*
 report can never be made to state
 things with precision, 605*a*
 rumour founded on rumour, 515*a*
 the slight rumour of fame, 485*a*
 the unhappy report circulates
 throughout the city, 543*b*
 'They say so' is half a lie, 857*a*
 to despise popular talk, 622*b*
 to scatter doubtful rumours, 488*b*,
 661*a*
 what everyone says must be true,
 867*b*
 who knows little soon repeats it,
 779*b*
 Run on, for ever will, 94*a*
 away, not wit enough to, 52*a*
 him in, 464*b*
 ill, he can, that canna gang, 772*a*
 Runneth away, man that, may fight
 again, 435*b*
 Running slow he standeth fast, 172*a*
 what is the use of, on the wrong
 road, 868*a*
 you look like a runner, said the
 devil to the crab, 790*b*
 Runs away, he that fights and, 435*b*
 away, who fights and, 150*a*
 may read, he that, 101*b*, 186*a*,
 419*a*
 twice his race, 94*a*
 Rupert of debate, 118*a*, 204*b*
RURAL LIFE and RUSTICITY
 a country life, 125*a*

Rural Life and Rusticity—*contd.*
 a countryman, one of nature's
 philosophers, 647*a*
 a refined rusticity, 398*b*
 a rustic roughness awkward and
 loutish, 493*a*
 all country people hate each
 other, 159*b*
 country-folk best weeping, worst
 rejoicing, 647*a*
 exempt from public haunt, 288*a*
 far from gay cities and the ways
 of men, 257*b*
 feigned Arcadian scenes, 96*b*
 happy he who has known the
 divinities of the country, 535*b*
 he that would trick a peasant
 must bring one with him, 716*b*
 pure pleasures of the rural life,
 370*a*
 Rustic life and poverty, 69*a*
 sweet forgetfulness (of rural life),
 607*b*
 there is more harm in the village
 than is dreamt of, 716*b*
 they will lay aside their rustic
 mind, 528*b*
 virtue allures the more rustic
 minds, 684*a*
 week's rural employments de-
 scribed, 134*a*
Ruse contre ruse, 751*b*
 Ruskin on railroads, 267*a*
 Ruskin, people talked of, now they
 talk of drains, 378*b*
 Russell, Lord John, self-confidence
 of, 332*a*
 Russell's milder blood the scaffold
 wet, 398*b*
RUSSIA
 a night in Russia, 290*b*
 despotism tempered by assassina-
 tion, 699*b*, *note*
 that o'ergrown Barbarian, 357*a*
 Rust and moth doth corrupt, 432*b*
 critics in, 2*a*
 foul cankering, 321*a*
 his good sword, 87*a*
 much rust needs a rough file, 813*a*
 of the whole week, 2*b*
 the sacred, 252*a*
 to rust unburnished, 358*b*
 wastes more than use, 830*b*
 Rusty, for want of fighting, 51*a*
 Ruth, in zeal *a*, 444*a*
 Ruth, towards others full of, 266*a*
 Rye, sow in dust, 836*b*
 coming thro' the, 440*a*

S

SABBATH
 a Sabbath profaned, 440*a*
 a Sabbath well spent, 440*a*
 backs his rigid Sabbath, 170*a*
 hallow thus the sabbath day, 86*a*
 he who ordained the sabbath, 167*b*
 holy reverence for, 60*a*
 of eternal rest, 345*b*
 of the year (autumn), 197*a*
 once a week, upon our Sabbath
 day, 341*a*
 Sabbath-drawler of old saws, 357*a*
 Sabbathless Satan, 191*b*
 the poor man's day, 152*b*
 the Sabbath was made for man,
 424*a*
 thy Sabbaths (Italy's) will be soon
 our own, 95*b*
 See Sunday
 Sable silvered, 290*b*
 Sables, I'll have a suit of, 294*b*

Sabrina fair, 225^b
 Sack, an old, asketh much patching, 736^b
 before it is full, it is good tying the, 795^b
 bind the, before it is full, 744^b
 broken, will hold no corn, 718^b
 full sack raises its ear, 721^a
 full sack takes a clout in the side, 721^a
 it is a bad, which cannot be patched, 793^b
 meikle crack fills nae, 808^b
 nothing came out of, that was not there, 854^b
 one grain fills not a, but helps, 821^b
 Sack and sugar, 314^a
 purge and leave sack, 315^a
 this intolerable deal of, 314^a
 Sacks, broken, hold no corn, 745^b
 Sacred by ancient awe, 494^a
 matters, to play with, 568^b
 things and things common, 536^b
SACRIFICE
 high sacrifice and labour without pause, 397^a
 holding death in scorn, 174^b
 is no vain sacrifice, 382^b
 mighty by sacrifice, 190^b
 of time the greatest sacrifice, 449^a
 still stands Thine ancient sacrifice, 189^b
 was anything real ever gained without sacrifice, 160^b
 Sacrilege, we have consecrated, 118^b
 Sacristan, he says no word, 16^a
SAD and SADNESS
 a most humorous sadness, 289^b
 hated nought but to be sad, 44^b
 I know not why I am so sad, 281^b
 impious in a good man to be sad, 406^a
 musing full sadly in his sullen mind, 339^b
 no dog so sad but he will wag his tail, 855^b
 no wonder that his soul was sad, 266^a
 nobody should be sad but I, 311^b
 of all sad words of tongue or pen, 158^b
 sad and mad and bad, 344^a
 sad by fits, 90^a
 sad (heart) tires in a mile—a, 310^a
 sad shadows after things not sad, 292^b
 sadness and gladness succeed one another, 830^b
 sadness and longing, 198^a
 sadness echoes in the voice of mirth, 383^b
 srdness of her sadness, 18^a
 so sad, so tender, and so true, 327^a
 the dewy sadness of the time, 160^b
 the sad hate the merry man, 608^b
 too solemn sad, 339^a
 Sad-voiced as the turtle, 30^b
 Sadder and a wiser man, 86^b
 Saddle, fair in the cradle, foul in the, 759^b
 great in the, 50^b
 on the wrong horse, 752^b
 Saddled and bridled to be ridden, 207^a, 457^b
 Sadducee, marked as a, 16^a
 the doctrine of the, 53^b
SAFETY
 it is good sleeping in a whole skin, 795^b
 keep the common road and thou'rt safe, 798^b
 let others seek what is safe, 673^b

Safety—contd.

 mother of fear, 42^b
 obedience wife of safety, 477^b
 oh, are they safe, 57^a
 safe sleeping in a whole skin, 20^b
 safe, though all safety's lost, 26^a
 safety never, men may sin, 182^a
 safety and the health of the whole state, 291^a
 safety from the Deity, 482^a
 safety in numbers, 856^b
 safety in solitude, 856^b
 safety springs from victory, 662^a
 seek, sailor, the safe harbours, 673^b
 to safeguard the citizens, 653^b
 to the conquered the one safety is to hope for none, 675^a
 to the interest of all that the Commonwealth be safe, 612^a
 we pluck this flower safety, 313^b
 what is safe is distasteful, 556^a
 when you sit safe at home, 236^a
 who goes softly goes safely, 759^b
 Sage, eat, in May, 783^a
 taken to obviate amputation, 783^a
 Sage he looks, for a 'sae, 14^b
 just less than, 230^b
 thought as a, 19^b
 without hardness, 5^a
 Sage, *le, entend à demi-mot*, 730^b
 Sages would have died to learn, 187^a
 Said it that knew it best, He, 10^a
 if I said so, it was so, 150^b
 least said, soonest mended, 800^a
 little said is soonest mended, 391^a
 so much and done so little, 211^b
SAIL and SAILS
 add sails to your oars, 645^a
 all sail and no ballast, 134^a
 and ragged sails, 282^b
 draw in your sails and keep close to shore, 556^a
 gales that stretch a thousand thousand sails, 396^a
 He that hath the steerage of my course, direct my sail, 278^a
 learn of the little nautilus to sail, 249^b
 never weather-beaten sail, 69^b
 out fly the nimble sail, 257^b
 ripped sails, 102^b
 sail where'er the surge may sweep, 54^a
 set every threadbare sail, 167^a
 set thy sails warily, 338^a
 shall my little bark attendant sail, 250^a
 the white and rustling sail, 105^a
 this quiet sail, 55^a
 top and maintop crowds the sail, 47^a
 with full-spread sails, 122^a
SAILORS
 a sweetheart in every port, 334^b
 all sunk beneath the wave, 102^a
 and rainbow in the morning, 727^a
 good sailor may mistake in a dark night, 722^b
 good seaman is known in bad weather, 845^a
 greatest pleasure is to see land afar, 603^a
 his heart is like the sea, 383^b
 home is the sailor, home from the sea, 344^b
 I pity them unhappy folks on shore, 245^a
 Jack's the king of all, 383^b
 joys and sorrows sailors find, 54^a
 like a drunken sailor on the mast, 319^a
 make money like horses, spend like asses, 334^a

Sailors—contd.

 man thinks meanly of himself for not having been at sea, 179^a
 no one will ever be a sailor, 178^b
 oak and triple brass round the breast of the first sailor, 549^b
 only four inches from death, 479^a
 sailors are but men, 282^a
 sailors don't care, 464^b
 sailor's fame, 17^a
 sailors in every port a mistress find, 142^b
 sailor-men wear those things so loose, 166^b
 sailors' sheet anchor is grog, 110^b
 sea fatal to sailors, 528^a
 seamen are nearest to death and farthest from God, 831^b
 seek, sailor, the safe harbours, 673^b
 should never be shy, 145^a
 should steer clear of a wife, 334^b
 sign of a true-hearted sailor, 111^a
 tempestuous like their element, 134^b
 the sailor speaks of winds, 585^b
 what have sailors to do with military arms, 637^b
 white complexion a disgrace to a sailor, 499^b
 who will not sail till all dangers be past must never put to sea, 782^a
 whom God steers sails safely, 783^b
 See Dibdin, 110^a, Sea, Seamen
SAINT and SAINTS
 a saint run mad, 253^a
 a self-elected saint, 170^a
 able to corrupt a saint, 313^a
 better trust in God than His saints, 744^a
 designed a saint above, 105^b
 despising the saints and their relics, 705^a
 don't grow into plaster saints, 180^a
 earth's fanatics make saints, 29^b
 ensky'd and sainted, 299^b
 gloomy, sullen saints, 123^b
 grey-haired saint may fail at last, 186^b
 he weren't no saint, 159^a
 his soul is with the saints, 87^a
 his lot is among the saints, 419^b
 it frets the saints in heaven, 29^b
 last accents of an expiring saint, 343^a
 like saint, like offering, 802^b
 lives of many divers saint, 79^b
 many canonised shall never be saints, 28^b
 many worshipped at altar are burning in the fire, 581^b
 neither saint nor sophist led, 5^b
 relics of saints in libraries, 7^b
 saint abroad, devil at home, 727^a
 saints and tortured martyrs, 272^b
 Saint's Bell, let him alone with the, 765^a
 saint in crape twice a saint in lawn, 250^b
 saint, savage, sage, 32^a
 saints must be in heaven, 35^a
 saint sustained it, but the woman died, 256^a
 saint upon his knees, 95^b
 saint who works no miracles has no pilgrims, 850^b
 saints will aid if men will call, 86^b
 seek ye Saint Truth, 194^b
 seem a saint when most I play the devil, 318^b
 self-constituted saints, 170^a

Saint and Saints—contd.

she'll not appear a saint, 404b
 the soberest most stiff-necked, 52b
 the stock of halos would give out, 244a
 to an expiring saint, 733a
 to every saint his own candle, 860b
 we are men, not pure saints, 210a
 ye fearful saints, 95b
 young saint, an old devil, 731a
 St. James's, ladies of, 119a
 St. Matthee (Sept. 21), shut up the bee, 830b
 St. Matthias (Feb. 24), all the year goes by, 830b
 St. Matthias, take thy hopper and sow, 830b
 Salad and eggs and lighter fare, 259a
 days, my, 307a
 good, prologue to bad supper, 722b
 Salary does not give salt, 648a, note
 Sale-room, babble of the, 73b
 Salis, plus, quam sumptus, 596a
 Sally, none like pretty, 70a
 Sally Lun, the gay, 146a
 Salmon and sermon have their season in Lent, 830b
 dear as, 751a
 it is not for everyone to catch, 796a
 it was the, 111b
 lose a hook to catch a, 865b
 not more than three times a week, 333a
SALT
 after the rice is eaten, 732a
 Attic, 648a
 eat a peck with a man before trusting him, 741a, note
 give not salt till you are asked, 545a, 588b, 765b
 he is not worth his salt, 648a, note
 help me to salt, help me to sorrow, 785a
 is the best savour, 841a
 more of salt than of expense (or profusion), 596a, 621b
 no salt in him, 468a
 nothing more useful than the sun and salt, 594a
 on a bird's tail, 794a
 on a woman's tail, 51b
 pale spectrum of the salt, 30b
 rebukes should not have more salt than sugar, 829a
 seasoned with salt, 430a
 split, is never gathered, 837a, note
 spilt, is seldom clean taken up, 830b
 to add a grain of, 485b, 509a
 to many salary does not give salt, 648a
 ye are the salt of the earth, 421a
 Salt-cellar, the family, 686b
 Salt-water girdle, in our, 309a
 Saltpetre, this villainous, 313b
 Salum, per, 618b
 Salus inempta, 623b
 Salus populi suprema lex, no sentence more abused, 275b
SALUTATIONS
 gentle salutations and soft responses, 343a
 in the market-places, 423b
 they that know one another salute afar off, 857a
SALVATION
 depends on my own belief, 123b
 fearless man his own salvation, 25a
 no relish of salvation, 295b

Salvation—contd.

no salvation outside the church, 528b
 save men by the barrel-load, 369a
 Salve for every sore, 856a
 seek your, where you get your sore, 832a
 Samaritan, to do the, without the oil and the twopence, 333b
SAME and SAMENESS
 all things are always the same, 521a
 always the same, 652b
 same persons, same things, to same people, 475b
 things that seem the same are not the same, 242a
 to all men the same, 612a
 when two do the same it is not the same, 520a
 Samite, clothed in white, 364a
 Samminiato, lamping, 33b
 Samphire, one that gathers, 306b
 Samson hath quit himself like Samson, 224a
 was strong but could not pay money before he had it, 830b
 Sanctorum, sortes, 661a, note
SAND and SANDS
 a rope of, 526b
 built his house upon sand, 422a
 come unto these yellow sands, 310b
 Dame Patience upon a hill of sand, 298a, note
 dance on the sands, 320b
 dangerous harbour bar only grains of sand, 373b
 he waters, ploughs, and soweth on sand, 320b
 little grains of sand, 74a, 240a
 numbering sands, 312b
 small sands make the mountain, 404b
 sow not the sands, 338a
 the ribbed sea-sand, 402b
 to plant seed in sand, 635b
 to plough the sands, 861a
 we write in sand, 377a
 when the sand doth feed the clay, 871b, note
 without lime, 492a
 you are building on sand, 551a
 you commit seeds to the sand, 492a
 Sandwiches of veal, 196b
 Sane spot somewhere, every man has a, 344a
 than mad, fitter being, 34a
 Sang the tears into his eyes, 265b
 Sanitas, O beata, 605b
 Sapere aude, 648b
 Sapias, si sapias, 656a
 Sapiens, sibi qui imperiosus, 638b
 Sapienti sat, 648b
 Sapphires, with living, 219a
 Sappho, burning, 63a
 warmth of her song still lives, 662a
SARCASM
 is it necessary to add acid to the lemon? 703b
 sarcastic levity of tongue, 57b
 the language of the devil, 72b
 this is wrote sarcastikal, 27b
 Sardonic laugh, 452b
 Sarse, of all the, that I can call to mind, 202a
 Sartor resartus, 649a
 Sai prata biberunt, 503a
 Satan finds some mischief still, 382a
 trembles when he sees, 95b
 Satana, vade, 678b
 Satanic school, 338a

SATIETY

as the sow fills, the draff sours, 739a
 better go away longing than loathing, 743a
 cherries bitter to surfeited bird, 747b
 enough is enough, too much spoils, 755a
 excess of delight palls appetite, 759a
 giveth occasion of satiety, 111b
 inseparable from large possessions, 117b
 of the beautiful induces a taste for the singular, 696a
 the life of joy would kill, 372b
 they never taste who always drink, 259b

SATIRE

a biting poem, 597a
 a glass in which we see others' faces, 348b
 difficult not to write satire, 515b
 for pointed satire I would Buck-hurst choose, 264a
 has always shone, 122b
 he that hath a satirical vein, 11a
 like a polished razor, 22a
 pointed satire runs him through and through, 239a
 satirical upon a thing so very small, 349a
 satire's my weapon, 252b
 the flash of that satiric rage, 96b
 the satirical rogue says, 292b
 the satiric thong, 99b
 'tis called a satire, 97b
 to show by one satiric touch, 348a
 virtue's friend (satire), 82a
 when satire flies abroad, 82b

Satis, jam, 609a

SATISFACTION

he is well paid that is well satisfied, 283b
 no satisfaction but revenge, 282b
 none says his garner is full, 818a
 nothing can satisfy but what confounds, 408a
 one cannot satisfy all the world and his father, 704b
 the word is satisfaction, 239a
 Saturn or Jupiter, to legislate for, 147a

Saturn whirls while 357b
 Saturnalia of December, 487a
 will not last for ever, 600b
 Satyr, Hyperion to a, 290b
 Sauce, a most sharp, 279a
 for the goose, 868a
 the sauce is better than the fish, 850b

to his good wit, 285b

Saul and Jonathan, 470a

SAVAGE

civilised, the worst, 711a
 joys, scene of, 98a
 the noble, 128b
 mood, though of, 63a
 Savageness begets savageness, 339a
 in unreclaimed blood, 292a
 out of a bear, sing the, 302a
 Save, love mercy and delight to, 143b
 men by the barrel-load, 369a
 Saved, and we are not, 418a
 Savil, Sir Henry, 12a
SAVING
 a little saving is no sin, 724a
 is getting, 831a
 more art in, than in gaining, 855a
 no alchemy to, 815b
 of saving comes having, 819b
 to save is to have, 860b

Saviour stung, her, 17*b*
 Saviour and deliverer, 509*b*
 Saviour, if the salt have lost his, 421*a*
 something hath some, 835*b*
 Saw the air, 294*a*
 Saws of books, all, 292*a*
 wise, and modern instances, 289*a*
Saxa cavanitur aqua, 636*b*
 Saxon strength, in, that abbey
 frowned, 266*b*
 phrase, that ancient, 198*a*
 Say well, a kind of good deed to,
 320*a*
 do as I, not as I do, 752*a*
 fate of say-all-you-know, 236*a*
 hedn't no gret things to say, 202*b*
 nothing to what I could say, 119*b*
 nothing good they say, 438*b*
 preach not because you have to
 say something, 385*b*
 say nothing, do, know, and have
 nothing, 299*a*
 say nothin' thet you can be held
 tu, 202*b*
 say-nought-at-all is beaten, 236*a*
 says his say with a difference, 36*a*
 they say so, is half a lie, 857*a*
 though I say it myself, 194*b*, 858*a*

SAYING and SAYINGS
 a faithful saying, 430*a*
 an old man's saying is rarely
 untrue, 736*a*
 an old saying becomes like an
 ordinance, 650*b*
 fates and destinies and such odd
 sayings, 282*b*
 foolish sayings of the rich pass for
 wise saws, 844*b*
 golden saying (of Epicurus), 533*b*
 none which has not been said
 before, 604*a*
 pointed, axioms and acute
 replies, 180*a*
 power of saying things, 241*b*
 reputed wise for saying nothing,
 282*a*
 saying gangs cheap, 831*a*
 saying is one thing, doing another,
 831*a*
 saying something, when there's
 nothing to be said, 178*b*
 sayings worthy of Phobus, 620*a*
 stories and sayings they will
 remember, 164*a*
 the ancient saying is no heresy,
 282*b*
 the expression which strikes will
 have wisdom, 648*b*
 these sayings very fine in a book,
 690*b*
 time passes, sayings endure,
 859*b*
 what everyone says must be true,
 867*b*
 wise sayings, 419*b*
 worthy of endless life, 533*b*

Scab of error, 379*a*
 Scabbed, he calls me, because I will
 not call him scade, 772*a*
 Scaffold high, on the, 18*b*

SCANDAL
 about Queen Elizabeth, 328*b*
 and spite, 363*b*
 assailed by scandal, 97*a*
 at every word a reputation dies,
 247*b*
 best sweetener of tea, 134*b*
 careless of her sister's fame, 97*a*
 church must avoid scandal, 21*a*
 dead scandals, 61*b*
 each tale of laughter, shame, or
 folly, 342*a*
 fierce to invent scandal, 628*b*

Scandal—*contd.*
 greatest scandal waits on greatest
 state, 321*b*
 has new minted an old lie, 97*b*
 has wings, 723*b*
 is the greatest part of the offence,
 851*a*
 never scandalous tale without
 some foundation, 328*b*
 no scandal while you dine, 361*b*
 scandal of the age, 239*b*
 sweetener of a female feast, 404*b*
 sweetens tea, 265*a*
 the receiver (of scandal) as bad
 as the thief, 80*b*
 whispering tongues, 86*b*
 will rub out like dirt when dry,
 831*b*
Scandalum magnatum, 649*b*
 Scanderbeg's sword must have
 Scanderbeg's arm, 831*b*
 Scar, leaves behind a, 239*b*
 remains when wound is healed,
 526*a*
 Scars, honourable, 229*b*
 jests at, that never felt a wound,
 278*b*
 Scarcity, what shall I take out of
 all this, 636*a*
 Scarecrow of the law, make a, 299*b*
 for superstitious terrors, 109*b*
 their perch and not their terror,
 299*b*
 Scarlet, though clothed in, 182*b*
 Scarlet coat, love that loves a,
 172*b*
 Scarlet coats, that pester human-
 kind, 185*b*
Scelus, semper timidum, 605*b*
 Scene, that memorable, 208*b*
 Scenes, gay gilded, 2*a*
 it has had its, 36*b*
 never to return, 45*a*
 Scenery, flat, 81*a*
 Scent, sweetest flower for, 326*a*
 Sceptic side, too much knowledge
 for the, 248*b*

SCEPTRE and SCEPTRES
 a barren sceptre, 304*b*
 a sceptre is one thing, lute-playing
 another, 487*b*
 a sceptre one thing, a ladie
 another, 727*b*
 a sceptre or an earthly sepulchre,
 317*b*
 and a crown must tumble down,
 329*a*
 held his sceptre like a pedant's
 wand, 360*a*
 sceptre shows the force of tem-
 poral power, 283*b*
 sceptres crooked atop, 14*a*, *note*

SCHEMES and SCHEMING
 a poor man is all plans, 826*b*
 best concerted schemes, 23*a*
 her brain a mill for projects, 334*b*
 so many schemes thou breedest,
 4*b*
 the best-laid schemes, 44*a*
 whose diggett a pit, 415*a*
Scherzando! ma non troppo, 145*a*
 Schismatics, long-winded, 349*a*
 and Popery, 108*b*

SCHOLARS
 a scholar and a ripe and good one,
 320*b*
 a scholar among rakes, 206*a*
 a scholar at court, an ass among
 apes, 726*a*
 a walking dictionary, 76*a*
 great scholars not specially wise,
 569*b*
 land of scholars, 147*b*

Scholars—*contd.*
 more in the soldier than scholar,
 301*a*
 what kills the scholar's life assail,
 178*a*
 who robs a scholar robs the public,
 875*b*
 who robs a scholar robs twenty
 men, 875*b*

Scholarship, his, prattle without
 practice, 300*a*

SCHOOLS, SCHOOLROOMS
 at school a boy learns from what
 is taught to others, 518*a*
 better build schoolrooms, 93*b*
 bewildered in the maze of schools,
 246*b*
 fiend hath much to do that keeps
 a school, 184*a*
 in my joyful school days, 191*b*
 lumber of the schools, 348*b*
 microcosm of a public school, 116*a*
 public schools nurseries of vice,
 135*a*
 public schools, a mob of boys, 101*b*
 school inscription, 470*b*, *note*
 school mottoes, 506*a*, 516*b*
 school rhyme (*Latin*), 610*b*
 stale memorandums of the schools
 348*b*
 tell schools they want profound-
 ness, 262*a*
 traitorously corrupted youth by
 erecting a grammar school,
 317*b*
 we learn not in school but in life,
 600*b*
 you pay more for your school
 than your learning's worth, 880*a*

SCHOOLBOYS
 cruel as a schoolboy, 358*a*
 delivered to their masters to
 undergo strokes, 672*b*
 every schoolboy knows it, 356*a*
 Macaulay's schoolboy, 455*b*
 schoolboy's eleventh command-
 ment, 839*b*
 schoolboy's tip, 367*a*
 tale which every schoolboy knows,
 386*a*
 the schoolboy with his satchel,
 23*a*, 289*a*
 the schoolboy spot, 62*a*
 what every schoolboy knows,
 349*a*, 456*a*

Schoolman's subtle art, he knew no,
 252*b*

Schoolmen, learning of the, 7*a*
 subtle, 249*a*

SCHOOLMSTERS
 a man severe he was and stern
 to view, 148*b*
 every good scholar not a good
 schoolmaster, 755*a*
 he is either dead or teaching a
 school, 472*b*, 495*a*
 injuries must be their school-
 masters, 306*a*
 Job was no schoolmaster, 798*a*
 one father more than a hundred
 schoolmasters, 821*a*
 rods, the sceptres of school-
 masters, 532*a*
 sameness of occupation, 475*b*
 the schoolmaster is abroad, 26*b*

SCIENCE
 a crime to examine the laws of
 heat, 234*b*
 a first-rate piece of furniture, 168*b*
 advances with gigantic strides,
 395*a*
 and most of all the abstruse
 sciences, 61*b*

Science—*contd.*

antidote to poison of enthusiasm and superstition, 330b
 bright-eyed science, 154b
 enough of science and of art, 399b
 ever-brightening science, 366b
 falsely so called, 430b
 frowned not on his humble birth, 154a
 genius married to science, 339a
 glare of false science, 19b
 holds the eel of science, 253b
 human science is uncertain guess, 259a
 love finds admission where science fails, 408b
 middle ages poor in sciences, 13b
 moves but slowly, slowly, 358b
 no true science without religion, 188b
 one only science will one genius fit, 246b
 organised knowledge, 239a
 science is madness, if good sense does not cure it, 736b
Science sans expérience, 707a
 Science self destroyed her favourite son, 60a
 science nothing but perception, 448b
 sciences not to follow books, 12b
 sport went hand-in-hand with science, 360a
 star-eyed science, 66b
 the Dismal Science, 71a
 the only science of mankind, 248b, *note*
 the science of sciences (Philosophy), 649b
 the seven sciences, 251b
 this new science that men here, 79b
 truths of, waiting to be caught, 358a
 whom science never taught to stray, 248a
 Scientific faith's absurd, 32b
 Scio's rocky isle, 56b
 Scoff, fools who came to, 148a
 intending to, and not to look on, 513b
 Scoffer's pen, dull product of a, 401b
 Scoffing cometh not of wisdom, 329b
 Scold, she will, the Devil out of a haunted house, 833b
SCORN, SCORNING, SCORNERS
 did scorn to scorn oppose, 377a
 I can scorn and let her go, 390b
 is bought with groans, 281a
 maid repented of her scorn, 15a
 not scorned in heaven, 102a
 quiet and intolerant scorn, 86a
 scorn of scorn, 356b
 scorn tempering wrath, 336b
 scorn, to point his slow, unmoving finger, 302b
 scorner of his Maker's laws, 101a
 scornful and malignant, 169b
 scorning is catching, 831b
 seat of the scornful, 412a
 the scorner's words, 59a
 the sound of public scorn, 221b
 to be hanged and scorn ye, 139a
 to be scorned by one I scorn, 363b
 we scorn them, but they sting, 365a
 what a deal of scorn looks beautiful, 298a
 Scorpions, I will chastise you with, 410b
SCOTLAND, SCOTSMEN
 Caledonia, stern and wild, 272b
 Curse of Scotland, 750a

Scotland, Scotsmen—*contd.*

devilish disposition of the Scottish, 24a
 Englishmen little inferior to Scots, 390a
 grave livers in Scotland, 393b
 greatest moral attribute of a Scotsman, 18a
 he that will England win must with Scotland begin, 782a
 knuckle-end of England, 333a
 land of brown heath and shaggy wood, 272b
 land of sophistry, 60b
 mourn, hapless Caledonia, 334a
 much to be made of a Scotchman, if caught young, 179a
 mutton old and claret good, 237b
 old Scotia's grandeur, 44b
 Scotch servants and salmon, 333a
 Scotch terrier, reminds me of the, 25b
 Scotch are a nation of gentlemen, 441b
 Scotchman's noblest prospect, 178b
 Scotchmen, men of sense, 197a
 Scots are steadfast, 69a
 Scots wha hae, 49a
 Scotsman let loose on the world, 18a
 Scotsmen aye reckon frae an ill hour, 831b
 Scotsmen, the very wind of whose name, 17b
 Scottish man aye wise behind the hand, 727b
 Scottish mist may wet an Englishman to the skin, 727c
 Scottish rule, 356a
 sensible Scots leave Scotland, 197a
 stands Scotland where it did? 305a
 Switzerland an inferior Scotland, 332b
 Tartan plaid, 7a
 the ardent disposition of the Scottish, 619a
 the Scotsman gangs till he gets it, 843a
 the Scot will not fight till he sees his own blood, 850b
 to answer like a Scot, 859b
 to get a joke into Scotch understanding, 333a
 treacherous Scotland, 122a
 trust you no Scot, 24a
 trying all my life to like Scotsmen, 192a
 Scotched the snake, we have, 304b
 Scott, Sir Walter, 55a, *note*
 Scoundrel, lowest, of the scoundrel kind, 329a
 Scoundrels, hatred of, 73b
 Scourge, an iron, 396a
 avert such a, from the earth, 514b
 Scout, the babbling eastern, 225a
 Scowl of Heaven, the, 69a
 Scramble at the shearers' feast, 226b
 Scrap of paper, 460a
 Scraper, never was, brave man, 162b
 Scratch my back and I will scratch yours, 831b
 Scratch my breech and I'll claw your elbow, 831b
 Screams, a politician who, 22b
 Screw in money transactions, as arrant a, 16a
 Scribbler, who shames a, 252a
 Scribbles, accustomed to be, 180b
 Scribbling, itch of, 144b
Scribendi cacoethes, 670a
Scribere fussit amor, 514b

Scribes and Pharisees, 81a

Scribimus indocti doctique poemata, 640b
Scripti, quod scripsi, 641b
SCRIPTURE and SCRIPTURES
 devil can cite Scripture, 282a
 elder Scripture writ by God's own hand, 408a
 grounded upon no warranty of Scripture, 433b
 lard with Scripture my familiar talk, 170a
 like an open town in time of war, 350a
 mighty in the Scriptures, 426b
 no prophecy of private interpretation, 431a
 search the Scriptures, 275a, 425b, 650b
 study of scriptures, 14a
 warped from its intent, 96a
 was his jest-book, 96a
 you rule the Scripture, 124b
Scrutamine Scripturas, 275a
 Scrutinous, age is, 109b
 Scrutiny, roll back the, 57a
SCULPTORS, SCULPTURE
 a sculptor need not be made of marble, 855b
 ne'er did Grecian chisel trace, 270b
 the cold marble leapt to life, 215b
 Scum, base, 51b
 Scuttle-fish, put me in mind of the, 3a
 Scylla and Charybdis, 514a, 639b
 Scylla, you fall on, desiring to avoid Charybdis, 554b
 Scythe feeds the meadows, 850b
SEA
 a flowing sea, 105a
 a game of dreary pitch and toss, 172b
 a glorious tomb, 203b
 a lane of beams athwart the sea, 358a
 a sea-change into something rich and strange, 317a
 a tomb proper for the brave, 122b
 a weary waste of waters, 336b
 all are embarked on a sea of troubles, 610a
 alone on a wide, wide sea, 86b
 back to his bounds command the sea, 251b
 behold a smiling sea, 400b
 being on sea, sail, 741b
 bound in with the triumphant sea, 312b
 by sea and land (*per mare, per terras*), 618b
 common to all, 574a
 complains for want of water, 850b
 creatures in the seas, 340a
 crept into the bosom of the sea, 317b
 danger on the deep, 18b
 dangers of the sea; greater dangers on land, 607b
 drop by drop the sea is drained, 753b
 empire of the sea, 701a
 empty tigers or the roaring sea, 280a
 fatal to greedy seafarers, 528a
 forbid the sea to obey the moon, 310a
 fret their way at last to sea, 174b
 gave up its dead, 431b
 girdled with life by the sea, 353b
 God bless the narrow sea, 361a
 hands across the sea, 383b
 hath no king but God, 266b

Sea—cont'd.

hath sundered not, but bound us, 353b
 he goes a long voyage that goes to the bottom of the sea, 772b, 794a
 he looks to land too late whose keel is in the deep, 653b
 he that commands the sea, 11a, 505a
 he would not flatter Neptune, 308a
 heaven as near by sea as by land, 784b
 his vast and wandering grave, 362a
 I love the sea, she is my fellow creature, 261a
 I must go down to the seas again, 209b
 I'm on the sea, 260b
 if all the seas were beans and pease, 446b
 image of Eternity, 56a
 inblown seas, and storming showers, 361b
 in the flat sea sunk, 225a
 innumerable laughter of the sea-waves, 478a
 into a shoreless sea, 326a
 into that silent sea, 86b
 is not full, 415a
 journey by sea, one of three things to be repented of, 454b
 let him who knows not how to pray, go to sea, 800b
 let others take to the deep sea, 567b
 light that never was on sea or land, 400b
 like the sea, ever open, brave, and free, 383b
 loved the great sea more and more, 260b
 mistress of the seas, 451b
 music in its roar, 56a
 never journey by sea if the journey can be made by land, 630a, note
 not all the water in the rough, rude sea, 312b
 nothing but sea with threatening waves, 640a
 nothing but sky and sea, 503b
 now the salt tides seaward flow, 5a
 old man of the sea (Proteus), 469b
 on the sea be terrible, untamed, 370a
 on the sea sail; on land, settle, 820b
 open or closed (to commerce), 574a
 our heritage, the sea, 105a
 our salt-water girdle, 309a
 our souls have sight of that immortal sea, 401a
 plough n t the seas, 338a
poluphloisio thalasses, 478a
 praise the sea but keep on land, 827a
 precious stone set in the silver sea, 312b
 queen of the wide seas, 96b
 quiet (seas) when the wind gives o'er, 377b
 savoured of the bitter sea, 235b
 sea, fire, woman, three evils, 472b
 sea refuses no river, 850b
 sea of upturned faces, 274a
 sea, universities and the court (three ways to a living), 854a
 seas have their source, 436b

Sea—cont'd.

seas join the regions they divide, 254a
 shedding seas of gore, 64a
 sing the dangers of the sea, 343b
 sowing seed in the sea, 474b
 sunless sea, 86a
 tales of monsters of the sea, 677b
 tastes sharp of the sea, 352b
 that sea beauty man has ceased to build, 209b
 that breakest and art not broken, 380b
 that great fishpond, 190a
 that has made us strong and free, 383b
 the dangers of the seas, 241a
 the foam of perilous seas, 185b
 the girdle of England, 397b
 the great embraces of the sea, 237a
 the great sweet mother, 351a
 the howling waste of mighty waters, 370a
 the inviolate sea, 356b
 the King's Highway, 238a
 the loud resounding sea, 478a
 the lull of the treacherous sea, 173b
 the multitudinous seas, 304a
 the old sea welcome, 444b
 the open sea, 260b
 the populous deep, 325a
 the rolling forties, 455b
 the sea hath bounds, 320b
 the sea-king's sceptre, 238a
 the secret of the sea, 198b
 the voice of the sea, 396b
 the voiceful sea, 87b
 the wavy waste, 170a
 the world of waters wild, 370a
 there was no more sea, 431b
 Thetis, bright image of eternity, 326a
 they can see nothing but sea, 8a
 they that go down to the sea, 413a
 Time's right-hand man, 161b
 to find the sea, follow the river, 682a
 to pour water into the sea, 551b
 to-morrow we will journey on the vast sea, 606b
 treachery of sea and winds, 20b
 uttermost parts of the sea, 413b
 was made his tomb, 17a
 washes away all woes of men, 473b
 wealth of sea and land, 261a
 wearisome constantly to watch the sky, 667b
 what have you to do with the sea, 637b
 what thing of sea or land, 223b
 when men come to like a sea life, 179a
 when the seas were roaring, 143b
 which serves it in the office of a wall, 312b
 who go to sea are only four inches from death, 479a
 who has possession of the sea commands the situation, 632b
 who would learn to pray let him go to sea, 783a
 why walk into the sea when it rages, 876a
 would be calm but for the winds, 8a
 See Navy, Ocean, Sail, Sailors, Seamen
 Seagulls dipping, 209a
 Sea-jelly, weak on Patmos strand, 34b
 Seal, where every god did seem to set his, 295b

Seals and maces danced before him,

155b
 Seals of love, but sealed in vain, 300a
 Sea-mark, very, of my utmost sail, 303a
SEAMEN
 like your element, tempestuous, 134b
 the seamen were not gentlemen, 207a
 Sea-monster, more hideous than the, 306a
SEA-SICKNESS
 beefsteak against seasickness, 62a
 to tell what wood the ship was made of, 862a
 we all like to see people sea-sick, 83b
SEARCH
 nothing but may be found out by search, 594a
 Peter in and Paul out, 825a
 search will find it out, 165a
 seek till ye find and ye'll not lose your labour, 832a
 take heed you find not that you do not seek, 838b
 they are not worth the search, 282a
 who gropes in the dark finds what he would not, 838b
 you must look where it is not as well as where it is, 880a
SEASON AND SEASONS
 a few more seasons, 24a
 a season for saying nothing, or something, but not for saying all, 524a
 changeless change of seasons, 236b
 Clement brings winter, etc., 510b
 everything is good in its season, 759a
 know the proper season, 447a
 know the proper time (Pittacus), 469b
 many things by season seasoned are, 284a
 seasons may roll, 231b
 the season priketh every gentile herte, 77a
 the soote (sweet) season, 346b
 to everything there is a season, 415b, 854b
 when I have a convenient season, 426b
 Seated, who is well, let him not stir, 834b
 Seats beneath the shade, 147b
 Seaweed, 7a
 more worthless than, 524b
Sic itur ad astra, 569a
 Seclusion: our life exempt from public haunt, 288a
 Second yoke, a, 164b
 Second, each, stood heir to the first, 300a
 Second-eleven sort of chap, 18a
 Second to none (*nulli secundus*), 603b
 place, those allowed, entitled to first, 348b
 rank, who shines in, will be eclipsed in first, 706b
 stroke, no, intend, 217b
 thoughts are best, 831b
SECRECY, SECRETS
 a prince's secrets, poison if discovered, 210a
 a secret is your blood, 727b
 a secret your slave if you keep it, your master if you lose it, 727b
 an understanding but no tongue 290b

Secret, Secrets—*contd.*

bestow what you will, but not
your secrets, 741b
betrayed by outward actions, 484a
celerity the best secrecy, 100b
come not thou into their secret,
409b
counsel you would have another
keep, keep yourself, 842a
every secret thing, 416b
family secrets, 650a
he that tells a secret is another's
servant, 782a
I am full of leaks and let out
secrets, 620b
I have saved the bird in my
bosom, 787a
if one knows, it is a secret; if
two, it is public, 858b
in all families (secrets), 134a
keep secrets entrusted to you,
491b
known through a woman (a
secret), 126b
known to three is known to every-
body, 858b
love no pleasure unless secret,
20b
never pry into secrets, 491b
not in the habit of telling secrets,
555a
nothing weighs so heavily as a
secret, 707a
of greatest part of life hidden,
581b
of my prison-house, 291b
rose, the emblem of secrecy, 664b
secret actions may be covered
over, 704b
secret and self-contained, 114a
secret apocalyptique (Rabelais),
686a
secret between two a secret of
God; between three of every-
body, 858b
secret love, 48b
secret of secrets (in alchemy), 548b
secret of success, 89b
secreto á voces, 715a, 716a
secreto, il pubblico, 715a
secret path marks secret foe, 271a
secrets travel fast in Paris, 450a
smiling upon thee will get out
thy secrets, 420a
tell no one what you do not wish
repeated, 588b
the poor dead secrets of his heart,
354b
they tell the secret first, 259a
those who do not mean to keep,
91a
three may keep counsel if two be
away, 858b
to know secrets, look for them in
grief or pleasure, 791a
very excellent at telling secrets,
212b
vice nourished by secrecy, 488a
what you wish kept quiet tell to
none, 641b
will not utter what thou dost
not know, 313b
women conceal all that they know
not, 877b

SECTS

a paradise for a sect, 185a
after the most straitest sect, 426b
England the land of sects, 449b
every sect a check on its neigh-
bour, 193a
persecution found them a sect,
206b
slave to no sect, 250a

Sects—*contd.*

the diverse liveries they wore,
242a
the sad-coloured sect, 170b
to reach heaven their own strange
way, 104b
when religious sects ran mad, 258b

SECURITY
fast bind, fast find, 760b, 830b
fools are too secure, 92a
is mortals' chiefest enemy, 304b
lock your door and keep your
neighbours honest, 804b
make all sure and keep all pure,
806b
nothing so sure that it may not
be in danger, 592b
of the commonwealth, 612a
safe bind, safe find, 830b
stronge lockes maken trewe, 760b
tie it well, and let it go, 859a
to possessors, 89b
who is too secure is not safe, 779b
Sedan, there is no going to heaven
in a, 855b
Seditious, surest way to prevent, 10a
Seditious orators like winds, 8a
Seduced, who so firm that cannot be,
285b
Seducer, no, is happy, 589a

SEE AND SEEING
canst not see because not yet in
sight, 328b
everything, one man does not,
471a
fireworks inferior for seeing with,
70b
for he had much to, 221b
from seeing comes loving, 471a
her was to love her, to, 48b
most wonderful things are in-
visible, 188b
much more had seen, 4a
not hear, a thing, 58a
only one way of seeing things
rightly, 267b
part seen, imagined part, 402a
see ourselves as others see us, 45a
seeing is believing, 832a
seeing many things, but thou
observest not, 417b
seeing only what is fair, 131b
something we may see, 33b
them going to see it, 173a
things I have seen I now can see
no more, 400b
think others see as well as you,
214a
to see and to be seen (*visum visu*),
77b, 685a
to see what I have seen, 294a
to see what is not to be seen, 373a
we shall see, as the blind man
said, 867a
what the eye don't see the heart
don't grieve for, 868b
what you see, yet cannot see over,
72b

Seed, all have got the, 361b
if aught be in them of immortal,
394b
no good, can come of evil grain,
819b
richest, royalest, 20a
ye sow, another reaps, 327a
Seeds of time, look into the, 303a
Seek and ye shall find, 422a

SEEM AND SEEMING
are things what they seem, 185b
be what thou wouldst seem, 740b
be what you seem to be, 524b
seems, madam, nay it is, 290a
things are as they seem, 857a

Seem and Seeming—*contd.*

things are seldom what they
seem, 145b
things are not what they seem,
197b
things that seem the same are not
the same, 242a
to seem and not to be, 861b
to be rather than to seem, 523a

Seer, the truest, 50b
Seges mentita, 661a
*Seipsum Constantia, Europam Ex-
emplo*, 245a, note
Sejanus, equus, 522b
Selbst ist der Mann, 757a, 832a
Selden, motto of, 477b
must drudge like, 22a
Seldom seen, by being, 314a

SELF, SELFISHNESS
a lover of himself, without a rival,
650b, note, 658b
a man's aye crouset in his own
cause, 725b
a sacred duty to remember to
whom you owe yourself, 648a
all men love themselves, 654a
another self, 468a
be a friend to thyself and others
will be, 740a
be what you are, 524b
because I would not perish alone
I wish you to perish with me,
634b
bent on self-sanctifying, 37b
beware of none more than thyself,
744b
(self) can cloud the brightest
cause, 232a
concentred all in self, 272b
deceiving mirror of self-love,
210b
deliver me from the evil man,
even myself, 566a
do not believe anyone about
yourself more than yourself,
586b, 621b
dwell with yourself (*secum habita*),
669a
easier to be wise for others than
for one's self, 693a
every animal loses itself, 609b
every man for himself, 756b
every man is his own enemy, 757a,
note
every man son of his own works,
757a
every man's blind in his ain
cause, 757b
everyone eloquent in his own
cause, 626a
everyone should measure himself
by his own standard, 576b
examine yourself often, 623b
fol est qui s'oublie, 773b
forgive yourself nothing, 763a
free from self-seeking, 191b
from self to keep still turning,
207a
glory built on selfishness, 96a
God defend me from myself, 716a,
766a
golden calf of self-love, 71b
greatest curse of human race
(selfishness), 147a
happy is he who chastens him-
self, 771a
happy occasions forfeited by self-
mistrust, 397b
hard thing to write of self, 94a
he conquers who conquers him-
self, 683a
he is a fool that will forget him-
self, 773b

Self, Selfishness—contd.

he is most powerful who controls himself, 623a
 he is sairest dung when his own wand dings him, 774b
 he is slave of greatest slave who serves but himself, 773b
 he looks not well to himself that looks not ever, 775b
 he never errs who sacrifices self, 204b
 he owes his fortune to himself, 656b
 he sings of himself, 559b
 he that is full of himself is very empty, 779a
 he who has safeguarded others neglects himself, 638a
 he's a wise man who can take care of himself, 784a
 he's so full of himself that he's empty, 784a
 heaven doth with us as we with torches do, 299a
 himself unto himself he sold, 356b
 his opinion of self at "set fair," 21b
 I am dearest to myself, 626b
 I am my own commander, 521b
 I am my own next-of-kin, 626b
 I can easily regain favour with myself, 575a
 I can't abide to disappoint myself, 150a
 I love my friends well but myself better, 787b
 it is against himself that everybody sins, 656b
 joys flow from ourselves, 94a
 look after Number One, 804b
 love of history inseparable from self-love, 268a
 love of power is love of ourselves, 159b
 man is a lion in his own cause, 725b
 man must rule the empire of himself, 327a
 man whose eye is ever on himself, 391b
 many will hate you if you love yourself, 582a
 more a man denies himself the more he will obtain of the gods, 630b
 my own-alone self, 158a
 my other self, 488a
 nature of self-lovers, 10b
 neither blame nor praise yourself, 590a
 never preferring self to others, 605a
 no man born to himself alone, 261b
 no one has ever mastered knowledge of himself, 714a
 no one is born for himself, 589b
 no one is second to himself, 804b
 no one is wise by himself, 589b
 nobody's enemy but his own, 817b
 nothing lives for self, 23a
 often nothing is a man's enemy but himself, 647b
 one often needs a lesser than one's self, 704a, 821b
 oneself the only possible society, 389a
 quoth he, I must mind most myself, 337a
 reasoning self-sufficing thing, 399b
 sel, sel, has half filled hell, 832a
 self-approving glow, 49a

Self, Selfishness—contd.

self-contemplation, symptom of disease, 72a
 self-delusion: what your glass tells you will not be told by Counsel, 869a
 self do, self have, 832a
 selfish heart deserves the pains it feels, 405a
 selfishness, Love's cousin, 185b
 selfishness the only real atheism, 408b
 selfishness, twin-sister of religion, 325a
 self-love makes the eyes blind, 832a
 self-love makes more libertines than love, 695b
 self-love never dies, 695b, 709a
 self-love not so vile a sin as self-neglect, 316b
 self-love the greatest of flatterers, 695b
 self-love to urge, 248b
 self's allers at home, 832a
 self the spring of all, 337b
 self-tormentor, 470b
 self should be no more, 322b
 smote the chord of self, 358b
 some delight in pleasing one's self, 523b
 sublime repression of himself, 364a
 swear by thy gracious self, 278b
 the laddie's dear self, 48a
 the ruling tyrant, self, 82a
 the wise man who is lord over himself, 639a
 this comes too near the praising of myself, 283a
 through self-forgetfulness divine, 213a
 to himself sincere, 264a, note
 to his own self not always just, 241a
 to please, be forgetful of yourself, 677b
 to realise selfishness take a voyage, 324a
 to say nothing of myself, 651a
 to thine own self be true, 291a
 true self-love, and social, are the same, 250a
 true to one party, and that is himself, 201b
 virtues lose themselves in self-interest, 702b
 we are not born for ourselves, 599b
 we never valued right or wrong, 127b
 we should speak less of ourselves, 704b
 we wish things to go better with ourselves than with others, 616b
 we would rather speak ill of ourselves than not at all, 704a
 who for himself will take no care at all, 393a
 who loves himself too much loves an ill man, 780a
 wise to no purpose if not wise for himself, 590b
 you cannot say mass but at your own altar, 799a

SELF-ACCUSATION, SELF-DISPRaise
 a luxury in self-dispraise, 401b
 harsh towards herself, 266a
 I exceed all fools and blockheads in want of sense, 635b
 men who can hear the decalogue and feel no self-reproach, 400b

Self-Accusation, Self-Dispraise

—contd.

neither praise nor blame yourself, 590a
 no one is bound to accuse himself, 589b
 no one testifying to his own baseness should be listened to, 588b
 nobody calls himself a rogue, 817b
 out of thine own mouth will I judge thee, 425a
 pangs of the self-condemned, 59a

SELF-CONFIDENCE
 devil's work to break a man's spirit, 323a
 easy to shake self-confidence, 323a
 he that of himself is most secure, 341a
 he will dance to nothing but his own pipe, 783b
 while his own heart approves, 264b

SELF-CONTROL
 he has wit at will that with angry heart can hold him still, 773a
 in vain he seeketh others to suppress, 340b
 prudent, cautious self-control, 45b
 the greatest mastery, 550a
 we are mastered by diseased livers, 558b

SELF-DECEPTION
 easiest person to deceive is one's self, 204b
 it is always we who deceive ourselves, 694a
 to deceive one's self is very easy, 860b
 to observations which ourselves we make, 250b

SELF-DEFENCE
 a virtue, 59b
 he kills a man that saves not his own life, 775a
 is nature's eldest law, 123a
 second law of Nature, 166b
 self-preservation, nature's greatest law, 208b, 832a
 who guards himself God will guard him, 766b

SELF-DENYING, lying a kind of, 51b

SELF-DESTRUCTION
 effect of cowardice, 108a
 His canon 'gainst self-slaughter, 290b
 prohibition against self-slaughter, 309a
 the strong shall be as tow and his work a spark, and they shall both burn together, 416b

SELF-ESTEEM
 a man would have little pleasure if he never flattered himself, 774a
 Campsie wife's prayer, that she might aye think enough of herself, 878b
 oblique self-commendation, 29a
 oft-times nothing profits more than self-esteem, 221a
 who does not esteem himself will gain esteem, 829b

See Self

SELF-HELP
 business done with eyes of others does not proceed well, 600b
 do not expect friends to do what you can do for yourself, 585b
 every man maker of his own fortune (or genius), 528b
 ex sese (by his own exertions), 527a
 fly with your own wings, 761b

Self-Help—contd.

God helps those who help themselves, 766b
 he is stronger who can lift himself, 774b
 help yourself and your friends will help you, 785a
 if you wish for anything good, seek it from yourself, 471a
suo Marte, 666a
 trust me, but look to yourself, 863b
 you must scratch your head with your own nails, 880a
 See Self-Reliance

SELF-INTEREST

argumentum ad crumenam, 492a
 every man remembers his own interest, 664a
 gilt over with philanthropy, 338b

SELF-KNOWLEDGE

he died known to all but himself, 693b
 he that measures not himself is measured, 780b
 ken yourself and your neebours winna misken you, 798b
 many wise men ignorant about themselves, 582a
 more skilful in self-knowledge, 399b
 no man is worse for knowing the worst of himself, 816b
 to die without self-knowledge, 549b
 will preserve thee against vanity, 449a
 wisdom of, 78b
 See Self

SELF-NEGLECT

occupied with others' affairs I neglect my own, 487b
 who loses his due gets not thanked, 780a
 who makes himself dirt the swine will tread on him, 780a
 worse than self-love, 316b
 you water the fields of others, 487b
 Self-possessed when most impressed, 439a

SELF-PRAISE

a deed of honour becomes nothing if the doer relates it, 640b
 a hard thing, 94a
 absurd as self-dispraise, 448b
 disgraces, 832a
 is no recommendation, 832a
 is offensive, 564b
 neither praise nor dispraise thyself, 814b
 self-praise in praising that which one loves, 637a
 will soon find a derider, 634a

SELF-RELIANCE

every man's hope in himself, 662a
 he is only bright who shines by himself, 774b
 I am better known to myself than to a physician, 586b
 I am my own commander, 521b
 if you want a thing done do it yourself, 790b
 in rough water I will help myself, 792b
 most happy he who is entirely self-reliant, 496a
 secret of success, 132a
 self-dependence the only sure dependence, 144a
 trust thyself only and another shall not betray thee, 863b
 where is truth if there be no self-trust, 321a
 See Self-Help

Self-reproach, sneers better than, 110a

SELF-RESPECT

most of all reverence thyself, 477a, 574b
 rarely anyone reverences himself enough, 643a
 respect yourself or no one will, 829b
 reverence of self, 9a
 who venerate themselves the world despise, 405a

SELF-SACRIFICE

awful beauty of, 386b
 give unto me the spirit of, 400a
 self-renouncement, 6a
 self-renouncement for public advantage, 538a
 the luxury of, 181b

SELF-TORMENT

evils that never arrived, 131b
 tormenting himself with his prickles, 173a
 Selfless man and stainless gentleman, 365a
 Selkirk Grace, 47b, note
 Sell him at his own price, 233b

SELLING

all things saleable at Rome, 612a
 as the market goes wives must sell, 739a
 doubtful agreement interpreted against seller, 489a
 ethics of selling and buying, 611b
 everyone lives by selling something, 344a
 good ware sells itself, 769a
 pleasing ware is half sold, 825b
 rather sell than be poor, 743b
 sellers want no eyes, 746a
 they may sit in the chair that have malt to sell, 857a
venditiones exponas, 670b
 weigh justly, sell dearly, 867a
 when folk's ready to buy, ye can want to sell, 869b
 when ware is liked it is half sold, 872a
 while the dust is on your feet sell what you have bought, 874a
 who has nothing to sell loses his market, 778a
 who sells hath enough with one eye, 874b
 who will sell the cow must say the word, 876a
 you must sell as markets go, 880a

Semper avarus eget, 661b
Semper eadem, 652b
 Sempronius, we'll do more, 1a
 Senate, a, at his heels, 250a
 Senate-house closed to the poor, 510a

Senate laws, give his little, 252b
 Senate met, her demi-gods in, 370a
 Senates, courts and kings, 67a
 listening, hang upon thy tongue, 369b
 Senator born, a, 188b
 Senators, those green-robed, 185a
Senatus Populusque Romanus (S.P.Q.R.), 653a, note
 Send the wise and say nothing, 730b
 Seneca, sups with, 83b
Seniores priores, 653a
 Seniority: I said an elder soldier, not a better, 286b

SENSATION, SENSATIONALISM

the power of feeling exists in all, 596b
 nothing written to excite wonder, 592b

Sensation, Sensationalism—contd.

to freeze the blood I have no ready arts, 393b
 trumped up for the sake of the marvellous, 504b

SENSE and SENSES

all complain o' want o' siller; nane o' want o' sense, 719a
 better short of pence than of sense, 743b
 custom doth eat all sense, 296a
 devoid of sense and motion, 217a
 God send you mair sense and me mair siller, 767a
 good sense the standard of good writing, 239b
 he that over-feeds the senses feasteth his enemies, 780b
 never deviates into sense, 124b
 plain sense but rarely leads us far astray, 407a
 science madness, if good sense does not cure it, 736b
 sense is our helmet, 407b
 sense kills the soul, 394b
 take care of the sense, 119b
 the exulting sense, 57a
 the gift of Heaven, good sense, 251b
 thin partitions sense from thought divide, 248b
 Vanity the sixth sense, 72a
 want of wit worse than want of silver, 866a
 who has no sense at thirty will never have any, 779b

Senseless and breathless, 69b

and fit man, the most, 284b

obstinate, you are too, 319a

Sensible and well-bred man, 97b

Sensus inest cunctis, 596b

Sentences, dark, 419b

SENTIMENT, SENTIMENTALISM

barrenness of the sentimentalist, 72a
 nation cannot exist without sentiment, 141a
 opinion determined by feelings, 338b
 reek of sentiment, 347a
 religion as a sentiment, 238b
 sentimental people fiddle harmonies, 214a
 sentimentalism twin-sister to Cant, 72a
 to pluck the eyes of sentiment, 167b

Separat et impera, 517b, note

Separabit, quis, 638b

Separation, law bitter the pains of, 714b

SEPTEMBER

blow soft till the fruit's in the loft, 832b

Septennial, the sacrifice, 335a

Sepulchre, he hath a fair, 192a

Sepulchred, so, in such pomp, 228a

Sepulchres, as lamps in, 254b

like unto whited, 423b

Sequitur, non, 600b

Seraph, the rapt, 248b

Serbian bog, profound as that, 217b

Serene, all, 464a

I speak with mind, 400b

that unhoped, 26a

yet strong, 260a

Sergeant to a colonel, may make a, 211a

that fatal, Death, 345b

this fell, 297b

SERIOUS, SERIOUSNESS

French are too serious, 343b

Serious, Seriousness—contd.

let us give attention to serious matters, 652a
to turn serious matters into sport, 560b
we are growing serious, 2a, 91b
why so serious, 136b
Sermonem deficiente die, 660a

SERMONS

a good, honest, and painful sermon, 242b
a lazy, poor sermon, 242a
a pudding sermon, 840b
a sermon which will suit any text, 343a
a very good and seraphic kind of sermon, 243a
all sermons contrabands, 170a
and soda-water, 62b
coughing drowns the parson's saw, 277b
fresh eggs, but why fresh sermons, 131a
funeral sermon, lying sermon, 764b
good example the best sermon, 722a
him who a sermon flies, 162a
his weekly drawl, 97a
in flowers, 330b
in stones, 288a
less read than tales, 260a
long, loud, and Damnation, 275b
mild heat of holy oratory, 364b
ni sermon sin Agostino, 716b
no Sabbath-drawler of old saws, 357a
no sermon without St. Augustine, 716b, 817a
Paul has served us with a text, 99b
perhaps turn out a sermon, 47a
reading what they never wrote, 99b
resort to sermons, 163a
says just nothing for an hour, 244b
shook the sermon out of my mind, 39a
the belly hates a long sermon, 840b
the parson exceeds not an hour, 164a
the worst speaks something good, 163a

See Preaching

SERPENT AND SERPENTS

be the serpent under it, 303b
biteth like a serpent, 414b
no league with the brood of the serpent, 713a
the trail of the serpent, 232b
will not become dragon, unless it eat a serpent, 653b
wise as serpents, 422b
wouldst thou have a serpent sting thee twice, 283a

SERVANTS

a good man pardons their faults, 498b
a serving man should have eyes, hands and speech in subjection, 545a
all report of us emanates from servants, 612b
an ill servant will never be a good master, 735b
as good may hold stirrup as he who leaps on, 738a
ben servir' e non gradire, 714a
choose not one who has served thy betters, 748a
dirty hands of, 570a
do not have too pretty a maid-servant, 587a

Servants—contd.

do not let your servant excel you, 501b
do not rashly credit a wife's complaints about servants, 594a
England a purgatory for servants, 755a
every great house full of proud servants, 574a
everyone is a master and servant, 758b
few men have been admired by their servants, 705a, 816b, note
for master and servant oft changing is loss, 375a
frantick among thy servants, 420b
give unto your servants that which is just, 430a
good and faithful servant, 423b
good servant doth not all commands, 309b
good servants have good masters; bad servants otherwise, 677b
grandfather's servants are never good, 769b
great folks' servants are aye mair saucy than themselves, 769b
great men's, think themselves great, 770a
grumble when a guest has stayed ten days, 547a
hackney mistress, hackney maid, 770b
happy is he who serveth the happy, 771a
he can give little to his servant that licks his knife, 772a
he must serve himself that has no servant, 775b
he that serves well need not ask his wages, 781a
he will be your servant for all time, 625a
he will not have good servant who does not treat him well, 802b
I have many servants, 276b
I mistress, and you the young lady, who will sweep? 788b
if all get into the palanquin who will be bearers? 788b
if I am master and you, who shall drive the asses? 788b
if you would be well served, serve yourself, 790b
it does not become a servant to be haughty, 596b
Jack's as good as his master, 798a
let not the love of a servant-maid be counted a disgrace, 586a
like master, like man; like mistress, like Nan, 802b
livered servant, 2371, note
makes drudgery divine, 164a
master of straw eats a servant of steel, 726a
masters are full of faults and wish their servants to be perfect, 702a
master's eye sees more than ten of the servants, 821a
neither eyes on letters, nor hands in coffers, 814b
never better servant nor worse master, 587b
no equality in servants' hall, 18a
no man is a hero to his valet, 816b, note
not a greater plague than servants, 83b
not to command, but to serve, 654a

Servants—contd.

qualifications of a good servant, 677b, note
servant and a cock to be kept only one year, 727b
servant of a king is a king, 851a
servant of God, well done, 220a
she lived in a house where help is not hired, 445a
should put on patience with their livery, 832b
smiling boy seldom a good servant, 728a
so many servants, so many enemies, 642a, 671b, 778a
talkative servants of wealthy, 606a
the master who fears his servants is less than a servant, 577b
the trusty servant (of Winchester), 677b, note
thy sad servant, evermore, 185a
to be ill served keep plenty of servants, 791a
to servants kind, 70a
tongue of a bad servant is his worst part, 567a
truer report comes from a man's servants, 681a
we are unprofitable servants, 425a
what will not the masters do, when the rascals dare such things, 636a
when a lackey comes to hell, the devils lock the gates, 869a
when you have done a fault be pert and insolent, 350b
who has many, has many thieves, 778a
who will not serve one master must serve many, 782b
wisdom for a servant to know more than he speaks, 621b
young serving-man, an old beggar, 731a
See Serve and Service, *infra*

SERVE
he that serves everybody is paid by nobody, 781a
how wretched to serve where you have been master, 542b
I served hym to paye, 194b
served men nobly, 5b
serves and seeks for gain, 306a
they also serve who only stand and wait, 227a
they serve who fain would sway, 59a
too proud to serve, 334a
with all the duty of my soul I served her, 212a
whose talent is to serve, 121b

SERVICE
a trade is better than service, 729a
all service ranks the same, 31a
be first that you may be of service, 623b
better be of service to the bad, than to fail the good because of the bad, 649a
constant service of the antique world, 288b
faithful service thus repaid, 204a
good service is a great enchantment, 768b
good service makes friends, 768b
he that doth anything for the public is accounted to do it for nobody, 777a, 781a
I have done the State some service, 303a
in service high, 224b

Service—*contd.*

in suing for employment luck is everything, 716*b*
 ingratitute is the world's reward, 850*a*
 is no inheritance, 832*b*
 is wretched where the law is unsettled, 578*a*
 it is evil to serve the ungrateful, 556*a*
 loss of services (law term), 618*b*
 my country has had the best of my days, 715*a*
 no silver, no service, 816*b*
 not slavery to serve a distinguished chief, 530*a*
 of a lord is no inheritance, 832*b*
 proffered service stinketh, 828*a*
 small service is true service, 402*a*
 the curse of service, 300*a*
 there is mastery in service, 533*a*
 to serve the people is worse than serving two masters, 861*b*
 true and laudable service, 432*b*
 weary and old with service, 320*a*
 what service I was to the world, 43*b*
 when service sweat for duty, 288*b*
 who serves the public serves a fickle master, 781*a*
 who would command must serve, 782*b*
 without reward is punishment, 832*b*
 you can only govern men by serving them, 704*b*

SERVICE (divine)

the service greater than the god, 298*b*
 well she song the service divyne, 76*b*

SERVILITY

great people are only great because we are on our knees, 701*b*
 mediocre and cringing, one gets everything, 703*a*
 O servile herd, 606*a*
 supple knees feel arrogance, 838*a*
 See Slavery, Subservience
 Servitor, works like nimble and airy, 228*b*

Servitude that hugs her chain, 154*b*
 Sessions of sweet silent thought, 321*b*
 Set, sank from sight before it, 387*a*
 Set, think their little, mankind, 234*a*
 Setting sun, clouds that gather round, 401*a*

Settled, not to disturb things, 662*b*
 them all, I have, 610*a*
 Settle's numbers, in, one day more, 253*b*

Seven ages, his acts being, 288*b*
 Dials, the lowly air of, 146*b*
 hundred pounds and possibilities, 287*a*
 may be company, but nine are confusion, 833*a*
 shepherds spoil a flock, 833*a*
 Seventy years, victory o'er the weight of, 309*a*

SEVERE, SEVERITY

a severe, sour-complexioned man, 378*a*
 counsel retains power better than severity, 623*a*
 deals out the year with stern severity, 96*a*
 mingle severity with goodfellowship, 677*a*
 severe he was and stern to view, 148*b*
 severity breedeth fear, 10*a*

Severe, Severity—*contd.*

that every nice offence should bear his comment, 286*b*
 the tender are the most severe, 371*b*
 to himself severe, 264*b*
 to nothing but herself severe, 70*a*
 virtuous and wise, but not severe, 4*a*
 when she (pity) is dead, 74*a*
 Severn and Wye, the eye between, 745*a*
 Severn, Avon into, 141*b*
 Seville: who has not seen Seville has seen nothing, 832*a*
 Sewers annoy the air, 221*a*
 and sinks, 87*b*

SEX

either sex alone is half itself, 361*a*
 formed for the ruin of our sex, 334*a*
 here's the sex, 44*b*
 mare's shoe and horse's are alike, 725*b*
 old ladies of both sexes, 115*b*
 old women of both sexes, 343*a*
 sex still strikes an awe, 134*a*
 that wondrous charm of sex, 260*b*
 the soft unhappy sex, 20*b*
 the weaker sex to piety more prone, 345*b*
 think you I am no stronger than my sex, 285*b*
 three sexes: men, women, and clergymen, 333*b*
 what all your sex desire, 126*b*
 Sexton, that bald, Time, 311*b*
 they went and told the, 172*a*
 Shade, a pillared, 221*a*
 and shining, betwixt, 92*b*
 contiguity of, 99*a*
 fleeting image of a, 327*a*
 none more notable in the Stygian abode, 597*b*
 on a fine day, 6*b*
 softening into shade, 370*a*
 the unpierced, 218*b*
 Shades where peace and rest can never dwell, 215*b*

SHADOWS

a little man may cast a great shadow, 724*a*
 a shadow proves the substance true, 247*a*
 a shadow and a fear, 171*a*
 best in this kind are but shadows, 281*a*
 cast their shadows before, 67*b*
 catch not at shadow and lose the substance, 747*a*
 every light has its shadow, 756*b*
 hence, horrible shadow, 304*b*
 if the staff be crooked the shadow cannot be straight, 789*b*
 in shadow-land, 3*b*
 individuals pass like shadows, 40*b*
 may your shadow never grow less, 809*b*
 no sunshine but hath some shadow, 817*a*
 our fatal shadows, 137*a*
 our wishes lengthen, like shadows, 406*b*
 out-soared the shadow of our night, 326*b*
 shadow of a shade, 404*a*
 shadow's shadow, 293*a*
 shadows have their shadows, 81*a*
 shadows long and terrible at sunset, 195*b*
 shadows, not substantial things, 329*a*

Shadows—*contd.*

shadows to-night have struck more terror, 319*b*
 sins, like shadows, appear more towards evening, 346*a*
 sun casts least shadows when highest, 871*b*
 the shadow cloaked from head to foot, 362*a*
 the shadow stayed not, but the splendour stays, 352*a*
 thinking in shadow, 267*b*
 towers are measured by their shadows, 862*b*
 upon a wall, 78*a*, 78*b*
 what shadows we are, 41*a*
 Shaft, many a, at random sent, 273*b*
 when I had lost one, 282*a*
 Shaftesbury, Lord, 43*a*, 80*b*
 Shaken, to be well, 90*b*
SHAKESPEARE, 4*b*

a savage, with sparks of genius, 707*b*
 all but Shakespeare's name, 66*b*
 and the musical glasses, 151*a*
 Barnfield on Shakespeare, 17*a*
 Corneille compared with, 180*b*
 epitaphs, 446*a*, 446*b*
 looked through nature at one glance, 258*a*
 Milton on, 227*b*, 228*a*
 myriad-minded, 89*a*
 nature's chief darling, 169*b*
 Nature's darling, 154*b*
 no man ever spake as he, 353*b*
 O eyes sublime, 30*a*
 on mankind, 72*b*
 one wild Shakespeare, 232*a*
 rose to be Shakespeare, 32*a*
 Shakespeare's fame, 387*a*
 Shakespeare's heirs, 370*b*
 Shakespeare's magic, 126*a*
 Shakespeare's rich and varied lore, 273*a*
 Shakespeare's voice, 353*b*
 Soul of the age, 183*a*
 subtract Shakespeare and trash will remain, 91*a*
 sweetest Shakespeare, Fancy's child, 224*a*
 the tongue that Shakespeare spake, 397*a*
 to make room for Shakespeare, 18*b*
 to Shakespeare gave as much, 125*a*
 try to be Shakespeare, 33*b*
 unlocked his heart, 394*b*
 what needs my Shakespeare, 227*b*
 works built out of music, 388*b*
 Shall, his absolute, 308*a*
 Shallow waters make most din, 833*a*
 Shallows, in, and in miseries, 287*a*
 Sham, avoid, but do not seek glory, 333*a*
 Shambles of the parliament-house, 317*b*

SHAME

a shame, which is glory and grace, 420*a*
 a thousand innocent shames, 284*b*
 and dishonour sit by his grave ever, 260*b*
 and righteous governance of blood, 353*a*
 disown from shame what they from folly crave, 405*b*
 endures, 156*a*
 false shame, 467*b*
 false shame of fools, 663*b*
 Fear answers as Shame saith, 350*b*
 flexible in shame, 331*b*
 he is lost who has lost shame, 583*b*

Shame—*contd.*

he that shames shall be spent,
781*a*
he was not born for shame, 270*b*
in the secret House of Shame, 389*b*
is in the crime not in the punishment, 449*b*
is worse than death, 833*a*
lacqueys pride, 870*b*
leaves us by degrees, 105*b*
man a beast when shame stands
off from him, 352*b*
marked to do a deed of shame,
312*a*
nothing smelleth so sour as
shame, 833*a*
ornament to young; disgrace to
old, 452*a*
overwhelming shame boils in his
heart, 486*b*
pour the shame which it would
pour on thee, 162*a*
sense of, the second of virtues,
467*b*
shall sorrow light or shame, 63*b*
shame followed shame, 397*a*
shame soiled thy song, 352*b*
shameful to be ashamed, 52*b*
stings sharpest of worms in hell,
354*a*
time was I did not shame thee,
353*a*
to say of shame, what is it, 351*b*
we are ashamed of not being
shameless, 627*a*
what generous heart can sur-
mount shame, 694*a*
what is shameful is more easily
borne than what vexes us, 594*b*
where is thy blush, 295*b*
where there is no shame there is
no honour, 873*b*
where there is shame there is hope
of a man, 661*b*
who hangs his head for shame,
176*a*
who has no shame has no con-
science, 778*a*
whose glory is in their shame, 429*b*
without sense of shame or glory,
349*a*
yet start at shame, 82*b*
Shape but that, take any, 304*b*
execrable, 217*b*
it, had not force to, 366*a*
in such a questionable, 291*b*
it might be called, if, 217*b*
to assume a pleasing, 293*b*
Shapes, horrid, and shrieks, 224*a*
knew all his, and scorned them
all, 272*b*
terrible, strange, sublime and
beauteous, 325*b*
that come not at an earthly call,
400*a*
Share and share alike, 833*a*, *note*
it, when most you, most enjoyed,
386*a*
the Lion and his, 521*b*
Shares honey with a bear, who, 875*b*
Shared, a thing is better for being,
729*a*
how things are, 46*b*
Sharper than a serpent's tooth, 306*a*
Sharpest showers, after, 195*a*
Sharpness: he comes from Sheffield
(or Tunbridge, or Spoleto), 774*b*,
note
people who are too sharp cut
their fingers, 825*a*
Sharps, harsh discords and un-
pleasing, 280*a*
Shatter all his bulk, seemed to, 292*a*

Shaves, he, to the very skin, 642*b*
Shaving, men for their sins have, 65*b*
Shaw, Oh Captain, 147*a*
"She" is the cat's mother, 833*b*
She, that not impossible, 104*a*
She, the fair, the chaste, and un-
expressive, 289*a*
Shearers' feast, the, 226*b*
Shears, th' abhorred, 226*a*
Sheath, sword outwears its, 61*b*
SHEEP

a shepherdess of sheep, 214*a*
and oxen, under his feet, 612*a*
as sheep that have not a shepherd,
410*b*
as well be hanged for sheep as a
lamb, 739*b*
before her shearers, 418*a*
entrusted to wolf, 614*b*
every time the sheep bleats it
loses a mouthful, 758*a*
good pastures make fat sheep,
768*b*
in sheep's clothing, 422*a*
it's a poor man that always
counts his sheep, 797*b*
mountain sheep are sweeter, 241*b*
never lose a sheep for a ha'p'orth
of tar, 815*a*, *note*
not a question of feeding, but of
wool, 597*b*
one follows another, 822*b*
one sickly sheep infects the flock,
382*b*, 822*b*
other sheep I have, not of this
fold, 425*b*
poor as a sheep new shorn, 738*b*
scabbit sheep files all the flock,
727*b*
shear in May, and shear them
away, 833*b*
should be shorn, not flayed, 833*b*
the crow bewails the sheep and
then eats it, 842*a*
the hungry sheep look up, 226*b*
the lone sheep is in danger of the
wolf, 847*b*
their sely sheep to feed, 330*a*
there is a black sheep in every
flock, 854*b*
when sheep are counted the wolf
eats them, 870*b*
who makes himself a, shall be
eaten by the wolf, 780*a*
without a sheep, a wolf within,
51*b*
you owed me a sheep, but paid me
a lamb, 880*a*
Sheep-hook, scarce themselves know
how to hold a, 226*b*
Sheffield, he comes from, 774*b*, *note*
steel, swords of, 273*b*
Shell, as moans the ocean-, 161*a*
leaving thine outgrown, 168*b*
like a rose-lipped, 169*b*
of sin, broke the outward, 70*a*
soul of music slumbers in the, 264*b*
take you each a, 256*a*
the convolutions of a smooth-
lipped, 401*b*
unsleeping murmur, like a, 344*b*
Shells: remember their august
abodes, 193*a*
Shelley, 6*a*
Shelley, did you once see, 36*a*
the hectic, flamelike rose of verse,
381*a*
Shelter to grow ripe, 5*a*
Shepherd, a good, shears sheep and
does not flay them, 498*a*
every, tells his tale, 224*a*
gentle, tell me where, 174*b*
repented of his love, 15*a*

Shepherd's trade, homely, slighted,
226*a*
fear of sun on Candlemas Day,
733*b*
Shepherds, seven, spoil a flock, 833*a*
Shepherds wrangle, if, when the
wolf is nigh, 274*b*
Sheridan, 60*b*
Sheridan, Moore on, 233*b*
Sheriff-Muir, battle at, 440*a*
Sheriff's feast, at a, 92*b*, *note*
Shier's (shriever), mayors and, 253*b*
Shield, return with this, or on this,
472*b*
Shieling, from the lone, 441*a*
Shift, bad, better than none, 717*a*
good, will not last for ever, 722*b*
our sails, 62*a*
Shilling, a splendid, 243*b*
known as a hog, 455*a*
weather, 350*b*, *note*
Shimei was always in the midst of
them, 123*a*
Shine in company, few qualified to,
350*a*
restless eagerness to, 75*a*
singing as they, 3*a*
they, by giving back thy rays,
186*b*
Shining, the rage of, 345*a*
SHIP and SHIPS
a dear ship stands longer in
haven, 719*b*
a jail, with chance of being
drowned, 178*b*
a little ship needs but a little sail,
724*a*
a prison, 50*a*
a thousand thousand sails, 396*a*
a wooden wall, 583*a*
all I ask is a tall ship, 209*b*
are but boards, 282*a*
as a painted ship, 86*b*
bridge of ships, 451*a*
commit thy ship unto the wind,
438*b*
dim-discovered ships, dropping
from the clouds, 369*b*
do not embark your all in one
vessel, 752*b*
dreaming head and the steering
hand, 353*b*
ever (in need of) repairing, 436*a*,
726*b*, *note*
fear fire more than water, 833*b*
go down to the sea in ships
413*a*
great ships require deep waters
722*b*, 770*a*
guarded with ships, 377*a*
ill vessels seldom miscarry, 792*a*
like two doomed ships that pass
in storm, 389*b*
little journeys and good cost
bring safe home, 804*a*
little ships must keep the shore,
large may venture more, 803*b*
love their ships and their wives,
111*a*
never bears merchandise for me,
121*b*
never spoil the ship for a ha'p'orth
of tar, 815*a*
O Ship of State, 198*b*
old vessels must leak, 820*a*
ploughing the ocean in a fragile
bark, 601*b*
sailing like a stately ship, 223*b*
seagirt citadel, 54*a*
should not be judged from the
land, 727*b*
skill, not strength, governs a ship,
834*b*

Ship and Ships—*cont'd.*

sooner rigged than a gentle-
woman, 436a
slant littore puppes, 662b
 that ever scuttled ship, 63a
 that fatal and perfidious bark,
 226a
 that have gone down at sea, 233a
 that mysterious forest below
 London Bridge, 267b
 that pass in the night, 199b
 that sailed for sunny isles, 165b
 that sea beauty man has ceased
 to build, 209b
 the carcasses of many a tall ship,
 282b
 the Liner she's a lady, 190a
 the minister of the ship, 242b
 to a crazy ship all winds are
 contrary, 859b
ventis secundis, 680a
 vessel that will not obey her
 helm must obey the rocks, 852b
 we are continually two inches
 from death, 691b
 we've got the ships, 458a
 were drifting from the dead, 68a
 wherries must not put out to sea,
 874a
 wooden walls, 447b
 you carry Cæsar and Cæsar's
 fortunes, 499b
SHIPWRECK and SHIPWRECKS
 a plank in a shipwreck, 667a
 common shipwreck, a consolation
 to all, 504a
 each man makes his own ship-
 wreck, 585b
 he complains wrongfully of the
 sea who twice suffers ship-
 wreck, 772a
 he wrongly accuses Neptune who
 makes shipwreck twice, 550b
 I saw the shipwreck, 682b
 in port, 585b
 pleasant from dry land to watch
 distress of others at sea, 664a
 the harbour after shipwrecks, 623a
 too late to cast anchor when the
 ship's on the rocks, 797b
 picking: let George do it, 800b
 never shirk the hardest work, 815a
 art, al hadde he not a, 78a
 and a half, a, in all my company,
 314b
 close my, closer my skin, 748a
 merits of a spotless, 363a
 ruffles to a man that has never a,
 149a, *note*
 rock, better to sink beneath the,
 56b
 rocks me, pleases and yet, 100a
 that flesh is heir to, 203b
 and in the cradle, barefoot in the
 stubble, 833b
SHOES
 another pair of, 840a
 anxious about the shoes, careless
 about the feet, 511a, 880a
 better cut the shoe than pinch the
 foot, 742b
 better wear out shoes than sheets,
 744a
 black shoe maketh blithe heart,
 718a
 breaking shoes are not paid for,
 749b
 every shoe fits not every foot, 757b
 if your shoe pinch, give it your
 man, 791a
 (kiss) the cover of your foot, 211a
 let not the shoe be larger than
 the foot, 474b

Shoes—*cont'd.*

must be made devoutly, 70b
 none so well shod but they may
 slip, 817b
 old shoes are easiest, 820a
 old shoes (at weddings) for
 "bonnie bairns," 830a
 one shoe off and one on, 822b
 sheepskin shoe lasts not long, 727b
 shoes and ships and sealing-wax,
 120a
 the shadow of your shoe-tie, 51b
 the shoe will hold with the sole,
 851a
 their feet through faithless
 leather, 408b
 to each foot its own shoe, 758b
 too large, and too small, 508a
 waiting for dead men's shoes,
 795b
 were on their feet, 119b, 331a
 where the shoe pinches, 78a, 452b,
 654a, 758b, 817a
 while the shoe is on thy foot tread
 upon the thorns, 874a
 whose shoe's latchet I am not
 worthy to unloose, 425a

SHOEMAKERS

are worst shod, 834a
 gentlemen of the gentle craft, 108b
 may all the world trample on
 their trade, 461a
 six awls make a shoemaker, 834b
 shoemakers' wives are worst shod,
 833b

SHOOTING

archer who over-shoots misses,
 840a
 far shooting never killed a bird,
 760a
 good shooting and first-rate claret,
 117b
 he shoots higher that threatens
 the moon, 164a
 he that shoots always right for-
 feits his arrow, 781a
 never shoot, never hit, 815a
 shoot at the pigeon and kill the
 crow, 446a
 shooting often hits the mark, 815a
 short shooting loses the game,
 834a
 the wounded coveys, 45b
 to teach the young idea how to
 shoot, 369a
 what he missed is mystery, 174a
 what things we see when we don't
 have a gun, 868b
 who is always shooting must
 sometimes hit, 783a
 who shoots at the midday sun,
 329b
See Shot

SHOPS and SHOPKEEPERS

a nation of shopkeepers, 454b
 a shop easy to open, hard to keep
 open, 795a
 a shop-keeping nation, 709b, *note*
 abuse the shopocracy, 390b
 keep your shop and it will keep
 you, 798b
 shopping women served by men,
 209a
 to set up shop on Goodwin Sands,
 800b

SHORE and SHORES

a safer shore, 2a
 bring him safe to shore, 206b
 fast by their native shore, 102a
 knew no shores beyond their own,
 603b
 love the shore, 567b
 on the dull, tame shore, 260b

Shore and Shores—*cont'd.*

shore where no man will steer,
 352a
 shores never to return to their
 sight, 567b
 shores where all was dumb, 68a
 some false impossible shore, 5a
 some silent shore, 142a
 that unknown and silent shore,
 191b
 the after-silence on the shore, 60b
 the lovely shore, 56a
 the pebbled shore, 321b
 them unhappy folks on shore,
 245a
 thy wild and willowed shore, 272a
 to plough the sea-shore, 635b
 undreamed shores, 310b
 what shore is without our blood,
 627b
 where is that radiant shore, 161b
 with you now, from shore to
 shore, 397a

Shorn, went home, 34a

SHORT and SHORTNESS

a short man needs no stool to box
 a lubber's ear, 728a
 a short cut is a loss of time, 504a
 if you find it wondrous short, 149b
 it will take a long time to make it
 short, 372a
 life perfect in short measures, 183a
 short and sweet, 833b
 short the date of all, 98b
 the short and the long of it, 287b
 the shortest ladies love longest
 men, 139a
 the shortest way commonly the
 foulest, 8b

Shot at for sixpence a day, 110b
 every shot has its commission,
 755b
 I shot his fellow of the self-same
 flight, 282a
 the shot heard round the world,
 131b
 to keep out of, 471b
 without paying his, 15b
 Shoulder to the wheel, put your
 own, 828b

SHOUT and SHOUTING

a shout that tore hell's concave,
 216b
 midnight shout and revelry, 225a
 shout not, be still, 102b
 shout with the largest mob, 111b
 the inhuman shout, 55b
 the shouting dies, 189b
 they send their shout to the stars,
 503a
 who do nothing take to shouting,
 857b

Show, all a fleeting, 232a
 that within that passeth, 290a
 the form it seemed to hide, 273b
 what we feel to, 95a

Shows, admire fair seeming, 341a
 outward, 283a

Showest, have more than thou, 306a
 Showing the worst first, 298b

SHOWER and SHOWERS

a momentary shower, 19b
 fragrance after showers, 219a
 presaged by shooting corns, 348a
 sun brightest after sharpest
 showers, 195a
 the fertile earth after soft showers,
 219a
 Shreds and patches, 295b
 Shrew, a terrible, was she, 336b
 better be, than sheep, 742a
 every man can tame, except he
 that hath her, 756b

Shrewsbury, he that takes a wife at, 781*b*
 Shriek, a solitary, 62*b*
 Shrieks and sights unholy, 224*a*
 Shrine and the stone, between, 744*a*
 of the mighty, 56*a*
 Shroud, a, as well as a shirt, 171*a*
 has no pockets, 728*a*
 his heavy-shotted hammock-, 362*a*
 Shrove Tuesday: the best fritters (pancakes) I ever ate, 242*b*
 Shrovetide, rejoice, to-morrow you will be ashes, 829*b*
 Shrunk, how much art thou, 314*b*
 to this little measure, 286*a*
 Shut, to, excelled her power, 218*a*
 Shuts out, whom the heart of man, 203*a*
 Shutters fast, close the, 100*a*
 Shuttle flies, how swift the, 406*b*
 life is a, 287*b*
 swifter than a weaver's, 411*a*
 Shylock, 16*a*, 439*a*
Si Peu que Rien, 653*a*, note
Si valet ille venit, 559*b*
 Sibyl, contortions of the, 43*a*
Sic vos non vobis, 657*b*
SICK and SICKNESS
 a sick body the soul's prison, 13*a*
 as sick, that surfeit, as they that starve, 282*a*
 easy when in health to advise the sick, 529*a*
 how oft they have been sick, 98*a*
 if sickness be thy lot, 240*a*
 mind reflects on itself in sickness, 552*b*
 provideth for the sick and needy, 432*b*
 say I'm sick, I'm dead, 252*a*
 sickly but sassy, 158*a*
 sickness and sorrows, 50*a*
 that the gate of my tomb should have been knocked at so often, 542*b*
 to the sick man health, 85*b*
 Sicken and decay, when love begins to, 286*b*
 Sickled o'er with the pale cast, 294*a*
 Sickness in my heart, warms the very, 296*b*
 Side, always on the buttered, 232*b*, note
 for the good or evil, 201*a*
 he who knows only his own, 215*a*
 justice inclined to the weaker, 52*a*
 nobody is on my, 6*b*
 saw but a single, 386*b*
 shifting his, 101*b*
 Sides, a man may wear it on both, 298*b*
 man who sees both, sees nothing, 388*b*
 much might be said on both, 2*b*
 there has been much to do on both, 293*a*
 two, to every question,—the wrong side and our side, 854*a*
 Side-saddle, a bonnie, 49*a*
 Sidney bowed his head, 398*b*
 lord of the stainless sword, 353*a*
 warbler of poetic prose, 100*b*
 Sidney's sister, 128*b*
 Siegel, a league with Famine, 335*a*
 Siege to scorn, will laugh a, 305*b*
 Sieves, who deals in the world wants four, 777*a*
SIGHS and SIGHING
 a long, long sigh, 102*a*
 a lover without sighing, 4*b*
 a sigh is the sword of an angel-kings, 23*b*

Sighs and Sighing—contd.
 a sigh like Tom o' Bedlam, 305*b*
 a sigh, a tear, so sweet, 19*a*
 a sigh so piteous and profound, 292*a*
 a sigh too deep, 207*a*
 beadle to a humorous sigh, 277*a*
 easy sighs, such as been to like, 79*a*
 easy sighs, such as folk draw in love, 346*b*
 for her he sighs, he longs, he desires, 541*a*
 gave me for my pains a world of sighs, 300*b*
 had sighed to many, 53*a*
 heart-sore sighs, 281*a*
 here's a sigh to those who love me, 61*b*
 how vain is my sighing, 160*a*
 hushed be that sigh, 328*b*
 I sigh the lack of many a thing I sought, 321*b*
 I sigh with pleasure, 145*b*
 never sigh, but send, 815*a*
 no sighs but of my breathing, 282*b*
 no sooner sighed but they asked one another the reason, 289*b*
 not a sigh, nor a tear, my pain discloses, 149*b*, note
 not such sorrowful sighs, 79*a*, 346*b*, note
 of no avail where remedies are required, 796*a*
 perhaps 'twill cost a sigh, 15*a*
 sigh and do not love, 26*a*
 sigh in thanking God, 29*b*
 sigh no more, ladies, 284*b*
 sighed and looked and sighed again, 126*a*
 sighed for the love of a ladye, 145*b*
 sighed and wept, 79*b*
 some perhaps may sigh, 233*a*
 sorrowful sighing of the prisoners, 433*b*
 sovereign of sighs and groans, 277*a*
 the natural language of the heart, 276*a*
 the passing tribute of a sigh, 154*a*
 the sighing of a contrite heart, 432*a*
 where's the use of sighing, 162*a*
 wherefore should we sigh and whine, 59*b*
 who thinks that wanton thing is won by sighs, 54*a*
 will amorous sighs supply the want of fire, 446*b*
SIGHT and SIGHTS
 a sight for sair een, 728*a*
 a sight so touching in its majesty, 395*a*
 a sight to dream of, 86*b*
 a sight to make an old man young, 358*a*
 a sight to shake the midriff of despair, 360*a*
 a splendid sight to see, 53*b*
 dulness of our blinded sight, 433*a*
 if you have hitherto concealed this sight, 101*b*
 out of my sight, 312*a*
 out of sight out of mind, 85*a*, 823*b*, note
 the finest sight beneath the sky, 38*a*
 the keenest of our senses, 484*a*
 the present time does not require such sights, 598*b*
 the sight of a man hath the strength of a lion, 851*a*

Sight and Sights—contd.
 there is a time to wink as well as to see, 854*b*
 things out of sight forgotten die, 345*b*
 you may see heaven through a needle's eye, 879*b*
Sigilli, locus (L.S.), 567*b*
 Sigismund above grammar, 521*b*
 Sign nothing without reading it, 753*b*
SIGN and SIGNS
 behold the sign, 521*a*
 by these signs secrets are conveyed over land and sea, 544*a*
 he dies and makes no sign, 317*a*
 in this sign thou shalt conquer, 551*b*
 outward and visible sign, 433*a*
 shall show signs and wonders, 424*a*
 signs of the times, 423*a*
 sure signs precede sure events, 502*b*
 the future sign, 50*b*
 the sign that Shakespeare knew 353*b*
 we made no sign, 389*b*
 Sign-post dauber, any, 124*b*
 Signal shown, only a, 199*b*
 Signalling: By these signs secrets are conveyed, 544*a*
 Signet sage, slightly pressed its, 270*b*
 Signifying nothing, 305*b*
Signore, tu, e tu maestro, 715*b*
 Signiors, most potent, grave, and reverend, 300*b*
SILENCE
 a dumb man holds all, 720*a*, note
 a fine jewel for a woman, but little worn, 834*b*
 a friend that will never betray 834*b*
 a lame tongue gets nothing, 753*b*
 a man not converted because silenced, 235*a*
 a wise man is sometimes silent, 626*b*
 Adam, while he spake not, had Paradise, 194*b*
 after grievous things is good, 353*a*
 all were with one accord silent, 505*b*
 and sufferance, 228*b*
 answers much, 834*b*
 be silent that ye may hear, 286*a*
 be silent when you doubt your sense, 247*b*
 best ornament of women, 469*b*, 834*b*
 but it was pain and grief to me, 433*b*
 catches a mouse, 834*b*
 close mouth catcheth no flies, 719*a*
 criticism of silence, 160*b*
 crow would have had a better feast if it could have fed in silence, 667*b*
 "Daughter, hold thy tongue;" 647*a*
 deep as death, 67*b*
 dumb dogs are dangerous, 753*b*
 dumb folks get no lands, 753*b*
 Dumb's a sly dog, 83*b*
 each silent, each upon his guard, 271*a*
 enforced is wretched, 578*b*
 English talent for silence, 73*a*
 eternal silence be their doom, 220*a*
 expressive silence, 370*a*
 fool when silent is accounted wise, 720*b*
 foster-child of silence, 185*b*

Silence—*contd.*

from a man that says nothing
withdraw for ever, 764a
froze into silence, 308b
gives consent, 834b
gratitude of true affection, 328b
great is their passion for silence,
643a
harmful to none to have been
silent, 584a
harms no one, 647a
has been the loss of many friend-
ships, 581b
has its prayers and language, 715a
have a care of natures that are
mute, 213a
he is nearest God who knows how
to be silent, 685a
he that is silent gathers stones,
779b
his silence will sit drooping, 297a
homage (silent) of thoughts
unspoken, 200a
how dead (night), 404b
how silently, and with how wan a
face, 394b
if you had been silent, you would
have remained a philosopher,
607b
impossible to be silent, 43a
in love bewrays more woe, 262b
in woman like speech in man, 182b
is golden, 837a
is most noble till the end, 353a
is of eternity, 72b
is wisdom, but few practise it,
834b
kindly silence when they bawl,
363a
let it be tenable in your silence,
290b
like a poultice comes, 167b
majestic silence, 160a
may be eloquent in love, 91b
may violate truth, 681a
merit of silence is slight, 528a
mother of Truth, 117a
never hurts; speech is the hurtful
thing, 505b
no gods love idle speech, 353a
no speech comparable to silence,
705
no wisdom to silence, 817b
not the greatest vice of woman,
834b
occasional flashes of silence, 333b
psychological moment for, 388a
rose dedicated to, 524a
rose the emblem of, 664b
say nothing, but think the more,
831a
seldom doth harm, 834b
silence all and pleasing expecta-
tion, 369a
silence, even from good words,
433b
silence his mother-tongue, 150a
silence of pure innocence per-
suades, 310a
silence stands for wisdom in a
fool, 667a
silence that spoke, 257a
silence uttering love, 354b
silence was pleased, 219a
silent and aware, 36b
silent are the good, 193a
silent men are deep and danger-
ous, 837b
silent men get the character of
being disagreeable, 621a
silently steal away, 198a
silently we seemed to speak, 171b
take pity on us and be silent, 578a

Silence—*contd.*

talents of the silent class, 64a
the after-silence on the shore, 60b
the art of, one of the arts of
pleasing, 710b
the silence that is in the starry
sky, 393b
the less he spoke the more he
heard, 442b
the perfected herald of joy, 284a
the rest is silence, 297b
the reward of silence is sure, 673b
the soul of war, 259b
the very stillness is terrifying,
546b
the wit of fools and a virtue of
the wise, 700b
there is nothing else to be told,
567a
they wonder in silence, 578a
thirsty drink in silence, 475b
throughout the city, 676a
to break the deep silence, 636b
to make another silent, be silent,
488a
to-night and silence, 66b
tree of silence bears fruit of peace,
834b
valuable in conversation, 700b
virtue of fools, 13b
was never written down, 834b
well-timed silence more eloquent
than speech, 373b
when they are silent they call out,
509a
which was almost pain, 387a
while silent they call out, 520a
who holds his tongue is strong,
634b
who knows most says least, 875a
wise head makes close mouth,
729b
without danger of offence, 160b
Xenocrates had never repented of
silence, 517b
you cannot conceal folly except
by silence, 663b
Silhouettes: the best in this kind
are but shadows, 281a
Silk, a halter made of, 83a
fairest, is soonest stained, 843b
in unpaid-for, 309a
Silks and satins put out the kitchen
fire, 834b, *note*
Silken, sly, insinuating Jacks, 318b
Silkworm, so spins the, 254a
Siller, God send us, 766a
Silly bairn is eith to learn, 728b
Silly trade, thy own, 43a

SILVER

an untold quantity of silver and
gold, 548b
and gold have I none, 426a
bonnie silver is soon spent, 745b
born with a silver spoon, 860a
cloud's silver lining, 225a
fight thou with shafts of silver,
164a
for a handful of, 36a
music with the silver sound, 280a
sable silvered, 290b
silver bullets, 164a, *note*
silver in his tongue, 778b
silver key can open iron lock, 728b
silver quinsy, 452a
silver shafts, 164a, *note*

SIMILARITY

as like as milk to milk, 590a
birds of a feather, 744b
birds of prey do not flock together,
744b
every sheep with its fellow, 744b
great minds think alike, 770a

Similarity—*contd.*

if you have known one you have
known all, 675b
like as chalk to cheese, 738b
like as two peas, 738b
like cures like, 802a
like draws to like, 802a
like will to like, 803a
nothing similar is the same, 592b
of manners more important in
friendship than relationship,
621b
of studies and disposition, 650b
one egg not more like another,
601a
there is never cake but there is
another of same make, 855b
they are so like that both are the
worse for it, 856b
worst husbands and worst wives
should agree, 678b

SIMILES

I sit and play with similes, 393a
most unsavoury similes, 313a
none runs on all fours, 604b
one simile that solitary shines,
253a
they much describe, they nothing
prove, 259a
Simpers, she, like a frumenty-kettle,
833a

SIMPLE AND SIMPLICITY

blessed is simplicity, 495b
congenial to man's nature, 641b
credula simplicitas, 507a
felicity comes of simplicity, 380a
holy simplicity, 607b
how blessed are we that are not
simple men, 310b
in his simplicity sublime, 361a
in simplicity a child, 256a
prudens simplicitas, 567a
no hindrance to subtlety of
intellect, 235a
of the Three per Cents, 118a, 274b
prudently simple, 444b
sancita simplicitas, 607b
seal of truth is simple, 658a
simple in her elegance, 658a
simple, plain Clarence, 318a
simple song for thinking hearts,
393b
simple truth, miscalled simplicity,
322a
simpleness and merit, 284b
simplest things put on a sombre
cast, 185b
simplicity of mind sacred in the
eye of Heaven, 402a
tasteful simplicity, 522a
the seal of truth, 711a
the simple life that Nature yields,
103a
these simple-hearted men are
moved, 395a
those simple souls might teach,
104b
too simple and too sweet for
words, 241b
truth victim of its own simplicity,
839b
unadorned, 525b
very rare in our age, 487a
when simpleness and duty tender
it, 281a
whose hearts are fresh and simple,
190a
(Wisdom) resigns her charge to
Simplicity, 218b

SIN, SINFULNESS, SINNERS

a habit or some darling sin, 239b
an old sin, a new shame, 736b, 820a
and folly into sin, 273a

Sin, Sinfulness, Sinners—contd.

be all my sins remembered, 294a
being by nature born in sin, 433a
better beware of sin than flee from death, 575b
commit oldest sins the newest kind of ways, 315b
difference between being unwilling to sin and not knowing how, 582b
draw sin as it were with a cart-ropes, 417a
each man shall bear his own sin, 236a
ere sin could blight, 85b
every man carries the bundle of his sins, 137b
everyone has more than he knows, 763b
every sin brings its punishment, 757b
fear nothing but sin, 760b
few love to hear sins they love to act, 308b
fools make a mock at sin, 414a
forsake sin ere it forsake you, 78b
fresh sin, fresh penance, 757b
God be merciful to me, a sinner, 514a
greater in proportion to high rank, 630b
greatest punishment the fact of having sinned, 624a
greatest virtues only splendid sins, 453b
had I not sinned what had there been for you to pardon, 651a
he does not purge who denies sins, 600a
he does not win who plays with sin, 389b
he that boasteth of sin is a devil, 141b
he that is without sin, 425b
hence, whoso is sinful, 471a
her sins to her Saviour, 160a
I find so much of sin and blot, 443a
if committed by many is unpunished, 635a
imaginary and scarcecrow sins, 228a
in the blossoms of my sin, 292a
incitement to sin is the hope of not being punished, 574b
inclination to sin entails penalties, 616b
it is sin not to be angry with sin, 796b
Jupiter would be soon armless if he discharged thunderbolts for every sin, 656a
keep from opportunities, 823b
knowledge of sin the beginning of salvation, 556b
lay not this sin to their charge, 426a
let me sin once with impunity, 514a
like shadows, sins seem monstrous towards our evening, 346a
little sins make room for great, 130a
lose the sin, yet keep the sense, 255a
men do not confess because they are yet in them, 630b
mercy emboldens sin, 308b
miserable sinners, 432a
more sinned against than sinning, 306a
my sin, my grievous sin, 575a

Sin, Sinfulness, Sinners—contd.

no man wicked without loss and punishment, 476b
no sin without motive, 873b
none without sin, 808a
of sin, we can but kiss it, 351b
one sin will destroy a sinner, 39a
one slough and crust of sin, 358a
our compelled sins, 299b
plate sin with gold, 307a
poor do penance for sins of the rich, 849b
put not another sin upon my head, 280a
quantum o' the sin, 47a
she who does not sin because it is not safe, 655b
sin, but in secret, 81b
sin excusable; to be taken is a crime, 138a
sin grows up by degrees, 137a
sin is sin, whether seen or no, 834b
sin lawful to no one, 617b
sin makes ugly, 834b
Sin-no-more's a task too hard for mortals, 375b
sin not in the sinning, but being found out, 851a
sin securely, but never safely, 182a
sinful heart makes feeble hand, 270a
sinless child of sin, 63b
sins and debts always more than we think, 834b
sins not known till acted, 834b
sins of youth paid for in old age, 628a
some are thinkin' on their sins, 45a
sometimes sin's a pleasure, 62a
the example does more harm than the sin, 621b
the good hate to sin through love of virtue, 608b
the less the temptation the greater the sin, 847a
the sin wherewith the Face of Man is blackened, 136b
the sins they are inclined to, 51a
their sins were armed against them, 337b
they that sin are enemies to their own life, 419a
to sin is human, to persevere in sin is satanic, 617b
'twas but one little drop of sin, 186a
unsinning sin, 35a
wages of sin is death, 427a
way of sinners is made plain with stones, 785a
we are sinners all, 317b
we have more sins than each man knows, 855a
when all sins grow old, covetousness is young, 869b
where there is no sin, there is no knowledge, 873b
whether the charmer sinner it or saint it, 251a
who does not forbid sin encourages it, 633a
who make compromise with sin, 201b
you may sin less if you know what you are ignorant of, 577b
you're the sinner oillers, 202a

SINCERE, SINCERITY
a little sincerity dangerous, a great deal, fatal, 388b
in every thought sincere, 256a
sincere, plain-hearted, hospitable, kind, 369b

Sincere, Sincerity—contd.

sincerity and faithfulness the highest things, 760a
sincerity congenial to man's nature, 641b
the sincere alone can recognise sincerity, 73a
too shrewd to be sincere, 100b
whose heart knew no disguise, 264a
without weakness knew to be sincere, 204a
would blush at being thought sincere, 407b
wrought in a sad sincerity, 131a

Sine felle joci, 483b
Sine prole (s.p.), 658b
Sinews of war, 11a
of the war, 130a
of war, endless money, 590b

SING, SINGERS, SINGING
a singing face, 134b, 138a
alas for those that never sing, 168a
anguish of the singer, 390a
as a singist I am not a success, 27b
bird that can and won't sing, 841a
do him wrong to sing so wildly, 362b
each bird loves to hear himself sing, 754a
first of earthly singers, the sun-loved rill, 213a
free to sing and play, 134b
God sent his singers, 199a
good singing is often wearisome, 768b
he had no singing education, 63b
he knew himself to sing, 226a
he rives the church to tatch the choir, 776a
he sighed in his singing, 436b
he sings and he sings, 86a
he sings of himself, 559b
he that would sing but hath no song, 207b
I can't sing, 27b
I do but sing because I must, 362a
I will sing as I shall please, 391a
I will sing to myself and to the Muses, 499b
idle singer of an empty day, 236a
live with a singer if you would learn to sing, 804b
lulled by the singer of an empty day, 236a
man was never meant to sing, 193b
no song, no supper, 817a
one man can speak, seven can sing 822a, note
praise thy singing, 167a
saddest when I sing, 27b
silver waves of my sweet singing, 326a
sing before breakfast, cry before night, 790b
sing that I may seem valiant, 128b
sing to the Lord with cheerful voice, 437a
sing us now a tender song, 244a
sing the savageness out of a bear, 302a
singer keeps his shop in his throat, 851a
singing as they shine, 3a
singing at work, 22b, 240b, note, 329b
singing, laughing, ogling, 247b
singing on journey makes the way less tedious, 500a
singing is an alluring art, 645b
singing still dost soar, 326a
singing till his heaven fills, 213a

Sing, Singers, Singing—*contd.*

sings, and so o'ercomes its rage,
94*b*
sings so merry a note, 17*a*
six little singing boys, 13*b*
sweetest of all singers, 199*b*
that they sing and that they love,
377*b*
the singing singers, 70*a*
though I shall never hear thee
sing, 391*b*
to sing by the way, 608*a*
to sing that extremely lovely
thing, 145*a*
vice of singers, unwillingness to
begin and to leave off, 612*a*
when folks sing at work, 22*b*
when the Spaniard sings he
is either mad or has nothing,
874*b*
who sings worst will begin first,
634*a*
Single blessedness, dies in, 280*a*
men in barracks, 189*a*
nothing in the world is, 327*a*
when a man's, he lives at his ease,
869*a*
Singleness, set in for, 169*b*
Singularity, love of, 75*a*
seems to have a spice of arrogance,
834*b*
the trick of, 298*a*
Sink, his ambition is to, 100*b*
or soar, unfit to, 59*a*
or swim, 834*b*
Sinking, alacrity in, 268*a*, 287*b*
Sire to son, bleeding, 56*a*
and sons, this sympathy of, 399*a*
to son it goes, from, 68*b*
Sires renowned for virtue, to spring
from, 391*a*
Siren Desidia, improba, 685*b*
Sirens sing sweetest when they
would betray, 121*a*
sang, song the, 29*a*
Sirmond, Father, 30, *note*
SISTERS
an erring sister's shame, 56*b*
had it been his sister no one would
have missed her, 445*b*
his sisters and his cousins, 145*a*
leave thou thy sister when she
prays, 362*a*
my sweet sister, 60*b*
resemblance between sisters,
529*a*
she who can love a sister's charms,
251*a*
sister-turned-mother, 31*b*
there is no friend like a sister, 265*b*
the sisters three, 282*b*
the weird sisters, 305*a*
under their skins, sisters, 190*b*
untwine the sisters three, 315*a*
Sisyphus, 495*a*
Sisyphus, the example of, 658*b*
Sitting still, most indomitably, 379*b*
Situs, in, 553*b*
Six hundred pounds a year, 255*b*,
349*b*
Six Hundred, rode the, 361*b*
Six of one, half-a-dozen of the other,
834*a*
Sixes and sevens, at, 739*b*
Sixpence, bang went, 455*a*
a tester, 780*a*
I give thee, 69*b*
Sixteen, punchy concern of, 16*b*
Sixty: a bachelor of three-score,
284*a*
SIZE
extends from the infernal regions
to the air of heaven, 630*b*

Size—*contd.*

greater or less do not alter kind,
572*a*
Skating over thin ice, 132*b*
Skeleton, hiding the, 213*a*
in every house, 854*b*
living, 111*b*
Skiff, to call a, a skiff, 478*b*
SKILL
a joy to any man, 209*a*
but a barbarous skill, 94*b*
comes of doing, 132*a*
comes so slow, 107*a*
favour is not to men of skill,
737*b*
some glory in their skill, 322*a*
stronger than strength, 834*b*
taken by my skill she must be
retained by it, 492*b*
the evil is renewed by skill, 596*b*
work of human skill, 392*a*
Skimpole, Mr., 114*b*
Skin and Bone, be it known to, 53*a*
for skin, 411*a*
it is good sleeping in a heal skin,
795*b*
keep yourself in your, 555*b*
of an innocent lamb, parchment
made of, 317*b*
of my teeth, 411*b*
whiter than snow, 302*b*
Skittles, beer and, 66*a*
I'll loore him on to, 53*a*
SKY and SKIES
admitted to that equal sky, 248*a*
at night, a canopy, 325*a*
blue ethereal sky, 3*a*
blue rejoicing sky, 85*b*
blue sky bends over all, 86*b*
commencing with the skies, 523*b*,
note
curving on a sky, 33*b*
flames in the forehead of the
morning sky, 226*b*
if the sky fall we shall catch larks,
780*b*
is there no bright reversion in the
sky, 254*b*
let us sit and watch the sky, 170*b*
like a diamond in the sky, 355*b*
like some watcher of the skies,
184*b*
looks commercing with the skies,
224*b*
nothing but sky and sea, 503*b*
pilgrim of the sky, 393*b*
points her to the skies, 129*b*
purest sky of undisturbed
humanity, 399*a*
raging of the skies, 69*a*
rush into the skies, 248*b*
shone where the sky now is
black, 352*a*
tears of the sky, 80*a*
the cloudless sky, 120*b*
the nursing of the sky (cloud),
326*b*
the sky and the ocean, 87*b*
their slender tops were close
against the sky, 171*b*
they are of the sky, 394*b*
they change their sky but not
their disposition, 503*b*
this majestic roof fretted with
golden fire, 293*a*
thy sullen skies, 99*b*
treads the chambers of the sky,
341*b*
under the canopy, 308*a*
under the open sky, 37*a*
under the wide and starry sky,
344*b*
vain is the glory of the sky, 393*a*

Sky and Skies—*contd.*

wearisome to watch constantly
the arch of heaven, 667*b*
witchery of the soft blue sky, 394*a*
you are shooting into the sky,
551*a*
you cannot shut the windows of
the sky, 371*a*
you common people of the skies,
403*a*
Skull, candle in a, 98*a*
Slackness breeds worms, 163*a*
Slain, grievous ways to have thee,
351*a*
he can never do that's, 52*a*
he that is in battle, 435*b*
thrice he slew the, 125*b*
to stab the, 562*a*
SLANDER
bestuck with slanderous darts,
222*a*
done to death by slanderous
tongues, 285*a*
flings stones at itself, 834*b*
foulest whelp of sin, 246*a*
half the world delights in slander,
the other half in believing it,
770*b*
in the dark by guess, 258*a*
leaves a score (or sore) behind it,
834*b*
meanest spawn of hell, 359*a*
outvenoms all the worms of Nile,
309*a*
pardons and pleasantnesses great
revengers of, 824*a*
sharper than the sword, 309*a*
slander stoutly, something will
stick, 499*b*
slanderous as Satan, 288*a*
speak no slander, no, nor listened
to it, 364*a*
speak no slander, no, nor listen to
it, 366*a*
squint-eyed slander, 19*b*
thee nor carketh care nor slander,
357*a*
whose sting is sharper than the
sword's, 310*a*
woman's, is the worst, 359*a*
worst of poisons, 165*b*
Slang is metaphor, 81*a*
Slashing article, for a, 367*a*
Slate, a clean, 667*a*
wiping something off a, 190*a*
Slattern, Lady, has been before me,
328*a*
Slaughter by chemistry and mach-
inery, 323*b*
man arrayed for mutual, 397*b*
Slaughterous thoughts, 305*b*
SLAVE, SLAVES, SLAVERY
a slave to till my ground, 99*a*
a slave wreaking his madness on
the backs of freemen, 586*a*
a subject, not a slave, 392*a*
(Abolition of): the blood-stained
writing is for ever torn, 397*a*
as the slave departs, 66*a*
be wholly slaves, or wholly free,
124*b*
better the devil's slave than a
woman's, 210*b*
born slaves, bred slaves, 31*b*
Britons never will be slaves, 371*b*
five-and-thirty black slaves
(piano notes), 379*b*
I was not born a little slave, 355*a*
liberty don't agree with niggers,
202*a*
men made for slavery, 606*b*
ne'er shall the sons of Columbia
be slaves, 241*a*

Slave, Slaves, Slavery—*contd.*
 no man loveth his fetters, 816b
 no slavery more disgraceful than
 voluntary, 603a
 oh! to be a slave, 171a
 passion's slave, 294b
 slave of circumstance, 59b
 Slave Trade, sum of all villainies,
 385a
 slavery, a bitter draught, 343b
 slavery bad in excess, good when
 moderate, 448b
 slavery dwells under roofs of gold
 and marble, 664b
 slavery enchains a few; more
 enchain themselves, 617a
 slavery grows in every soil, 40a
 slavery takes half man's worth
 away, 257b
 slaves cannot breathe in England,
 99a
 slaves free to fear, lament, or
 rejoice, 493a
 so we are slaves, 59b
 taken by the insolent foe and sold
 to slavery, 300b
 the Chian buys himself a master,
 502b
 the slaves of centuries are free,
 210a
 they are slaves who dare not be
 in the right, 201a
 thou art my slave, 153a
 will you endure slavery with
 equanimity, 687b
Slay the meanest thing, to, 169b
 us, though thou, we will trust to
 thee, 159a
Slaying, of thy, no wise are we fain,
 235b
 the slain, what valour in, 448a
SLEEP
 a death-like sleep, 222a
 a li'l sleepin', 244a
 a little sleep allowable in a long
 work, 681b
 a shorter death, 140a
 a third of life passed in sleep, 65b
 after toyle, 339b
 all the wild trash of sleep, without
 the rest, 407b
 balm of hurt minds, 304a
 balm of woe, 330a
 before you fight, 4a
 better than medicine, 834b
 between a sleep and a sleep, 353a
 blessed be the man who invented
 sleep, 343a, 449a
 blossoms of sleep, and of pleasure,
 352a
 brings back the day's wishes, 611b
 brother of death (*Homer*), 471b
 brother to Death, 106a, 137b
 came at length, 272b
 Capten, art thou sleepin' there
 below, 238a
 care-charmer, sleep, 106a, 137b
 chief nourisher in life's feast, 304a
 counterfeited death, 258b
 covers a man all over like a cloak,
 449a
 Death and his brother Sleep, 324b
 death's ally, 338a
 Death's brother, 52a
 disports with shadows, 68a
 do I sleep, do I dream, 158b
 dwell upon thine eyes, 279a
 full of sweet dreams, 184b
 gentlest of the divinities, 660b
 great Nature's second course, 304a
 great sleepers, 139a
 He giveth His beloved sleep, 30b,
 413a

Sleep—*contd.*
 he hath slept well that remem-
 bereth not that he hath slept ill,
 773b
 he sleept never ane wink, 203b
 he sleeps as dogs do when wives
 talk, 776a
 he sleeps enough who does
 nothing, 776a
 he sleeps well who does not know
 he has slept badly, 496a
 his sleep was aery-light, 219b
 hour friendliest to sleep and
 silence, 220a
 how have I frighted thee, 315b
 I can get nane, 48b
 I do not sleep to all, 599b
 I sleep, but my heart waketh, 416b
 I will not give sleep to mine eyes,
 413a
 if an endless sleep He wills, 'tis
 best, 445a
 if men had not slept the tares had
 not been sown, 789a
 indifferent host, 121b
 indifferent judge between high
 and low, 330a
 inviting sleep and soft forgetful-
 ness, 401b
 it is awful, 62b
 it is a gentle thing, 86b
 kinsman to death and trance, 362b
 last to come where thou art
 wanted most, 394b
 light sleep of rustics, 660b
 like death, 29a
 little he'll reck if they let him,
 391b
 Macbeth doth murder sleep, 304a
 man's mortality shown by sleep
 and lust, 724b
 medicine thee to that sweet sleep,
 302a
 midday sleep short, or none at
 all, 658b, *note*
 Nature's soft nurse, 315b
 never sleep the sun up, 376a
 no fear or mean desire robs him
 of slumber, 686b
 not good a sleeping hound to
 wake, 79a
 not good after luncheon, 596b
 not medcynable in myddis of the
 day, 658b, *note*
 nurse of our life, 162a
 of a labouring man is sweet, 415b
 of the just, 453b, 692a
 on either ear, 554a
 one hour's, before midnight worth
 three after, 821b
 one slumber invites (*or* finds)
 another, 821b, 822b
 or let me sleep away, 86b
 place of shadows and sleep, 675a
 prologue to his sleep, 301b
 quiet sleep and a sweet dream,
 209b
 reader's threatened, not in vain,
 with sleep, 247a
 rock thy brain, 295a
 seven hours enough for young
 man or old, 653a
 seven hours to sleep, 182a
 shall obey and visit thee never,
 337a
 six hours to sleep, 182a, *note*,
 654a
 sleep day out of countenance, 307b
 sleep an act or two, 320b
 sleep and feed, 296a
 sleep high up and live long, 801b
 sleep no more, 304a
 sleep over it, 834b

Sleep—*contd.*
 sleep that is among the lonely
 hills, 393b
 sleep to wake, 36b
 sleeping enough in the grave,
 856a, *note*
 sleeping in a whole skin, 20b
 sleeping when she died, 171b
 sleeps a sound and peaceful sleep,
 203b
 some must sleep, 295a
 soother of hearts, 660b
 sore labour's bath, 304a
 stole on me unawares, 188a
 sweet and deep, resembling death,
 519b
 sweet to the labouring man, 39a
 that dreamless sleep, 61a
 that knits up the ravelled sleeve
 of care, 304a
 that knows not breaking, 271a
 that makes strong for labour, 660b
 that no pain shall wake, 266a
 that sometimes shuts up sorrow's
 eye, 280b
 the blessedness of sleep, 86b
 the certain knot of peace, 330a
 the death of each day's life, 304a
 the doveote doors of sleep, 214b
 the flattering truth of sleep, 280a
 the likeness of death, 663a
 the poor man's wealth, 330a
 the popped sleep, 351b
 the prisoner's release, 330a
 the sooner to sleep, 189a
 think of them that sleep, 67b
 this downy sleep, death's counter-
 feit, 304a
 thou ape of death, 309a
 thou hast been called the friend of
 woe, 337a
 though lifeless, yet with life to lie,
 391a
 timely dew of, 219a
 tired Nature's sweet restorer, 404b
 to curtain her sleeping world, 325a
 to sleep and not to know it, 173a
 to sleep, perchance to dream, 293b
 to sleep, to die, 293b
 to the soft long sleep, 352b
 unbecoming to a man of counsel
 to sleep all night, 476b
 awakened us from sleeping, 26a
 we must sleep, 307b
 we slept securely, 124a
 what blessed ignorance equals
 sleep, 173a
 whatever moves hath its ap-
 pointed sleep, 325a
 when a man sleeps, his head's in
 his stomach, 869a
 when you sleep in your cloak, 387b
 where care lodges, sleep will never
 lie, 279a
 who can wrestle against sleep,
 374a
 who sleeps well, thinks well, 438b
 which makes night short, 660b
 while the fisher sleeps, the net
 takes fish, 472a
 will not be commanded, 59a
 willingly we sink to sleep, 85b
 without dying, O how sweet to
 die, 391a
 yet a little sleep, a little slumber,
 413b
SLEEPLESSNESS
 oft had he changed his weary side,
 272b
 one of the ten pains of death, 714a
 sleepless themselves to give their
 readers sleep, 253b
 Sleepy Hollow, 454b

Sleeve, broken, keeps the arm back, 718b
 my heart upon my, 300b
Sleeves, another pair of, 840a
 lawn, and rochets shall go down, 261b
Sleight of hand, admire his, 57b
Slenderly, fashioned so, 169a
Slice out of cut loaf never missed, 728a
Slide, let the world, 276a
Slight, matter, but the glory not slight, 553b
Slighted, if, slight the slight, 789a
Slime, what is it proud, will not believe, 591b, *note*
Slings and arrows of outrageous fortune, 293b
Slip, many a, 'twixt the cup and lip, 856b
Slipper, not fit to wear your, for a glove, 364b
 under the, 865a
Slippery place, he who stands upon a, 311b
Slips, he stands not surely that never, 776a
Sloe-tree, when the, is white as a sheet, 871b
Slogardye, May will have no, 77a
Slopkettle, and other, 85a
Sloth, cares and woes of, 325a
 foe to virtuous deeds, 237a
 ignoble ease and peaceful, 217a
 the shameful Siren, 685b
Sloven, a female, 404b
Slow and steady, 196b
 wins the race, 835a
Slow and sure, like Pedley's mare, 835a
SLOWNESS
 beaten the snail in slowness, 682a
 one that rode to his execution, 309a
 slowly but safely, 669a
 the slow hate the brisk and energetic, 608b
 unfriended, melancholy, slow, 147a
 wisely and slow, 279a
 you are none of the Hastings or Hotspurs, 878b
 you saddle to-day and ride out to-morrow, 880a
Slow-bellies, evil beasts, 473b
Sludge is of all-importance to himself, 34a
SLUGGARD
 go to the ant, thou sluggard, 413b
 is wiser in his own conceit, 415a
 laurel never grows for sluggard's brow, 371b
 the sluggard's comfort, 71a
 the sluggard's convenient season never comes, 851a
 the sluggard's cradle, 76a
 'tis the voice of the sluggard, 382b
 who lies long abed his estate feels it, 770b
Slugs that come crawling out, 16b
 to despise the worms, 26b
Slum of Europe, the, 21b
Slums, see Alleys, 31b
SLUMBER
 golden slumbers kiss your eyes, 108b
 I must slumber again, 382b
 infants' slumbers pure and light, 186a
 into dreadful slumber lulled, 357a
 lie still and slumber, 383a
 my slumbers are not sleep, 59a

Slumber—contd.
 slumber more sweet than toil, 357b
 slumbers sweet Thy mercy send us, 385b
Slut, of all tame beasts I hate a, 819b
 not a, though I thank the gods I am foul, 289b
Sly, his was the subtle look and, 273a
 old fish, a, 103a
 tough and devilish, 115a
SMALL and SMALLNESS
 beauties in small proportion, 183a
 between the small and great, 101b
 by not despising small things, 616a
 do it, though it be but small, 162b
 good things are wrapped in small parcels, 768b
 great men overthrown by small means, 165a
 he hath made small and great, 419b
 he that contemneth small things, 420a
 he that despiseth small things, 132b
 how very small the very great, 368a
 little and good, 803a
 little bantams are great at crowing, 803b
 little bodies have great souls, 803b
 little fish are sweet, 803b
 little folk are soon angry, 803b
 little pot is soon hot, 803b
 little things please little minds, 804a
 nature exists in small things, 671b
 small evil is a great good, 474b
 small fish better than empty dish, 743b
 small heart hath small desires, 804a
 small matters win commendation, 11b
 small pack becomes small pedlar, 728a
 small things are best, 133b
 small things become a small man, 616a
 small things captivate light minds, 616a
 small things have in them their own gracefulness, 555a
 small things make base men proud, 317b
 that I had loved a smaller man, 365a
 the gods do not regard small things, 570a
 the man was not so very small, 172a
 there is grace in small things, 803a
 very great in small matters, 574b
 when things are small the terms should be so too, 244b
SMALL HOLDINGS
 land with small resources makes me happy, 549a
 praise the large farm, cultivate the small, 564b
Smart all over, love had made him, 169b
 to live, too, 27b
Smartest most that hides his smart, 262b
SMATTERING
 better be proficient in one art than smatterer in a hundred, 742b

Smattering—contd.
 Jack of all trades, master of none, 797b
 smattering of everything, 111a
 somebody in all things, nobody in any single matter, 488a
SMELL
 a nose not given to all, 596b
 does it not betray itself by, 599b
 he does not smell well who has a nice scent on him, 596a
 how sweet the contents when the remains smell so delicious, 607b
 no smell is better than to smell well, 572b
 rankest compound of villainous smell, 287b
 smell'st so sweet that the sense aches, 302b
 the vessel will long retain the odour of the liquor, 639b
 very ancient and fishlike smell, 311a
 woman smells well when she smells of nothing, 581a
SMILE and SMILES
 a kind of sickly smile, 158b
 a little more smile, a little less frown, 444a
 a smile in her eye, 201a
 a smile on her lips and a tear in her eye, 270a
 a smile that glowed celestial rosy red, 221a
 a smile to those who hate, 61b
 brightly smile and sweetly sing, 391b
 daggers in men's smiles, 304b
 eternal smiles his emptiness betray, 252b
 followed perhaps by a smile, 102b
 grinned horrible a ghastly smile, 217b
 his smile it was childlike and bland, 158a
 his wise, rare smile, 161b
 human beings smile in sympathy, 677b
 keep smiling, 464b
 one universal smile, 75a
 one vast substantial smile, 114a
 provokes me to ridiculous smiling, 277a
 seldom he smiles, 285b
 smile and smile and be a villain, 292a
 smile as the wind sets, 306a
 smile, d— you, smile, 464b
 smile from partial beauty, 66b
 smile in men's faces, 318b
 smile so when one's right, 62b
 smiler with the knife, 77a, 292a, *note*
 smiles from reason flow, 221a
 smiles of slow disparagement, 366a
 smiles that fade in tears, 325b
 smiling, damned villain, 292a
 smiling to betray, 326a
 smiling upon thee, will get out thy secrets, 420a
 society smile, 381a
 some may smile, 233a
 sparing of his smile, 97a
 spread the slow smile through all company, 365b
 sweetly smile, 2b
 that could be moved to smile at anything, 285b
 the robbed that smiles, 301a
 the vain tribute of a smile, 272a
 they'll not show their teeth in way of smile, 281b

Smile and Smiles—*contd.*

thou mayst smile, while all around thee weep, 182a
 thou smilest and art still, 4b
 to recognise your mother with a smile, 554b
 to share the good man's smile, 148a
 to smile when one would weep, 175b
 whilst all around thee smiled, 182a
 whose smile embroiled the world, 380a
 why we smile and sigh, 186b
 with his watery smile, 358a
Smite, not in haste to, 75a
 once, and smite no more, 226b

SMITH and SMITHS

a smith and his penny are both black, 851a
 blow, smith, and you'll get money, 745a
 let the smith wear his shackles, 528b
 smith envious of smith, 532b
 smith, speaking beyond his hammer, 586a, *note*
 the first smith the first murderer's son, 100b
 the smith has always a spark in his throat, 851a

SMITH (surname)

Smith's no name at all, 256a
 tried to conceal him by naming him Smith, 168b
 the Smiths never had any arms, 333b
 whence came Smith, albe he knight or squire, 437a

Smith, Samuel Francis, 331b, *note*
 Smithy, the village, 197b

SMOKE and SMOKING

above the smoke and stir, 224b
 Bacchanalian song and smoke, 68b
 cannot be hid, 805a
 corrupted by this stinking smoke, 176b
 follows the fair, 851a
 from the smoke into the smother, 288a, 823b, 824a
 he is a poor smith that cannot bear smoke, 773b
 light from smoke, 526b
 out of the smoke into the fire, 471a
 smoke, rain, and a bad wife drive a man from his house, 858b
 Stygian smoke of the pit that is bottomless, 176b
 the smoke that so gracefully curled, 233b
 there is no smoke without fire, 855b
 to produce smoke from light, 598a
 to sell smoke, 536b
 what a blessing is smoking, 161a
 where there is smoke there is fire, 873b
 worse than a smoky house, 314a
 Smooth runs the water where the brook is deep, 317a
 Smoothness, the torrent's, 67a
 Snail, beaten the, in slowness, 682a
 emblem of our politic world, 200b
 reached the ark by perseverance, 746b
 replied, Too far, too far, 119b
 tramp on, and she'll shoot oot her horns, 863a
 Snails, like, did creep, 165a
 when black, cross your path, 863b
SNAKE and SNAKES
 a snake bit a Cappadocian, 451a

Snake and Snakes—*contd.*

even with Paradise devise the snake, 136b
 frozen water to a starved snake, 276a
 he nourished a snake in his breast, 503b
 snake in the grass, 564a, 632b, 854b
 snakes is snakes, 38b
 the worms of Nile, 309a
 we have scotched the snake, 304b
 when you see a snake, never mind where he came from, 872b
 words like a cloud of winged snakes, 325b

SNARES

birds avoid too conspicuous, 628a
 fowler caught in his own, 512a
 fowler's pipe sounds sweetly, 533a
 hug him into snares, 225a
 the wolf fears the pitfall, the fish the hook, 501b
 who fears all snares falls into none, 633b

Snatch them straight away, 308b

SNEERS, SNEERING

better stand ten thousand sneers, 110a
 he says that you laugh and sneer, 646b
 laughing devil in his sneer, 57a
 sharp sneers of these men, 577b
 sneer of self-loved ignorance, 326a
 sneers are weakness, 213b
 snivel, snarl, and sneer, 354b
 teach the rest to sneer, 252a
 who can refute a sneer, 241a
 with solemn sneer, 55a

SNEEZE, SNEEZING

beat him when he sneezes, 119a
 custom of blessing those who sneeze, 703a, *note*
 he's a friend at a sneeze, 703a, *note*
 love and a sneeze cannot be hid, 805a
 Sneezey, Freezy, Breezy, 131a
 Snipe and woodcock, winter enough for, 856a

Snivelling and piping your eye, 110b

SNOB, SNOBBERY

gently damned beside a Duke, 233b
 impossible not be sometimes a snob, 367b
 Snore, snorer can't hear himself, 84b
 the tuneful serenade, 134a
 Snoring with universal nose, 368a

SNOW

architecture of the snow, 131a
 chaste as unsunned snow, 309a
 crops under snow, presage bread, 865a
 diadem of snow, 59a
 from the purest snow, 308a
 kindle fire with snow, 281b
 lies on a hot stone after Candlemas, 869b
 naked in December's snow, 83a, 312a
 pure as snow, 294a
 smothering snows, 44b
 snow year, a rich year, 728a
 the untrodden snow, 68a
 upon the desert's dusty face, 135b
 walk fast in snow, 463b
 welcome as snow in harvest, 773b
 where are the snows of last winter, 872b
 whether you boil or pound snow, you can only have water, 874a
 which lies, fattens the ground, 728a

Snowdrop, venturous harbinger of spring, 394b

Snowfall in the river, 46a

Snuff or the fan, 247b
 to be the, of younger spirits, 299a
 you abuse, 89a

Snuff-box, of amber, justly vain, 248a

Snug as a bug in a rug, 140b

Soap and education, 84a

how are you off for, 464a

what, no, 440b

with invisible, 173a

Soar, now we; and now we sink, 406b

the wise who, but never roam, 393b

Soaring spirit, a, is their prime delight, 304b

Sober, appeal to Philip when, 431b

as a judge, 738b

be, and hope to the end, 431a

be, be vigilant, 431a

he that will to bed go, 138a

honest man who is not quite, 2a

I can do nothing when, 622b

laws cannot make, 330b

Soberness of reason, overpowers the, 395a

SOCIABILITY

a man sharpeneth the countenance of his friend, 415a

a very clubbable man, 179b

a very unclubbable man, 178b

better be foolish with all than wise by yourself, 742b

how to make people of one religion, 350a

man a social animal, 659b

mingle good fellowship with severity, 677a

sociable as a basket of kittens, 157b

Social tie, breaks the, 147b

intercourse depends on credit, 532a

differences, no, till women come in, 384b

friendly, honest man, 46b

glee, of, and wit humane, 371a

honest man, 45b

hours, the, 44a

SOCIETY

became my glittering bride, 401b

comfort, use, and protection in, 8b

common advantage the greatest

bond of, 504a

dreary intercourse of daily life, 394a

exists for benefit of its members, 339a

(fashionable) their business but

to waste each other's time, 383b

feared the low and hated the

stuck-up, 384b

four classes of, 454a

friendship, solder of, 23a

genteel comedy of the polite

world, 334a

in all companies more fools than

wise, 792b

law of human society, 562b

longed for she-society, 360a

loves convention, 133a

man formed for, 23a

man's chief pleasure, 107b

merely a bore, 389a

never advances, 132b

no comfort to one not sociable,

309a

no pill for maladies of, 73a

no society flourishing if majority

are poor and miserable, 330b

Society—contd.

one of the pleasures of having a
rout, 173a
one polished horde, 65b
other people are quite dreadful,
389a
path of social advancement
strewn with broken friendships,
384b
polished society, 41b
society, friendship, and love, 102a
speech and reason the bond of
society, 659b
sweet society of men, 258a
the only society possible is one-
self, 389a
to be out of it a tragedy, 389a
to stand well with society, 173a
two kinds of women, plain and
coloured, 389a
virtues of society, 132b
we learn to live from society,
55a
when quality meets, compliments
pass, 870b
where none intrudes, 56a
worse than solitude, 15a
you can pick society nowhere but
in London, 159b
Sociis, noscitur a, 602a
Socinus destroyed the foundations,
671b
Socket, burn to the, 401a
Socrates, a citizen of the whole
world, 659b
last words of, 448a
the first and wisest, 223a, *note*
Soft and fair goes far, 835b
as sinews of the new-born babe,
295b
is the note, and sad the lay, 272b

SOFT-HEARTEDNESS

I confess to, 659b
one to whom it is punishment to
inflict punishment, 631b
one who is sad on having to make
a sad decision, 631b
Softly, softly, caught the monkey,
835b

Softness, for, she, and sweet attrac-
tive grace, 219a
still and holy, 396a

SOIL

easy to cultivate a rich soil, 529a
every soil to a valiant man, his
country, 211b
God did not will that its cultiva-
tion should be easy, 616b
high-cultured as her soil, 67a
kindly strength is in the soil, 74b
let your oxen plough the rich
soil, 670b
plants of every soil, 46a
powerful in the richness of soil,
670b
richest soil produces rankest
weeds, 448b
son of the soil, 533a
sown in the soil becomes the
property of the soil, 660a
the soil where first they trod, 162b
their soil was barren, 127a
what is put into the soil belongs
to it, 635a
who owns soil owns up to sky,
508b
Soiled with all ignoble use, 363a
Sola voluptas, 520b
Solace, his sole delight and, 520b
whence comes, 157b

SOLDIERS

a good soldier-like word, 315b
a man thinks meanly of himself

Soldiers—contd.

for not having been a soldier,
179a
a soldier and afeared, 305a
a soldier, but for these vile guns,
313b
a soldier fights on his stomach,
728b
a soldier without dying, 4b
a soldier's cloak and winding
sheet, 273a
a swashing and martial outside,
288a
Ah, quel plaisir d'être soldat, 712b
ah, what a delight to be a soldier,
712b
all are not soldiers that go to the
wars, 732b
ambition, the soldier's virtue,
307b
an army goes on its belly, 735a
an end to my fatigues in soldiering,
659a
an old soldier, an old fool, 736b
an old, deserving soldier, 88a
army makes men extravagant,
449a
as the soldier said, 112a
(soldiers) believe that death ends
a man, 577a
boisterous as March, yet fresh as
May, 269b
breaches, ambuscadoes, Spanish
blades, 278a
British soldier can stand up to
anything except War Office,
323a
counsel dwells not under the
plumed hat, 736b
cowards in scarlet, 153a
cut each other's throats for pay,
349a
desert may give or prevent
promotion, 211a
desirable for them not to know
some things, 667b
disgraceful for an old man to be
a soldier, 673a
drinking is the soldier's plea-
sure, 125b
fights for money, 17a
first king was a fortunate soldier,
449b
full of strange oaths, 289a
give an obolus to Belisarius, 511a
glory is the soldier's prize, 49b
good leader makes a good soldier,
498b
he died a soldier for his native
land, 631b
he preferred arms to civil office,
624a
healths five-fathom deep, 278a
honour of a soldier, 71a
I listed, for a soldier, 110b
I never expect a soldier to think,
323a
I said an elder, not a better
soldier, 286b
if I be not ashamed of my soldiers,
314b
in camps a leader sage, 269a
in the soldier is flat blasphemy,
299b
Ireland gives England her soldiers,
214a
la soupe fait le soldat, 251b
let a soldier drink, 301b
longest kingly line runs back to a
successful soldier, 274b
love that loves a scarlet coat, 172b
mained in war should be main-
tained by public, 450b

Soldiers—contd.

merchant declares soldiering pre-
ferable to commerce, 606b
military stupidity, 478b
ninepence a day for killin' folks,
201b
no faith or honour in men who
follow camps, 602b
no soldier can fight without beef
and beer, 457b
not evidence what the soldier said,
112a
O farewell, honest soldier, 290a
our God and soldier, 261b
our soldiers slighted, 261b
out of credit in peace-time, 261b,
note
preferment by letter and affection,
300a
religious belief and love of
banners, 624b
relish him more in the soldier,
301a
repents too late of having to
fight, 537a
right as a soldier, but very wrong
as a man, 343a
rust in peace and rot in hospitals,
334b
salt-money of soldiers, 648a, *note*
scarlet coats that pester human-
kind, 185b
should be fear-inspiring, 546b
should not be decked with gold
and silver, 546b
showed how fields were won, 148a
soldier and sailor, too, 190a
soldier not exempt from saying a
foolish thing, 343a
soldier, rest! thy warfare o'er
271a
soldier's a man, 301b
soldier's fiery death, 57b
soldier's hardy heart, the art to
win the, 269b
soldier's pole is fallen, 307b
soldiers accustomed to plunder,
180b
soldiers are policemen acting in
unison, 338b
soldiers bore dead bodies by, 313a
soldiers in peace like chimneys in
summer, 835b
soldiers like an unreserved
speaker, 187b
soldiers, take heed from his
untimely fall, 445b
soldiers under me, 422a
soldiers, we must never be beat,
457b
soldiership and sense, 99b
soldiery dull and slothful and
corrupted by the circus, 652a
sometimes she driveth o'er a
soldier's neck, 278a
subtly wanting in military
genius, 507b
talents of soldier and ruler,
different, 590a
the Absent-minded Beggar, 190a
the fear-inspiring soldier is loved,
661b
the man-at-arms is the only man,
847b
the non-commissioned man, 191a
the only remedy against demo-
crats, 712a
the soldier tells his wounds, 585b
the soldier who fights by my side,
231a
the soldier who lives on his pay,
239a
the soup makes the soldier, 728b

Soldiers—*contd.*

the substance of ten thousand
soldiers, 319b
the worse the man the better the
soldier, 450b
theirs was the glee of martial
breast, 269b
they fell like stars, 229b
they sang of love and not of fame,
355b
things have come to the third
rank, 645a
thou more than soldier, 230b
to our greatly-suffering but
unconquered soldiery, 563b
to speak plain like a soldier, 284a
to take ambition from a soldier is
to take off his spurs, 862a
"Tommy Atkins," 189a, 189b
unapt to weep, 317a
uniforms are often masks, 384a
vainglorious soldier (*miles glori-
osus*), 577a
valour their adornment, 546b
who would be a gentleman let him
storm a town, 876a
Sole holdeth with the upper leather
851a

SOLEMN, SOLEMNITY

bend such solemn brows, 311b
in such a solemn way, 167b
the gravest man is a fule, 845b
the misfortune is to talk nonsense
solemnly, 705a
too solemn for the comic touches
in them, 361a

Soli cantare peritis*, 667b*SOLITARY, SOLITUDE**

a great city a great solitude,
569b
all our misfortunes due to our not
being able to be alone, 708b
(solitude) audience-chamber of
God, 192b
austerity companion of solitude,
448a
best nurse of wisdom, 343b
better be alone than with a fool,
742a
better than bad company (solit-
ude), 835b
he only is alone who lives not for
another, 264b
how passing sweet is solitude, 98b
if he falle, helpe hath he none,
167a
if solitary, be not idle, 179b
impulses of deeper birth, 400a
leads us into all manner of evil,
835b, *note*
learning makes a man fit company
for himself, 800a
makes a solitude and calls it
peace, 56b, and *note*, 660a
man who lives wholly detached,
39b
mar sweet solitude, 120b
music peoples solitude, 35a
never alone who have noble
thoughts, 329b
never found companion so com-
panionable as solitude, 372a
never less alone than when alone,
265a, 605b
night sadder because of solitude,
672a
no greater torment than to be
alone in Paradise, 713b
no place on earth can ever be a
solitude, 396a
O beata solitudo, 605b
O blessed solitude, *O sole blessed-
ness*, 605b

Solitary, Solitude—*contd.*

O Solitude, where are the charms,
102a
often the best society, 835b, *note*
Satan came to the Lord in the
desert, 710b
society worse than solitude, 15a
solitary man either a god or a
devil, 546a
Solitary, Sapient, Solicitous, Se-
cret, (the lover's four S's), 850a
solitude should teach us how to
die, 55a
solitude sometimes best society,
221a
the worst solitude, 13b
there's safety in solitude, 856b
took their solitary way, 222a
ut soli, 678b
what happiness in solitude, 220b
when is man strong? 32b
when we are least a one, 55a
which is the bliss of solitude, 393a
who think it solitude to be alone,
405b
whosoever is delighted in solitude,
10b
you will be sad if alone, 672a
Solomon in all his glory, 421b
of saloons, 34a
Sombre cast, simplest things put on
a, 185b
Something in it, quoth the fellow
when he drank it, dish-clout
and all, 856a
too much of this, 294b
SON and SONS
a wise son maketh a glad father,
413b
alas for the son whose father goes
to heaven, 771a
art thou a woman's son, 320b
be proud of those strong sons of
thine, 358a
bequeathed to his son a good
name, 239a
complimented on such a clever
son, 675b
dear filial humbugs, 367a
fathers should be virtuous who
desire their sons to be more so,
625a
few attain the praise of their great
sires, 257a
full and tattered (sons), 851a
giddy son of a gun, 347b
God grant that this son be ours,
766a
happy for the son when the dad
gaes to the deil, 771a
happy son whose father went to
hell, 318a
he follows his father with unequal
steps, 653a
he is his father's son, 617a
he that hath one son makes him
a fool, 778b
he was my son, 14b
how seldom sons succeed their
father's praise, 156b
I was thy son; time was I did
not shame thee, 353a
like father like son, 802a
like the prodigious son, 281a
marry your son when you will,
809a
most sons their sires disgrace,
257a
my son is my son till he gets him
a wife, 813a
never gave his father grief but
when he died, 255b
no son of mine succeeding, 304b

Son and Sons—*contd.*

not the son of Achilles, but
Achilles' self, 448b
O wonderful son, 295a
our sons, who have shown us 'God,
385a
our sons will think us fools, 247a
picture of filial duty, 617a
prop of a house, 478b
prove yourself their son, 126b
raw dads make fat lads, 829a
shall the good man teach his son,
316b
son of a white hen, 487a
sons of the waves, the, 141b
those that would have been their
sons, 26a
tu mihi solus eras, 672a
who brings up his son to nothing
breeds a thief, 776b
who has sons or sheep will not
want vexations, 747b
your tardy son to chide, 295b
SONG and SONGS
a child of song, 64a
a monarchy tempered by ballads,
697a
a new song for old wine, 643b
a perpetual song, 500b
a song that old was song, 308b
alone killed in song, 667b
an old song made by an old
ancient pate, 438a
as foam that the sea-winds fret,
352b
Bacchanalian song, 68b
best of all trades to make songs,
20b
bright names will hallow song, 54b
by song the gods are pleased, and
the deities below, 500b
by song virtue is given life, 500b
deep vibrations of his witching
song, 370b
do not entrust your songs to
leaves, 534a
doth not song to the whole world
belong, 191a
equal in the song, ready in the
response, 491b
fame which song brings will last
for ever, 650a
full lasting is the song, 213b
gloomy cares made less by song,
577b
his redundant song of joy, 337a
I do not sing unbidden, 598b
I fashion laborious songs, 613a
I too have my songs, 666a
is sung in vain, 96b
lean and flashy songs, 226b
lengthen out a closing song, 270b
let girls learn to sing, 645b
lines with nothing in them, 681b
lips that are dead sang me that
song, 443b
made sublime with song, 351a
many an idle song, 252a
metre of an antique song, 321b
must one swear to the truth of a
song, 259b
my book of songs and sonnets,
287a
my songs of no advantage to me,
500b
my uncared-for songs, 25b
my verses shall immortalize you,
535b
no sorrow in thy song, 37a
nor any song so pure, so great,
241a
nothing but songs is wanting
here, 592a

Song and Songs—*contd.*

old songs, the precious music of the heart, 397*a*
 one grand sweet song, 189*a*
 others shall sing the song, 387*b*
 our tedious song, 227*b*
 perhaps it may turn out a sang, 47*a*
 phantom of a silent song, 357*a*
 prince of sweet songs, 352*b*
 read my own sweet songs, 17*b*
 record yourselves in Druids' songs, 437*b*
 short swallow-flights of song, 362*a*
 sings each song twice o'er, 362*a*
 soft words with nothing in them make a, 377*b*
 song assailed thy shame, 352*b*
 song charms the sense, 217*b*
 song, given to the few, 333*b*
 song passes not away, 381*b*
 song, romance, or lay, 269*a*
 songs have immunity from death, 500*b*
 songs of sadness and of mirth, 199*a*
 spiteful songs die out, 500*b*
 suck melancholy out of a song, 288*b*
 sweetest songs tell of saddest thought, 326*a*
 take no notice of spiteful songs, 500*b*
 the burden of his song, 22*a*
 the old song of Percy and Douglas, 329*b*
 the song too daring, and the theme too great, 260*a*
 their song, yea I am their byword, 417*b*
 those high songs of thine, 351*b*
 thy song shall learn, and bless it for their own, 341*b*
 to kindle war by song, 574*a*
 to kiss the soul in song, 67*a*
 to pipe a simple song, 393*b*
 to song a light, a benediction, 121*b*
tout finit par des chansons, 708*b*
 triumphal song, 500*b*
 what is not worth saying is sung, 690*b*
 what shall I give in return for such a song, 628*b*
 what were wine without song, 244*a*
 what will a child learn sooner, 253*a*
 wine cup and song, 657*a*
 with the breeze of song, 362*b*
 words for music invariably trash, 193*b*
 words modulated to suit Latin lutes, 607*b*
 words of Elizabethan songs better than music, 193*b*
 would you have your songs endure, 31*a*
 your song as sleep to the weary, 667*b*
 your song tastes sharp of the sea, 352*b*
See Ditty, Sing
 Songsmith, slight not the, 381*a*
 Songsters, the swarming, 370*b*
 Sonnet, I am sure I shall turn, 277*a*
 scorn not the, 394*b*
 Sonnets sweetly sauced, 165*b*
 torturer of phrases into, 274*b*
 Sonneteers, wits and, 82*a*
 Soon enough, if well enough, 836*a*
 Soothsayers, he (Cato) wondered one did not laugh at another, 501*a*

Sophism of all sophisms, 8*a*
 Sophist, dark-browed, 357*a*
 Sophist led, neither saint nor, 5*b*
 Sophist's spleen, the, 185*a*
 Sophisters, economists and calculators, 41*a*
 Sophistries, optimistic, 4*b*
 re-furnished, 5*b*
 Sophistry, land of, 60*b*
 universities, incline to, 9*a*
 Sophocles, 4*b*
 Sophocles, sayings of, 447*b*, 448*a*
 Sophonisba, O, 371*b*
 Soporific on the listless ear, 95*b*
 Sorcery, a pleasing, 217*b*
 Sordello's story, 31*a*
 Sordid or servile, nothing there, 265*a*
 Sore, it's ill healing an old, 797*b*
 same old, breaks out from age to age, 358*a*
 small, wants not a great plaister, 728*a*
 to touch a, 668*a*
 Sores, different, different salves, 752*a*

SORROW and SORROWS

a little sorrow, a little pleasure, 351*b*
 a man of sorrows, 418*a*
 a rooted sorrow, 305*b*
 a solitary sorrow best befits thy lips, 185*a*
 a wretch whose sorrows matched my own, 273*a*
 all sorrows short that gain eternal bliss, 341*b*
 all less with bread, 733*b*, 836*a*
 an itch made worse by scratching, 728*b*
 ate his bread in sorrow, 200*a*
 breeds sorrow, 121*a*
 but sorrow returned, 68*b*
 comes unsent for, 836*a*
 company in distress makes sorrow less, 748*b*
 concealed, doth burn the heart, 276*a*
 down, thou climbing sorrow, 306*a*
 engulfs and swallows other sorrows, 300*b*
 fail not for sorrow, 50*b*
 give sorrow words, 305*a*
 gnarling sorrow, 312*a*
 good for nothing but sin, 836*a*
 hang sorrow, 390*b*
 hath killed many, 836*a*
 he's worthy of sorrow that buys it, 784*a*
 I did not imagine that I could have been so sorry, 327*b*
 I have a silent sorrow, 328*b*
 is cheered by being poured, 173*b*
 is knowledge, 59*a*
 is there any sorrow like unto my sorrow, 418*b*
 kills not, but it blights, 836*a*
 lessened when there is bread, 836*a*
 longest sorrow finds at last relief, 267*a*
 Lord Lovel he died out of sorrow, 435*b*
 love and sorrow, 23*a*
 make not two sorrows of one, 807*a*
 makes us wise, 363*a*
 melt into sorrow, 56*b*
 more in sorrow than in anger, 290*b*
 never comes too late, 154*b*
 never more shall sorrow light on her, 63*b*
 no joy to be reckoned against the least sorrow, 497*b*

Sorrow and Sorrows—*contd.*

no sorrow Heaven cannot heal, 232*a*
 no sorrow in thy song, 37*a*
 no sorrow rankles in her breast, 266*a*
 no wisdom in useless sorrow sorrow, 179*b*
 past sorrows let us moderately lament, 384*a*
 regions of sorrow, 215*b*
 sadness and gladness succeeded one another, 830*b*
 selfish sorrow, 54*a*
 some ease hid sorrows to declare, 107*b*
 some ease our sorrows to reveal, 106*a*
 sorrow and disease touch all mortals, 580*b*
 sorrow and sighing shall flee away, 417*b*
 sorrow and silence are strong, 198*b*
 sorrow of the meanest thing that feels, 393*b*
 sorrow of such days, 102*a*
 sorrow shared is but half a trouble, 728*b*
 sorrow that bides, 235*b*
 sorrow tracketh wrong, 208*b*
 sorrow's crown of sorrow, 358*b*
 sorrows are dry, 836*a*
 sorrows come not single spies, 296*a*
 sorrows remembered sweeten present joy, 246*a*
 sorrows show us truths, 14*a*
 sorrows of a poor old man, 236*b*
 suffocating sorrow, 325*a*
 the path of sorrow, 102*a*
 the years of sorrow, 38*a*
 there is no sorrow, 30*b*
 thy sorrow is in vain, 243*a*
 to shift from sorrow to sorrow, 343*a*
 to show an unfelt sorrow, 304*b*
 to sorrow must I tune my song, 227*b*
 until then, sit thee down, sorrow, 277*a*
 uplifted by force of sorrows, 399*a*
 void of sorrow, 49*b*
 we spoke not a word of sorrow, 391*b*
 wear a golden sorrow, 319*b*
 when sorrow is asleep wake it not, 870*b*
 where sorrow is unknown, 102*a*
 where sorrow is, there is holy ground, 389*b*
 while sorrows wait you, 35*a*
 why anticipate our sorrows, 109*b*
 will canker sorrow eat my bud, 311*b*
 will pay no debt, 836*a*
 with wisest sorrow think on him, 290*a*
 without the door let sorrow lie, 390*b*
 your sorrow only sorrow's shade, 357*a*
See Grief, Tears
Sortes Virgilianæ (or *Sanctorum*), 661*a*, note
 Sorts, all, and conditions of men, 432*a*
 Sou had he got, not a, 15*b*
SOULS
 a bliss on which the soul may rest, 74*b*
 a fiery soul, 122*b*
 a happy soul, 104*a*
 a land of souls beyond, 53*b*

Souls—*contd.*

a soul of fire, 178a
 a sweet and virtuous soul, 163b
âme de boue, 689a
 corporations have no souls, 85b
 cure of things that hurt is delayed, 628a
 every subject's soul is his own, 316b
 fatte his soul, 78a
 food for the soul, 605b
 for my soul, what can it do to that, 291b
 for one short hour to see the souls we loved, 364a
 freed his soul, the nearest way, 178a
 God trusts everyone with care of his own soul, 767b
 grammarcy on his soul, 296b
 guest and companion of my body, 490b
 half reveal and half conceal the soul, 362a
 he shall not blind his soul with clay, 361a
 his blessed part to Heaven, 320b
 his pure soul unto his captain, Christ, 313a
 his soul shall be her soul, 190a
 I have not found a whiter soul, 191b
 I must be measured by my soul, 383a
 I wish there was winders to my soul, 27a
 if our bodies cost no more than our souls, 789a
 kissed his soul away, 383a
 little bodies have great souls, 803b
 little body often harbours a great soul, 724a
 little troubles the eye, but far less the soul, 804a
 lordship of the soul, 353a
 lover of my soul, 385a
 men prisons of flesh to soul, 120a
 might have stood with the souls that stand, 351a
 my soul is an enchanted boat, 326a
 my soul is up in arms, 92b
 my soul shall love thee still, 156b
 no stab the soul can kill, 262a
 not merely a body without soul, 601a
 O my prophetic soul, 291b
 of all men's souls the soul, 380b
 of all unsullied souls that live, 354a
 of the soul the body form doth take, 341a
 one must have a soul, 693a
 one soul outweighs them all, 407a
 poor men have no souls, 826a
 quacks in the cure of souls, 170a
 saw something in his soul, 38a
 she has her soul to keep, 214a
 sick soul must cure itself, 711b
 soul and body part like friends, 104a
 soul cannot exist separate from the body, 657a
 soul is not where it lives but where it loves, 851a
 Soul is the Man, 69b
 soul lost, all lost, 716b
 soul needs few things, the body many, 851a
 soul of little worth, 551a
 soul of my soul, 34b
 soul of the age (Shakespeare), 183a

Souls—*contd.*

soul on earth an immortal guest, 234a
 soul that rises with us, 401a
 soul's a sort of sentimental wife, 196a
 soul's calm sunshine, 249a
 souls can never die, 107a
 souls have no death, 580b
 souls not lent in usury, 213b
 souls of women are so small, 52b
 souls that infant-like beneath their burden bend, 186a
 souls, whose sudden visitations daze, 356a
 souls without a stain, 354a
 strip the stark-naked soul, 354b
 that mysterious instrument, 198b
 the body's guest, 262a
 the eye and prospect of his soul, 285a
 the flow of soul, 252b
 the flower of their souls, 352b
 the human soul take wing, 58a
 the land of souls, 67a
 the man of abject soul, 396a
 the naked souls that never lived, 166a
 the palace of the soul, 53b
 the passing of the sweetest soul, 362b
 the pure soul, 23b
 the purest soul, 70a
 the soul's dark cottage, 377b
 the true soul burns the same, 231b
 the unconquered soul of Cade, 317b
 then my soul awoke, 335a
 thrall in person may be free in soul, 364a
 thy rapt soul, 224b
 thy soul and God, 34b
 thy soul was like a star, 396b
 two several souls within his frame, 402a
 two soul-sides, 33b
 vital spark of heavenly flame, 254b
 void of heavenly things, 606a
 wears out the breast, 61b
 what avails the soul if men go astray like beasts, 636b
 whiteness of his soul, 54b
 who would face the soul, 398b
 with thy soul of flame, 265a

SOUND and SOUNDS
 a most melodious sound, 340a
 a sound, faint like the farewell of ghosts, 325b
 a sympathy with sounds, 101a
 booming, clanging, whistling, trumpeting, buzzing, 497b
 concord of sweet sounds, 284a
 dull, deep, unvaried sound, 81a
 full vessels give least sound, 764b
 more sound than value, 621b
 perfumes and sounds, 76a
 persuasive sound, 92b
 sounds gather beauty from their sense, 25b
 sounds, so sweet, that joy is almost pain, 325b
 the soul of happy sound, 394a
 the sound a picture of the sense, 244b
 the sound must seem an echo to the sense, 247a
 to heal the blows of sound, 167b
 we echo with a tear, 62b
 well-tuned sounds, 321b
 Sound, he who imagines himself, shall be, 558b

Soup and love, of, the first is best,

89b
 that's the ticket for, 464a
souper à cinq, coucher à neuf, 702b
 Sour grapes, fathers have eaten, 418b
 to keep from being, 46b
 to them that loved him not, 320b
 Source, few men drinking at rivulet consider its, 374a

SOUTH
 breathe of the sweet south, 58b
 bright and fierce and fickle, 360b
 came o'er my ear like the sweet south, 297b
 south wind blows the bait in the fishes' mouth, 871b
 south wind is in the rain's mouth, 871b
 the south to the septentrion, 317b
 Southern men love falseness, 360b, note

Southron, the false, 454a
 Sovereign, obligation to the, 166b
 sway dissolved by might, 123a
 when I forget my, 372a
 Sovereignty, that is the top of, 185a
 what all your sex desire, 126b
 Sow fills, as the, the draft sours, 739a
 Sow, the wrong, by the ear, 853b
 Sow's ear, a silk purse out of a, 879a

SOW and SOWING
 beans, wheat, rye, vines, etc., 836b
 early sow, early mow, 754a
 forbear not to sow because of birds, 763a
 he that observeth the wind shall not sow, 416a
 he that sows in the highway loses his corn, 781a
 he that sows thistles shall reap prickles, 781a
 he that sows trusts in God, 781a
 he that soweth little shall reap little, 432b
 neither sowing nor reaping for me in this affair, 576b
 no good seed can come of evil grain, 819b
 oats to be sown in January, not May, 875a
 one sows, who will reap no one knows, 822b
 St. Mattheo, take thy hopper and sow, 830b
 some do the sowing, some the reaping, 487b
 sow barley when sloe-tree is white, 871b
 sow dry and set wet, 857b
 sow in the slop, sure of a crop, 836b
 sow in the sop, 'twill be heavy atop, 463a
 sow oats and barley on St. David's day, 865a
 sow thin and mow thin, 836b
 sow with the basket rather than the hand, 836b
 sow with the hand, not with the sack, 479a
 the early sower never borrows of the late, 843a, 850a
 to sow the waves, 861a
 weeds want no sowing, 867a
 whatsoever a man soweth, 429a, 432b

Space, a king of infinite, 293a
 and time, annihilate but, 258a
 and time, bounds of, 154b
 desolate, wind-swept, 3b
 into the mighty, 104a
 the mind loves free space, 848a
 Spaces, wide, 446b

Spacious times of great Elizabeth,
357*b*
Spade a spade, call a, 144*b*, 746*b*,
note

Spades the emblems of untimely
graves, 100*b*

SPAIN, 68*a*, *note*

all evil comes from Spain, 458*b*
castles in Spain, 860*a*
land of war and crimes, 53*b*
renowned romantic land, 53*b*
smiled Spain's chivalry away, 65*a*
some are fond of Spanish wine,
209*a*

Spaniards seem wiser than they
are, 10*b*

sun never sets on Spanish do-
minions, 457*a*

the Spanish fleet thou canst not
see, 328*b*

when the Spaniard sings he is
either mad or has nothing, 874*b*

Spake one thing but thought
another, 78*a*

Spaniel, to lead the hot-pursuing,
far astray, 369*a*

Spaniels of the world, 403*b*
well-bred, 252*b*

Spare all I have and take my life,
134*a*

me, I pray, 615*a*

Spark, a fire from a, 527*a*
a little spark makes muckle wark,
724*a*

a small spark shines in the dark,
728*a*

brings about a great conflagration,
616*a*

by a little spark a town is set on
fire, 724*a*

Sparks fly upward, as the, 411*a*
that kindle war, 100*b*

Sparrer-grass, hit look like, 158*a*

Sparrow, a providence in the fall of
a, 297*a*

in hand better than pheasant (*or*
vulture) (*or* goose) on wing, 718*a*

Sparrows fight for corn not their
own, 836*b*

two on one ear of corn, 865*a*

Spartan saying "Return with this
or on this," 472*b*

Spartans, epitaph on, 481*a*

Speak, *see* Speech

Spear, from the, a crown, 482*a*

Spears are not made of bulrushes,
837*a*

into pruning-hooks, 416*b*

Species is wise, the, 42*b*

Specifying one implies exclusion of
the other, 513*b*

Spectacle, chequered, of so much
glory, 205*b*

Spectacle unto the world and to
angels, 427*b*

Spectacles are death's arquebuse,
837*a*

on nose, 289*a*

Spectator, baulked by a mere, 35*b*

Spectators, foolish advice by, 160*b*
lookers-on see most of the game,
805*a*

to see them going to see it, 173*a*
women come to see and to be seen,
661*a*

Spectre in a world of spectres, 70*b*

SPECULATION
even over famine, 704*b*
fish that nibbles at every bait,
339*b*
many ventures make a full freight,
808*a*
no speculation in those eyes, 304*b*

Speculation—*contd.*

of all that the market holds forth,
233*b*

our thoughts break through
heaven's defences, 503*b*

stocks and subscriptions poured
on every side, 251*b*

venture a small fish and catch a
great, 865*b*

SPEECH, SPEAKING

a dead language without a hearer,
344*a*

a good man skilled in speaking,
683*b*

a great mind speaks with more
ease, 571*a*

a man may speak the thing he
will, 357*b*

a slow and chilling orator, 565*b*
a stately speech, 393*b*

a tongue given to the poor, 480*a*
adepts in the speaking trade, 82*a*

and some (*lie*) before the Speaker,
258*b*

as the life is so is the speech, 475*b*
be propitious with your tongues,
626*b*

bees have honey in their mouths,
stings in their tails, 741*a*

better to deal by speech than
letter, 11*b*

bless thee for that Christian
speech, 337*b*

blossom into speech, 34*a*
by his word he pacifies the waters,
657*a*

choose him whose manner of
speech pleases you, 522*a*

clearness the chief virtue of a
speech, 614*a*

death and life in the hands of the
tongue, 580*a*

difficult to say much, and much
to the purpose, 480*b*

difficult to speak, 43*a*
discretion of speech, 11*a*

dislike not the matter but the
manner of his speech, 307*a*

ere Thought could wed itself with
speech, 362*a*

evil speaker is like an evildoer,
572*b*

few speeches can bear the colour-
less photography of print, 265*b*

first duty of man is to speak, 344*a*
forgotten like a maiden speech,
258*b*

freeman's right to speak his
thought, 257*a*

get me out of danger and make
your speech afterwards, 692*b*

God giveth speech to all, 333*b*
good speaker must be something
of a poet, 450*a*

have me excused if I speak amiss,
78*a*

he cannot speak well who cannot
hold his tongue, 775*a*

he is not good who speaks well of
everybody, 774*a*

he knew the right time for
speaking, 633*a*

he lays aside bombast and long
words, 626*a*

he must have leave to speak that
cannot hold his tongue, 775*b*

he sowed doubtful speeches, 192*a*
he speaks best who hath the skill
when to hold his peace, 376*a*

he that speaks sows, 781*b*
he that strikes with his tongue
must ward with his head, 781*b*

he was wont to speak plain, 284*a*

Speech, Speaking—*contd.*

his ready speech flowed fair and
free, 270*b*

his speech contemptible, 429*a*
I only speak right on, 286*b*

I'll speak to it, 290*b*
if you look for a good speech you
undo me, 316*a*

if you want me to speak, be silent,
656*a*

keep well thy tongue and keep
thy friend, 798*b*

keep your lips from over speech,
353*a*

knavish speech sleeps in a foolish
ear, 296*a*

let him now speak, 433*a*
let thy speech be short, 420*b*

let your speech be always with
grace, 430*a*

liberty of speech inviteth liberty,
8*b*

long speeches suit long ears, 202*b*
made splendid once with speech,
351*a*

many have been harmed by
speech, 376*a*

many have said much, all some-
thing, none enough, 511*a*

many speak much that cannot
speak well, 808*a*

men speak more honestly than
they act, 8*a*

no gods love idle speech, 353*a*
nor have I readiness in speaking,
587*a*

not able to speak nor to keep
silence, 476*a*

nothing more useful than clearness
of speech, 678*a*

now speak or be for ever silent,
210*a*

often speaks but never talks, 168*a*
one man can speak, seven can
sing, 822*a*, *note*

pity 'tis one that can speak so
well, 210*b*

poetry of speech, 55*b*
power of speech, 286*b*

province of knowledge to speak,
168*b*

pure daylight of honest speech,
213*a*

rare is their speech, 643*a*
reservedly, but with force, 257*b*

rude am I in my speech, 300*b*
rules and principles of speech,
654*a*

runs not this speech like iron
through your blood, 285*a*

russet yeas and honest kersey
noes, 277*b*

Say well is good, Do well is better,
831*a*

say whatever the gods put in your
mind, 499*b*

saying things to be said and not
to be said, 514*b*

six (*or* five, *or* four) things to be
observed in speaking, 435*a*

skilled in knowing what to say
and what not to say, 514*b*

slow to speak, 430*b*
so silently we seemed to speak,
171*b*

softly speak, 2*b*, 243*b*
sometimes a fool speaks well, 558*a*

spare to speak and spare to speed,
836*b*

speak after fashion of the multi-
tude, 568*a*

speak, and speak well, two things,
183*a*

Speech, Speaking—contd.

speak as to wise men, 284a
 speak clearly if you speak at all, 167b
 speak for yourself, John, 199b
 speak ill of none, 441b
 speak less than thou knowest, 306a
 speak little and to the purpose, 836b
 speak little, but speak the truth, 836b
 speak long enough, man will get believers, 344b
 speak low if you speak love, 284a
 speak me fair in death, 283b
 speak not what we mean, 299b
 speak of me as I am, 303a
 speak only when you have something to speak, 72a
 speak or die, 316a
 speak roughly to your little boy, 119a
 speak so well, and do so ill, 211b
 speak the speech as I pronounced it, 294a
 speak thy purpose out, 273a
 speak unto us smooth things, 417b
 speak when you're spoken to, 837a
 speak with the vulgar, 878a
 speaking of myself, 300b
 speaking of the absent, 79a
 speaking seldom and very few words, 514a
 speaking things which they ought not, 430a
 speaking-trump of future fame, 60a
 speaking well is lying skilfully, 497b
 speaking without thinking is shooting without aim, 837a
 speech, a physician to a sick mind, 490b
 speech and reason distinguish men from beasts, 643a
 speech and reason the bond of society, 659b
 speech created thought, 325b
 speech deceives us most of all, 536a
 speech given to all, wisdom to few, 506a
 speech given to wise men to conceal their mind, 334b
 speech is of time, 72b
 speech is silver, silence is golden, 837a
 speech is the picture of the mind, 837a
 speech of her alluring eyes, 107b
 speech often harmful, 584a, 647a
 speech, some mitigation of an evil, 523a
 speech which nothing meant, 103a
 spoken is spoken and cannot be wiped out, 730b
 strong men delight in forceful speech, 187b
 such man, such style of speech, 629a
 sweet music of speech, 102a
 tell us what we wish to hear, 578a
 that is well spoken that is well taken, 839b
 the impressionable time for speaking, 579a
 the law and rule of speech, 562b
 the living voice moves men, 686a
 there is no time when all things should be said, 524a
 this is true liberty (free speech), 227b

Speech, Speaking—contd.

thou sayst I speak too boldly, 233b
 thought him still speaking, 220b
 to hear him speak and sweetly smile, 267a
 to say harsh things soothingly, 478b
 to speak one's mind, more than a duty—a pleasure, 389a
 to speak what I do know, 286a
 trust the deed and not gay speeches, 203b
 use of speech to conceal thoughts, 150a
 we can say least to those we love best, 876a
 what a noble speech I thought of in the cab, 367b
 when all men shall speak well of you, 424b
 when all men speak, na man hears, 869a
 when thought is speech, 260b
 who never was heard to speak so free, 435b
 will speak more in a minute, 279a
 with horrid speech, 293a
 writing very helpful to speaking, 603a
 wrong the best speaker, 257a
 Xenocrates had often repented speaking, 517b
 you think what now you speak, 295a
 See Oratory, Say, Sayings
 Speechless, not dead, but, 334a
SPEED
 add sails to your oars, 645a
 Caesar rapid in everything, 623b
 for swiftness did I sue, 368b
 headlong fury of his, 321a
 made of Atalanta's heels, 289a
 outfly the nimble sail, 257b
 quicker than asparagus is cooked, 679b
 quickly enough if well enough (or safely enough), 649a
 safety in speed, 132b
 speed all in the spurs, 733b
 speed is delay in desire, 526a
 spirit of the time shall teach speed, 311b
 that's the effest way, 285a
 to thy speed add wings, 217b
velis et remis, 679b
 Spell better than they pronounce, 83b
 it with a V or a W, 112a
 Spell that still enchants, 107a
 Speller, task and fancy of the, 112a
Spem longam reseces, 648b
SPENDING
 cent wise, dollar foolish, 825a
 in spending lies the advantage, 793a
 ken when to spend and when to spare, 798b
 let your purse be your master, 801a
 little good is soon spendit, 803b
 penny goes after penny, 825a
 penny wise, pound foolish, 825a
 ready money will away, 829a
 spare to spend and only spend to spare, 836b
 spend and God will send, 837a
 spend little and pay cash, 836b
 spend, spend profusely, and spare (the three S's), 850a
 the covetous spends more than the liberal, 842a
 to a good spender God is treasure, 859b

Spending—contd.

to gain teacheth how to spend, 860b
 what's fairly gathered is roundly spent, 868a
 who more than he is worth doth spend, 875b
 who spends more than he should, 875b
 See Buying, Selling
 Splenitive and rash, 297a
 Spenlow and Jorkins, 114a
 Spenser, renowned, 18b
 the English Virgil, 187a
 Spenser's magical song, 37b
Speranza, lascia pur della vita, 715a, note
Spernere vulgus, 572b
Spes et Fortuna valeat, 558b
Spes nulla ulterior, 535b
Spes ulla fuga, nec, 587b
Speude bradeos, 478b
 Sphere, all quit their, 248b
 Spheres, abject from the, 381b
 an echo of the, 65b
 harmony of, admired but not heard, 129a
 music of, 28b, 29a, note, 76a
 music of, in his motion like an angel sings, 283b
 seems to shake the, 125b
 the harmonious, 68b
 Spice and salt that season a man, 298b
SPIDERS
 half-starved spiders, 82a
 her traces of the smallest spider's web, 278a
 if you wish to thrive let the spider live, 791a
 long-spinners' legs, 278a
 the Spider and the Fly, 447b
 the spider's touch, how exquisitely fine, 248b
SPIES
 all things full of spies, 506b
 look through a key-hole and your eyes will be sore, 803a
 not so much a spy, 33a
 Paul Pry is on the spy, 824b
 spy, smirk, sniff, snap, 354b
 spying all, seems nought to spy, 273a
 the ears and eyes of princes, 837a
 your rat-hole spies, 275a
 Spigot, spare at the, 861b
 Spin and reel at same time, a man cannot, 724b
 Spinning let every girl attend to her, 716a
 Spinster, more than a, 300a
 Spinsters: single-blessedness, 280a
SPIRES
 marked with little spire, 327a
 spire-steeples point to the sky, 89b
 spires, whose silent finger, 89b, note, 402a, note
 ye distant spires, 154b
SPIRIT, SPIRIT
 a dangerous grieving of the spirit, 385b, note
 a fairer spirit or more welcome shade, 372a
 a soaring spirit, 394b
 black spirits and white, 305a
 Brutus will start a spirit, 285b
 easier to call up an evil spirit than to allay it, 625b
 hail to thee, blithe spirit, 326a
 hands of invisible spirits, 198b
 his merry spirit seems our comrade yet, 446b

Spirit, Spirits—*contd.*

I can call spirits from the vasty deep, 314a
 into thy hands I commend my spirit, 425a
 it is the spirit that quickeneth, 425b
 master spirits of this age, 286a
 millions of spiritual creatures, 219a
 our spirits rushed together, 358b
 perturbed spirit, 292a
 raise no more spirits than you can conjure down, 829a
 sister spirit, come away, 254b
 so still and quiet, of spirit, 300b
 spirit is willing, the flesh is weak, 424a
 spirit of the place, 395a
 spirit ready, but the flesh weak, 662a
 spirit shall return to God, 416a
 spirit walks of every day deceased, 405a
 spirit world around this world, 200a
 spirits can either sex assume, 216a
 spirits of great events, 89a
 spirits twain have crossed with me, 453a
 stories from the land of spirits, 87b
 that no revenue hast but thy good spirits, 294b
 the bursting of my spirit, 67a
 the delighted spirit, 300a
 the spirit giveth life, 428b
 the immense and brooding spirit, 190a
 the spirit of the good is und subdued, 337b
 the spirit that's gone, 391b
 the viewless forms of air, 271b
 think not my spirits are always as light, 231a
 thy unbound spirit, 102b
 undaunted spirit in a dying breast, 317a

SPIRITUALISM
 argument against it, belief for it, 179a
 converse with the Mighty Dead, 264b
 not one returns to tell us, 136a
 this trade of mine, 34a
 think they on their brethren more, 237b
 See Superstition

Spiritus, veri Creator, 679b
Spiro, haud tibi, 683b
Spiro, non tibi, 60a
 Spit him like a plover, 44b
 Spit in my parlour, I'll, 738b
 Spit, little God of Love, turn the, 446a
 Spite and sloth, we cast off, 322b
 Spite, O cursed, 292a
 Splendour of a sudden thought, 34b
 Spleen, 155b
 and pride, crammed with, 319b
 only seizes lazy, luxurious, and rich, 347b
 to mankind, 256b
 wit and mirth and spleen, 2b
 Splendid discontent, 229b
Splendida facta lūmine, 531b
 Splendour and fame, children of, 381b
 stays, the, 352a
 to lose the, 322b
 Spoil, when they divide the, 417a
 Spoil, you must, before you spin well, 880a
 Spoiler came, a cruel, 240b

Spoils: *spolia opima*, 662a
 Spoils to the victors, 455a
 Spoken, that said, all is, 211a
 Spoleto, he is of, 774b
 Spondée, Cicero's description of, 565b, note
 Spontaneity, life shows, 89b
 Spoon, behoveth him a ful long, 78a
 born with a silver, 860a
 he will make a, or spoil a horn, 783b
 Spoons, let us count our, 178b

SPORT, SPORTSMEN
 a dialect I understand very little, 242b
 a good hunter takes much game, not all, 498a
 animals never kill for sport, 141a
 cares beguiled by sports like these, 147b
 danger and delight grows on one stock, 750b
 England unrivalled for sporting, 117a
 hardy sports or contest bold, 270b
 in sports and journeys men are known, 793a
 not hate but glory made these chiefs contend, 256b
 not shameful to have amused oneself, but shameful not to have left off, 586b
 our ancestors grew not great by hawking and hunting, 823b
 pith's gude at a' play but threadin' o' needles, 825b
 play and joking undesirable when over-done, 585a
 play has produced serious contention, 568b
 play may be good, folly can never be of use, 825b
 play not for gain, but sport, 162b
 sport, hand-in-hand with Science, 360a
 Sport that wrinkled Care derides, 224a
 sportsman complete, 387b
 'tis royal sport, 212a
 to turn serious matters into sport, 560b
 use pastime so as not to lose past time, 865b
 we should play to live, not live to play, 867a
 without danger the game grows cold, 658b, 877a
 Sporus tremble, let, 252b
 Spot, a dearer, sweeter, than all the rest, 229a
 bright suns without a, 392a
 holiest, on the face of the earth, 235a
 is cursed, the, 393b
 Spot most seen on finest cloth, 728b
 out damned spot, 305a
 Spot that is sacred to thought, 131b
 where love's first links, 68b
 Spout and spout, coolly, 232a
 Sprat, every, calls itself a herring, 758a
 to catch a mackerel, 865b
 weavers' beef of Colchester, 867a
 Spray, toss in the, 5a
 Sprig of bays in fifty years, 348a

SPRING
 a young man's fancies turn to thoughts of love, 358b
 beautiful Spring, 93b
 blooms, if health is present, 605b
 can spring be far behind, 325b
 cold becomes milder with spring, 536a

Spring—*contd.*

comes slowly up, 86b
 does not always flourish, 680b
 follows winter, 653a
formosissimus annus, 534a
 gentle Spring, eternal mildness, 369a
 gleans no treasure, 244a
 has come when you can place your foot on three daisies, 837a
 hawthorn-time, 354a
 heat returns to the bones in Spring, 681a
 here is continual spring, 543a
 I come, I come, 161a
 if we had nothing else but Spring, 233b
 nearer to the Spring, 123b
 perpetual Spring, 680b
 returns, 23b
 slippery, drippy, nippy, 131a, note
 Spring-time's harbinger, 139a
 supplies flowers, 622a
 sweet Spring, full of sweet days and roses, 163b
 the hounds of Spring, 352b
 the infants of the Spring, 291a
 the soote (sweet) season, 346b
 the sweet o' the year, 310a
 the time of the singing birds, 416b
 the vernal sun new life bestows, 269a
 the white foam of the Spring, 380b
 the year in its greatest beauty, 604b
 the youth of primy nature, 291a
 vaded (faded) in the Spring, 322b
 venturous harbinger of Spring, 394b
 when Spring unlocks the flowers, 160a

SPRINGS (water)
 an untasted spring, 1b
 muddy springs will have muddy streams, 813a
 must not pump spring-water, 29b
 shallow springs, 436b
 when you have drunk you turn your back on the spring, 739a
 Springes to catch woodcocks, 291b
 Spriting, do my, gently, 310b
 Spur in head worth two in the heel, 728b
 no spur to prick the sides of my intent, 303b
 to spur one who is running, 510a
 Spurs the first part of armour, 837a
 spare the, and hold the reins more tightly, 615a
 Spurring, bloody with, 312b
 Spurn against an awl, 80a
 Spurs that patient merit takes, 293b
 Spy, see Spies
 Squadron in the field, never set a, 300a
 Squalls, look out for, 805a
 Squandered my estate without honour, 180a
 Square man in a round hole, 332a, 728b
 my trial, 225a
 or line, work by, 98a
 to make a matter, 553a
 Squat, though somewhat, 6a
 Squeaking of the wry-necked fife, 282b
 Squire and his relations, bless the, 114a
 Squirrel, the joiner, 278a
 Stab, each line shall, 349a
 Stabs at a kingdom, 243b

Stables the real centre of the household, 324a
 Stael, Madame de, 56a, *note*
 Staff, if the, be crooked, the shadow cannot be straight, 789b
 old man's, a knocker at death's door, 849a
 Staffordshire, to carry a wife to, 781b
 Stag at eve had drunk his fill, 270b
 first catch, and then skin him, 761b
 Stags led by a lion, or lions led by a stage, 534a
STAGE
 a stage where everyone must play his part, 282a
 after a well-graced actor leaves the stage, 313a
 all the world's a stage, 288b
 delight and wonder of the stage, 183a
 drown the stage with tears, 293a
 echoes back the public voice, 178a
 if this were played upon a stage now, 208a
 on the stage he was natural, 149a
 struts and frets his hour upon the stage, 305b
 the poor degraded stage, 342a
 the world is a stage, 716a
 to stage me to their eyes, 299a
 Stagirites, planets filled with, 232a
 Stagnation: standing pools gather filth, 837a
 still water breeds worms, 837b
 Stagyrite, staggered that stout, 191b
 Stain in thine honour, 420b
 incapable of, 217a
 like a wound, felt a, 41a
 Stains, as when a Grace sprinkles another, 193a
 Stake, a poor, that cannot stand one year, 794a
 an ill, standeth longest, 735b
 nothing stake, nothing draw, 819a
 you water a dead stake, 879b
 Stakes, low, stand long, 847b
 no, no draw, 463b
 Stale, flat, and unprofitable, 290b
 Stamp, king's cannot make the metal better, 403b
 Stand, how they with dignity may, 396b
 Standeth, let him that thinketh he, take heed, 428a
 Standing-place, give me, and I will move the earth, 470b
 Stanley, approbation from Sir Hubert, 236b
 Stanza, pens a, when he should engross, 252a
STAR and STARS
 a bright particular star, 299a
 a star for every State, 390b
 a wise man will overrule the stars, 648b
 all the spangled host, 227b
 are not seen by sunshine, 837a
 began to blink, 392a
 blessed candles of the night, 284a
 blossomed the lovely stars, 198b
 build beneath the stars, 407b
 but the twinkling of a star, 51b
 constant as the northern star, 286a
 cut him out in little stars, 279b
 discourages like stars, too high to give light, 8b
 distance makes them stars, 210a
 doubt thou the stars are fire, 292b
 dream not of other worlds, 220b
 fair as a star, 392a

Star and Stars—contd.
 fairest of stars, last in the train of night, 219b
 fixed as a star, 397b
 follow but thy star, 74a
 free, because their joy is to obey, 381b
 give a name to every fixed star, 276b
 God in the star, 36b
 grapples with his evil star, 362b
 half-quenched in mists, 325b
 have most glory, no rest, 105b
 he reads the stars, 341b
 he that was born under a three-halfpenny planet, 782a
 heaven's ebon vault studded with stars, 325a
 hid their diminished heads, 218b
 hitch your wagon to a star, 131b
 I strike the stars with my sublime head, 664b
 in their courses fought against Siera, 410a
 like a falling star, 216b
 like a shooting star, 312b
 like the seven stars, seldom seen together, 877a
 look we for any kinship with the stars, 213a
 malignant star, 19a
 man is his own star, 137a
 man in the street does not know a star, 132b
 meaner beauties of the night, 403a
 might soil his star, 47a
 night brings out stars, 14a
 night's candles, 279b
 no easy way from the stars to earth, 597b
 nor sink those stars in empty night, 229b
 not in our stars, 285b
 nothing fixed except some stars, 349a
 now glowed the firmament, 219a
 order of stars not accidental, 627a
 Phosphor (morning star), 620a
 Princes like to stars, 10b
 reflected on the lake, 160a
 renouncing stars and skies, 383b
 round and perfect as a star, 330b
 rule men, God rules the stars, 493a, 669b, *note*
 singing as they shine, 3a
 so may we read, and little find them cold, 213b
 some fostering star, 380a
 some that have the stars surveyed, 266b
 star of stars, 114b
 star-pictured Nature's ceiling, 68b
 stars came otherwise, 34b
 stars of morning, 220a
 stars that of old shone, 352a
 such is the way to the stars, 569b, 657a
 that full star that ushers in the even, 322a
 the beauty of a thousand stars, 208b
 the evening star, love's harbinger, 222a
 the fire is in them whereof we are born, 213b
 the firmament showeth his handiwork, 412a
 the flower and the distant star, 70a
 the gems of Heaven, 219a
 the Julian star, 576b
 the lamps numberless, 38a
 the sentinel stars, 68b
 the stars are old, 355b

Star and Stars—contd.
 the stars of glory, 120b
 the wat'ry star (moon), 309b
 their candles are all out, 304a
 their stars were more in fault, 259b
 there are more stars than a pair, 854a
 they fell like stars, 229b
 though the heavens be glorious they are not all stars, 858a
 thus is the journey to the stars accomplished, 657a
 thy soul was like a star, 396b
 to guide the humble, 207b
 to heaven's high city I direct my way, 261a
 to lend stars to heaven, 660a
 twinkle, little star, 355b
 two stars keep not their motion in one sphere, 314b
 voice of the stars, 688a
 wandering stars, 431b
 what varied being peoples every star, 248a
 when the stars pitch the golden tents, 368b
 wisdom mounts her zenith with the stars, 15a
 ye chaste stars, 302b
 ye little stars, hide your diminished rays, 251b
Star-Chamber matter of it, make a 287a
Star-spangled banner, 188a
 Starlight, glittering, 219a
 Starry amorist, starward gone, 369a
 girdle of the year, 66b
 heavens, moral law like the, 14b
 Stare, a stony British, 363b
 returned the Chief his haughty, 271a
 was all I got in answer, 66a
 Stares and listens, simply, 35b
 Start afresh, 113b
 not so wildly, 205a
 straining upon the, 316b
 Started like a guilty thing, 290a
 Starting-point of man, 35a
 Startling, only that which is, makes a noise, 187a
 Starvation: a starving populace knows nothing of fear, 591a
 integrity is praised and starves, 625a
 starve right merrily, 371a
 starve thy sin, not bin, 165b
 upon the very verge of starving, 150b
Siat fortuna domus, 537b
STATE and STATES
 a golden prison, 262b
 a pillar of state, 217a
 a state hiring, 181b
 a thousand years scarce serve to form a state, 54a
 all were for the state, 206b
 arguments of state, 208a
 Atlas of the state, 98b
 broken with the storms of state, 320b
 corruption-gendered swarm of state, 335a
 defect of free states, 523b
 founding a firm state, 208b
 greatest scandal waits on greatest state, 321b
 I have done the State some service, 303a
 let me be no assistant to a state, 292b
 life-blood of the state, 184a
 man who meddles with a state, 82b

State and States—contd.

pride no mean factor in a state, 379b
 rose of the fair state, 294a
 sail on, O Ship of State, 198b
 save as he saves or serves the state, 361b
 some strange eruption to our state, 290a
 state and family ever at war, 230b
 state of life unto which it shall please God to call me, 433a
 states, find their welfare in their duty, 338a
 states move slowly, 8b
 the reeling state, 96b
 the State's mellow forms, 155b
 to mould a mighty state's decrees, 362b
 to ruin or to rule the state, 122b
 unregarded helm of state, 52a
 what constitutes a state, 182a
 worth of state the worth of individuals, 215b

Statesmen interesting but tough, 84b

STATESMEN

a lidless watcher of the public weal, 360b
 art thou a statesman and canst not be a hypocrite, 127b
 as the leading men, such is the State, 629a
 guard us, statesmen, 361b
 he gives laws to the people, and makes himself a way to Olympus, 618b
 more worthy of an attorney than a statesman, 268b
 O for a living man to lead, 244a
 renounce hatred, friendship, anger, and softheartedness, 610a
 riding in omnibuses, 161a
 statesman and buffoon, 123a
 statesman, scientific, therefore a seer, 89a
 statesman, yet friend to truth, 252a
 statesmen or clerks, 117a
 statesmen's kindnesses, 174b
 the chief who men and nations knew, 257a
 three ends of a statesman, 80b
 too nice for a statesman, 149a
 true friendships rare amongst statesmen, 680b
 unpopular, because he canted less, 206a
 who pulled ruin on the state, 30a
 world wearied of statesmen, 117b
 See Rulers, 609a
 Station, men with thoughts above their, 209a
 Stationers' Company, motto, 681a
 Stations, know our proper, 114a
 Statistics: arithmetician in the clouds, 43a
 inaccurate accountant, 43a
 use of, 71a
Status quo, 553b
STATUES
 an ivy wreath and a wretched statue, 536a
 beautiful when incomprehensible, 132b
 notes on a gilded statue, 200c
 many statues must come down, 364a
 meal even from statues, 528a
 more the statue grows the marble wastes, 453a
 moulder into Worth, 439a

Statues—contd.

rather it should be asked why I had not a statue, 448b
 statue of gold should be set up to this man, 547a
 the statue that enchants the world, 369b
 why he had no statue, 12a
STATURE
 a six-foot column of fop, 173a
 a stature undepressed in size, 399a
 Alexander the Great small bodily, 571a
 cockloft empty in those built high, 141a
 each man makes his own stature, 407a
 God does not measure men by inches, 766a
 her stature tall, 62a
 long and lazy, little and loud, 759b
 men are not to be measured by inches, 810a
 of emperor of Lilliput, 347a
 she was a dumpy woman, 172a
Status quo ante bellum, 662b
 Stay a little, Cordelia, 307a
 a little, that we may end sooner, 10b
 how little while we have to, 135b
 must you? Can't you go? 444b
 never continueth in one, 433a
 oh, oh stay, 230b
 which says I must not, 372a
 Stayed, too late I, forgive the crime, 339a
 Steady of heart and stout of hand, 272a
 Steadfastness, wed thy folk again to, 80a
STEAL and STOLE
 he'd starve before he stole, 189b
 he that stole, 97a
 steal! a fico for the phrase, 287b
 steal from the world, 254b
 steal us from ourselves away, 128b, note, 253b
 steal us from ourselves, even, 128b
 stolen apples are sweet, 837b
 stolen waters are sweet, 413b
 the friar preached against stealing, 845a
 Stealth, do good by, 253b
 Steam is a tyrant, 390b
 thy arm, unconquered, 106a
 Steamboats, food on, 368a
 Wordsworth and, 402b
 Steamer, ocean, next worst thing to the Palace of Truth, 324a
 Steed, farewell the neighing, 302a
 my bonny white, 272a
 that knows its rider, 54a
 Steeds, you fiery footed, 279b
 Steel, as with triple, 217b
 good piece of, worth a penny, 722b
 in complete steel, 225a, 291b
 swords of Sheffield, 273b
 Steep and thorny way to heaven, 291a
 Steep, wild and stormy, 67b
 Steeple, dung down the, 439b
 carving from a, 170a
 Steer, all would, when winds are steady, 368b
 hand, reef and, 110b
 right onward, 227a
 thy course steadily, 338a
 where no man will, 352a
 Steerage of my course, He that hath the, 278a
 Steersmate, such a, at the helm, 223b
 Steersmen, grow good, when the vessel's crank, 213b

Stenches, two and seventy, 87b
 Step, first, is troublesome, 796b
 by step, one goes far, 759b, 837b
 greatest, is that out of doors, 845b
 mind the, 464b
 we miss thy small step, 228b
 Steps not equal, 541b
 with wandering, and slow, 222a
STEPMOTHERS
 a stony-hearted stepmother, 488a, note
 false as stepdame to her son, 298b
 some hint of winter in step-mother's love, 368b
 step-dame buffetings, 68a
 take heed of a stepmother, 838b
 Stepping-stones, men may rise on, 362a
 Stern alarums changed to merry meetings, 318a
 look but a gentle heart, 311b
 Sterner stuff, made of, 286a
 Sternhold he out-Sternholded, 143a
 Stew in their own grease, 455a
 Steward, a backward, for the poor, 251b
 one honest man and he's a, 308b
 that old hereditary bore, 265a
 Stewards of the mysteries of God, 427b
 we are God's, 76b
 Stick, no argument like the, 810b
 press a, and it seems a youth, 827b
 the best end of the, 773a
 to cut a, when the fight is over, 797a
 Sticks, two dry, will kindle a green, 864b
 Stiff-necked people, 409b
 soberest saints more, 52b
 Stifling opinions, evil of, 215a
 Stile—a, merrily hent the, 310a
 Still, better sit, than rise and fall 743b
 he sits, that hath a riven breech, 776a
 waters run deep, 837b
 Stillness, a solemn, 153b, note
 is terrifying, 546b
 soft, and the night, 283b
 Stilpo, Greek philosopher, 611a, note
STING
 a serpent sting thee twice, 283a
 nasty long stings, 16b
 the sting is in the tail, 851b, note
 the stinging of a heart, 57b
 we scorn them, but they sting, 365a
 Stinks, and several, 87b
 Stir, not to, without great argument, 296a
 unprofitable, the fretful, 393b
 Stirring, be, as the time, 312a
 Stirrup, between the, and the ground, 445a
 as good may hold, as he who leaps on, 738a
 Stitch in time saves nine, 728b
 Stitch, stitch, stitch, 171a
 Stock, lock, and barrel, 443b
 Stock Exchange, on it there is jobbery, 759a
 Stocks will fall or rise, how, 260a
 Stockings, green (emblem of jealousy), 833a
 Stoic of the woods, 67a
 severe, 223a
 Stoic's pride, too much weakness for the, 248b
 Stoles, nice white, 15b
 Stomach carries the feet, 716b, 851b
 is not good, 345a

Stomach, none bigger than another by a span, 703*a*, *note*
 supports the heart, 728*b*
 thought depends on the stomach, 450*a*
 your stomach will not hold more than mine, 577*a*
Stomachs, lazy folks', don't get tired, 158*a*
STONE and STONES
 a scorpion beneath every stone, 664*b*
 a stone cannot be found when the dog comes, 871*a*
 a stone flung into some sleeping tarn, 365*b*
 a stone frigate, 784*a*
 Blarney Stone, 441*b*
 blest be the man that spares these stones, 446*a*
 blossoming in stone, 190*b*
 bread and a stone, 488*b*, *note*
 break your teeth on worthless stones, 800*a*
 conscious stone to beauty grew, 131*a*
 constant dropping wears away stone, 748*b*
 doubtful glistening of a little trifling stone, 234*a*
 graved in the white stone, 24*b*
 if I had not lifted the stone, 788*b*
 labour of an age in piled stones, 227*b*
 let him first cast a stone, 425*b*
 move the stones of Rome to mutiny, 286*b*
 no man can stay a stone, 730*b*
 no more moved than a piece of hard stone, 586*b*
 no stone without a name, 604*a*
 not a stone tell where I lie, 254*b*
 not in your way, need not offend you, 851*b*
 peaceful rests without a stone, 254*b*
 raise thou the stone and find me there, 380*b*
 rugged stone grows smooth from hand to hand, 727*b*
 sermons in stones, 288*a*
 stone in a well is not lost, 728*b*
 stone in one hand, bread in the other, 488*b*
 stone of stumbling, 417*a*
 stone that is rolling can gather no moss, 374*a*, 375*a*
 stumbling-stone and rock of offence, 427*a*
 the drop hollows the stone, 539*b*
 the stones will immediately cry out, 425*a*
 this is the famous stone, 164*a*
 throw not stones at thine own window, 859*a*
 two things stand like stone, 151*b*
 water wears away stone, 663*a*
 we raised not a stone, 391*b*
 whether pitcher strikes stone, or stone pitcher, 874*a*
 which the builders refused, 413*a*
 who remove stones bruise their fingers, 875*b*
 you are not stones, 286*a*
 you cannot lay a stone, 879*a*
See Rolling stone, 727*a*
 Stonehenge, 121*a*, *note*
 Stony limits cannot hold love out, 278*b*
 Stood, sufficient to have, 218*a*
 Stools, between two, 744*b*
 Stools to sit on two, 518*b*

Stoop, it is na time to, when the head is off, 796*a*
 she'll, when she has tired her wing, 269*a*
 to that there? dothest think I'd, 27*b*
Stoops, to rise, it, 34*b*
 Stop, perwailed on him to, 112*b*
 Stop she please, to sound what, 294*b*
 Stops, too many, stop the way, 193*a*
 Stops, you would seem to know my, 295*a*
 Stopp'st thou me, wherefore, 86*a*
 Store, care was to increase his, 169*a*
 to review one's, is to mow twice, 861*b*
 Storehouse of the mind, 373*b*
 the wide earth's, 396*a*
STORM and STORMS
 a storm in a teacup, 728*b*
 after a storm comes a calm, 731*b*
 any port in a storm, 737*a*
 blow not against the hurricane, 745*a*
 brightening the storm it cannot calm, 233*a*
 directs the storm, 2*b*
 heavens thundered and air shone with fire, 558*a*
 in darkness and in storm, 19*a*
 leave thee in the storm, 306*a*
 make oaks take deeper root, 837*b*
 mine enemy's dog should have stood by my fire, 307*a*
 nor have we power to strive against so great a storm, 587*a*
 preach to the storm, 385*b*
 rides upon the, 95*b*
 storm is up and all is on the hazard, 287*a*
 storm nor war lasts for ever, 731*b*
 storm that howls along the sky, 334*a*
 storms grow stronger as days grow longer, 739*a*
 the God of storms, 167*a*
 the stronger the shorter, 625*b*
 to see a storm is better than to feel it, 861*b*
 why such force should fight such strength, 209*b*
STORY, STORIES, STORY-TELLING
 a gay lee-like story, 390*b*
 a story full of humour, 524*a*
 a story in every breeze, 233*b*
 a story is ruined if badly told, 572*a*
 antient godly stories, 419*b*
 each tongue best tells his own story, 240*b*
 first law of story-telling, 378*b*
 habit of telling stories a sign of mediocrity, 696*b*
 he stops his story in the midst of events, 652*b*
 how much to believe of my own stories, 176*b*
 it will take a long time to make it short, 372*a*
je n'en enseigne point, je raconte, 695*a*
 leave a story better than he found it, 378*b*
 long are the labyrinths of the story, 567*b*
 must make his stories shorter, 347*b*
 nothing which cannot be perverted by being told badly, 591*b*
 sad stories of the death of kings, 312*b*
 still believe that story wrong that ought not to be true, 329*a*

Story, Stories, Story-Telling—contd.
 stories and sayings they will remember, 164*a*
 stories he speaks, 564*a*
 stories to delight his ear, 322*b*
 stories which teach to sin, 617*b*
 story, God bless you! 69*b*
 story without a head, 467*b*
 the Incoherent Story, 440*b*
 the old, old story, 168*a*
 the story always old, 35*a*
 they are wise who study old stories, 634*b*
 this story shall the good man teach his son, 316*b*
 to rede ar delitabill, 15*a*
 to tell my story, 297*b*
 to understand a man, read his whole story, 783*a*
 told his queerest stories, 46*a*
 travellers' stories, 677*b*
 whate'er the story, the moral's true, 126*a*
 you tell the story prettily, 496*a*
 you tell to a deaf ear, 666*b*
See Tale
Stories high, three, 90*b*
 Stout, am desperately, 345*b*
 a gentleman, so, 314*b*
 Stoutness, no objection to, 146*b*
 Strachan, is waiting for Sir Richard, 458*a*
 Strafford, Earl of, 109*a*
 Straight, absolutely, 385*b*
 as a die, 21*a*
 on, my way must be, 88*b*
 stick is crooked in the water, 728*b*
 to grow, in the strength of thy spirit, 354*b*
STRAIGHTFORWARDNESS
 a crab cannot be made to walk straight, 477*a*
 be what thou wouldst seem to be, 740*b*
 less than it appears to be, 597*b*
 telling us all that they think, 436*a*
 'tis manly to disdain disguise, 407*b*
 too much straightforwardness foolish against a shameless person, 506*a*
 you cannot be lost on a straight road, 878*b*
Strain, fewer heed the, 96*b*
 a holy, repeat, 187*a*
 again, that, 297*b*
 his unpremeditated, 371*a*
 in a sadly-pleasing, 254*a*
Strait-laced, but all too full in bud, 358*a*
Strand, guardian Naiad of the, 270*b*
Strand, Maypole in the, 24*b*
Strange, all is, yet nothing new, 181*b*
 and wayward wight, 19*a*
 fellows, Nature hath framed, 281*b*
 it seems, how, 36*a*
 matters, where one may read, 303*b*
 so, outrageous, and so variable, 282*b*
 things, I (Dr. Johnson) say, 181*a*
 this is wondrous, 292*a*
 'twas, 'twas passing strange, 300*b*
STRANGERS
 and pilgrims, 430*b*
 and sojourners, 410*b*
 be not afraid of every stranger, 242*a*
 by strangers honoured, 254*b*
 gracious and courteous to strangers, 10*a*
 I am a stranger grown, 46*b*

Strangers—contd.

I do desire we may be better
strangers, 289a
I was a stranger and ye took me
in, 424a
keeping out strangers a law of
pusillanimity, 9a
send them both naked among
strangers, 578b
stranger in a strange land, 409b
stranger in this breathing world,
57b

Strategy: lion's skin to be eked
out with fox's, 451b

STRATAGEMS

God the best deviser of, 465a
which errors seem, 246b
Stratford attc Bowe, school of, 76b
Strauss, Yawcob, 1a
Straw, he that hath one foot in the
778b

is corn in bad years, 749a, 792b
let an ill man lie in thy, 800b
quarrel in a straw, 296a
tilts with a straw, 398b
to change straw into gold, 711a
will show which way the wind
blows, 728b

Straws, many, may bind an
elephant, 808a
to split, 861b

STRAWBERRIES

best at mouth of pot, 11b
God could have made a better
berry, but never did, 378a
grows underneath the nettle, 316a
Stray, when with grief you see your
brother, 349b
what wonder if they, 95b
with multitudes to, 239a

STREAM and STREAMS

a little stream drives a light mill,
724a
a little stream will quench great
thirst, 724a
a purling stream, 2b
a sacred stream, in whose calm
depth, 355a
a secret sweetness in the stream,
362b
cannot rise above the spring,
851b
defile the pleasant streams, 121b
drink the clear stream, 225b
I would rather help myself from
the great stream, 570b
in stream or grove, 186a
in the bosom of the stream, 49a
is brightest at its spring, 386b
mellifluous streams that watered
all the schools, 223a
more pellucid streams, 396a
no beverage but the flowing
stream, 371a
shallow streams run dimpling,
252b
streams most sweet, 386a
streams which fettered be, 174b
the silent stream, 667a
to swim between two streams,
744b
with a favouring stream, 651a
Streamers waving, sails fixed and,
223b

STREETS

are paved with gold, 90b
good old Tory brick-built streets,
386a
key of the street, 860b, note
longest street, the nearest home,
728a
man in the street, 455a
mothered by the street, 23b

Streets—contd.

much in the street, light of repute,
730a
street cries all about, 441a
street sayings, 464a, b
uttereth her voice in the streets,
413b
when night darkens the streets,
216a
wisdom of the street, 455a

STRENGTH

all below is strength, 125a
draw strength from weakness,
716b, 753b
excellent to have a giant's, 299b
from strength to strength, 413a
he is strong who can knock a man
down, but stronger who can
lift himself, 774b
is in the soil, 74b
judged him by his strength or
weakness, 386b
my strength is made perfect in
weakness, 429a
of a chain is its weakest link, 851b
pith's good at all play, 825b
shall renew their strength, 417b
strengthens with his strength, 249a
united strength, 684a
why attempt things beyond your
strength, 639a
See Strong

Stratched, there was things he, 84b

STRIFE

a wife's dowry, 518b
all subsists by elemental strife,
248b
and friendship allow of no excuse,
467a
begets strife, 567a
beginning of, 414a
holy strife of disputatious men,
103a
life means strife, 801b
none was worth my strife, 192b
of little natures, 38a
produces strife, 477b
ring with the unremitting strife,
344b
that strife was not inglorious,
216b
the holiest law of life, 106b
to fast from strife and old debate,
165b
to set the heather on fire, 861b
what is begun in strife lasts in-
definitely, 640a
why such turmoil and strife, 12b

STRIKE

afraid to strike, 252a
below the knee, 272a
dare not strike for them, 365b
delayed to strike though oft
invoked, 221b
do it and strike, 655a
for your altars and your fires, 156b
mint (offer) ere ye strike, 810b
now or never, 138a
passages that strike your mind,
53a
strike, but hear, the ancient
request, 8b
strike, but hear, 447b, 680b
while the iron's hot, 837b
String after string is severed, 371b
harp on the frayed, 236a
Strings that had better not be
vibrated, 113a
Stripes, forty, save one, 429a
Stroke, dealt the godlike, 239a
ere well we feel the friendly, 142a
no second, intend, 217b
Strokes, many, fell the oak, 318a

STRONG

and very courageous, 410a
one still strong man, 363b
only to destroy, 100b
shall be as tow, 416b
thoughts too strong to be sup-
pressed, 390b
upon the stronger side, 311b
when is a man strong, 32b
with a strong and yet a gentle
hand, 376b
without rage, 109a
See Strength

Strongest wander furthest, 390a
side, wise men and gods upon the,
275a

STRUGGLE

life more like wrestling than
dancing, 472a
one sharp, stern struggle, 210a
the struggle not the prize, 215b
Strumpet, never was, fair, 815a
Strut, look big, and stare, because
I dare, 376a

Stuarts' throne, a stranger filled the,
271b

Stuarts not a' sib to the King, 728b
their own most fatal enemies, 367a
Stubbornness, noble, 125a

Students, unruly, make pious
preachers, 727a

Studio minuent laborem, 548b

Studiorum ac naturæ similitudo,
650a

STUDY

an over-filled belly will not study,
550a
craggy paths of, 183b
despair succeeds brown study, 93a
eager in studies and labours, 486b
endless labour, 22a
had made him very lean, 172b
leave study and books, 155b
life rich in a variety of opulence,
543a
like the heaven's glorious sun,
276b
loathing of all studies causes
loathing of life, 612b
make the night joint-labourer
with the day, 290a
mingle a little folly with your
studies, 578a
much study a weariness of the
flesh, 416b
much study weakens the brain,
746a
no satiety in study, 598a
pleasing, useful studies, 246a
studies nourish youth, are a
recreation to age, 541a
studies serve for delight, 11b
study what you most affect, 26a
the proper study of mankind, 248b
too much time in studies is sloth,
11b
Stuff in my thoughts, no such, 293a
skimble-shamble, 314a
Stuffing, asked him for, 15b
is good for geese, 838a
Stultus stultorum, 436a
Stumble, do not, 207b
may prevent a fall, 728b
they, that run fast, 279a
twice, is disgraceful, 470a
Stumbles, he that, and falls not,
781b
least in rugged way, 163a
Stumbling, the excuse of a lame
horse, 838a
Stumbling-block in his brother's
way, 427b
Stumps, he fought upon his, 435a

Stunned, like one who had been,
86b

STUPIDITY

Bæotian stupidity, 497b
clever men never come of stupid
people, 71a

I have a great admiration for
stupidity, 389a

no sin but stupidity, 388b
preaching man's immense
stupidity, 31b

the Gods struggle in vain with
stupidity, 713b

the world is no longer stupid, 853b

Stupor mundi, 663b, 664a

Sturdy, Bob, 180b

Stygian cave forlorn, 224a

STYLE

a sort of broken Johnsonese, 206a
base is the style, 341a

careful happiness of style, 510a
cunning juxtaposition of words,
517b

dressing old words new, 322a
elegance of, to be sought, 485b

elegancies expelled this offensive
style, 539a

every man has his own, 453b
is the man, 453b

le style est l'homme même, 701a
ornateness and simplicity, 380a

poetic trappings, 101a
proclaims the man, 663a

proper words in proper places,
348b

put your discourse into some
frame, 295a

some the style infatuates, 101a
smoothly dull, 254a

subtlest temper has smoothest
style, 121a

swollen with inflated nothings,
597b

the dress of thoughts, 80b
the labour and delay of polishing,
567a

true ease in writing, 247a
where good, none better; where
bad, none worse, 674a

whoever wishes to attain an
English style, 180a

Styx: irreverentibus unda, 560a

Suaviter in modo, 664b, note

Suaviter, si possis, 655b

Subdue, learned himself first to, 340b

Subject to be chosen according to
one's power, 508a

a, not a slave, 392a

I do wish and long to be a, 317b

Subjects, good of, the end of kings,
108a

(give) love, 109a

on her subjects' love, 259b

rather through fear, 576b

to defend crown according to law,
452a

wise, were their, 100b

Subjection, but required with gentle
sway, 219a

Sublime and ridiculous, 241a

from the awful there is a gradual
descent to the contemptible,
471a

the really—the Lord's Prayer,
450a

to the ridiculous, 692a

Submarines: "The Trade," 190b

SUBMISSION
a harder lesson than to command,
370b

dishonourable, vile, 279b

it is a good blade that bends well,
794a

Submission—contd.

we must bear what the gods
choose, 470a

we must endure what he does
whose power is greater, 616b

yielded with coy submission, 219a

Subsequent proceedings interested
him no more, 158b

SUBSERVIENCE
it needs skill to play the second
fiddle well, 797a

learned pate ducks to the golden
fool, 308b

pluck a gown o' gold and you may
get a sleeve o't, 825b

Substance of a deed more important
than trivial detail, 665a

Subtle, draw their designs so, 129a

contriving head, 5b

man easier to understand, 81a

Subtlety may deceive you, 104b

Subtleties, unlearned in the world's
false, 322a

Suburbs: country on the outskirts
of the city is sweet, 647a

SUCCESS
a day's, an hour's, 232b

a good general talks of, 447b

a successful man loses no reputa-
tion, 728b

all succeeds with cheerful people,
708b

all things subservient to, even
grammar, 708b

but, Lord! to see what success
do, 243a

courage and presence of mind
procure success, 128a

dream that they shall still succeed,
99b

easy to give the sails to pro-
pitious winds, 529a

God will estimate success, 35b

harder to find a man who bears
good fortune well, 470a

he plays well that wins, 776a

I have succeeded, 65a

if a good man thrive all thrive
with him, 788a

if at first you don't succeed, 166a

not in mortals to command suc-
cess, 1a

nothing so impudent as, 245a

nothing succeeds like, 818b

nothing successful without
trouble, 448a

obedience mother of, 477b

obedience produces, 472a

rest and success are fellows, 829b

ruins a fool, 788a

secret of, 89b

success begets wealth, 434b

success dismaller than failure, 30a

success encourages, 546b

success has brought many to
destruction, 665a

success is from above, 153a

success much befriended, 472a

success never blamed, 818b

successful beyond hope, 221b

the many fail; the one succeeds,
359a

the mark, 51a

the merits all his own, 81b

the only criterion, 41b

to be fortunate is God and more
than God, 479b

to succeed in the world one must
appear a fool and be wise, 694a

touchstone of desert, 59a

we ask not of success, 57a

who best can pay succeed best,
81a

Success—contd.

will not attend on all, 334a

with a fortunate man all things
are fortunate, 471a

Successors gone before him, all his,
287a

Suckin', a little, 244a

Sucking-dove, 418a, note

Suction, good power o', 111b

Sudden things terrify even brave
men, 526a

too unadvised, too, 278b

Sue, less used to, than to command,
270b

we were not born to, 312a

Sued and served, I, 212a

never, to friend or enemy, 318b

my proud heart, 318b

Suez, ship me somewhere east of,
189b

Successance, in corporal, 299b

is the badge of all our tribe, 282a

SUFFERING
by sufferings learn to prize bliss,
122a

deserved, should be borne pa-
tiently, 565b

even the fool knows when he has
suffered, 477a

he suffers, but he will not suffer
long, 361b

he who suffers conquers, 633b

he's truly valiant that can suffer
wisely, 308b

her suffering ended with the day,
3b

hope the paramount duty, 397b

human sufferings touch the heart,
666a

knowledge by suffering, 30b

learn in suffering what they teach
in song, 326b

learn to suffer, 516b

nothing body suffers but soul may
profit by, 214a

nothing more inventive, 476b

one must suffer for a cause, 21a

rather suffer unjustly than act
unjustly, 448a

she must suffer who can love, 260a

suffer and expect, 838a

suffer as they may, they triumph
still, 337b

suffer, that you may be wise, 838a

suffering brings experience, 759a

suffering common to all, 473b

suffering is teaching, 477a

sufferings which have no tongue,
327a

tears to human suffering are due,
396a

the best of men a sufferer, 108b

the holiest suffer most, 390a

the hope of all who suffer, 386b

those who inflict suffering must
suffer, 326b

to each his sufferings, 154b

to suffer and be strong, 197b

when another man suffers, a
piece of wood suffers, 795a

who best can suffer best can do,
223a

who breathes must suffer, 259b

who fears to suffer suffers from
fear, 874b

SUFFICIENCY
an elegant, 369a

enough and more than enough,
649a

he is not poor who has enough for
his needs, 617a

he is rich enough who does not
want bread, 649a

Sufficiency—contd.

what suffices is enough, 649a
who has sufficient let him desire
no more, 641a

Suffolk, Earl of, 40b

Suffolk cheese, hunger will break
through all but, 787a

Suffrage, universal, government of

house by its nursery, 450a

Sugar, honey upon, 192a

may spoil a good dish, 838a
o'er the devil himself, 293b

Sack and, 314a**Suggestio falsi, 666b****SUICIDE**

against self-slaughter and pro-
hibition so divine, 309a

Britain infamous for suicide, 406b
cowardly that longer fears to live,

140a
effect of cowardice, 108a

felo de se, 351b

His canon 'gainst self-slaughter,

290b
manlike end myself, 359b

men, like soldiers, may not quit the
post, 359b

shows but a bastard valour, 211b

that refuge of despair, 107a

the rôle of cowardice, 690a

the worst form of murder, 89b

we should not deliver up our fort
of life, 212a

what beast has heart to do it

359b
Suing long, what held it is to bide

in, 341a

Suit lightly won, and short-lived

pain, 270a

of black, serviceable, 33a

was rejected, though his, 274b

Suits of solemn black, 290a

Suitable, all things not equally, 611a

Suitors following, see, 301a

Sullen brow, smile not at my, 53b

Sultan after Sultan, 136a

Sum total of all sums is eternal, 665b

SUMMER

all the way a summer day, 104a
come, summer, the sweet season,

176b
comely with crops, 622a

eternal summer gilds them, 63a

eternal, in his soul, 168a

fantastic summer's heat, 312a

has set in with his usual severity,

89a
here is summer in months foreign

to summer, 543a

in the hum of insects, 193a

in winter ends, 196b

is ended and we are not saved,

418a
is gone on swallow's wings, 171b

is y-cumen in, 434a

it will not always be summer, 600b

kindly warms, 46b

kisses spring's tired eyes, 244a

large fires, as behoveth summers

in England, 332b

like a summer's morn, 86a

linden-time, 354a

man is a summer's day, 376a

months had spent their prime,

169b
on summer eves, by haunted

stream, 224a

pride of, passing by, 354a

remembrance of the summer's

heat, 83a

St. Martin's summer, 317a

showery, flowery, bowery, 131a,

note

Summer—contd.

strong summer, dumb with rap-
ture, 354a

summer in England: proverb as to

wet and dry, 871b, note

summer season, when soft was
the sun, 194a

summer's lease hath all too short
a date, 321b

sweet as summer to those who
sought him, 320b

thank heaven the summer's done,

93a

the last rose of, 231b

the old summer rears the new-

born roses, 352b

the wanton summer air, 279b

thy eternal summer shall not fade,

321b
to warm the air in raw inclement

summers, 347b

Summer Time: *dies artificialis*, 515a

Summons thee to heaven or to hell,

304a

Summons, upon a fearful, 290a

comes, when thy, 37a

Summum bonum, 498b

Summum nec metuas diem, nec optes,

641b

SUN, SUNSHINE, etc.

a little sun, a little rain, 386a

a morning sun seldom ends well,

726a

a sunless land, 402b

a sunless sea, 86a

a world without a sun, 66b

adore the rising sun, 48b

all except their sun, 63a

and death not be looked at with-

out finching, 700b

and meadow not concerned about
the coming winter, 323b

as sunlight drinketh dew, 357a

at the going down of the sun, 22b

basked beneath the sun, 3b

behold the sun, 406a

bred o' the sun, 34b

can be seen only by its own light,

851b
casts least shadow when highest,

871b

clothed with the light of, 351a

does not shine on disappointed
ambition, 39b

dominions of, 66b

doubt that the sun doth move,

292b

eclipsed at noon, 47b

eternal sunshine, 148b

fear no more the heat o' the sun.

309b

from the rising of, 482a

had gone down fiery red, 15b

has set; no night has followed,

659b

hath Britain all the sun that
shines, 309a

he lies abed in sunshine, 776a

he hath been in the sun to-day,

773a

he was the sunshine of my soul,

337b

hooting at the glorious sun in
Heaven, 85b

hope not sunshine, 45a

hope of life returns with the sun.

662a
if the sun would ever shine, 24b

in all his state, 3b

in every country the sun rises in
the morning, 792b

insultin' the sun, 390b

is a faithful artist, 262b

Sun, Sunshine, etc.—contd.

is from the Dial gone, 437b

is not all spots, 22b

Lamp of the world, 355a

let not the sun go down upon your
wrath, 429b

let others hail the rising sun, 142a
made a sunshine, 339b

makes the shadows twice as great
at sunset, 650b

may do its duty though your
grapes are not ripe, 851b

men shut their doors against a
setting, sun, 308b

more people admire rising sun
than setting, 621a

morning sun never lasts a day,

756a

never sets on British dominions,

390a

never sets on Spanish dominions,

457a

nothing more useful than sun and
salt, 594a

of all the days has not set, 601b

of my soul, 186a

one cloud may hide all the sun,

821a

our place in the sun, 456a

outlive the sun, eleven moons
and a half, 347b

owes no homage to the sun, 29a

passeth through pollutions, 7b

pay no worship to the garish sun

279b

pleasant the sun, 219a

pleasant to behold the sun, 416a

puts out the stars, 537b

reflecting on mud, is unpolluted,

356a

regulate the sun, 248b

rising sun on this delightful land,

219a

seems always to have just set,

116b

shadowed livery of the burnished
sun, 282b

shineth upon the dunghill, 203a

smiled with unaccustomed light,

509a

so sinks the day-star, 226b

sunbeams melt along the silent
sea, 231a

sunbeams out of cucumbers, 347b

sunlight and rain, 23b

sunlight and shadow waver to and
fro, 383b

sunshine after rain, 321a

sunshine, broken in a rill, 233a

sunshine is a glorious birth, 400b

sunshine, stand a little out of my,

451b

sons can set and return; not so
with our short day, 660a

sunny days more frequent than
cloudy, 655b

that will not be deep-searched,

276b

the lamp of day, 120b

the powerful King of Day, 369b

the side that's next the sun, 346a

the soul's calm sunshine, 249b

the sun of other days, 186b

the sunshine seemed to bless, 387a

the worshipped sun, 277b

though God take the sun out of
heaven, 857b

though the sun shine, leave not
thy cloak at home, 734b, 858a

thought the sun rose to hear him
crow, 130b

thy sun sits weeping, 312b

Sun, Sunshine, etc.—*contd.*

till the sun grows cold, 355b
to lend light to the sun, 660a
to see the sun for the last time, 695a
up rose the sun, 77a
unpolluted by sewers, 13b
unsolable sunbeam, 228a, *note*
upon an Easter day, 346a
vernal, new life bestows, 269a
weary of the sun, 305b
what are you when the sun shall rise, 403a
what would you do with the chariot of the sun, 533a
when it shines, and when it is eclipsed, 871b
where it is a duty to worship the sun, 234b
where they behold a sun he spies a Deity, 407b
while the sun shines it is day, 874a
who can gaze upon the sun, 365a
who would dare to call the sun false, 660a
will blind you if you persist in looking at it, 659b
with ardent frown, 270b
Sun of Righteousness, 419b
Sundial inscription, 546b, 619a
motto: *vivite, ait, fugio*, 686b
what's the good of a sundial in the shade, 868b

SUNDAY
a day of mirth, 163b
a week of Sundays, 797a
alike every day makes a clout on Sunday, 732a
amusements, 215a
ad you baulk a Sunday walk, 170a
clears away the rust, 2b
divide the Sunday from the week, 290a
for killing of a mouse on Sunday, 458a
golf on Sunday, 195a
heaven's gate stands ope, 163b
if you have done no ill the six days, you may play the seventh, 790b
not a day in law, 515a
shines no Sabbath day to me, 252a
Sunday words and Saturday cheer, 838a
Sundays observe, 163a
Sundays of man's life, 163b
the day that comes between, 70a
they go different ways on Sundays, 134b
when two Sundays come together, 797b
See Sabbath
Sunday-school words, 84a
Sung, some merry lay he, 19a
Sunflower turns on her god, as the, 231a

SUNRISE
sweet is the breath of Morn, her rising sweet, 219a
Titan commands the hours to yoke the horses, 562a

SUNSET
and evening star, 366b
is crept into the bosom of the sea, 317b
of life, 67b
Ophirs of fabulous ore, 380b
red forecasts wet; grey, rain, 462b
shadows long and terrible at sunset, 195b

Sunset—*contd.*

sunsets are quite old-fashioned, 388a
we felt the while we should forget them, 394b
See Sun
Sup and blow, nae man can at once, 813b
Superficial, ignorant, unweighing fellow, 300a

SUPERFLUOUS
more than we use is more than we want, 812b
rich man's superfluities, 90b
superfluities do not hurt, 666a
the superfluous, a very necessary thing, 449b
to do a thing which is already done, 663b
to lend light to the sun, etc., 660a
we retrench superfluities of mankind, 143a
you complain of your superfluity, 670b

SUPERIOR, SUPERIORITY
always to excel others, 467b
an two men ride a horse, 284b
as the sun puts out the stars, 537b
difficult to love our superiors, 693a
I yield to a superior, 571b
it never hurts me that this man is richer or more learned, 593b
nothing equal to you has arisen, 594a
superior stations, superior woes, 26b
surest way to be cheated is to think ourselves cleverer, 701a
who despises all displeases all, 633b
you turn up your nose at men unknown, 677b

Supernatural element, 34a

SUPERSTITION
a race prone to, 537b
a senseless fear of the gods, 666b
all people have superstitions, 192a
apparitions, signs, and prodigies, 321a
better dumb than superstitious, 183a
credulities to nature dear, 397b
devil divides the world between superstition and atheism, 842a
fools afraid of what knaves invent, 275a
Giant Error, darkly grand, 265a
greatest burden in the world, 228a
guide confident, though blind, 260b
I believe it because incredible (*or absurd*), 507a
in avoiding superstition, 10a
is godless religion, 156b
it is wrong to be superstitious, 644b
led folk from superstition, 25a
men put more faith in things they do not understand, 571b
most pestilent of all pests, 613a
mystery leads millions by the nose, 268a
natural philosophy medicine for, 13b
no itch more contagious, 603a
not love, but superstition, 93b
nothing more deceitful than, 592a
obeys vanity like a father, 472a
obscure things more easily believed, 509b
of a name, 666b
of imaginary sins, 228a

Superstition—*contd.*

people persuaded by what they cannot understand, 707a
readers, superstitious, they deceive, 81b
religion of feeble minds, 41b
science antidote to, 330b
superstition of a chaperone for women, 181b
superstitions the kings of the nations, 693a
superstitious soul hath no rest, 50a
superstitious terrors, 109b
the authority of a god used to cover crimes, 592a
the fear of wonders, 660b
the poetry of life, 711a
thirteenth man brings death, 852a
this vain age of the mind, 273a
to the superstitious everything is ominous, 818a
touching cold iron, 862b, *note*
touching wood, 862b, *note*
trumpety of vulgar faith, 69a
truths end as superstitions, 176a
"turning your money," 864a
unlucky to refuse fire, 511a
unlucky to save men drowning or half-hanged, 806a
we are more frightened by the unseen and unknown, 504a
will survive, 20b
women miserably superstitious, 678a
ye are too superstitious, 426b

Supine amidst our flowing store, 124a

SUPPER
after supper walk a mile, 732a
at five, 702b
before and after supper walk a little, 664b
better go to bed supperless than rise in debt, 743a
dine lightly and sup more plentifully, 808b
he wrongs not an old man who steals his supper, 801b
if ever I ate a good supper, 4a
light supper makes long life, 801b
more slain by suppers than by the sword, 812a
no song, no supper, 817a
pastime makes suppers, 786b
supped full with horrors, 305b
swearing and supperless, 253b
that nourishment that is called supper, 276b
to sleep lightly, sup lightly, 802a
walk after supper, 623a
who goes to bed supperless tumbles and tosses, 874b
who sups well, sleeps well, 802a

SUPPOSITION
greater than truth, 613b
I do not manufacture hypotheses, 547b
not many things cheaper than supposing, 349b
thinking is not knowing, 857b
Suppressed, was immediately, 119b
Suppressio veri, 666b
Sure as a gun, 739a
that is, which can be made sure, 502b

Surety, be, and danger (*or ruin*) is at hand, 447a, 662a
for a stranger, he that is, 413b
your, wants a surety, 880b
Suretyship, he that hateth, is sure, 447a

- Surfet**, as sick they that, as they that starve, 282a
- Surge**, the murmuring, 306b
- SURGEONS, SURGERY**
an old physician and a young surgeon, 736a
honour hath no skill in surgery, 314b
past all surgery, 301b
surgeon, must have eagle's eye, lion's heart, lady's hand, 722b
Surgeons' Company, motto, 628a
surgeons cut that they may cure, 838a
- Surgical operation** to get joke well into Scotch understanding, 333a
- Surgit amari aliquid**, 575a
- Surmise**, looked at each other with a wild, 184b
- Surname** liable to no pun, 327b, note
- Surpasses** or subdues, he who, 54b
- Surprise question**, the, 32a
- Surplices**: whether a parson ought to wear a black dress, 265b
- SURPRISE**
a fool says "I shouldn't have thought it," 557a
an essential ingredient in art, 332a
Est-il possible? 557a, note
life a series of surprises, 133a
man surprised is half beaten, 725b
Millions of surprises, 163b
- Surrender of goods** (*cessio bonorum*), 502b
- Sursum caudas**, 666b
- Sursum corda**, 666b
- Survival of the fittest**, 338b
- Survive**, we that, perchance may end our days, 445a
- Suum cuique**, 666b, 667a
- Suus cuique est carus**, 576b
- Susanna**, in wedlock a, 444a
- Suspensatur per collum**, 666b
- Suspense**, the only insupportable misfortune, 268b
- SUSPICION**
a rogue always suspects deceit, 727a
always suspect everybody, 11-a
Caesar's wife must be above suspicion, 453a
do well and doubt nae man; do ill and doubt a' men, 753a
first suspicions dimly stole, 67b
haunts the guilty mind, 318a
he that has suspicion is rarely at fault, 778a
love, maker of suspicions, 805b
makes a man suspect much, 11a
may be no fault but to show it is, 838a
men are suspicious, 165a
men do not suspect faults which they do not commit, 178b
nothing secure unless suspected, 818b
raises hobgoblins, 838a
sleeps, though Wisdom wakes, 118b
so suspicious is this tragedy, 317a
strong on the part of the distressed, 485b
superabundance of, 13b
suspects, yet fondly loves, 302a
suspicion absolves faith, 13b
suspicion a coward's virtue, 240a, 852b
suspicion's coward fear, 204a
suspicions like bats, 11a
teach them to suspect the deeds of others, 282a
the bane of friendship, 838a
what a ready tongue suspicion hath, 315a
- Suwaroff**, 64a, note
- Swag**, nicely stowed the, 165b
- Swagger**, men who save money, rarely, 205a
- Swain**, the uncouth, 226b
- Swains**, all our, commend her, 281b
as be, few such, 29a
- Swaller myself**, an effort to, 28a
- Swallow suddenly**, I had to, 84a
- SWALLOW**
a summer friend, 543b
come before the swallow dares, 310a
flies with swallow's wings, 319a
nature's licensed vagabond, 366b
one makes not a spring (or summer), 822b
swallow-flights of song, 362a
swallow, thou that knowest both, 360b
the chaffering swallow, 29b
twittering swallow, 153b
types of false friendship, 543b
- SWANS**
a rare bird, like a black swan, 642b
a swan-like end, 283a
float double swan and shadow, 395b
make thee think thy swan a crow, 278a
swan swam in a silver lake, 7a
swans are geese, 4b
sweet Swan of Avon, 183a
whenever a swan swims on a lake, 173b
- Swarry**, a friendly, 112b
- Swashing and martial outside**, 288a
- SWEAR, SWEARING**
a gentleman may swear it on behalf of his friend, 310b
do not swear at all, 278b
enough to make a deacon swear, 202a
frequent swearing produces perjury and implety, 480b
he that sweareth to his own hurt, 412a
if he swears he'll certainly deceive thee, 240a
if you swear you will catch no fish, 790b
man cannot swear and lie as woman, 77b
our armies swore terribly, 342b
swear by thy gracious self, 278b
swear for me, page, for a short half-hour, 705a
swear not by the moon, 278b
swearing till the very roof was dry, 283a
swearing with delicacy, propriety, and judgment, 350a
swears with so much grace, 195b
swore by all was swearing worth, 44b
the cheap swearer, 162b
they may swear anything, 210b
we men may swear more, 298a
- Sweat of thy face**, in the, 409a
- Sweating-sickness**, the English, 665a
- Sweep before your own door**, 838a
- Sweeps a room**, who, as for thy laws, 164a
- SWEET and SWEETNESS**
a wilderness of sweets, 219b
all her task to be sweet, 381b
all is not sweet, 182b
an interminable tedious sweetness, 192a
every sweet hath its sour, 758a
flee what is sweet if it can turn bitter, 519a
for sweet things my soul has ceased to care, 238b
- Sweet and Sweetness—contd.**
he deserves not the sweet that will not taste the sour, 772a
her infinite sweetness, 75a
how it was sweet, 34a
linked sweetness long drawn out, 224b
look thou but sweet, 278b
more sweet by distance, 90a
no longer sweet if repeated often, 479a
nothing half so sweet in life, 231a
riffled all its sweetness, 240b
so sweet, so soft, so faint, 273a
so sweet that joy is almost pain, 325b
sweet Anne Page, 287b
sweet as summer to those who sought him, 320b
sweet is sour to him who has lost his taste, 860b
sweet meat must have sour sauce, 838a
sweet, not lasting, 291a
sweet o' the year, 310a
sweet to think upon, 236a
sweets compacted lie, 163b
sweets to the sweet, 297a
sweetest thing that ever grew, 392a
sweetest things soonest cloy, 372b
sweetness and light, 6a
sweetness and light, the two noblest things, 348b
sweetness, goodness, in her person shined, 227b
sweetness of disposition charms the soul, 666b
that are so wondrous sweet and fair, 377a
the little sweet doth kill much bitterness, 185b
waste its sweetness on the desert air, 153b
waste their sweetness in the desert air, 82b
you prove sweet to me, 25a
- Sweetheart and Honeybird** keeps no house, 838a
- Swelling** wisely, 112a
- Swift**, Dean, Latin epitaph, 674b
expires a driv'ler, 178a
- Swift as meditation**, 291b
- race is not to the**, 416a
without violence, 260a
- Swiftness**, for, did I sue, 368b
never ceasing, 242a
- SWIM and SWIMMING**
but said I could not swim, 119b
good swimmers are oftenest drowned, 768b
good swimmers at length are drowned, 768b
I will swim this here, 168a
not to swim i' th' lead o' th' current, 139a
seen here and there swimming in the vast flood, 491a
some must swim when others sink, 151b
some strong swimmer in his agony, 62b
swim to yonder point, 285a
swim without cork, 583b
swimming with bladders, 8a
taught you to swim and you drown me, 787b
- Swine**, too rich a pearl for, 51b
- Swing**, a kind of a bully, 84a
youth will have its, 880b
- Swings**, this and that way, 5b
- Swinish multitude**, 41a, note

Swithin's feast, 142*b*, *note*
 Swiss, no money, no Swiss, 816*b*
SWITZERLAND
 an inferior sort of Scotland, 332*b*
que la Suisse soit libre, et que nos
noms perissent, 706*a*
 Swoop, at one fell, 305*a*
SWORD AND SWORDS
 a young buzzard's sword, 736*b*
 against the encased crocodile,
 184*b*
 always beaten by the mind, 450*b*
 another's sword hath laid him
 low, 67*a*
 between sword and throat, 557*b*
 bravely hast thou fleshed thy
 maiden, 315*a*
 children born of thee are sword
 and fire, 366*a*
 do not give a sword to a child,
 474*b*, 585*b*
 famous by my sword, 230*a*
 good sword has often been in poor
 scabbard, 768*b*
 great the licence of the sword,
 570*a*
 hasten with the sword, 531*b*
 he that strikes with sword shall
 be beaten with scabbard, 781*b*
 his good sword rust, 87*a*
 his terrible swift sword, 174*b*
 his sword bequeathing to his son,
 110*a*
 I have despised Catiline's and
 shall not fear yours, 505*b*
 I slay him with his own sword,
 666*a*
 I with my sword will open, 287*b*
 in choosing a sword trust not
 another, 792*b*
 it steels my sword, 271*b*
 leaden sword in ivory scabbard,
 551*b*
 lord of the stainless sword, 353*a*
 man beats out deadly sword on
 the anvil, 555*a*
 more eloquent than words, 232*b*
 ne'er put a sword in a madman's
 hand, 814*a*
 nor shall my sword sleep, 23*b*
 not the longest sword, but the
 longest purse, conquers, 796*a*
 one sword keeps another in its
 sheath, 822*b*
 Orlando's sword, 808*a*
 our swords shall play the orator,
 208*b*
 peaceful repose by help of sword,
 573*b*
 pen is mightier than the sword,
 204*b*
 remove sword from her who is not
 in her senses, 522*b*
 Scanderbeg's sword, 831*b*
 some for outrage, others for
 defence, 525*a*
 song of the sword, 161*b*
 stir not the fire with a sword,
 478*a*, 548*a*
 sword in hand for England's
 right, 270*b*
 sword was servaunt unto right,
 340*a*
 sword of heaven not in haste,
 75*a*
 swords into ploughshares, 316*b*
 swords of Sheffield steel, 273*b*
 take away the sword, 204*b*
 the deputed sword, 299*b*
 the love of the sword rages, 647*b*
 the right of the sword, 562*b*
 the sword, 186
 thy sword shall wield, 37*a*

Sword and Swords—contd.
 to harps preferring swords, 398*a*
 to paint with a sword, 620*b*
 true be thy sword, 271*a*
 two powers, the sword and the
 mind, 450*b*
 what has a sailor to do with a
 sword, 637*b*
 while I am master of my sword,
 452*a*
 who carries sword carries peace,
 791*a*
 who first produced the fear-
 inspiring sword, 638*b*
 who has a sword, and goes home
 for a better, never returns, 778*a*
 who has the sharpest sword, 452*a*
 Swordsman, good, not a quarreller,
 722*b*
 Swordsmanship, skill in, 97*b*
 Sydneian showers, 104*a*
 Syllable, chase a panting, 98*b*
 for no man's pleasure change a,
 391*a*
 last, of recorded time, 305*b*
 Syllables govern the world, 275*b*
 lives on, 252*a*
 Syllogisms hang not on my tongue,
 97*b*
 Syloson, the vesture of, 667*a*
 Sylvia, except I look on, 281*b*
 Sylvia, who is, 281*b*
 Symmetry, a certain miracle of, 358*a*
 Symmetry, suggesting the more
 perfect, 59*a*
SYMPATHY
 company in distress makes sorrow
 less, 748*b*
 experience in wretchedness has
 taught me to help the wretched,
 598*b*
 feel for others—in your pocket,
 838*b*
 grief is best pleased with grief's
 society, 321*b*
 I seek no sympathies, 55*a*
 it is the secret sympathy, 72*a*
 just to teach us sympathy, 35*b*
 never feeling misery, never
 thought, 335*a*
 one plum gets colour from
 another, 678*b*, *note*
 pinch yourself and know how
 others feel, 825*b*
 smiles and tears in sympathy,
 677*b*
 some ease to reveal our sorrows,
 106*a*
 sympathy of mind, 166*a*
 sympathy that heeds the common
 life, 392*b*
 teach me to feel another's woe,
 250*b*
 to melt at others' woe, 257*b*
 to soothe and sympathise, 378*b*
 we can ailments, 350*b*
 without relief, 838*b*
 women have no instinct for
 sympathy, 701*b*
 Synagogues, chief seats in, 423*b*
 Synods, mystical Bear-gardens, 51*b*
 Syntax, prosody and, 32*b*
 System into system runs, 248*a*
 Systems, our little, have their day,
 362*a*

T

Tabitha, Aunt, 1685
 Table Bay, going to, 190*a*
TABLE AND TABLES
 a luxurious table (*Sybaritica*
mensa) 667*a*

Table and Tables—contd.
 at a round table, no dispute of
 places, 739*b*
 at rich men's tables, 30*b*
 poor men's tables are soon
 spread, 826*a*
 robs more than the thief, 851*b*
 spread the table and contention
 will cease, 837*a*
 table friendship soon changes,
 838*b*
 table of my memory, 292*a*
 that is the upper end where the
 chief person sits, 839*b*
 what's a table richly spread, 379*a*
 when one has a good table one is
 always right, 706*a*
 when the gudeman's awa' the
 boardcloth's tint, 871*a*
 without subtle refinements, 658*a*
 wont to set the table on a roar,
 297*a*
 Table-companion friend, 523*a*
 Table talk, let it serve for, 283*a*
 Tables, my, meet it is I set it down,
 292*a*
Tabula rasa, 667*a*
 Tace, Latin for a candle, 135*a*
Tacendi, magna libido, 643*a*
Tacitis senescimus annis, 669*b*
Tacuisse, nulli nocet, 647*a*
 Tadpole and Taper, 117*a*
 Taffetas silk, "gummed Taffety,"
 772*a*
 Taffety, he frets like a gummed, 772*a*
TAIL AND TAILS
 Chittabob's tail, 16*b*
 her tail came out, 15*b*
 horror of his folded tail, 227*b*
 keep your tails up (*sursum*
caudas), 666*b*
 lash of his own stubborn tail, 122*a*
 make not thy tail broader than
 thy wings, 807*a*
 nasty long tails, 16*b*
 switched his long tail, 87*a*
 tail that wagged contempt at
 Fate, 380*a*
 tails of both hung down behind,
 331*a*
 that last triumph, his distin-
 guished tail, 381*a*
 the poison is in the tail, 551*a*
 what a monstrous tail, 70*b*
 where the tail came through, 336*a*
 where his tail joins on, 15*b*
TAILORS
 I pray God make me able to pay,
 242*b*
 let each tailor mend his own coat,
 800*b*
 let every tailor keep to his goose,
 800*b*
 must mind the fashions, 838*b*
 nine and ninety, ought to weigh
 a pound, 815*b*
 nine make a man, 815*b*
 ninth part even of a tailor, 71*a*
 tailors' shreds are worth cutting,
 728*b*
 tailors, weavers, millers, and
 bakers classed as thieves, 755*b*
 the patched-up tailor, 649*a*
 the tailor makes the man, 841*b*
 Teke and break us, 161*b*
 let, everything is as you, 758*b*
 let him, who can, 500*a*
 let him, who take can, 692*a*
 one "Take this" better than
 two "Will give," 718*a*, 822*b*
 they should, who have the power,
 395*b*
 things as you find them, 838*b*

Takeley Street, all on one side like,
733b
TALE and TALES
a fragment from life of dreams,
87a
a round unvarnished tale, 300b
a tale in everything, 399b
a tale should be judicious, 97b
a tale told by an idiot, 305b
all who told it added something
new, 255a
an old tale and often told, 269b
as a tale that is told, 413a
as it were a tale that is told, 433b
believe not every tale, 420b
breathe out the tender tale, 44a
Christmas told the merriest tale,
270a
come listen to my mournful tale,
327a
difference in an oft-told tale, 124a
every tale condemns me for a
villain, 319b
fresh interest to a twice-told tale,
60a
half a tale enough for a wise man,
730b
half-forgotten tales of old, 235b
honest tale speeds best, 319a
how a plain tale shall put you
down, 314a
I can tell you a moral tale, 78b
I cannot find you both tales and
ears, 787a
I could a tale unfold, 291b
I shudder as I tell it, 546b
I tell the tale as 'twas said to me,
272a
if ancient tales say true, 53a
it is in all the tales, 33a
it is natural to a greyhound to
have a long tail, 796a
it should be a good tale that is
twice told, 797a
let every fellow telle his tale, 77a
lo, my tale is this, 78a
long-winded tale, 19b
makes up life's tale, 87b
mariners' relations, 28b
no tale so good but may be spoiled
in telling, 817a
not children merely are put off
with tales, 713b
one tale good till another is told,
823a
old women's tales, 537b
or adorn a tale, 178a
preamble of a tale, 77b
sad tale best for winter, 310a
seemed to them as idle tales, 425a
sey forth thy tale, 77b
so sad, so tender, and so true, 327a
some jovial tale or glee or jest,
269a
such wondrous tales as childhood
loves, 335a
tale believed for their oaths, 162b
tale is worth the hearing, 212b
tale of laughter, shame, or folly,
342a
tale never loses in telling, 728b
tale of many a human heart, 86a
tale which holdeth children from
play, 329b
tales of Robin Hood, 839a
tales that were to me so dear, 19a
tedious as a twice-told tale, 311b
tell a tale after a man, 77a
the nimblest footman is a false
tale, 849a
the saddest tales, of all, 65a
the tale runs as pleases the teller,
851b

Tale and Tales—contd.
thereby hangs a tale, 276b, 288b
told his soft tale, 83a
yet the tale's true, 34a
your tale would cure deafness,
310b
See Story
TALE-BEARING
do not tell tales out of school, 753a
he that is a blab is a scab, 779a
TALENT and TALENTS
are distributed equally, 702b
favour is not to men of skill,
416a
fortune ill-natured to talent, 606b
her talents were of the more
silent class, 64a
let the path be open to talent,
450a
please with whatever gift you
have to please, 627b
talent alone cannot make a
writer, 133a
talent convinces, genius but
excites, 205a
talent does what it can, 205a
talent, not of much avail without
cultivation, 585a
talent overcomes all things, 610b
talent works, genius creates, 839a
that one talent, which is death to
hide, 227a
the single talent well employed,
178a
towering talents and terrestrial
aims, 407a
whose talent is to serve, 121b
TALK
a cowardly people which will dare
nothing beyond talk, 688a
a different thing to act and to
talk, 160b
a gentleman that loves to hear
himself talk, 279a
a good woman is not talkative,
667a
a hotch-potch of talk, 648b
a lease of common talk, 25a
a rage for talking, 537a
a red-tape talking-machine, 73a
a table-talker rich in sense, 212b
a talkative tongue caused this
punishment, 541a
a twenty-thousandth part of a
talker, 73a
ah, no use of talking, 240a
an end here of talking, 542b
beautiful talk, 73b
calamities make talkers, 467b
charm and playfulness of his talk
565b
cowards very talkative and fierce
with their tongues, 548a
everyone talks of what he loves,
758b
excellent with his tongue but
remiss in battle, 567a
folks with little business are
great talkers, 701b
foolish to talk against Hercules,
536a
foolish tongues talk by the dozen,
762a
fools to talking ever prone, 143b
fore-talk spares after-talk, 763a
generous in talk, 637b
good gods, how he will talk, 195a
great talker, a great liar, 723a,
770a
great talkers are like leaky
pitchers, 770a
great talkers are little doers, 770a
great talkers, little walkers, 770a

Talk—contd.
great talkers never great doers,
214b
guilt of undue talk is great, 528a
he can talk, but is no speaker,
451b
he (Coleridge) talked on for ever,
159b
he that speaks lavishly shall hear
as knavishly, 781b
he will be talking, 284b
he's satisfied if they sound clever,
346b
his discourse sounds big, 240b
his talk like a stream which runs,
258b
his tedious talk is but vain boast,
223a
honest talk and wholesome wine,
361b
I believe they talked of me, 134a
I could talk like that for ever,
145b
if they should cease to talk of me,
179b
inquisitive people are talkers, 618b
least said, soonest mended, 800a
let every man talk, of what he
understands, 800b
let it serve for table-talk, 283a
let people talk and dogs bite, 800b
let your talk be worthy of belief,
659a
long talk makes short work, 804b
many talk like philosophers and
live like fools, 808a
many talk of Orlando, 808a
many talk of Robin Hood that
never shot in his bow, 808a
meikle crack fills nae sack, 808b
mind what and to whom you
speak concerning another, 635b
more talkative than a turtle-dove,
673b
most fluent talkers not always
the justest thinkers, 159b
much talk and suitable talk not
found together, 597b
never nobleman but made ignoble
talk, 365b
no liberty of talk, to be regretted
next day, 483b
plenty of talk but little wisdom,
649a, note
prate is prate, but it is the duck
lays the egg, 827a
prudence not eloquent better
than talkative folly, 572b
said so much and so little done,
211b
Say-all-you-know and Say-
nought-at-all, 236a
she vibrates her eternal tongue,
404b
slave is the open mouth, 213a
so much they talked, 81a
so poorly as thou talkst, 92b
speak of a person and he'll appear,
839a
strange the difference of men's
talk, 242a
take pity on us and hold your
peace, 578a
talk is but talk; money buys
lands, 878a
talk much and err much, 839a
talk of the whole town, 529a
talk out thine heart, 353a
talk that does not end in action,
71a
talk to conceal the mind, 404a
talk to every man as if he bored
you, 389a

Talk—contd.

talk without thinking is to shoot without aim, 862a
 talk, women's exercise, 137a
 talkers are no good doers, 318b
 talkers who pretend to know everything, 633b
 talking and eloquence not the same, 183a
 talking comes by nature, silence by wisdom, 839a
 talking not always to converse, 97b
 talking pays no toll, 839a
 talks much and says just nothing, 244b
 that talkative fellow will inflict punishment, 621b
 the day not sufficing for our talk, 660a
 the eternal talker neither hears nor learns, 843b
 the less people think the more they talk, 847a
 the mair they talk, 45b
 the narrative old man, 257a
 the talk, and not the intrigue, is the crime, 153a
 these fellows of infinite tongue, 316b
 they always talk who never think, 259b
 they talk most who have the least to say, 259a
 to babble and talk, 284b
 to despise popular talk, 622b
 to talk of many things, 120a
 tongues the treasure of fools, 560b
 turn your tongue seven times before talking, 864a
 two great talkers will not travel far together, 864b
 who chatters to you will chatter of you, 874b
 who digs out malicious talk about himself, 601b
 who speaks what he should not hears what he would not, 781b
 who talk too much, 123a
 who talks much errs much, 782a
 who talks to himself talks to a fool, 782a
 wisdom for a servant to know more than he speaks, 621b
 wit talks most when least she has to say, 407b
 with personal talk, 394a
 women should talk an hour after supper, 137a
 you interrupt with your talking, 653b
 Tall man is a fool, 468b
 divinely, 357b
 men, 462a
 men have stony hearts, 759b
 were I so, to reach the pole, 383a
 Tally, by the breadth of my nail, 347a
Tam prope, tam procul nobis, 596b
 Tam Samson, 45b
 Tamarinds, only strangers eat, 84a
 Tame neither, be not too, 294b
 Tamed (the Irish), in one year, 208b
Tandem triumphans, 668a
 Tang, let thy tongue, 208a
 Tantalus clutches at the streams of water, 668a
 his sufferings due to a talkative tongue, 541a, note
 no water obtainable to thee, 671a
 seeks water in the midst of water, 629a
Tanto, pro, 625a

Tantos volvis sub pectore fluctus, 560a

Taper, exulting in their, 406a
 light, with, to garnish heaven, 311b
 my little, 65a
 Tapers to the sun, glimmering, 103a
Tapis, sur le, 708a
 Tapsalteerie, gae, 47b
 Tapster, it fitteth the spirit of a, 277a
 Taradiddles, for telling, 196a
 I will tell, 146a
 Ta-ra-ra-boom-de-ay, 464b
Tarda sit illa dies, 668b
 Tardy son to chide, your, 295b
 Tares, to live on, when wheat is cheap, 578a
 Tarlton's song, 446b
 Tarpeian rock is near the Capitol, 698a
 Tars are Fortune's sport, 111a
 love their ships and their wives, 111a
 Tartan plaid, beneath the, 7a
 Tartar's bow, words like a, 8a
 Tartness, revenge partakes of, 212a
 Tar-water, 22a

TASKS

consider long what your shoulders can bear, 665a
 complete the task, 525a
 I undertake a more difficult task, 571b
 long day's task is done, 307b
 my task is done, 232b
 now my task is smoothly done, 225b
 one task for all, 190b
 plying their daily task, 187a
 sees some task begin, 197b
super vires (beyond one's strength), 666a
 tasks of real life, 399b
 the common task, 185b
 this indeed is a task, 520b
 this is the task of greatness, 662b
 thy worldly task hast done, 309b
 Task-master's eye, my great, 226b
 Tassel-gentle, to lure this, 278b

TASTE and TASTES

a bond of union between kindred dispositions, 649b
 a fine judgment in art, 562a
 a taste of your quality, 293a
 all do not admire and love the same things, 599b
arbitrer elegantiarum, arbiter in matters of taste, 491b
 as many thousand tastes as men living, 642a
 differing tastes ask for differing things, 622b
 eager we taste, 379a
 every man to his own taste, 757b
 food for some is poison to others, 640a
 let every eye negotiate for itself, 284a
 man of taste, not of display, 522a
 more of salt than of profusion, 621b
 no dish to please all palates, 816a
 no disputing about tastes, 511a
 public taste, a mongrel product, 343b
 sad and bitter to some may seem sweet to others, 487b
 strange to live on tares when wheat is cheap, 578a
 such and so various are the tastes of men, 3a
 taste (had done) not much, 63b
 taste here were sacrilege, 209b

Taste and Tastes—contd.

the eye is harder to please than the stomach, 843b
 the same things not sweet to all men, 599b
 the taste of mobs, 253a
 to have taste one must have soul, 705b
 to him who has lost taste sweet is sour, 860b
 ugliness deforms taste, 160b
 wild vicissitudes of taste, 178a
 without taste genius is sublime folly, 707a
 Tatters, tear a passion to, 294a
 Tattler is worse than a thief, 728b
 Tattlers also and busybodies, 430a
 Taught as if you taught them not, men must be, 247b
 but first followed it, 77a
 saints who, and led the way, 372a
 too much quickness to be, 251a
 Taunts he casten forth most bitterly, 371b
TAVERNS
 a capital tavern, 179a
 books my tavern, 195b
 he knew the taverns well, 76b
 to die in a tavern, 576b
 See Inns
TAXES
 all fall on agriculture, 144a
 and gruel grow thicker, 839a
 armies not paid without taxes, 590a
 Government a taxing-machine, 71b
 if taxes rise or fall, 81b
 levied upon commodities, 181b
 lying pays no tax, 806b
 make love and pay our taxes, 62a
 men prefer any load of infamy, 332a
 no question now of taxes, 599b
 nothing certain but death and taxes, 818b
 paid unwillingly, 133a
 result of being too fond of glory, 333a
 sinews of the commonwealth, 679a
 taxes milks dry, 202b
 the wretched tax-paying people, 578a
 to tax and to please, 40a
 true as taxes, 114a
 what shall I take out of this scarcity, 636a
 what the church leaves the exchequer takes, 868b
 See Tribute
 Taxed, women to be, according to beauty, 347b
Te Deum laudamus, 669a
Te intus et in cute novi, 485a
TEA
 and scandal, 92a
 (tay) and stuff fit only for a wench, 209a
 best sweeteners of tea, 134b
 cups that cheer, 100a
 glad I was not born before tea, 333b
 how did world exist without tea, 333b
 life like a cup of tea, 18a
 now for the tea of our host, 146a
 she sweetens, as she sips, with scandal, 265a
 slavery of tea and coffee, 85a
 soft, sober, safe liquid, 83a
 sometimes counsel take and sometimes tea, 247b
 tasting of boiled boots, 368a

Tea—*contd.*
 tea-cup times of hood and hoop,
 358a
TEACH, TEACHERS, TEACHING
 a light to others (teachers), de-
 struction to themselves, 437a
 better untaught than ill-taught,
 744a
 could I but teach the hundredth
 part, 392a
 difficulty made by teaching, 515b
 for the teacher's sake, 108a
 gladly would he teach, 76b
 he teacheth ill who teacheth all,
 776a
 let such teach who themselves
 excel, 246a
 many learn more than their
 teachers, 478a
 one is your Teacher, 423b
 taught already profits by the
 teaching, 32a
 teach my teacher that he may
 teach me, 839b
 teach your grandmother to suck,
 839a
 teacher, sparing of his smile, 97a
 teaching as if you taught them
 not, 247b
 teaching others teacheth yourself,
 839b
 the bold teacher's doctrine, 398a
 time is the great teacher, 859b
 we learn by teaching, 517b
 who chooses to be his own teacher
 has a fool for pupil, 783b
 whom God teaches not, man
 cannot, 876a
 See Taught
 A tear a luxury to tatters, 294a
TEARS
 a luxury only to the happy, 232b
 a main in his head, 111b
 a nation's tears, 231a
 a tear is an intellectual thing,
 23b
 a tear was in his eye, 206b
 are on the mother's face, 362a
 art thou a child of tears, 186a
 as great pity to see a woman weep
 as goose go barefoot, 738a
 as soon as born I wept, 739a
 at wedding, 161a
 baptised in tears, 193b
 Beauty's tears, 66a
 better bairns greet than bearded
 men, 742a
 better write of laughter than of
 tears, 703a
 cheap as lies, 308a
 child of those tears, 533a, *note*
 claimed their course, 271a
 crocodiles that shed tears, 10b
 drops of women's rheum, 308a
 drown the stage with tears, 293a
 dry be that tear, 328b
 false tears of brides, 524b
 fast as the Arabian trees drop
 medicinal gum, 303a
 fell not a tear, 30b
 few, but friendly, 246a
 filled my eyes with tears, 198a
 flattered to tears, 185a
 flow impassioned as she gives
 command, 674a, *note*
 flow in vain, 576a
 forbade the rising tear to flow,
 271b
 friends' painless tears, 202b
 funeral tears from different causes
 rise, 406b
 gave us readier tears, 386a
 gift of tears, God's best gift, 187a

Tears—*contd.*
 go like a stream through the heart,
 533b
 God shall wipe away all tears,
 431b
 grief is appeased by, 524a
 (have) no bitterness, 203b
 have weight of words, 558a
 hence rage and tears, 554b
 hence those tears, 543b
 her tears, her mirth, 394a
 holy and pure are the drops, 161a
 how lovely in her tears, 264b
 how now, foolish rheum, 311b
 human beings weep in sympathy,
 677b
 if you have tears prepare to shed
 them, 286a
 if you wish me to weep you must
 feel grief yourself, 656b
 in the affairs of life, 666a
 iron tears down Pluto's cheek,
 224b
 it is na play where one greets
 and another laughs, 796a
 it is our trick; nature her custom
 holds, 296b
 let none honour me with tears,
 687a, *note*
 like Niobe, all tears, 290b
 live in an onion, that should water
 this sorrow, 307a
 love loveliest when embalmed in
 tears, 271a
 man without a tear, 67a
 many shed for show, 621a
 men given to tears are good, 467a
 moistens my eyes, 128b
 moral brings a tear, 68a
 music nigh to tears and memory,
 388a
 my eyes are dim with childish
 tears, 400a
 my mother came into mine eyes,
 316b
 my tears must stop, 171b
 nature gave us tears, the best
 part of our nature, 579a
 never a tear bedims the eye, 158b
 never be a tear-drop shed, 26b
 no caste in tears, 4b
 no tears but of my shedding,
 282b
 nor need you blush to shed a tear,
 327a
 not a tear must o'er her fall, 30b
 nothing dries sooner than a tear,
 591a, 818a, *note*
 nothing is here for tears, 224a
 of bearded men, 270a
 of warlike men, 161a
 one small pretended tear, 675a
 only human eyes can weep, 209a
 our bitter tears o'erflow, 215b
 pardon these tears, 510b
 persuasive language of a tear, 82b
 play the woman with mine eyes,
 305a
 plentiful and ready at command,
 674a
 Quintilian's death causing many
 tears, 582a
 Recording Angel dropped a tear,
 343a
 rivals all but Beauty's tear, 271a
 she sang the tears into his eyes,
 205b
 silent orators, 139a
 skilled in moving to tears, 683b
 smiling in her tears, 66b
 some natural tears they dropped,
 222a
 stand congealed, 124a

Tears—*contd.*
 sublime with tears and laughter,
 30a
 such as angels weep, 216b
 sympathetic tears, 154b
 tear comes in my ee, 48b
 tear in Cleopatra's eye, 57a
 tear of pity, 19a
 tearless tears, 470a
 tearless, yet so tender, 58a
 tears are blessings, let them flow,
 443b
 tears, idle tears, 360b
 tears, perchance, for blood, 295b
 tears that speak, 94b
 that very law which moulds a
 tear, 265a
 the big lip and watery eye, 259b
 the big round tears, 369b
 the drying up a single tear, 64a
 the holy water from her heavenly
 eyes, 306b
 the homage of a tear, 54a
 the meed of some melodious tear,
 226a
 the noble language of the eye,
 164b
 the only tears, 67a
 the small orb of one particular
 tear, 322b
 the tear thou could'st not hide,
 357a
 the unanswerable tear, 57a
 therefore I forbid my tears, 296b
 there's no seeing one's way
 through, 856b
 these foolish drops, 282b
 thoughts too deep for, 401a
 to drop thy foolish tears upon my
 grave, 359a
 to human suffering are due,
 396a
 to make the laughter weep, 322b
 to weep for joy is a kind of manna,
 862a
 tribute of a tear, 257b
 troubles are light if merely
 matters for weeping, 565b
 vale of tears and misery, 136b
 Venus smiles not in a house of
 tears, 280a
 weep thy girlish tears, 381b
 what argues snivelling, 110b
 what tragic tears, 197a
 when a cheek is to be dried, 258b
 wherever tears can fall, 191a
 who can refrain from tears, 638b
 who hath none to still him must
 weep out his eyes, 728b
 why let a tear escape, 35a
 wiped with a little address, 102b
 witchcraft of tears, 322b
 women weep when they will, 877b
 women, when they list, can cry,
 255b
 women's weapons, water-drops,
 306a
 world of tears, 47b
 you cannot cleanse your heart
 with tears, 372b
 Teasing others, always, 98a
 they that tease each other love
 each other, 857a
Technica, memoria, 575b
 Tedious as a tired horse, 314a
 as a twice-told tale, 311b
 old fools, these, 292b
 thinking his prattle to be, 313a
TEETH and TOOTH
 alchemy with the teeth, 879a
 an aching tooth, 18b
 best of friends fall out, 172a
 children's teeth set on edge, 418b

Teeth and Tooth—*contd.*

dental (pain) is transcendental, 172a
 he that has bread has not teeth, 778a
 he that sleeps feels not toothache, 309b
 never yet philosopher could bear toothache, 285a
 pick your teeth when you cannot speak, 183b
 quickly tod, soon with God, 829a
 sans teeth, sans eyes, 289a
 sharp tooth of cankering eld, 327b
 tell him to his teeth, 296b
 the grinders cease because they are few, 416a
 they sharpened my teeth, 84a
 to lose pain, by losing something, is a gain, 568a
 tongue ever turns to the aching tooth, 852a
 whetted their teeth against the stones, 336b
 who hath aching teeth hath ill tenants, 875a
 you dig your grave with your teeth, 879a
 Teetotaller, no woman should marry, 343b
 Telegraphy: by these signs secrets are conveyed over land and sea, 544a

Tell, I canna,

you, that which you yourselves do know, 286b

Telum ira facit,

Temeravit crimine vocem, 614a

Temere, nec, nec timide,

TEMPER.
 a man of such a feeble temper, 285a
 an unambitious temper, 234b
 bad tempers, mankind's worst curse, 105a
 nine-tenths of Christianity, 160b
 of a temper was so absolute, 120b
 passion in disputes, 28b
 tart temper never mellows with age, 176b
 we boil at different degrees, 132a

TEMPERAMENT

a solid base of, 360b
 opinions the result of, 329a

TEMPERANCE

a bride, 50a
 acquire and beget a temperance, 294a
 and exercise preserve strength, 623a
 and labour the true physicians, 698b
 and Repose, 200a
 by temperance taught, 221b
 dominion of reason over passion, 669b
 health consists with temperance, 249b
 in a pet of temperance, 225b
 never did apply hot and rebellious liquors, 288b
 nurse of chastity, 403b
 Temperance hotels, 27b

TEMPERANCE

TEMPEST
 and showers deceiveth a many, 374b
 glasses itself in tempests, 56a
 rages wild and high, 260a
 she should not have meddled with a tempest, 331b
 still it shall be tempest-tossed, 303a

Tempest—*contd.*

threatens before it rises, 669b
 would follow so favourable a gale, 452b

Templar, drink like a,

694b

TEMPLE and TEMPLES

bring nothing vile to the temple, 586a
 for the temples of his gods, 206b
 God's first temples, 37a
 how amiable are thy temples, 669b
 nothing ill can dwell in such a temple, 311a
 of silence and reconciliation, 206a
 temple half as old as Time, 39a,
note

temple that's not made with hands, 170a
 temples, worther of the God, 251b
 where's the need of temple, 34b
 ye are the temple of God, 427b

Tempo, à la tempo,

714b

Tempora, O, O mores,

607b

TEMPORATION

aiblins nae temptation, 45a
 an open door may tempt a saint, 736b
 one of the tempted, not one of the strong, 244b
 one thing to be tempted, another to fall, 299b
 only way to get rid of, yield to it, 388a
 so glozed the tempter, 221a
 tempt not a desperate man, 280a
 tempter or the tempted, 299b
 the strong temptation and the need, 193b
 theless the temptation the greater the sin, 847a
 the subtlest tempter, 121a
 the tempter saw his time, 251b
vade retro, 678b
 who tempts asperses the tempted, 221a

Tempora mutantur,

669b, *note*

Tempus anima ret,

828b

Tempus, breve et irreparabile,

662b

Tempus est ludendi,

610b

Tempus, fugit irreparabile,

536b

Tempus, prateritum,

546b

TENANTS

ill, like aching teeth, 875a
 it is a good tenant that pays once a quarter, 704a
 quick landlords make careful tenants, 829a
 tenantless, save to the crannyng wind, 54b
 Tend him, nurse him, mend him, 146a
 Tender and true, Dowglas, 167a
 Tender, the, are the most severe, 371b
 Tenderly, take her up, 169a
 Tenderness, more alive to, 399b
 a crime in overcast times, 533b
 Teneriff or Atlas, like, 219b
 Tenour, noiseless, of their way, 154a
 Tent, nightly pitch my moving, 229b
 Tented field, the, 300b
 Tenters, ne'er was set so on the, 51b
 Tents, fold their, like the Arabs, 198a

Tenui musam meditamus avena, 333a
 Terewth, the light of, 114b
 Termagants bent to chatter, 129a
Terminus a quo, 670b

Terms, fair, and a villain's mind, 282a
 in good set, 288b

Terra incognita, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terminus a quo, 670b

Terrible man with a terrible name,

337a

TERROR

epidemic, peculiar to England, 150b
 full of dismal terror, 318b
 haunts the guilty mind, 195b
 he that only rules by terror, 359a
 more terror to the soul of Richard, 319b
 no terror Cassius in your throat, 286b
 superstitious terrors, 190b
 terrors of the living, not the dead, 406a
 the grisly terror, 217b

Tertium quid,

670b

Tertullian's rejoicing over the damned in hell, 635b, *note*

Test, bring me to the, 296a
 valour delights in the, 537b

Testament, the Old and New, blessings of, 9b
 Tester I'll have in pouch, 287b

Tetrachordon,

226b

Teuton madness,

537a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

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Text, God takes a,

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163a

Text, God takes a,

163a

Text, God takes a,

163a

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163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

Text, God takes a,

163a

THAMES

ducks are well in the Thames, 753b
 he came safe from East Indies and was drowned in the Thames, 772a

he will never set the Thames on fire, 783b
 like thee, noble river, 191a
 no allaying Thames, 200b
 no boats on the Thames, 243a
 swift without violence, 260a
 that mysterious forest below London Bridge, 267b
 the great street paved with water, 209a

this little wet ditch here, 384b
 though deep yet clear, 109a

THANKS and THANKSGIVING
 accept my thoughts for, 234a
 always thank we God therefor, 436a

I am poor even in thanks, 293a
 I'll flow in thanks, 356a
 I must take time to thank you, 211b

in everything give thanks, 471b
 late thanks ever best, 12b
 my dame fed her hens on thanks, 813a

not given for delayed service, 538b
 sigh in thanking God, 29b
 such thanks as fits a king's remembrance, 292b
 thanked enough when not thanked at all, 134b

thanks due for things unbought, 538b
 thanks, the exchequer of the poor, 312b

thanks of a boy, the, 20a
 thanksgiving over slaughtered men, 102b

to give thanks is good, 352a
 to return worthy thanks, 625a
 ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

ungrateful, if given when all witnesses have gone, 556a

anks and Thanksgiving—contd.
 what things may be of thanks,
 121b
 with proud thanksgiving, 22b
that, die, ist alles, nichts der Ruhm,
 712a
HEATRE
 acting, the lowest of the arts, 230a
 and sleep an act or two, 320b
 as in a theatre, the eyes of men,
 313a
 corrupted by theatres, 652a
 devoid of art, 649b
 faces from the floor to the roof,
 100b
 foolish influence rules our pit,
 125a
 inscription on Globe Theatre,
 Southwark, 671b
 many-headed monster of the pit,
 253a
 none in London for the welfare
 of the people, 324a
 o'erweigh a whole theatre of
 others, 294b
 reasons for going to the play, 43a
 some come to take their ease, 320b
 theatres springing from debauched
 manners, 670b
 theatrical arts, 485b
 why did Cato come to the theatre,
 509b
See Drama, Plays
 rebes, gates of, 643a
 seme, spread the interests of our,
 398b, note
 swelling act of the imperial, 303b
 semistocles ruined by too high
 an opinion of himself, 547a
 sayings of, 447a
THEOLOGY
 Board of Longitude objected to
 his theology, 330b
 every wind of doctrine, 429b
 great argument about it, 136a
 hath teened me, 194b
 men better than their theology,
 132b
 no greater disagreement greater
 than religious, 602b
ndium theologicum, 609a
 politics and theology, the only
 great subjects, 442a
 woman unfitted for theology, 701b
THEORY
 bookish theoretic, 300a
 crammed with theories out of
 books, 361a
 frigid theories, 117a
 further than his witte may
 stretch, 167a
 I do not manufacture hypotheses,
 547b
 law not founded on theory, 590a
 old practices worth more than
 new theories, 450b
 specious in theory, 43a
 that golden maze, 127b
 time wipes out theories, 613b
 ere, not, my child, 161b
 uester's body as good as Ajax,
 309b
 etis, bright image of eternity"
 326a
 etis' lap beneath the seas, 15b
 ick and fast they came at last,
 119b
 and thin, through, 340a
 as motes, 77b
THIEF, THIEVES, THEFT
 a den of thieves, 423a
 a thief makes an opportunity,
 823b

Thief, Thieves, Theft—contd.
 a thief of venison, 78a
 as safe as a thief in a mill, 738b
 all are not thieves that dogs bark
 at, 732b
 break through and steal, 421b
 every true man's apparel fits your
 thief, 300a
 fell among thieves, 424b
 forgave the theft, 35a
 great thieves hang little ones, 770a
 great, punish little, 845b
 hang a thief when he is young,
 771a
 he is a good thief who robs a thief,
 859b
 he that steals can hide, 781b
 he that steals for others will be
 hanged for himself, 781b
 he that stole, 97a
 honour amongst thieves, 786a,
 855a
 how great his theft, 94a
 if there were no receivers there
 would be no thieves, 789b
 little thieves we hang, great ones
 we let go, 804a
 more thieves to be found than
 gibbets, 854a
 no thief without a receiver, 850b
 once a thief always a thief, 820b
 one man may steal a horse, 822a
 picking, downright thievery, 59b
 save a thief from the gallows and
 he'll cut your throat, 831a
 set a thief to catch a thief, 832b
 show me a liar and I will show
 thee a thief, 834a
 so clomb this first grand thief,
 218b
 steals something from the thief,
 301a
 sweeter for the theft, 62a
 the thief is sorry he is to be
 hanged, not that he is a thief,
 831b
 theft of one bean a small loss, but
 not a small crime, 583b
 they are both thieves, he who
 steals and he who receives,
 850b
 thief doth fear each bush an
 officer, 318a
 thief knows a thief, 729a
 thief passes for gentleman when
 rich, 729a
 thief said the last kind word, 35a
 thieves and rogues have the best
 luck, 848b
 thieves should not be soft-hearted,
 829b
 unpaid officer makes thieves, 865a
 war makes thieves, peace hangs
 them, 866b
 we all love to appropriate the
 belongings of others, 708a
 when thieves fall out, 870b
 who knows what may be gained
 in a day never steals, 779b
 Thin red line, 457b
 Thin red line of heroes, 189a
 Thing I should be, I'm no, 46b
 I was, presume not that I am the,
 316a
 Things are the sons of heaven, 181b,
 751a, note
 as they really are, 65a
THINK, THINKING
 a moment's thinking, 172b
 bad form to think, 346b
 easier than to think, 101b
 fatal tendency to leave off think-
 ing, 215a

Think, Thinking—contd.
 few or none harmed by thinking,
 376a
 freedom to think, 201b
 God lets loose a new thinker, 132b
 he paid it off with thinking, 95a
 how many never think, 355b
 how the dickens do you think of
 such things, 323a
 I don't think, 464b
 I'm a fool for thinking, 258b
 I think, therefore I am, 503b
 I would it were not as I think,
 403b
 none but dull rogues think, 92a
 none judge so wrong as those who
 think amiss, 255b
 not thinking of all they should
 tell us, 430a
 plain living and high thinking,
 396b
 reading without thinking, 239a
 think and ne'er disclose her mind,
 301a
 think and thank God, 837b
 think even less, 33b
 think of many things, do one,
 857b
 think of one who thinks of thee,
 443a
 think too little, talk too much,
 123a
 think what now you speak, 295a
 thinks too much, such men are
 dangerous, 285b
 thinking, an idle waste of thought,
 331a
 thinking makes it so, 293a
 thinking of nothing at all, 110b
 thinking of the old un, 114a
 thinking right and meaning well,
 249b
 those who greatly think, 254b
 those who think nobly, 22b
 those who think must govern,
 147b
 too much thinking to have
 common thought, 251a
See Thought
 Thinner, if you wish to grow, 196a
 Third cup, stay at the, 162b
 always critical, 134a
 with never a, 36b
THIRST and THIRSTY
 a man may raise a thirst, 189b
 at a little fountain one drinks
 thirst, 724a
 comes with drinking, 737b
 departs with drinking, 737a
 drank without provocation of
 thirst, 347b
 go not for every thirst to the pot,
 766a
 go to bed thirsty, 801b, 802a
 hang hunger and drown drouth,
 771a
 he is not thirsty who will not
 drink water, 774a
 he that can master thirst is master
 of his health, 776b
 Ho, every one that thirsteth, 418a
 if you are thirsty it matters not
 whether the cup be gold or
 glass, 656a
 many words, muckle drouth, 808b
 more men die of drink than of
 thirst, 812b
 nor want but when he thirsted,
 44b
 that panting thirst, 57b
 the best appetiser of drink, 502b
 the more they drink the more
 they thirst, 657d

Thirst and Thirsty—contd.

the smith hath always a spark in his throat, 851*a*
 the thirsty ox walks, 852*a*
 the thirsty drink in silence, 475*b*
 when you are thirsty, to cure it, 241*b*
 worst of human pangs, 93*b*
 Thirteenth man brings death, 852*a*
 Thirty, at, man suspects himself a fool, 405*a*
 daies hath November, 436*b*
 every man after, is a fool or physician, 757*a*
 who is not strong at, never will be, 779*b*
 Thirty-five, life declines from, 179*b*
 Thistles, he that sows, shall reap prickles, 781*a*
 and thorns prick sore, 857*b*
 Thomas's day: if it freezes, price of corn will fall, 463*a*
 Thomas, St., grey, shortest day, 463*a*
 Thomson, O, Jemmy, 371*b*, *note*
 Thorn comes forth with point forwards, 852*a*
 her breast against a, 169*b*
 in the editorial cushion, 367*b*
 in the flesh, 429*a*
 one, out of many, plucked out, 637*b*
 the milk-white, 44*a*
 Thorns, crackling of, 415*b*
 crown but a wreath of, 222*b*
 he spares (the thorns) when the rose is taken, 354*b*
 he that sows thorns should not go barefoot, 781*a*
 no, no throne, 242*a*
 that I have reaped, 55*a*
 that in her bosom lodge, 292*a*
 whiten, yet do nothing, 857*b*
 who sows, will not gather grapes, 422*a*

THOROUGHNESS

finish thoroughly the work, 626*a*
 let us do nothing sluggishly, 585*b*
 nothing achieved till thoroughly attempted, 329*b*
 never do things by halves, 814*b*
 one keep-clean better than ten make-cleans, 822*a*
 only one way of seeing things rightly, 267*b*
 time spares nothing done without him, 701*a*
 what is worth doing is worth doing well, 868*a*

THOUGHT AND THOUGHTS

a beautiful thought, 55*b*
 a dark soul and foul thoughts, 225*a*
 a flood of thought, 198*a*
 affects the senses more than bodily fatigue, 577*b*
 an holy and good thought, 421*b*
 an ingenious device for avoiding thought, 160*b*
 and aspiration almost an act, 266*b*
 and faith, mightier than time can wrong, 351*a*
 bright thoughts, 29*a*
 by effort strong to banish thought, 272*b*
 calm thoughts, 87*b*
 chaos of thought and passion, 248*b*
 chastening thoughts, 391*b*
 deeper than speech, 103*b*
 depends on the stomach, 450*a*
 difficult to think nobly when one thinks for a living, 693*a*

Thought and Thoughts—contd.

due to patient thought, 238*b*
 evil thoughts which may assault, 432*a*
 evil wrought by want of thought, 171*b*
 fear maketh not thought to cease, 376*a*
 further than his witte may streeche, 167*a*
 gather up our thoughts, 398*b*
 give thy thoughts no tongue, 291*a*
 good thoughts do not perish, 496*a*
 great thoughts, 14*a*
 great thought, great feelings, 215*b*
 her best thoughts weak fortifications, 137*b*
 her flocks are thoughts, 214*a*
 her thought went forth to meet him, 406*b*
 how many noble thoughts, 5*a*
 hushed be every thought that springs, 400*b*
 I could never find a man who could think for two minutes, 332*b*
 if thought and love desert us, 402*b*
 if we fix our thoughts elsewhere, 107*a*
 is destroyed by thought, 83*a*
 it will go near to be thought so presently, 285*a*
 intersected lines of thought, 58*a*
je pense, donc je suis, 695*a*
 kings of modern thought, 5*a*
 like a passing thought, 44*b*
 long, long thoughts, 200*a*
 meditating what is worthy of a good and wise man, 667*a*
 mock the grasp of thought, 74*b*
 most men undone for want of thinking, 795*a*
 my thoughts are not your thoughts, 418*a*
 never alone that have noble thoughts, 329*b*
 never could divine his real thought, 63*a*
 no one is punished for his thought, 503*b*
 no such stuff in my thoughts, 293*a*
 noon of thought, 15*a*
 not a thought to be seen, 35*b*
 not from a vain or shallow thought, 131*a*
 not my talent to conceal my thoughts, 1*b*
 not one immortal or corrupted thought, 204*a*
 not responsible for evil thoughts, 89*b*
 nought is worth a thought, 258*b*
 nurture your mind with great thoughts, 117*a*
 one thought of thee puts all the pomp to flight, 255*a*
 power of thought, 57*a*
 river of his thoughts, 60*b*
 second thoughts are best, 831*b*
 sessions of sweet silent thought 321*b*
 she holds her little thoughts in sight, 214*a*
 sinking from thought to thought, 253*b*
 some happy thought, 239*b*
 speaking without thinking is shooting without aim, 837*a*
 splendour of a sudden thought, 34*b*
 stark-naked thought, 33*a*
 such stores as silent thought can bring, 399*b*

Thought and Thoughts—contd.

talent for packing thought close, 205*b*
 that which makes thousands think, 63*a*
 the apt thoughts of men, 287*a*
 the brain sows either corn or thistles, 789*a*
 the dome of thought, 53*b*
 the less people think the more they talk, 847*a*
 the measure of the universe, 325*b*
 the pale cast of thought, 294*a*
 the undying thoughts I bear, 214*a*
 then feed on thoughts, 218*a*
 these things I revolve by myself, 540*b*
 things breed thoughts, 374*a*
 think much, speak little, write less, 857*b*
 thinking does not matter, but doing, 715*a*
 thinking is not knowing, 857*b*
 those whose thought can pierce beyond an hour, 405*a*
 though he says little he pays it with thinking, 858*a*
 thought built up on thought, 31*a*
 thought hath good legs, 852*a*
 Thought leapt out to wed with Thought, 362*a*
 thought often bolder than speech, 116*b*
 thought on thought shoots out, 74*b*
 thought secreted in brain, 71*b*
 thought, speech, and action, 13*a*
 Thought the child of Action, 116*a*
 thought the seed of action, 131*b*
 thought the soul of act, 31*a*
 thought too busy for my peace, 405*a*
 thought which saddens, 33*a*
 thought would destroy their Paradise, 155*a*
 thoughts are free, 566*b*, 858*a*
 thoughts and plans and schemes, 346*a*
 thoughts beyond the reaches of our souls, 291*b*
 thoughts born for immortality, 399*a*
 thoughts break through heaven's defences, 503*b*
 thoughts glance quick as lightning, 272*b*
 thoughts of youth, 200*a*
 thoughts of men are widened, 358*b*
 thoughts shut up want air and spoil, 405*a*
 thoughts so all unlike, 87*a*
 thoughts that breathe, 154*b*
 thoughts that do often lie too deep for tears, 401*a*
 thoughts that have tarried in my mind, 373*a*
 thoughts that wander through eternity, 217*a*
 thoughts toll-free, not hell-free, 858*a*
 to have bloody thoughts, 311*a*
 to prison wandering thought, 120*b*
 to range the thoughts, 82*b*
 to talk without thought is to shoot without aim, 862*a*
 too deep to be expressed, 390*b*
 unutterable thoughts, 60*b*
vivere est cogitare, 686*a*
 waxed red of his own thought, 78*b*
 we live in thoughts not breaths, 14*a*
 what better thought than think on God, 375*a*

Thought and Thoughts—*contd.*
when pleasant thoughts bring
sad, 399b
with but a single thought, 200b
words without thoughts, 295b
your thoughts close, your coun-
tenance loose, 880b

See Think
Thoughtless animal is man, 115b
Thousand flee at rebuke of one, 417b
Thousands at his bidding speed,
227a
equally were meant, 348a
Thrall disobedient, 434a
Threadbare jest, 82a

THREATS and THREATENING
Englishman threatened is a lion,
75b
he threatens many that hath
injured one, 183b
idle thunder (threats), 122a
if you cannot bite, never show
your teeth, 790a
lifetime short to endure what you
threaten me with, 526a
many a one threatens while he
quakes, 807b
no terror, Cassius, in your
threats, 286b
threaten the threatener, 312a
threatened folk live long, 858b
threatened men eat bread, 858b
threatening many and excellent
things, 493b
to threaten and command, 295b
See Menace

THREE
all good things go in threes, 819a
known to three is known to every-
body, 858b
number three is always fortunate,
819a
the actors are, it seems, the usual
three, 213a
the principal number, 819a
three gentlemen at once, 328a
three is too many, 823a
three merry boys, 138a
three's company in married life,
389a
when shall we three meet again,
303a
See Third, Thrice
Three hundred pounds a year, 287b
Three-legged stool, comb your
noodle with a, 276b
Three-per-cents, money in the, 34a
elegant simplicity of, 274b
simplicity of the, 118a
Thrice, all things thrive but, 734a
he assayed, 216b

THRIFT
a great revenue, 598b
a little saving is no sin, 724a
be a good husband and have a
penny to spend, to lend, and
for a friend, 740a
better spare at the brim than at
the bottom, 743b
consider what is dear as of little
value, 641b
frae savin' comes havin', 763b
frugality is an estate, 764b
frugality is fortune's left hand,
793a
good is the farthing which saves
the penny, 825a
great riches to live sparingly, 517b
if youth knew what age would
have, 791b
keep some till more come, 798b
laws cannot make thriftless
provident, 330b

Thrift, *contd.*
may follow fawning, 294b
men who save rarely swagger,
205a
more art in saving than in gain-
ing, 855a
no alchemy to saving, 815b
no such gain as to be sparing, 604b
of saving cometh having, 819b
penny and penny laid up, 825a
practise thrift or else you'll drift,
826a
save something against a rainy
day, 831a
saving is getting, 831a
take a farthing from £1,000, 150b,
838b
take care of the pence, 838b, *note*
the groat is ill-saved that shames
the master, 846a
to save is to have, 860b
too late at the bottom of the
purse, 653a
who cannot live on twenty
pound, 162b
who eats and puts something by,
spreads the table twice, 726b
youth should be a savings bank,
697b

Thrilling voice, 30a
Throat, his, they cut from ear to
ear, 441b
it cuts its own, 87a
Throats, cutting foreign, 278a
washed their, before their eyes,
823b

THRONE and THRONES
ancient, consecrated throne, 88b
doubtful throne, ice on summer
seas, 364a
established in mercy, 417a
except the throne of grace, 97a
fierce light which beats upon a
throne, 364a
foundations of, veneration and
the people's love, 402a
his throne's safety, 232b
majestic on a craggy throne, 378b
Misfortune made the throne her
seat, 266b
no brother near the throne, 522a
no thorns no throne, 242a
no throne without a thorn, 242a,
note, 816a
on a throne of royal state, 217a
one throne, one law, one land,
191a
shape the whisper of the throne,
362b
there is something behind the
throne, 245a
throned on its equal throne, 353b
Thrones, Dominations, Prince-
doms, 220a
thrones, or dominions, or prin-
cipalities, 429b
whose stakes were thrones, 61a
Throng, nor mingled with the, 53b
Throw, the greater, from the
weaker hand, 282b

THRUSH
blithe and indefatigable bird,
337a
fat thrushes for a farthing, 778b
if wishes were thrushes beggars
would eat birds, 790a
that's the wise thrush, 36a
Thule, not the extremity of the
world, 587b
remotest (*ultima Thule*), 587b,
674b, *note*
Thumb, do you bite the, 277b
of gold, a, 77a, *note*

Thumb, she has a most observ-
ing, 328a
to his wrist, a, 89b
turned (*verso pollice*), 681b
turned up (meaning death), 506a
Thumbs, by the pricking of my, 305a
Smiths sealed letters with, 333b
Thumbs up, 464b
Thumps upon your back, 102a

THUNDER
escaped thunder and fell into
lightning, 824a
heard remote, 217b
idle thunder, 122a
in April, 869b, *note*
in March makes one say, "alas,"
729b
in thunder, lightning or in rain,
303a
it never thunders but it rains, 797a
Jove for's power to thunder, 308a
like the bursting thunder-cloud,
272a
man so crowned with thunder,
381a
the thunder of his power, 411b
they steal my thunder, 439a
thundercloud moves against the
wind, 852a
thunder-storm against the wind,
55b
when it thunders the thief be-
comes honest, 870a
winter's, never boded good, 876b
winter's, a summer's wonder, 729b
Thunderbolt, a harmless, 499a
he has wrested Jove's, 660b
strikes one, but terrifies all, 508b
Thursday come, and the week gone,
859a
the week of three Thursdays, 797b
Thus, why is this, 28a
Thusness, reason of this, 28a
Thyme blows, the wild, 280b
pun-provoking, 327b
Tib, he struck at, down fell Tim, 776a
Tickle and entertain as, 98b
Tickle me, Bobby, and I'll tickle
you, 831b

TIDE and TIDES
a flow will have an ebb, 720a
after high floods low ebbs, 720a
coming in, 205a
in the affairs of men, 287a
in the affairs of women, 64a
in this loud stunning tide, 186b
no motion but the moving tide,
400b
people can't die till the tide's out,
114a
such a tide as moving seems
asleep, 366b
tides seaward flow, 5a
time and tide wait for no man,
859a
will fetch away what the ebb
brings, 852a
Tidings, He comes with, and a
song, 214b
times are big with, 337b
Tie, do not, what you cannot untie,
752a
of blood, the, 186b
Tied, both, till one shall have
expired, 62b
up together, the twain have been,
366b
Tient, qui, se tienne, 779a
Ties that stretch beyond the deep,
69a

TIGER and TIGERS
keeps peace with tiger, 554b
more inexorable than empty, 280a

Tiger and Tigers—*contd.*

skin companionship of tiger, 671*a*
 the Hyrcan tiger, 304*b*
 tiger, tiger, burning bright, 23*b*
 with tiger, bear with bear, 355*a*
 Tiger Tim, come tell me true, 16*a*
 Till and Tweed, rivers, 864*b*
 Tillage, half a, 148*a*
 Tilt at all I meet, 252*b*
 Timber, like seasoned, never gives,
 163*b*
 wedged in that, 115*b*
 Timbertoes, then you can call me,
 202*a*
 Timbrel, sound the loud, 232*a*

TIME and TIMES

a gentle deity (*Sophocles*), 480*b*
 a glance of time, 68*a*
 a noiseless file, 859*a*
 accusing the times is exusing
 ourselves, 731*a*
 after long lapse of time things are
 presumed in due form, 526*b*
 all hours are not ripe, 733*a*
 all things have time, and time has
 all, 611*a*
 all things produced and judged
 by time, 480*b*
 all time right for saying what is
 just, 475*b*
 an anachronism, 106*b*
 an engine to keep back all clocks,
 183*b*
 an incurable disease, 95*a*
 and chance happeneth to all, 416*a*
 and my intents are savage-wild,
 280*a*
 and the hour runs through, 303*b*
 and the ocean and some fostering
 star, 380*a*
 and tide wait for no man, 859*a*
 annihilate but space and time,
 258*a*
 any time means no time, 737*a*
 as young as ever now, 106*b*
 at last sets all things even, 58*b*
 backward and abyss of time,
 310*b*
 beautifier of the dead, 55*b*
 bid time return, 312*b*
 break the legs of time, 167*b*
 brings roses, 859*a*
 brisk and giddy-paced times, 297*b*
 by discipline of time made wise,
 398*b*
 by losing present time we lose all,
 746*b*
 by time and counsel, 165*a*
 cannot impair my love, 36*a*
 cannot make things valid which
 are not so from the beginning,
 640*a*
 cannot wrong thought and faith,
 351*a*
 changes and new life blossoms
 forth, 710*b*
 conquers all, 254*a*
 consecrates, 88*b*
 cormorant devouring time, 276*b*
 correct old Time, 248*b*
 could not chill him, 168*b*
 counsel changes as times change,
 823*b*
 covers and uncovers, 850*b*
 crutch of time more powerful than
 club of Hercules, 842*a*
 cures more than the doctor, 859*a*
 cures what reason cannot, 641*a*
 dark is the abyss of, 337*a*
 destroys all things, 859*a*
 devourer of things, 670*a*
 different times, different folks,
 823*b*

Time and Times—*contd.*

dissolves all things, 473*a*
 do not squander time, 140*b*
 do thy worst, old Time, 321*b*
 elaborately thrown away, 408*b*
 envious time has fled while we
 speak, 519*b*
 essence of the contract, 670*a*
 ever teaches something new about
 life, 605*a*
 every hour bad for someone as
 well as good, 497*b*
 every time serves for the matter
 born in it, 307*a*
 everyone puts his faults on the
 times, 758*b*
 files, Death urges, 405*a*
 files, never to be regained, 651*a*
 flight of time, 17*a*
 for all things, 854*b*
 for him merged into eternity, 72*a*
 for long is not for ever, 763*a*
 forward-flowing tide of time, 356*b*
 fools ask what's o'clock, 762*b*
 foot of time noiseless on flowers,
 339*a*
 friends, thieves of time, 489*a*
 friends unto the times, 108*b*
fugit hora, 686*a*
 gallop apace! 279*b*
 glides by, 669*b*
 glides by not unlike a stream, 493*a*
 glides secretly on, 563*b*
 God never imposes a duty without
 giving time to do it, 267*b*
 goes by turns, 338*a*
 had made the best of time, 58*a*
 half as old as time, 39*a*, and *note*
 has made this beyond question,
 85*a*
 has stolen away the slighted good,
 101*a*
 hath a taming hand, 238*b*
 hath laid his hand, 199*a*
 he said, What's time, 33*a*
 he that hath time and looketh
 for a better, loseth time, 779*a*
 hours made for man, not man for
 the hours, 702*a*
 how goes the enemy, 263*a*
 how little while we have to stay,
 135*b*
 I grieve that I prized them (the
 hours) no more, 438*a*
 I have lost my time and my
 labour, 694*b*
 I that please some, try all, 310*a*
 if he have lost no time, 11*a*
 inseparable propriety of time, 8*b*
 in such a justling time, 314*b*
 in the foremost files of time, 359*a*
 in the tide of times, 286*a*
 inaudible and noiseless foot of
 time, 299*a*
 irrecoverable time, 536*b*
irreparabile tempus, 651*a*
 is a lenient god, 448*a*, 480*b*
 is always flying, 162*a*
 is God's and ours, 859*a*
 is man's angel, 711*b*
 is money, 859*a*
 is not here, 336*b*
 is out of joint, 292*a*
 is still a-flying, 164*b*
 is the soul of the business, 828*b*
 it glides and will glide on for all
 time, 648*b*
 it will last my time, 71*a*
 keeping time, time, time, 245*b*
 know your time, 602*a*
 let slip time like a neglected rose,
 225*b*
 like an ever-rolling stream, 382*a*

Time and Times—*contd.*

loss of time spendeth us, 77*b*
 lost time does not return, 575*b*
 lost time is never found, 805*a*
 made for slaves, 38*b*
 makes all but true love old, 68*b*
 men would be angry if time
 stopped, 350*b*
 modern times are the ancient, 7*b*
 mollifies many things, 640*b*
 mild Heaven a time ordains, 227*b*
 never lost that is devoted to
 work, 132*a*
 never the time and the place, 36*b*
 no glory in his times, 30*a*
 no period runs against the king,
 604*b*
 no time ever suitable in all
 respects, 817*b*
 noble miser of his time, 398*a*
 noiseless foot of time, 144*b*
 none may recover time lost, 152*a*
 nor place did then adhere, 304*a*
 not too strictly bound to time and
 place, 255*b*
 nothing is ours but time, 818*b*
 nothing more precious, 856*a*
 now is the accepted time, 429*a*
 nurse and breeder of all good, 281*b*
 O aching time, 183*a*
 O times, O manners, 607*b*
 on the stretched forefinger of all
 time, 360*a*
 other times, other manners, 823*b*
 our bourn of Time and Place,
 366*b*
 our To-days and Yesterdays, 199*a*
 out of time's dominion, 4*a*
 panting Time toiled after him,
 178*a*
 part of eternity, 670*a*
 passes, sayings endure, 859*b*
 perfection requires the hand of
 time, 698*a*
 physician has no power over
 time's hour glass, 244*b*
 pleasure and action make hours
 seem short, 301*b*
 practise the manners of the time,
 210*a*
 quaffing and unthinking time,
 126*a*
 redeem time past, 121*b*
 redeeming the time, 429*b*
 rich with the spoils of time, 153*b*
 ripens grapes, and turns green
 blades to corn, 583*b*
 rolls his ceaseless course, 271*a*
 sacrifice of time the greatest of all
 sacrifices, 449*a*
 shall teach thee all things, 373*b*
 shall turn those amber locks, 121*a*
 silent touches of time, 41*b*
 seize the instant time, 120*b*, *note*
 shall throw a dart at thee, 182*b*
 shall tire Torture and Time, 55*b*
 shall unfold, 305*b*
 shipwreck of, 7*b*
 short in proportion to its happi-
 ness, 668*b*
 Sire of all things, 230*a*
 slander we the times, 20*a*
 so complained of (Time), 4*b*
 so oft enjoyed, so oft misused,
 274*a*
 softens all griefs, 859*a*
 some relish of the saltness of
 time, 315*a*
 spares nothing done without him,
 701*a*
 stays; we go, 119*a*
 stirring as the time, 312*a*
 suppresseth wrongs, 318*a*

Time and Times—contd.

surely there was a time I might have trod, 389b
take time enough, 53a
take time in time, ere time be lost, 839a
takes all and pays with age or dust, 262b
takes them home that we loved, 352b
tell time, it is but motion, 262a
tempus anima rei, 676a
that bald sexton, 311b
that lights and quenches men, 352b
that time and patience will not dry, 158b
the author of authors, 7a
the avenger, 55b
the best counsellor, 850a
the chief box of health, 841b
the clock goeth as pleaseth the clerk, 841b
the clock-setter, 311b
the corrector, 55b
the course of the ages is born anew, 571a
the eternal surge of time and tide, 65b
the good old times, 61a
the great discoverer, 859b
the grand instructor, 42a
the great preacher, 859b
the great teacher, 859b
the greatest innovator, 10b, 574b
the holy time is quiet as a nun, 394b
the hours are passing slow, 193b
the impression firmer makes, 48a
the lazy foot of, 289a
the lullaby time is singing, 193b
the melodies of time, 169b
the mild Instructor, 398b
the only healer, 55b
the rider that breaks in youth, 859b
the surest poison, 132a
the shifting hour flies, 687a
the spirit of the time, 311b
the times pass slowly and disagreeably, 577a
the tooth of, 300a
the year and hour warn you not to hope for immortality, 550a
their only labour was to kill the time, 371a
those who have most to do, find most time, 330b
Time returned the compliment, 58a
time's devouring hand, 24b
time's noblest offspring, 22a
times are big with tidings, 337b
times change and we with them, 669b, *note*
times not bad, but man, 20a
times that try men's souls, 241a
to choose time is to save, 10b
to lose good time on a bad matter, 862a
to the last syllable of recorded time, 305b
touch us gently, gentle time, 260b
transported with envy, 93b
trieth truth, 374a, 859b
true yoke-fellow of, 397a
thus the days flee away, 669b, *note*
undermines us, 859b
unimaginable touch of time, 398b
up the stream of, 264a
waste of all-devouring years, 252a

Time and Times—contd.

wasted is existence; used is life, 405a
we play the fool with the time, 315a
we push time from us, and wish him back, 405a
we should make use of time, 678a
we take no note of, but from its loss, 404b
what a foolish thing is time, 350b
what greater crime than loss of, 374b
what its worth ask deathbeds, 405a
what noble havocs he had made, 169b
what will not time subdue, 243b
whatsoever time does it undoes, 869a
when were the times not hard, 132a
while we have time let us do good, 432b
while we speak, hateful time has passed, 648b
whips and scorns of time, 293b
who has most has none to lose, 778a
who has time let him not wait for time, 856a
who make best use of, have none to spare, 857b
who steals our years away, 230b
who would dare to call the sun false, 660a
will come when you will hear me, 118a
will develop everything, 116a
will not abide, 77b
will run back, 227b
wrongs antiquity, 859b
y-lost, may not recovered be, 79b
Time-servers: hangin' roun' an' settin' on a fence, 202b
"Times" newspaper, an open forum, 73b
TIMID and TIMIDITY
dun's the mouse, 754a
everything impossible to the timid and hesitating, 274a
fearing all things which are safe, 612a
fortune repulses the timid, 763b
he that observeth the wind shall not sow, 416a
the timid see dangers which do not exist, 619a
timid man calls himself cautious, 671a
timid never set up a trophy, 671a
Timon will to the woods, 308b
Tinker die, don't let, 17b
Tip, a schoolboy's, 367a
Tippenny, wi', 46a
Tired, here lies a poor woman who always was, 445a
limbs and over-busy thoughts, 401b
ox treads surest, 852a
woman's epitaph, 445a
Tires betimes that spurs too fast, 312a
pleasure, 96b
Tiro, bonus homo semper, 652b
'Tis so, when I have positively said, 292b
Tit for tat is fair play, 859b
Titan, the weary, 5b
TITHE, TITHES, TITHING
go not for thy tithing thyself to the Devil, 374b

Tithe, Tithes, Tithing—contd.

his talk was of tithes and dues 348b
pay justly thy tithes, 374b
the sorrow of such (tithing) days, 102a
tithe and be rich, 859b
tithe of mint and anise, 423b
tithe-pig's tail, 278a
Titan, the worth of, 124b
Title-page, excels at a, 150a
Title-pages, no further than their, 52b
TITLES
a mind which did that title love 327b
American love of, 367b
be ye not called Rabbi, 423b
birth and title, 88b
conferred for wealth, 114b
ennobled by himself, 252a
Esquire, of which I was not a little proud, 242a
high though his titles, 272b
highest honour comes by means of gold, 494a
his delicate ears rejoice in a prænomen, 537b
I resign title and profit, 144a
I weigh the man, not his title, 403b
"Man" the highest title, 261a
never yet (title) so mean could prove, 327b
proud o' the title, 111b
scarfs, garters, gold, 249a
the titled knave, 90b
title of A double S, 90b
title of T.K., the honery, 27a
titles are shadows, 108a
titles manifold, 397a
titles, power, and pelf, 272b
who gained no title, 252a
Tittle-tattle, abominable, 65a
Toad, squat like a, 219b
or asp, worse than, 227a
the, ugly and venomous, 288a
the unwieldy, 402b
Toady itself and humbug its neighbours, 16a
Toast, I never had a piece of, 232b, *note*
Toasts, 461a, and b
healths five-fathom deep, 278a
healths give our friends a title, 376b
in their flowing cups freshly remembered, 316b
let the toast pass, 328b
toast that pleased the most, 111a
TOBACCO
a branch of drunkenness, 176b
a plague, 50a
and beer, 28a
divine, 340b
divine, rare, 50a
for thy sake, tobacco, 191b
I love thee well, in learned doctor's spite, 342a
no woman should marry man who does not smoke, 343b
pernicious weed, 97b
smoking a blessing, 161a
sublime, 58b
that tawny weed, 183b
the Elizabethan age and tobacco, 18a
the tomb of love, 116b
thus think, and drink tobacco, 438b
thy clouds all other clouds dispel, 342a
To-Come, for you the, 195b
Tocsin of the soul, the, 63b

TO-DAY

better an egg to-day than a hen to-morrow, 742a
 give me to-day; take to-morrow, 470a, 510a
 I have lived to-day, 127a
 is yesterday's pupil, 860b
 it is my turn to-day, 544b
 live in to-day, not for to-day, 804b
 live to-day, forgetting past anxiety, 544b
 must borrow nothing of to-morrow, 815a
 never jam to-day, 120a
 one to-day worth two (or ten) to-morrows, 140b, 823a
 our to-days and yesterdays, 199a
 the double of to-morrow, 104b
 when God says To-day the devil says To-morrow, 869b
 you saddle to-day and ride out to-morrow, 880a
Toe of libertine excess, 99a
 on the light fantastic, 224a
Toes are turned up to the daisies, 16b
TOIL and TOILS
 and trouble, double, double, 304b
 change of, toil's sufficient cure, 235b
 deeper, deeper let us toil, 229b
 endless toil, 335a
 fat with feeding on other's toil, 210b
 grows cheaper, 69a
 heavier toil, superior pain, 154b
 he that will not live by toil, 188b
 in toil or fray, 189b
 men may faint with toil, 325a
 men robust for toil, 67a
 mortal man, who livest here by toil, 370b
 must govern those who toil, 147b
 nor toil with all its burdens tire, 168b
 profuse of toil, 106b
 rest the reward of toil, 19b
 that is oft in vain, 237a
 the long pedigree of toil, 198a
 tired millions toil unblest, 380a
 to toil for what untoiling you may obtain, 370b
 toil, envy, want, 178a
 toil not, neither do they spin, 421b
 toiled and toiled, of toil no end to know, 335a
 toiling dog comes halting home, 729a
 toiling man, intent on worldly gains, 335a
 toiling, rejoicing, sorrowing, 197b
 toiling upward in the night, 200a
 verse sweetens toil, 144b
 virtue proceeds through toil, 467a
 what toil do I undergo to please you, 458b
 who seeks with toil shall Honour soonest find, 340a
 why all this toil and trouble, 399a
 why are we fond of toil and care, 441b
Tokens or marks, words are but, 8a
Told me, I cannot tell who, 319a
 more things, than are true, 190b
 you so, I, 65b
Toledo, three years and a day to match my, 211a
 trusty, 51a
Tolerable most and not to be endured, 284b

TOLERANCE, TOLERATION

bear with evil and expect good, 740b

Tolerance, Toleration—contd.

gently to bear with and endure all men, 657b
 good for all (toleration), 42b
 I'm for toleration and for drinking at an inn, 209a
 Laodicean cant of tolerance, 378b
Toll for the brave, 102a
 when I, pray heart and soul, 466b
Tollitur arte malum, 596b
Tom Bowling, 110b
Tom Fool, more know, than Tom Fool knows, 812b
Tom or Jack, hails you, 102a
Tom the second, reigns like Tom the first, 125a
Tom, loves me best that calls me, 166a
Tom Thumb, Pilate and, 25a
 Tom's a-cold, 306a
 Tom's no more, 64b
 Tomata sauce, 112a
TOMB and TOMBS
 a glorious tomb (at sea), 203b
 an upper chamber to a tomb, 408b
 asleep within the tomb, 24a
 beauty awakes from the tomb, 19b
 carved for many a year on the tomb, 167a
 hark, from the tombs, a doleful sound, 383a
 I'll take a turn among the tombs, 383a
 kings for such a tomb would wish to die, 228a
 that the gate of my tomb should have been so often knocked at, 542b
 these two narrow words, *Hic jacet*, 262a
 tombs of the Universe, 28b
 tombs of such as cannot die, 103a
Tombstone, defacing a, 22b
 he had not twopence to juggle on a, 772b
Tommy ain't a blooming fool, 189b
Tommy Atkins, 457b
Tommy-rot, all, but so brilliant, 323a
Tommy this, O! it's, 189a
Tomnoddy, my Lord, 16a
TO-MORROW
 a hen to-morrow is better than an egg to-day, 795a
 a power o' faith in gert to-morrows, 244a
 and evermore he said to-morrow, 152a
 avoid enquiring about, 637a
 boast not thyself of, 415a
 business to-morrow, 450b
 comes never, 861a
 confident to-morrows, 402a
 delays it nat til to-morrow, 443a
 eggs to-day better than chickens to-morrow, 485a
 give me to-day and take to-morrow, 470a, 510a
 he is wise who does not live for to-morrow, 549a
 hope ever tells us to-morrow will be better, 507a
 I found a horseshoe to-morrow, 861a
 I give trust to-morrow, 544b, *note*
 is a long day, 861a
 it is your turn to-morrow, 544b
 leave to-morrow till to-morrow, 800a
 let us do or die to-morrow, 67a
 life put off till the morrow is too late, 597b

To-Morrow—contd.

never put off till to-morrow, 80b, 140b, 815a
 no freedom of talk to cause apprehension to-morrow, 483b
 no one so favoured that he can promise himself a morrow, 589b
 not lawful for man to know what the morrow may bring, 635b
 one way to make to-morrow sing, 195b
 present day of no value except as eve of to-morrow, 454a
 put not off till to-morrow, 474a
 the devil says to-morrow, 869b
 the morrow shall take care of itself, 421b
 there is no to-morrow when a friend asks, 869a
 to-morrow, and to-morrow, 305b
 to-morrow follows to-morrow, 651b
 to-morrow 'ill be the happiest time, 357b
 to-morrow to be brave, 4a
 to-morrow walks in to-day, 89a
 to-morrow's wiser than to-day, 247a
 trust as little as possible to to-morrow, 648b
 we will believe to-morrow, not to-day, 507a
 when does that to-morrow come, 514b
Tone makes music, 862a
Tones to Nature not untrue, 24b
Tongs and the bones, 281a
TONGUE
 a clapper-tongue, 48b
 a fool's tongue is long enough to cut his throat, 720b
 a gentle tongue is a tree of life, 567a
 a tame tongue is a rare bird, 728b
 all, not made of the same flesh, 734a
 always grows older, 852a
 an ill tongue may do much, 735b
 an unruly evil, 430b
 battles of the tongue, 524a
 better feet slip than the tongue, 743b
 ever turns to the aching tooth, 852a
 evil days and evil tongues, 220a
 evil tongues prick more than thistles, 857b
 fetters of an unknown tongue, 97a
 few tongues that are not cloven, 761a
 first of all virtues to restrain the tongue, 685a
 for a bad tongue the scissors, 762b
 from all sides innumerable tongues, 221b
 half wondering at its own melodious tongue, 381b
 he hath tied a knot with his tongue, 773b
 he that has a, can find his way anywhere, 778a
 head with a good tongue worth double, 723a
 his tongue dropped manna, 217a
 if I had a hundred tongues, 599a
 infinite graciousness of thy tongue, 80a
 is not steel, but it cuts, 852a
 (lawyers') sleight of tongue, 108b
 like a button-stick, 189b
 long tongue is sign of a short hand, 724b
 magic of the tongue, 205a

Tongue—*contd.*

many are the friends of the golden tongue, 807b
 men entangled by their tongues, 744b
 moderate the rancour of thy tongue, 239a
 music of the tongue, 107b
 my son, keep well thy tongue, 79a
 no tongue to wound us, 231b
 no venom like that of the tongue, 856a
 none, none, as yours could win me, 300b
 of idle people is never idle, 852a
 old maids' tongues sting, 711b
 one tongue enough for two women, 823a
 put chains on your tongue, 683a
 rank tongues of this vile herd, 59b
 rolled under the tongue, 162a
 see soft a voice and slid a tongue, 262b
 sharp tongue grows keener, 176b
 she vibrates her eternal tongue, 404b
 slanderous tongues, 285a
 slip of the tongue (*lapsus linguae*), 564a
 slips of, not a matter of punishment, 568a
 speaketh what the heart thinketh, 868b
 strife of tongues, 412a
 stroke of tongue will break bones, 420b, 852a
 talks at the head's cost, 852a
 that man that hath a tongue, 281b
 the confusion of tongues, 8a
 the only universal tongue, 265a
 the rank tongue, 34a
 these fellows of infinite tongue, 316b
 tongue can no man tame, 430b
 tongue-tied by Authority, 322a
 tongue to persuade, 176a
 tongue not understood of the people, 433b
 tongue with a tang, 311a
 tongue's bitter gall, 50a
 tongues, arts, and arms, 22a
 tongues of dying men, 312a
 tongues, the treasure of fools, 560b
 turn your tongue seven times before talking, 864a
 virtue dwells not in the tongue, 866a
 woman's tongue three inches long, 877a
 your 50,000th part of a tongue-fencer, 72b
 Tonsure, one who has received, 545b
TOO LATE
 a little too late is much too late, 726a
 after death the doctor, 731b
 beware of "Had I wist," 744b
 bird cries out too late, when it is taken, 797a
 bones for those who arrive too late, 653b
 counsel of no avail after the deed, 623a
 counsel when the enemy is under the walls, 503b
 Farewell, also called Too-late, 266b
 five minutes too late, 95a
 gan them advise too late, 340a
 he looks back to the land, whose keel is already in the deep, 653b
 I grasp my shield after my wounds, 653b

Too Late—*contd.*

is a crime, 740b
 it is na time to stoop when the head is off, 796a
 just a day too late, 38a
 medicine for the dead, 575a
 mocking spectre of too late, 459b
post bellum auxilium, 622b
 remedies too late, when the disease is rooted, 624b
 the advantage came too late, 271b
 the fool is wise after the evil, 572b
 the gladiator taking counsel in the arena, 538a
 the Phrygians became wise too late, 653b
 the wished-for comes too late, 853a
 they come, but they often come too late, 330a
 to arrive after the feast, 623a
 to cast anchor when the ship's on the rocks, 797b
 to cover the well when the child is drowned, 797a
 too late, ye cannot enter now, 366a
 undecieved too late, 348b
 what comes too late is as nothing, 867b
 when the horse is starved you bring him oats, 871a
 when the house is burnt you bring water too late, 871a
 Too-Much, glorious time of great, 175b
 in everything, to see, 81a
 of a good thing, can one desire, 289b
 the rule of not, 221b
 Too too will in two, 862b
 Tool-making animal, man a, 140b
TOOL and TOOLS
 do not play with edged, 752b
 few lend (but fools) their working tools, 374b
 I abhor brains as I do tools, 191a
 ill jesting with edge-tools, 360a
 knaves work with fools as tools, 50b
 neither wise nor fools can work without tools, 814b
 what is a workman without tools, 868a
 Tooth and Toothache, *see* Teeth
 Toothpick, to chew a, 565b
 Top of my bent, 295a
 Torches to burn bright, doth teach thee, 278a
 heaven doth with us as we with, 299a
 those having, will pass them on, 474a
TORY and TORIES
 stern and unbending Tories, 205b
 stronger Tory in country than in town, 2b
 Tories call me Whig, 252b
 Tories own no argument but Force, 29a
 Tory and Whig will agree, 170b
 Toryism an innate principle, 390a
 Whigs and Tories, 342b
 who need care a fig who's Tory or Whig, 461a
 Torment, a delicious, 132b
 Torments, our, may become our elements, 217a
 Torture's smoothness, 67a
 Torture, a continued, 212a
 I would find grievous ways to have thee slain, 351a
 Tossed about but not submerged, 618b

Totus teres atque rotundus, 639a

Touch me, better for you not to, 575b
 Touch him not, can, 326b
 dares not put it to the, 230a
 him further, nothing can, 304b
 me not, 595b
 not, taste not, handle not, 429b
 of a vanished hand, 359b
 of love, the only, 281b
 of nature, one, 298b
 wound with a, 229a
 Touched nothing he did not adorn, 604a
 Touchy, testy, pleasant fellow, 2b
 Tough and devilish sly, 115a
 statements, 84b
 Toulouse (*bon*) pour apprehendre, 705a
 Tour, happier for life for an agreeable, 332b
 Tow, let the, gang wi' the packet, 801a
TOWN and TOWNS
 Cain first builder of, 694b
 civic independence of, 67a
 country in town (*rus in urbe*), 647a
 gloom and glare of towns, 193b
 he shall be the gossip of the town, 533b
 in town you long for the country, 646b
 it walked the town awhile, 226b
 likes country when studied in town, 98b
 little one-horse town, 83b
 man made the town, 99a, 766b
 more tricks in a town than are talked of, 449a
 patron saint of town or country, 537b, *note*
 roofed in, poor souls (in towns), 383b
 rumour flies through the town, 530b
 sink of the human race, 702b
 small town, great renown, 705a
 talk of the town, 529a
 tell us (women), you tell the town, 126b
 the devil made the little country town, 766b
 the follies of the town, 150a
 the town's bad blood, 31b
 the town's true master, 33a
 See Cities
 Town-crier had spoke my lines, as lief the, 294a
TOWER and TOWERS
 be as a tower, 74b
 begirt with battlements, 401b
 clashed and hammered from a hundred towers, 359a
 in an ivy-green jacket, 173b
 that tower of strength, 361a
 the cloud-capped towers, 311a
 strong towers decay, 21a
 Tower of London, 155a
 tower, strongest, has not the highest wall, 236a
 ye antique towers, 154b
 Tower Hill to Piccadilly, 331a
TOY and TOYS
 beads and prayer-books, toys of age, 249a
 cast their toys away, 97a
 fantastic toys, 3b
 I their toys to the great children leave, 371a
 not to meddle with my toys, 345a
 sells eternity to get a toy, 321a
 will toys amuse, when medicines cannot cure, 405a
 Track of light, leaving a, 23b

Trackless way, wanderer of that, 57a
 Tract behind, leaving no, 308a
 Tracts to the untractable, 172a
 Tracts, we distribute, 230a
TRADE, TRADES, TRADESMEN
 a nation of shopkeepers, 709b, note
 a useful trade is a mine of gold, 729a
 abuse the shopocracy, 390b
 any country supports a skilled workman, 629a
 be not ashamed of your handicraft, 740b
 better good sale nor good ale, 743a
 buy and sell and live by the loss, 746a
 buying and selling is but winning and losing, 746a
 centre of a thousand trades, 97a
 citizen is at business before he rises, 841b
 did not understand his silly old trade, 460b
 dost not know thy own trade, 434
 each trade's ending the same, 236b
 every man praises his own wares, 757b
 every man to his trade, said the Boy to the Bishop, 757b
 every potter boasts of his own pot, 757b
 everyone lives by selling something, 344a
 he that hath not the craft let him shut up the shop, 778b
 he that resolves to deal with only honest men must leave off dealing, 780b
 it is easy to open a shop, hard to keep it open, 795a
 kamesters are aye greasy, 798a
 keep your shop and it will keep you, 798b
 lying becomes none but tradesmen, 310b
 man of many trades begs on Sundays, 725a
 men who have learnt no handicraft, 612b
 mind your till, and till your mind, 798b
 mother of money (Trade), 862b
 no nation ever ruined by trade, 140b
 of all crafts to be an honest man is the master craft, 785b
 propensity to truck, barter, and exchange, 330b
 small shop may have a good trade, 728a
 the custom of the trade, 190b
 the old trade's plynin', 238a
 The Trade (the Book Trade), 290a
 there is a mystery in the meanest trade, 854b
 this trade of mine, 34a
 Trade hath a golden foundation, 862b
 trade should circularly flow, 122a
 trade, the greatest meliorator, 132a
 trade's proud empire, 178b
 two of a trade can ne'er agree, 143b
 two of a trade seldom agree, 864b
 virtue and a trade the best inheritance, 866a
 walking fast tolerable in a tradesman, 80b
 whatever art a man has learnt let him exercise it, 629b

Trade, Trades, Tradesmen—contd.
 who hath a trade may go anywhere, 729a
 you must spoil before you spin well, 880a
 Tradition of the elders, 422b
 wears a snowy beard, 387a
 Traditional fame, a poor, 91b
 Traduce, man that dares, 96b
Traduttori, traditori, 863a
 Trafficker, dumb, 345b
TRAGEDY and TRAGEDIES
 black stage for tragedies and murders, 321b
 element of comedy in tragedy, 187b
 every life a tragedy, 6b
 gorgeous Tragedy, 224b
 let not Medea slaughter her children before the audience, 587a
 some things are of that nature, 39a
 the noblest production (tragedy), 2b
 Tragedy of Errors, 380a
 tragic subject of laughter, 533b
 tragical mirth, 281a
 world a tragedy to those who feel, 377b
 Trail of the Serpent, 232b
 Trails, they hunt old, 360a
 Train, shriek-shriek of the, 32a
TRAINING
 throw the wand while it is green, 858a
 takes a deal of training, 146b
 train a tree when young, 862b
 training in our tender years, 485b
 Traitor's Bridge, a loyal heart may be landed under, 724b
TRAITOR, TRAITORS
 a traitor is ill company, 729a
 a traitor to be regarded as an enemy, 625b
 betrayers hated even by those they benefit, 625b
 execut'ist the traitor's treason, 321b
 hate the traitor, love the treason, 106a
 he looked upon the traitors, 206b
 my heart detests him as the gates of hell, 256b
 our fears do make us traitors, 305a
 subtle traitor needs no sophister, 317b
 the traitor claims his price, 191a
 the traitor to Humanity, 201b
 See Treachery, Treason
 Trance, unimaginable, 88a
 Tranquil mind, farewell the, 302a
 Tranquillity, divine, 359b
 home for, 150b
 looking, 92b
 Transcription, twice reading better than, 180b
 Transgressing, by, kept the law, 228b
 Transgressors, way of, is hard, 414a
TRANSIENCY
 a brief and not a true pleasure, 499a
 all things fade away, 386a
 an age builds cities; an hour destroys, 676a
 be less beautiful or be less brief, 379b
 catch the transient hour, 179b
 early, bright, transient, 406b
 everything passes away except what is well done, 759a
 false and fleeting as 'tis fair, 160a

Transiency—contd.
 fled like some frail exhalation, 325a
 glory of wealth and beauty, 517b
 how fading are the joys, 238b
 how quickly passes the glory of the world, 607b
 joye of this world, 77b
 joys take wing, 537b
 man's bliss, 380a
 pluck at the fruit which passes, 627b
 pride of a Butterfly, 105a
res unius cecitatis, 645b
 sweet, not lasting, 291a
 the bliss is fugitive, 127a
 the fleeting image of a shade, 327a
 the phantoms pass away, 24b
 things eternal better than things transitory, 623b
 'tis all a transient hour, 68a
tout passe, tout casse, tout lasse, 708b
 Troy has been and its renown, 536b
varia sors rerum, 679a
 vigour of our days passes, 682b
 what is quickly accomplished quickly perishes, 640a
Transit gloria mundi, 607b
 Translated, thou art, 280b
 Translation: no need to translate word for word, 588a
 Translation, only equal genius should attempt, 109b
 Translations increase faults and spoil beauties, 702b
 like wrong side of tapestry, 174b
 translators, traitors, 863a
 Translatory things, 121b
 Transmitter, tenth, of a foolish face, 268b
 Transplanting: bring the leaf to the grave, 791a
 Transport know, heart can ne'er a, 204a
 Transportation, as from a seven years', 98a
 Transubstantiation, controversies on, 691a
 Trappings and the suits of woe, 290a
 poetic, 101a
 Traps, kills some with arrows, some with, 284b
 Travail and are heavy laden, 432b
 of his soul, 418a
Travail, du, toujours travail, 690a
TRAVEL, TRAVELLERS
 a man who has not been in Italy, 179a
 a merry companion is music in a journey, 768a
 a prudent traveller never disparages his own land, 715b
 after travel, thanks to the Gods, 245b
 all lands open to brave men, 642a
 an end to my fatigues by sea and land, 659a
 change of soil and climate brings pleasure, 582b
 dunce sent to roam, 96a
 Englishman does not travel to see Englishmen, 343b
 from Dan to Beersheba, 343b
 glad I foun' de place at las', 158a
 go, madman, and traverse the Alps, 547b
 going by rail not travelling at all, 267a
 good company makes the journey shorter, 768a
 good road and wise traveller two different things, 722b

Travel, Travellers—*contd.*

he travels best that knows when
to return, 215*a*
he delighted to wander in un-
known places, 548*b*
he goes a long voyage that goes to
the bottom of the sea, 772*b*
he travelled here, he travelled
there, 394*a*
if an ass goes travelling he will
not come back a horse, 788*a*
if you want to know a man,
travel with him, 791*a*
in a long journey weigh straws,
792*b*
in journeys men are known,
793*a*
inspiration of Marathon and
Iona, 180*a*
land, home, and pleasant wife
left behind, 567*a*
little journeys and good cost, 804*a*
man is happier for life for an
agreeable tour, 332*b*
meat and matins hinder no
journey, 809*b*
my heart, untravelled, 147*a*
needless journey by sea, one of
three things to be repented of,
454*b*
no traveller returns, 293*b*
nothing fairly worth the travelling
to, 344*b*
on a long journey a straw is heavy,
820*b*
refresh and pay and travel on,
440*a*
sauntered Europe round, 254*a*
saw the cities of many men, 478*a*
siste, viator, 658*b*
some minds improve by travel,
170*a*
some travellers philosophers;
some vagabonds, 150*b*
strange countries for to see, 435*b*
superstition of travelling, 132*b*
the country, companions, and
the road will compensate your
toil, 502*a*
the dream of home, 233*b*
the fool wanders, the wise man
travels, 844*b*
the grand tour, 433*b, note*
the more I saw of foreign coun-
tries, the more I admired my
own, 705*b*
the right of roaming, and the world
is wide, 267*a*
the ruin of happiness, 43*b*
the traveller spends much more
than the abider, 813*a*
they who cross the seas, change
sky but not disposition, 503*b*
travel imparts vigour, 679*a*
travel in lands beyond the sea,
392*a*
travel in pursuit of wisdom, 150*b*
travel shows how selfish people
are, 324*a*
travelled among unknown men,
392*a*
travellers have leave to lie, 863*a*
travellers must be content, 288*b*
travellers ne'er did lie, 311*a*
travellers on horseback know not
the toil of travellers on foot,
863*a*
travellers' stories of prodigies,
677*b*
travelling a fool's paradise, 132*b*
wandering from clime to clime,
257*a*
what urged our travels, 18*a*

Travel, Travellers—*contd.*

when my purse is heavier, I shall
find the journey lighter, 870*a*
who goeth far hath many en-
counters, 777*b*
who travels far knows much,
782*a*
why do we change for lands
warmed by another sun, 635*b*
you have travelled far, 401*b*
young men should travel, 62*a*
Tray, Blanch and Sweetheart, 306*b*
Tre, Pol, and Pen, 746*b*
TREACHERY
as the wolf loves the sheep, 677*a*
betrayed, not conquered, 671*b*
daggers in men's smiles, 304*b*
double-tongued treachery, 645*a*
he is composed and framed of
treachery, 285*a*
he who betrays his friend, 343*a*
killed with my own treachery,
297*b*
Punic faith, 627*a*
Punic honour, 532*b*
the smiler with the knife under
the cloak, 292*a, note*
trust makes way for treachery,
863*b*
under pretence of duty or
necessity, 603*b*
way of the treacherous is rugged,
414*a*
See Traitors, Treason
Treachle, a patent, 73*a*
the fly that sips, 143*a*
Tread against the scene, who would,
229*b*
where'er we, 54*a*
TREASON
can but peep, 296*b*
crimen læsæ majestatis, 507*b*, 563*b*
doth never prosper, 157*b*
fit for treasons, stratagems, and
spoils, 284*a*
has done his worst, 304*b*
high treason, (*læsæ majestatis*),
563*b*
I love the treason but do not
praise the traitor, 625*b*
loved of many, the traitor hated
of all, 155*b*
not owned when descried, 123*b*
pension a reward for treason,
181*b*
talk treason for his daily bread,
123*b*
the labyrinths of treason, 179*b*
though they love the treason, 106*a*
we have condoned treason, 118*b*
TREASURE
he that hides treasure, 214*b*
if for me no treasure, 190*b*
in earthen vessels, 428*b*
new treasures of countless price,
185*b*
not to understand a treasure's
worth, 101*a*
purest treasure mortal times
afford, 312*a*
treasure a pillar of government,
10*a*
treasure upon the earth, 432*b*
treasures from an earthen pot,
163*a*
when others pick it up it becomes
a gem, 213*a*
where your treasure is, 421*b*
Treasures, sumless, 316*a*
Treasury, the common, 40*b*
Treat, eager for the, 119*b*
he who gives a child a, 209*a*
Treaties, away with all, 669*a*

Treats and gratuities, ruin of Roman
people, 448*b*
Treble, turning again towards
childish, 289*a*
TREES
and he spake of trees, 410*b*
as a tree falls so shall it lie, 737*b*
between tree and bark put not
your finger, 744*a*, 828*b*
branching elm, star-proof, 224*b*
cypress towers above other trees,
681*b*
birch, most shy and ladylike, 201*b*
brotherhood of venerable trees,
395*b*
bring the leaf to the grave, 791*a*
burst into leaf, 23*b*
do not delight all, 599*b*
embowered in trees, 327*a*
every happy tree loves in his
season, 686*b*
give me again my hollow tree,
255*b*
great trees give more shade than
fruit, 770*a*
great trees are good for nothing
but shade, 770*a*
green-robed senators, 185*a*
he that plants trees, loves others,
780*b*
he plants trees serviceable in
future ages, 653*b, note*
husbandman sows trees of which
he will not see the fruit, 491*b*
if all the trees were bread and
cheese, 446*b*
if they do these things in a green
tree, 425*a*
into the branches of the tree, 74*b*
is known by his fruit, 422*b*
it will soon be seen which are
fruitful, 626*b*
long in growing; rooted up in an
hour, 491*b*
no tree falls at first stroke, 817*b*
oaks may fall when reeds stand,
819*a*
old trees will not bend, 741*b*
people only throw stones at trees
with fruit on them, 823*a*
remove an old tree and it will
wither, 829*b*
St. Matthias (Feb. 24) sends sap
into the tree, 830*b*
set trees at Allhallowtide, 833*a*,
note
shored tree stands long, 727*b*
spare that tree, 235*a*
spare the beechen tree, 235*a, note*
stones are thrown only at fruitful
trees, 837*b*
straight trees have crooked roots,
837*b*
tall ancestral trees, 161*b*
tall trees catch much wind, 839*a*
that forbidden tree, 215*b*
the sprout becomes a tree, 668*a*
the tree will wither long before it
fall, 54*b*
tongues in trees, 288*a*
train a tree when it is young,
862*b*
tree falls not at first stroke, 852*b*
tree is no sooner down than
everyone runs for his hatchet,
852*b*
thrifty family-tree, 202*b*
tree must be bent while young,
858*a*
tree of deepest root, 244*b*
tree of life (*lignum vitæ*), 567*a*
tree that God plants no winds
hurt, 852*b*

Trees—contd.

trees and stones will teach, 288a,
note
trees eat but once, 863a
trees that a man might cut down,
173b
under the greenwood tree, 288b
wept odorous gums, 218b
where the tree falleth, 416a
who loves the tree loves the
branch, 780a
who plants a tree is more than all,
387b
you cannot judge trees by their
bark, 714b
you cannot see the wood for the
trees, 879a

Trelawny die, shall, 547a
Trembling, a sudden, 664b
Tremor occupat artus, 664b
Trencher-man, a very valiant, 284a
Trepán, active in his own, 115b
Triá juncta in uno, 672a
Trial, square my, to my propor-
tioned strength, 225a
untaught by, 407b
why should we fear thee, 212b
Triangle, eternal: the usual three,
Husband and Wife and Lover,
213a

Triangular person in the square hole,
332a

Tribe, the badge of all our, 282a
Tribes that slumber, the, 37a
Tribunal, a new, 35a
Tributary, how is she become, 418b
Tribute, overcharged with, 11a

TRICKS, TRICKERY

a thousand jadish tricks, 51a
a trick worth two of that, 313b
all tricks either knavish or foolish,
179b
always more tricks in a town than
are talked of, 449a
an old fox needs not to be taught
tricks, 736a
I know their tricks and their
manners, 115a
I'll do it by sleight, 788b
if I be served such another trick,
287b
no tricks in plain and simple faith,
286b
one shrewd turn asks another,
821b
one trick needs many to make it
good, 823a
pleasing trickery that cheateth
half the world, 374a
something in it, tricks and all, 34a
the fox may lose his hair but not
his tricks, 844b
the fox's wiles will never enter
the lion's head, 845a
their tricks and craft, 44b
to play them such a trick, 120a
tricks that are vain, 158a
you cannot teach old dogs new
tricks, 879a

Trick, it is our; nature her custom
holds, 296b

Trick's over, when the long, 209b
Trident-bearing queen, 96b
Tried, hath without consent been
only, 240b

you never know till you've, 880a
TRIFLES
a hair has its shadow, 679b
a mote may choke a man, 726a
a nice new nothing, 726a
at every trifle scorn to take
offence, 247a
by not despising small things

Trifles—contd.

our ancestors did this great
thing, 616a
dangerous harbour bar only
grains of sand, 373b
de lana caprina (about goats'
wool), 511b
disgraceful to make difficulties
about trifles, 673a
Domitian and trifles, 493b
don't bother me with trifles, 129b
drop by drop the lake is drained,
753b
every little helps, 756b
fall not out with a friend for a
trifle, 760a
for want of a nail the shoe is lost,
763a
greatness is nothing but many
small littles, 591b
having lived a trifier, 98a
hawking for butterflies, 773a
he dared to despise vain things,
593a
he that shuns trifles, 76a
he that takes not a pin slights his
wife, 831b
heath the oven twice for a custard,
769b
I have given myself up to trifles,
712b
labour about trifles is foolish,
663b, 673a
little chips light great fires, 803b
many drops of water will sink a
ship, 807b
many littles make a mickle, 808a
many sands will sink a ship, 807b
many straws may bind an
elephant, 808a
men are led by trifles, 450b
mother of mischief is na mair than
a gnat wing, 848b
musical trifles, 681b
no circumstance too minute, 150b
one grain fills not a sack, but it
helps, 821b
painted trifles, 3b
poor men are fain of little things,
826a
quarrels about trifles, 488b
see a pin and let it lie, 831b
she will set forth trifles with great
effort, 570b
slight means, great effect, 835a
small things captivate light minds,
616a
snapper up of unconsidered trifles,
310a
these trifles will lead to serious
evils, 540a
things not of value singly are
useful collectively, 628a
think nought a trifle, 404b
those who apply themselves too
much to little things, 691a
to lend weight to trifles, 602b
to sell smoke, 536b
to split figs (*icos dividere*), 532a
triflers or low-minded cannot
attempt anything exalted, 591a
trifles I alike pursue, 259a
trifles, light as air, 302a
trifles make life, 404b
trifles make perfection, 448a
trifles make the sum of human
things, 234a
very great in small matters, 574b
vive la bagatelle, 709b
what a trifle is a moment's breath,
109b
who does not hate the light-
minded and trifling, 638b

Trifles—contd.

who will not stoop for a pin, 782b
win us with honest trifles, 303b
won with a feather and lost with
a straw, 784a
Trimnings of the vain, 150a, 151a
the usual, 112b, note
Trinkets, returned to your, 190b
Trip and fall, though he, 361a
Tripas ilevan pies, 716b
Tripe is good meat if well wiped,
863a
Tripe-broth better than no porridge,
863a
Trippingly on the tongue, 294a
Triton of the minnows, 308a
TRIUMPH, TRIUMPHANT
a man triumphant is a monstrous
sight, 407b
blast of triumph o'er thy grave,
37a
do not triumph before you have
conquered, 491a
in triumph advances, 271a
in triumph from the north, 206b
pursue the triumph and partake
the gale, 250a
roses all the way, 32b
sickened at all triumphs, 81a
tandem triumphans, 668a
their little triumphs o'er, 154b
triumph, not simple conquest, his
aim, 406b
triumphs of an hour, 406a
triumph, that insulting vanity,
223a
Trivial fond records, all, 292a
things, mighty contests rise
from, 247b
Trochee trips from long to short, 87b
Trojan or Lyrian, matters not, 672a
Troy the tongue to, 222a
Troop cometh, a, 409a
Troops, plumed, and the big wars,
302a
Trooper, young, should have old
horse, 731a
Trobe, out there flew a, 50b
Trophy, sword, or hatchment, no,
296b
timid never set up a 671a
Trophies: *spolia optima*, 662a
from other men's dispraise, 109a
with the enemies of Truth, 28a
Trosachs, 402a
Troubadour touched his guitar, 19a
TROUBLE, TROUBLES
a light inconvenience is to be
borne, 565b
a sea of troubles, 293b
all are embarked on a sea of
troubles, 610a
better to ally troubled waters,
580b
better to forget your troubles
than to speak of them, 796a
borrow trouble if that's your
nature, 190b
bring not a bagpipe to a man in
trouble, 745b
do not buy trouble, 832b
every heart has its own ache, 755a
forge a lifelong trouble for our-
selves, 364b
forgotten pains, when follow gains,
763a
he that seeketh trouble never
misses, 781a
how easy to be brave in another's
trouble, 542b
I'm the man w'at kin show you
trouble, 158a
in trouble to be troubled, 108b

Trouble, Troubles—*contd.*

let each mind his own troubles,
485*a*
let not your heart be troubled,
426*a*
life crowded with troubles, 235*b*
life would not be smooth without
rubs, 801*b*
light troubles speak; immense
troubles are silent, 509*b*
little troubles great to little people,
804*a*
look out for squalls, don't make
them, 805*a*
man is born unto trouble, 411*a*
never meet trouble half-way, 815*a*
never trouble yourself with trou-
ble till trouble troubles you, 815*a*
relation of past trouble possesses
delight, 539*b*
remembrance of past troubles is
pleasing, 561*b*
send not to market for trouble,
832*b*
she is consumed by a hidden fire,
688*b*
sudden troubles are lighter than
disasters produced designedly,
565*b*
sweet the remembrance of trouble
when you are safe, 472*b*
the black ox never yet trod on
your feet, 841*a*
to bear trouble is light, to endure
to the end is heavy, 565*b*
trouble never dead to such as
fear, 236*b*
trouble runs off him like water
from a duck's back, 863*a*
waes unite faes, 866*a*
we can only feel our own troubles
properly, 758*b*
we have all sufficient strength to
bear other people's troubles,
703*b*
we must seek some other cause
than God, 448*b*
what is troublesome will come
more speedily, 544*b*
without trouble nothing success-
ful, 448*a*
would soon be delivered from all
his troubles, 451*a*
you regard your friend's trouble
as your own, 564*b*
Trousers, a steam-engine in, 333*b*
not in these, 464*b*
up, hitched his, 16*b*
Trout, a two-foot, 247*b*, *note*
as anglers play their, 168*a*
that must be caught with tickling,
298*a*
to pull it, a small, 65*b*
you cannot catch, with dry
breeches, 878*b*
Trouts tickled best in muddy water,
52*b*
Trowel, that was laid on with a, 288*a*
Troy entered by trying, 471*b*
doubted, and heard, 63*b*
faults within and without, 548*b*
fields now where Troy was, 561*a*
fired another, 126*a*
has been, 536*b*
in ashes, laid at last old, 240*b*
sacred Ilium shall be no more,
472*a*
was (*Troja fuit*), 672*a*
was not took in a day, 830*a*
where's Troy? 24*b*
which never was, 34*a*
wooden horse of, 518*b*
Truce, farewell, now, 271*b*

Truckle most when treated worst,

348*a*
Truckie-bed, in the same, 39*b*
Truckings to the transient hour,
366*a*
TRUE
a true man, pure as faith's own
vow, 354*a*
a true saying, and worthy of all
men to be received, 432*b*
and just in all my dealing, 433*a*
as I am true to thee and thine,
272*a*
as taxes, 114*a*
as the fairy tales, 151*a*
battled for the true, 362*b*
be so true to thyself, 10*b*
be true to God, thy country, and
thy friend, 376*a*
by accident, 52*b*
dare to be true, 162*b*
every mortal man affirms for true,
107*b*
he said true things, 33*b*
he that is true of his tongue, 194*a*
hearty and true to the core, 110*b*
in print, then we are sure they
are true, 310*b*
sae true his heart, 214*b*
more strength in a true heart,
203*a*
more true than those that have
more cunning, 278*b*
more things true than are told,
190*b*
neither true nor trusty, 322*b*
ring in the true, 363*a*
some things that you have said
are true, 441*a*
taking true for false, 364*b*
'tis true, 'tis pity, 292*b*
to thine own self be true, 291*a*
True and Faithful's sure to lose,
52*a*
true to man is true to God, 201*b*
true with the tongue, 88*b*
value still the true (wit), 247*a*
what none can prove a forgery
may be true, 100*b*
whatsoever things are true, 429*b*
See Truth
Truepenny, art thou there, 292*a*
Trumpet, blow your own, 146*a*
brave actions never want, 745*b*
gave him a trumpet and took it
away again, 384*a*
he shifted his, 149*a*
Trumpets, braying of arrogant
brass, 380*b*
sound the, 125*b*, 195*b*
Trumpet's loud clangour, 125*b*
Trumpeter, his, is dead, 785*b*
Trumpet-tongued, plead like angels,
303*b*
Trundling mop, like unto a, 98*b*
TRUST
an error to believe all men or
none, 678*b*
and distrust, 532*b*
begets truth, 748*b*
believe well and have well, 741*b*
but not too much, 863*a*
by trust I lost, by distrust I
gained, 477*b*
dies, because bad pay poisons
him, 863*a*
eat a peck of salt with a man
before trusting him, 741*a*, *note*
follows his words, 515*a*
fools let for trust, 762*b*
from the top of all my trust, 436*b*
from whom I trust may God
guard me, 792*b*

Trust—*contd.*

fullest confidence in thy words
and deeds, 603*a*
generous, trust in human-kind,
386*b*
God provides for him that trusteth,
767*a*
God save me from him whom I
trust, 831*a*
her not, 200*a*
him no further than you can
throw him, 863*a*
hog upon trust grunts till paid for,
723*a*
I trust thee to the death, 364*a*
if you trust before you try, 790*b*
in all things high, 361*a*
in God and do the Right, 207*b*
in thee, O Lord, have I put my
trust, 553*b*
it is an equal failing to trust all
or none, 794*b*
let no such man be trusted, 284*a*
lippen to me, but look to yourself',
803*a*
living on trust is the way to pay
double, 804*b*
love all, trust a few, 299*a*
makes way for treachery, 863*b*
man's nature, not wealth, makes
him trustworthy, 472*a*
me, but look to yourself, 863*b*
me not at all, or all in all, 364*b*
misplaced, brings ruin, 634*a*
my word, though men may not
like me, they, 346*b*
no man, 183*a*
no trust, no faith, no honesty in
man, 279*b*
none, for oaths are straw, 316*a*
none is deceived but he who
trusts, 863*a*
none till you have consumed a
peck of salt with him, 545*a*
none unless you have eaten much
salt with him, 588*b*
not a horse's heel nor a dog's
tooth, 863*b*
not him that once hath broken
faith, 318*a*
not a man, 240*a*
not before you try, 374*a*
not yourself, 246*b*
nothing to-day, to-morrow I give
trust, 544*b*, *note*
on whom I built an absolute trust,
303*b*
slayeth many a man, 236*b*
so far I will trust thee, 313*b*
Trust a good dog, Holdfast better,
863*b*
Trust, a very simple gentleman,
310*b*
trust (credit) to-morrow, not
to-day, 507*a*
we live by trust in others, 686*b*
we too wise to trust them, 100*b*
what maked yow to men to
trusten so, 80*a*
TRUTH
a citizen who did not devote
himself to cause of truth, 549*a*
a greater friend than Plato or
Socrates, 489*b*
a narrow lane, leading to abuse
391*a*
a short armistice with truth, 63*a*
against revolted multitudes the
cause of truth, 220*a*
all truth is precious, 97*a*
all truth not always to be told,
734*a*
alone wounds, 450*a*

Truth—*contd.*

always strange, 65b
 and Honesty, black swans, 856a
 and honesty keep the crown o' the
 causey, 863b
 and honour, 76b
 and nature, 18b
 and oil are ever above, 863b
 artlessness of unadorned truth,
 43b
 beareth away the victory, 419a
 becomes the well-born, 549b
 best policy to speak the truth,
 177a
 better speak truth rudely than
 lie covertly, 743b
 better suffer for, than prosper by
 falsehood, 743b
 better thou perish than truth,
 743b
 blunt truths do more mischief
 than nice falsehoods, 247b
 bitter to fools, 479b
 bright sunbeam of (the Press),
 155b
 brings enemies, 761b
 brings forth hate, 681a
 brings hatred, 608a
 build a princely throne on
 humble, 395a
 but O the, the many eyes, the
 diverse things they see, 213b
 by its own sinews will prevail,
 124a
 cannot adhere mathematically to,
 450a
 change lays not her hand on truth,
 352b
 comes limping after, 348b
 congenial to man's nature, 641b
 conquereth for evermore, 419a
 conquers all things, 683a
 courage of truth the first philo-
 sophic study, 711b
 crushed to earth, 37a
 customary fate of new truths, 176a
 death takes toll of all but truth,
 209a
 disclosed by time, 8b
 does not always seem true, 863b
 doest to truth aspire, 25a
 doubt truth's shadow, 14a
 endureth and is always strong,
 419a
 eternal and son of heaven, 349a
 falsehood well disguised, 134a
 fears no colours, 863b
 fears nothing but being hidden,
 681a
 finds foes where it makes none,
 863b
 first law of history not to shrink
 from truth, 638b
 for ever on the scaffold, 201a
 from his lips prevailed, 148a
 from pole to pole, 3a
 God knows the truth, so there let
 it rest, 766b
 great is truth and it prevails, 570a
 hard are the ways of truth, 222b
 has such a face and mien, 124a
 hath a good face, but bad clothes,
 863b
 hath always a fast bottom, 863b
 he is eloquent enough for whom
 truth speaks, 649a
 he must speak truth, 306a
 greater the truth worse the libel,
 233b
 high truth, the union of two
 contradictions, 263b
 his smiling eyes stored with
 truth, 341b

Truth—*contd.*

His truth is marching on, 174b
 history the light of truth, 544a
 humanity has need of truth, 694a
 I am conquered by truths, 683a
 I cannot tell how the truth may
 be, 272a
 I love truth and wish it told me,
 521b
 I see its truth with reluctant
 eyes, 395a
 impossible to be soiled, 228a
 in every shepherd's tongue, 262a
 in falsehood, 31b
 in masquerade, 64b
 irrationally held truths, dangerous
 176a
 is a daughter of Time, 863b
 is armed and can defend itself,
 211b
 is easy, 468b
 is for ever truth, 175b
 is for other worlds, 168a
 is from God, 681a
 is God's daughter, 863b
 is green, 863b
 is health, 806b
 is news nowadays, 819a
 is precious and divine, 51b
 is the best, of all treasures, 194a
 is the highest thing, 78a
 is the strong thing, 33a
 is truth to the end of the reckon-
 ing, 300a
 is truth ever barren? 9a
 is within ourselves 31a
 it is my duty to prefer truth,
 468a
 it is right to yield to truth, 566b
 it is truth which irritates a man,
 714b
 language of simple truth, 681a
 let her and Falsehood grapple,
 228b
 let there be truth between us, 714b
 lies at the bottom of a well, 863b,
note
 lies somewhere, 97a
 lies within a little and narrow
 compass, 268b
 life of truth, from rot of creeds,
 387a
 love of, the first and last requisite
 of genius, 710b
 love truth and worthiness, 80a
 loves to go naked, 863b
 mainly he told the truth, 84b
 makes a man angry, 797a
 makes the devil blush, 839b
 malice may darken but cannot
 extinguish, 858a
 man is ice for truths; all on fire
 for falsehoods, 696a
 many a true word said in jest,
 856b
 masculine of Honour, 157b
 may be blamed but shall not be
 shamed, 864a, *note*
 may be smothered but not extin-
 guished, 864a
 may come out of the devil's
 mouth, 864a
 mighty above all things, 419a
 mighty power of, 606b
 most patient of the, 616b
 naked, 602b, 627a
 needs not foil of rhetoric, 214b
 needs not many words, 777b
 never grows old, 864a
 never in need of a guilty lie, 211b
 never hurts the letter, 35b
 never indebted to a lie, 407b
 never put to the worse, 228b

Truth—*contd.*

never saw any good that came of
 telling, 129a
 never sold the truth to serve the
 hour, 361b
 no one ever ruined by speaking
 the truth, 817a
 no victories of, without enthusi-
 asm, 205a
 not always there when affection
 speaks, 215a
 nothing truer than truths, 681a
 now comes the pain of truth, 185a
 old and new, 35b
 on lips of dying men, 4b
 over-anxious for, 594b
 overcome by might, 682a
 passionate for ancient truths, 86a
 plain truth influences few, 268a
 protects her servants, 211a
 safe appeal of, to Time, 386b
 Saint Truth, 194b
 satire allied to truth, 82b
 seal of truth is simple, 658a
 seeks no corners, 864a
 severe by fairy Fiction drest, 155a
 shall be thy warrant, 262a
 shall make you free, 425b
 shall retire, 222a
 shines athwart the lies, 32a
s'il est vrai, il peut être, 707b
 simple truth, his honest skill, 403c
 simple truth miscalled simplicity,
 322a
 simplicity the seal of, 711a
 speaking truth makes enemies,
 768b
 speaking truth only comes by
 practice, 267b
 stick to truth and don't be done.
 441b
 sting of a reproach is its truth
 851b
 stings; falsehood salves over.
 864a
 stretches, but does not break,
 864a
 stranger than fiction, 65b
 supplies persuasion, 267b
 suppression of what is true, 666b
 swears that she is made of, 322a
 takes this carp of truth, 292a
 taking counsel of unbending
 truth, 396b
 tell truth and shame the devil,
 314a, 839b
 telling truth loses the game, 839b
 telling truth to people who mis-
 understand, 159a
 that is true which all men say,
 867b
 that peeps, 33b
 that which a man troweth, 372a
 that which is true is mine, 641b
 the funniest joke in the world,
 323a
 the great ocean of truth, 238b
 the lame messenger will bring
 truth, 837a
 the life of all things, 73b
 the most fortifying thing, 459b
 the only things that wounds, 864a
 their immortal Una, 398a
 they grope for truth, 19b
 thrives on delay, 681a
 to bear all naked truths, 185a
 to bring to light, 321b
 to build a ship of, 209a
 to favour truth, to further right,
 403b
 to seek for truth in woods of
 Academus, 557b
 to seek the light of, 276b

Truth—*cont'd.*

to side with truth when we share
her wretched crust, 201*a*
to wish sincerely to be on the side
of, 385*b*
the world, told truth, 35*a*
true jests breed bad blood,
863*a*
true may be sometimes unlike
truth, 701*a*
truth is truest poesy, 95*a*
truth of truths is love, 14*a*
truth-telling not compatible with
defence of the realm, 324*a*
truth's sacred fort, 26*b*
truths that wake to perish never,
401*a*
truths not to be picked till quite
ripe, 702*b*
truths that soften hatred, 398*b*
truths that the learned pursue,
101*b*
turn never from the way of truth,
337*a*
two to speak—one to speak and
one to hear, 371*b*
vantage ground of truth, 9*b*
veracity the heart of morality,
176*a*
very fond of truth, but not of
martyrdom, 449*b*
victim of its own simplicity, 839*b*
victory in truth, 554*a*
wanting where art is too con-
spicuous, 674*b*
we must have disbelieved and
disputed with a truth, 454*a*
well paid when sung and heard,
93*b*, 240*b*
what is true is safe, 641*b*
what is true is seldom new, 868*a*
what is truth, 426*a*
what is truth, said jesting Pilate,
9*a*
where truth deigns to come, 3*a*
which but the semblance of a
falsehood bears, 74*a*
who seeks for truth should be of
no country, 450*a*
who speaks truth stabs Falsehood,
201*a*
will be uppermost, 863*b*
will conquer; falsehood will kill,
864*a*
will profit you, though it seem
hurtful, 760*a*
world averse to all truth, 52*a*
would that I could easily discover
truth, 678*a*
See Terewth, 114*b*, *True*
Try and Trust will move mountains,
864*a*
Trying, by, the Greeks got into
Troy, 471*b*
Try, try, try again, 166*a*
Try him afterwards, 83*b*
Tu autem (preachers' exordium),
672*a*
Tu quoque, 672*b*
Tu quoque Brute, 526*a*, *note*
Tub, every, must stand on its own
bottom, 758*a*
every, smells of the wine, 758*a*
Tube of mighty power, 28*a*
Tuberosa, the sweet, 326*a*
Tuberosity, that monstrous (Lon-
don), 72*b*
Tudor-chimnied bulk, 358*a*
Tug-of-war, the, 195*b*
Tulip a flower without a soul, 698*b*
white as a, 403*b*
Tulit alter honores, 546*b*
Tully, dines with, 83*b*, 137*b*

Tumble down, ready with every
nod to, 319*a*
Tumult and the shouting dies, 189*b*
and wrath, far off be, 625*b*
the remedy for another tumult,
645*a*
Tumults, in, the worst man has
most power, 553*b*
Tunbridge, I was born near, 775*a*
TUNE and TUNES
a tune was born in my head, 321*a*
I shall loathe sweet tunes, 351*a*
incapable of a tune, 192*a*
marrying their sweet tunes, 355*a*
should keep in tune, so long, 303*a*
singeth a quiet tune, 86*b*
Tuneful art, companions of my, 155*a*
Tuneless fellow, a, 63*b*
Tunic, my, nearer than my mantle,
673*a*
Turbulent, very, and very loud, 349*a*
Turf above thee, green be the, 156*b*
the honours of the, 99*b*
Turk, base Phrygian, 287*b*
bear like the, no brother near the
throne, 252*a*
or the Persian, unknown to, 92*a*
out-paramoured the, 306*a*
the unspeakable, 459*b*
Turkey, 56*b*, *note*
as they always says in, 111*b*
Turkey in summer, poor as a, 738*b*
owing for, thrush paid for better
than a, 729*a*
poor as Job's, 738*b*
Turkeys, Carpes, Hops, Piccarel and
beere, 458*b*
Turn, he will rather, than burn, 784*a*
each has his, and time and place,
466*b*
to him the other cheek, 421*b*
up, full of faith something would,
117*a*
up, something will, 116*b*
Turned up, in case anything, 114*a*
Turner was the last note in art,
when, 388*a*
Turning, trembles too, 156*a*
Turnip, nobleman like a, 437*a*
Turnips cries, man who, 180*b*
Turns she every man the wrong
way out, 284*b*
he goes far that never, 772*b*
Turret, dome, or battlement, 270*b*
Turtle green and glutinous, 32*b*
sad-voiced as the, 30*b*
voice of the, 416*b*
you must either eat it or not eat
it, 613*b*
Tuscany, even the ranks of, 206*b*
Tusculum, I will lay on for, 206*b*
Tweed and Till, rivers, 864*b*
Tweedledum and Tweedledee, 53*a*,
256*a*
Twelve good men in a box, 26*b*
great shocks of sound, 359*a*
some wee short hour ayont the,
43*b*
Twelvemonth (towmont) gane to
wreck, 45*b*
Twenty as good as nineteen, 738*a*
pass, let, 34*b*
who is not handsome at, never
will be, 779*b*
Twenty-one, in the confidence of,
178*b*
Twig is bent, as the, the tree's in-
clined, 250*b*
Twigs, young, sooner bent, 203*a*
Twilight and evening bell, 366*b*
between dog and wolf, 744*a*
blind man's holiday, 745*a*
grey, her sober livery, 219*a*

Twin Brethren, the Great, 206*b*
Twin, one of us was born a, 196*a*
Twins from birth, misery and man,
257*a*
Twinkle, little star, 355*b*
Twinkling of a bedstaff, 276*a*
of an eye, 428*b*
Twist ye, twine ye, 273*b*
Twitcher, Jemmy, 143*a*
Two and two together, he can put,
772*a*
become one, 28*b*
do the same thing, it is not the
same, 520*a*
is company, three none, 864*b*
lovely berries moulded on one
stem, 280*b*
men suffice among good men,
734*b*
souls with but a single thought,
200*b*
stood there, we, 36*b*
strings unto our bow, 82*a*
the nobler of us, 36*a*
what two will takes effect, 840*a*
Twopence, he had not, to rub on a
tombstone, 772*b*
Twyford, my name is, 813*a*
Twy-natured is no nature, 359*b*
Type, rows of, 119*a*
so careful of the, 362*b*
TYRANTS and TYRANNY
a tyrant the best sacrifice, 50*a*
a tyrant to the weak, 325*b*
a usurping crowd the worst of
tyrants, 256*b*
all men would be tyrants, 108*a*
all who secure power where
liberty has been enjoyed, 610*a*
authority's cruel claws, 527*b*
bad laws the worst tyranny, 40*b*
beautiful tyrant, 279*b*
being a cause of fear, (tyrants)
should beware, 582*a*
body-killing tyrants, 68*b*
ecclesiastic tyranny, 108*a*
fear not the tyrants shall rule for
ever, 325*b*
fear that reigns with the tyrant,
198*a*
few die by natural death, 484*b*
Habeas Corpus Act a stringent
curb on tyranny, 207*a*
hand at enmity with tyrants, 573*b*
intemperance in nature is tyranny,
305*a*
is a man never a tyrant without a
crown? 703*b*
necessity argument of tyrants,
245*a*
of all wild beasts preserve me
from a tyrant, 183*b*
one tyrant helps another, 480*a*
public opinion a tyrant, 204*b*
revenge on a tyrant, 231*b*
revenged themselves on tyranny,
116*a*
snatched sceptres from tyrants,
522*b*
the little tyrant of his fields, 154*a*
the ruling tyrant, 82*a*
the Sicilian tyrants, 559*a*
the triple tyrant, 227*a*
their punishment to realize the
beauty of virtue, 570*b*
time to fear when tyrants seem
to kiss, 308*b*
to live by one man's will, 174*a*
to the tyrant no excuse, 222*a*
*trembles, tyrans, vous êtes im-
mortels*, 709*a*
tyrannous to use it like a giant,
299*b*

Tyrants and Tyranny—contd.

tyranny begins where law ends,
245a
tyranny must be, 222a
tyrant's cruel glee, 359a
tyrant most tyrant of himself,
729a
tyrants make man good, 5a
virtue languishes and pleasure
fails, 391b
what more furious than the ear of
a tyrant, 637b
whatever crushes individualism,
215a
whom many fear should fear
many, 582b
words which tyrants quake to
hear, 206b
worst tyranny under cover of
law, 693b
Tyrwley, Lord, 80b

U

Uber, ubi, ibi tuber, 674b
Ubi fata vocant, 674a
Ubiquities, blazing, 133b
Ucalegon, house of, on fire, 626b
UGLY, UGLINESS
great ugly things, 16b
ugliness, potent for evil, 160b
ugly people the best, 534a
ugly women, finely dressed, are
the uglier, 865a
why wasn't I born old and ugly,
113a

Ulcers cannot be cured that are
concealed, 865a
Ulster in 1912, 191a
Ulubra, what you seek is even in,
641a, note
Ultipomatum, my, 53a
Ulva vires, 675a
Ulva posse nemo obligatur, 675a
Ultracrepidarian critics, 586a, note
Ulysses not beautiful but eloquent,
598a

the wise wanderer, 89b
'Umble, we are so very, 114a
Umbra, magna nominis, 570b
Umbrella, take your friend's, 443b
Umpire regards equity; the judge,
law, 475a
Una, heavenly, with her milkwhite
lamb, 394a
Unaffected so, so composed a mind,
256a

UNANIMITY

ad unum omnes, 485b
is wonderful, 328b
of one mind in an house, 433b
victory where there is unanimity,
547b
would we were all of one mind,
and one mind good, 309b
Unbecoming, things that are, are
unsafe, 558b
Unbelief a very exacting religion,
696b
blind, 95b
he that believes nothing hits not,
776a
Unblinded let me live, 255a
Unbribing and unbribed, 335a
Unburied lies, he that, 28b
is covered by the heavens, 503a

UNCERTAINTY

cause of variance, 85a
fear as to doubtful fall of a
thunderbolt, 578a
glorious uncertainty of the law,
207b, 460a

Uncertainty—contd.

he goes furthest that knows not
where he is going, 772b
I am not sure whether the man
was ever born or not, 638b
I do love I know not what, 165a
my heart tells me neither Yes,
nor No, 715b
not to be made certain by reason
(uncertainties), 554a
nothing certain but uncer-
tainty, 818b
nothing more certain, 17a
Unchaste, beauty, beauty in dis-
grace, 257b
Uncis naribus indulges, 646b
Uncle, mine, 291b
you are an honest man and I am
your uncle, 878b
Unclubbable man, 178b, note

UNCO GUID, 45a

be not righteous over much, 415b
good and godly ones, 209a
he is too good who has nothing of
evil, 594b
Peter is so godly that God does
not make him thrive, 825a
the Outrageously Virtuous, 342b
the over-virtuous foolish and
unjust, 557a

Uncouth way, find out his, 217b
Unction, lay not that flattering, 296a
Unfiled in the way, blessed are
the, 495b

Underlings, that we are, 285b

UNDERSTAND, UNDERSTANDING

an understanding but no tongue,
290b
have I said anything you under-
stand, 181a
if we no understand, 22a
ignorant of his understanding, 89a
instinct of understanding, 71b
Men who Understand, 26a
nothing in the comprehension
which has not existed in the
senses, 591b
one may understand like an
angel, yet be a devil, 822a
thinks she understands, 34a
the wealth of wealth, 865a
with all thy getting get under-
standing, 413b
would all but stoop to what they
understand, 246b

Undertake no more than you can
perform, 865a

Undiscovered country, the, 293b
Undismayed, if not unmoved, 59a
Undisputed thing, thou sayst an,
167b

Undone but for our undoing, 447b
left, those things we ought to have
done, 432a

Uneathly, something, 55b
Uneducated people are hypocrites,
150b

UNEXPECTED

a fool says "I shouldn't have
thought it," 557a
all things will be accomplished
which I thought impossible,
611a

always happens, 852b
Est-il possible? 557a, note
expectation hits where hope is
coldest, 299a

happens oftener than what is
hoped for, 557b
happiness unexpected will be
more welcome, 558a
the hare starts when a man least
expects, 846a

Unexpected—contd.

where we least think there goeth
the hare away, 874a
Unfaith in aught, want of faith in
all, 364b
Unfamiliar, things curious and,
165a
Unfeathered, two-legged thing, 122b
Unforeseen is unprepared, 126a
Unforgiving, unforgiven dies, 441b
Unfortunate, greatly, 1a
are counted fools, 852b
have no relatives, 850b
he, that, 289a
one more, 169a
the, need no introduction, 334b
Ungrateful shall not prosper, 465b
Unhappiness, luxury of false re-
ligion, 332b
none could be unhappy but the
great, 266b
people never so unhappy as they
suppose, 704a
study to be unhappy, 240b
Unhouselled, disappointed, un-
aneled, 292a

UNIFORMS

a uniform must work its way with
women, 112b
masks (to hide cowards), 384a
should be more uniform, 172b
the scarlet coats that pester
humankind, 185b
though clothed in scarlet, 182b

UNION

a union in partition, 280b
flare up, and join the union, 464a
is strength, 865a
of hearts, not hands, 166a
of hearts, the union of lands,
235a
one flag, one nation, 168b
Sail on, O Union, 198b

Uniqueness: leave the world no
copy, 297b

Nature broke the mould, 60b
Unite and lead, the better motto in
government, 712a

UNITED STATES

people of, 1a
unity with Britain, 4a
See America

Unities, preserved the, 113a

UNITY

be ye all of one mind, 431a
by agreement small things grow,
504b
concord makes lowly help power-
ful, 495a

in essentials, unity, 552b
strength united is more powerful,
685a

things of small value singly,
useful collectively, 628a
things united are helpful, 562a
to dwell together in unity, 413a,
433b

united thoughts and counsels,
216a

united we stand, 235a
united yet divided, 99a

UNIVERSE

a tomb's the universe, 28b
born for the universe, 149a
full of magical things, 244a
in a boundless universe, 357a
mind has explored beyond this
universe, 686b
one commonwealth, 675b
shows spontaneity, 89b
the order of the universe, 107a
the sum total of all sums, 665b
we rearrange the universe, 162a

UNIVERSITY, UNIVERSITIES

a place of light, liberty, and learning, 118b
 a stony-hearted stepmother, 488a,
note
 incline to sophistry, 9a
 Isis and Cam, to patient science
 dear, 398b
 only teach error, 9a
 the universities, the sea, the
 court (three ways to a living),
 854a
 to one (university) a regiment, to
 the other books, 372b
 Unjust, seek what is, to carry what
 is just, 556b

UNKIND, UNKINDNESS

a small unkindness is a great
 offence, 234a
 children be unkind, 436b
 destroys love, 865a
 has no remedy in law, 865a
 no cut to unkindness, 816a
 none deformed but the unkind,
 298a
 she is pleased if thou lament, 46b
 the most unkindest cut of all, 286a
 unrelenting unkindness, 44b

UNKNOWN

taken for magnificent, 609b
terra incognita, 670b
 the mind fears an evil more which
 is unknown, 653a
 the unknown by what is still more
 unknown, 548b
 there is no desire for the unknown,
 640b
 unconfined and unknown, 56a
 unoffited and unknown, 19a
 you turn up your nose at men
 unknown, 677b
 Unlamented let me die, 254b
 Unlearning : he does not right who
 unlearns what he has learnt,
 541b
 mind slow in, 512a
 only by, Wisdom comes, 202b
 Unlearned seize heaven itself, 666b
 Unlearn't, to learn what has to be,
 582b
 Unlinal hand, wrenched with an,
 304b
 Unlocked, all, to your occasions,
 282a
 Unlucky, to be, is poverty, 468b
 Unminded, unmoaned, 865a
 Unnatural, cruel, not, 295a
 everything, is imperfect, 450a
 Unparticular man, 157a
 Unpitied, unreprieved, 217a

UNPOPULARITY

he is not safe whom all hate, 674a
 I love to be hated, 691b
 the people hiss at me, 622b
 when a man is not liked, whatever
 he does is amiss, 869a
 Unpremeditated lay, 271b
 Unprepared : he who is not pre-
 pared to-day will be less so to-
 morrow, 633a
 Unpunctuality, Nature's sweet, 6b
 Unreadable, always the, that occurs,
 388a

UNREASONABLENESS

angry without a cause, 134a
 bad sort of eddication as makes
 folks unreasonable, 130b
 everything lawful to you ; no-
 thing to me, 593b
 I hate and I love and do not know
 why, 608b
 so strange, outrageous, and so
 variable, 282b

Unreasonableness—*contd.*

that reason of unreasonable
 actions, 127b
 who is allowed more than is
 reasonable desires more, 508b
 Unrecorded left through many an
 age, 222a

Unrest comes from rest, 714a
 that which men miscall delight,
 326b
 troubled with, 17a
 whate'er smacked of annoyance or,
 320b

Unsaid, all things are gude, 734a
 let it be, 555a
 Unseen, we are more frightened by
 the, 504a

UNSELFISHNESS

if men were unselfish as women,
 89b
 thus you may find praise without
 envy, 605a
See Self-Sacrifice

Unsettled, havin' things, kills the
 cow, 202b

Unshaken, unseduced, unterrified,
 220a

Unsociability : dog in a kitchen
 desires no company, 738a

Unspeakable, The : ^a not if I had ten
 tongues and ten mouths, 476b
 Unthanked, th' All-giver would be,
 225b

Untried, all things are gude, 734a
 Untrue, telle his tale, 77a

Untruthworthy man, character of,
 483a

Untruth only shielded by untruth,
 177b

Unused, to fast in us, 296a
 Unutterable things, looked, 369b

Unwashed, the great, 26b
 Unwep't, unhonoured, and unsung,
 272b

UNWILLINGNESS

folly to take unwilling dogs to
 hunt, 663b
 slowness in granting favours
 denotes unwillingness, 669a
 to go like a bear to a stake, 860b

See Indifference, Refusal

Unworldliness of thought, 67a
 Up go we, hey ! then, 261b

Up and doing, let us then be, 197b
 Up and down, mostly they goes, 75b

Up, now, now down, the world goth
 so, 152a

Up-hill, no slipping, 130b
 Up-hill, our course is rather slow, 91b

Uplifted beyond hope, 217a
 Upper end is where the chief person
 sits, 839b

Upright, God hath made man, 415b
 man needs no defence, 557b

man not to be shaken from his
 purpose, 563a

most, of all the Trojans, 563a
 Upstairs, to be equal, 18a

Upstart (*homo novus*), 545b
 Urban, St., feast of, 510b

Urban, squat, and full of guile, 26a
Urbi pater est, 676a

Urbs antiqua ruit, 676b
 Urn, my destined, 226a

of all he was, scarce enough to
 fill a small, 561a

the (funeral), shakes up every
 name, 486b

Urs, those dreadful, 167b

USE
 almost can change nature, 295b
 how use doth breed a habit, 281b

is second nature, 865a

Use—*contd.*

makes men ready, 676b
 makes things bearable, 640b
 metal shines with, 486b
 more than we use is more than we
 want, 812b

of a thing confirmed by abolishing
 its abuse, 504b

only use makes a thing good or
 evil, 336b

rather use than fame, 365a
 ring worn out by constant use,
 531b

to everything its use, 664a
 Used to it as eels to be flayed, 63b

USEFUL, USEFULNESS, UTILITY
 and baseness cannot co-exist, 551b

be useful where thou livest, 363a
 beauty consists in utility, 448b

everything is good for something,
 758b

fame is folly unless we do what is
 useful, 595a

Nature never makes excellent
 things without usefulness, 196b

to mix the useful with what is
 pleasant, 609b

Uselessness, cut off head and tail
 and throw the rest away, 750b

like a hog he does no good till he
 dies, 802a

making things he doesn't want,
 159a

thorns whiten, yet do nothing,
 857b

useless unseen as lamps in
 sepulchres, 254b

utility and equity, 42a
 Uses, base, 297a

Usquebae, *wi*, 46a
 Usurpers sway the rule, though,
 318a

Usury, voracious and greedy, 543b
Usus, magister egregius, 581a

Utconque, his last refuge is to begin
 with an, 242b

Utere sorte tua, 678a
 Utica, no pent-up, 275b

Utique dulci, 609b
Utilis agris, 538b

Utmost that he can, wha does, 47a

UTOPIA
 better than a principality in, 205b

every land shall produce all it
 requires, 612b

I saw a new world in my dream,
 263a

not in Utopia, 393b
 progress the realization of

Utopias, 389b
 Utopias often premature truths,
 702b

Utter, wilt not, what thou dost not
 know, 313b

Utterance, how divine is, 214a
 larger, of the early Gods, 185a

V

Vacant, a mind quite, 98b

VACILLATION

hither and thither he turns his
 wavering mind, 490b

I wish it ; I wish it not, 595b
 inform of purpose, 304a

letting I dare not wait upon I
 would, 303b

vibration of a pendulum, 184a
 waverings of every vane, 366a

Vacuo, in, 554a
 Vacuum, nature abhors a, 584b, 813b

Vagabond, who travels for mere
 curiosity is a, 150b

VAGRANTS

all I ask, the heaven above, 344b
 Heaven's my wide roof-tree, 7a
 vagrant, gypsy life, 209b
 you shall comprehend all vagrom
 men, 284b

See Wanderers

Vague and uncertain import, 206a

Vainglory blossoms but never bears,
 865b

may flourish but will not bear
 seed, 716a

much vainglory about contempt
 of vainglory, 647a

Vainness, ingratitude more hateful
 than, 298a

See Vanity

Vale of tears and misery, 136b
 of years, 302a

Vale, sed non aeternum, 500a

Valentine, St., set thy hopper by
 mine, 830b

Valentine's day will a good goose
 lay, 820b

Valerius loathed the wrong, 206b

Valet is a valet, 816b, note
 no man a hero to his, 816b
 the devil's, who does more than
 he is told, 774a

Valete et plaudite, 687b

VALETUDINARIANISM

doctors and imagination, 81b

madness to die lest you should
 die, 543a

much interested in her own
 health, 389a

who lives medically lives miser-
 ably, 632b

See Hypochondria

VALIANT

and I thought he had been
 valiant, 298a

and yet impious, 128a
 as he was valiant I honour him,
 286a

as the wrathful dove, 315b
 he's not valiant that dare die,
 211b

he that is valiant, 51b
 makes e'en the valiant more
 brave, 110b

taste death but once, 285b
 that have lived in the Lord, 73b
 truly valiant that can wisely
 suffer, 308b

See Valour

Valley of Death, all in the, 361b
 he that stays in, shall not get
 over the hill, 781b

of the shadow of death, 412a
 sheep are fatter, 241b

Valleys: the vale best discovereth
 the hills, 852b

Valley's playful windings, 88b

Vallombrosa, the brooks in, 216a

VALOUR

a mouse-trap, 51a

a sad wise valour, 163a

adieu, valour, rust, rapier, 277a

all honour to you in your valour,
 569b

as much by Mars as by Minerva,
 667b

cannot render a man worthy, 128a
 childish valorous, 208b

consists in bearing calamity
 boldly, 211b

deliberate valour, 216b

delights in the test, 537b

grows by daring, 494a

has its limits, 698b

in vain doth valour bleed, 227a

is the soldier's adornment, 546b

Valour—contd.

many of evil character are
 valorous, 448b

melted into compliment, 285a

my valour is certainly going, 328a

now there is need of valour, 604b

of former days, 624b

of no service against chance, 592b

piety and valour, 122a

shows but a bastard valour, 211b

there is hope in valour, 662a

valour that parleys is near yield-
 ing, 719a

valour, virtue, and for noble
 blood, 126b

wherever valour true is found,
 145b

wherever valour true is found,
 145b

VALUE

crowd values few things according

to truth, 688a

good cheap is dear, 741b

goods are worth what they will
 sell for, 668b

never grudge a penny for a penny-
 worth, 814b

of a man his price, 166b

valeat quantum valere potest, 679a

what is aught but as 'tis valued,
 298b

why, then we rack the value, 284b

See Price, Worth

Vamba, en tiempo del rey, 716a

Vanbrugh, Sir J., epitaph, 445b

Vane, changing as a, 78a

Vanguard camps to-day, where the,
 210a

Vanished from my sight, 56a

Vanished Day, this, 368b

VANITY (emptiness)

and vexation of spirit, 415b

every man altogether vanity, 412b

he dared to despise vain things,
 593a

of vanites, most vain, 370b

vain is the world, but only to the
 vain, 406a

vanity of vanities, 415a, 679a

when you too learn that all is
 vain, 266b

who hunts after Vanity shall take
 Vexation, 779a

VANITY (vainness)

an ounce of, spoils a hundred-
 weight of merit, 736b

bids her daughters be chaste and
 courteous, 343b

bids her sons be generous and
 brave, 343b

dies hard; sometimes outlives
 the man, 344b

gift which makes woman charm-
 ing, 117a

God made us, we admire our-
 selves, 716b

his too high opinion of himself
 was cause of his disaster, 547a

ignobly vain, 255a

only one vanity, 84b

pity no vanity is put into women's
 composition, 825b

power believes any praise, 591b

praise of fools—that's vanity, 36b

self-knowledge will prevent
 vanity, 449a

that vain, ill-natured thing, 108a

the inestimable blessing of vanity,
 368a

the pride of Nature, 865b

the sixth sense, 72a, 865b

the vile are only vain, 59a

vice of modern world, 230a

virtue would not go far without
 vanity, 698b

Vanity (vainness)—contd.

we are more inclined to evil-
 speaking by vanity than by

malice, 704a

what dotage will not vanity
 maintain, 96b

what your glass tells you will not
 be told by counsel, 869a

will out, 95a

Vanquished by so great a man, 570a

have no friends, 335b

though, he could argue still, 148b

to the, shame, 204b

Vans, Sir Gammer, 440b

Vantage ground of truth, 9b

Vapour, life is even a, 431a

Vapours, congregation of, 293a

Vapouring, thy, base scum, 51b

Varia vita est, 484b

Variable as the shade, 270a

VARIETY

dear variety, 23b

differing tastes ask for different
 things, 622b

forms a pleasure, 474a

great source of pleasure, 180a

in the garment but no seam, 554a

is charming, 865b

is pleasing, 865b, note

nor custom stale her infinite
 variety, 307b

nothing pleasant except by
 variety, 561b

order in variety, 254a

the mother of enjoyment, 116a

the soul of pleasure, 865b

the very spice of life, 99b

weakest-minded love variety and
 change, 267a

which all the rest endears, 109a

Various, a man so, 123a

Varnishing hides a crack, 865b

Vary, how widely its agencies, 173b

Vase not fashioned unless the clay
 is well pounded, 569a

the savour of, remains, 585a

you may shatter the, 231b

Vases, when you fear to break, 536a

Vatum ignara mentes, 542b

Vault, the deep damp, 406a

Vaulted with such ease into his
 seat, 314b

Vaunter, greatest, seldom speeds,
 338a

Vaunting aloud, 216a

Ve for we, Germans say, 170b

Vegetable, a kind of holy, 331b

Vegetate, one does but, 43b

Veil after veil will lift, 4b

behind the, are past, 136a

lights of the, 38a

through which I might not see,
 136a

Vein, one blue, 260b

Veins, her, are million, 380a

Vellum, some are, 251b

Velvet life, a, 108b

sheath, sharp mind in, 130b

you cannot make velvet out of a
 sow's ear, 879a

Venalum, grex (a venal pack), 539a

Vendanges sont faites, 689a

Venerate, nothing is left which I
 can, 397a

Veneration, much, but no rest, 10b

Veneris, mille modi, 577a

Venetian first, Christian afterwards,
 729a

VENGEANCE

at his heels, 96a

can vengeance be pursued further
 than death, 280a

deep-brooding o'er the slain, 271b

Vengeance—contd.

easy, but not worth while, 529b
has a brood of eggs, 213b
is behind, 68a
is mine, 427a
is wild justice, 865b
it is enough to have commanded,
683b
like a bloodhound on his heels,
348a
no vengeance like a woman's, 153a
on the ashes cold, 340a
See Revenge
Veni, vidi, vici, 679b, 680a, note
VENICE

at Venice no one wonders at
anything, 646b
Esto perpetua, 524b
I stood in Venice, 55a
sat in state, 55a
Veniendi discere causas, 588a
Venison, a thief of, 78a
Venile exultemus, 680a
Veniunt a dote sagitta, 588a
Venom for-doeth venom, 194b
Venter magister artis, 569b
Ventis dare vela secundis, 529a
Venture, I will, upon my poor
gentlemanlike carcass, 183a
more, vessels large may, 140b
nothing, nothing have, 818b
Ventures, long-lost, of the heart,
109b
many, make a full freight, 808a
Ventured, you have deeply, 59a

VENUS

as Venus yokes her doves, 63b
cold without food and wine, 658a
may Venus be propitious, 499b
rose red out of wine, 352a
sets ere Mercury can rise, 255b
smiles not in a house of tears, 280a
so it seems fit to Venus, 657b
Venus of Medici statue, 369b
Ver assiduum, 543a
Verachung ist der wahre Tod, 714a
Verb. sap., 681a
Verba et sedes, 666a
Verbera voc audis, 8b
Verbiage, *bartea*, *curren?* among
men, 360a

VERBOSITY

a man of all men most wordy,
545b
a sign of despicable and ridiculous
nature, 677b
a wordy and grandiloquent letter,
680b
abstain from contending in words
with the verbose, 506a
an overwhelming rush of words,
680b
do not be wordy, 641a
draweth out the thread of his
verbosity, 277b
example of verbosity, 812a, note
exuberance of his own verbosity,
118b
flows from the charged mind, 638a
like the cuttlefish, 263a
ne sis verbosus, 641a
o'erflowing though not full, 254a
one halfpenny worth of bread,
314a

Verbs and nouns, whose, do more
agree, 158b
Verbum sapienti, 515a, note
Verdict, haste to give, not to lose
dinner, 214b
Verdure, to look upon, 6b
Verge enough for more, 127b
Verify your references, 441a
Veritas temporis filia, 863b, note

Vermín, most pernicious race of
little odious, 347a
Vernal seasons of the year, 228a
Vero, se non è, è mollo ben trovato,
715b

VERSATILITY

a man of all hours, 613a
a man so various, 123a
Cato's, such that he seemed born
for whatever particular thing
he attempted, 547a
intent on too many things, 621a
of the hungry Greeking, 538a
where every god did seem to set
his seal, 295b

VERSE, VERSES

a Book of Verses, 135b
a measured speech (verse), 8a
ah me! that my verses have not
greater power, 541b
curst be the verse, 252b
flowand verse, 182b
guerdon of immortal deed, 97a
how verse may build a princely
throne, 395a
I wrote the verses, 546b
in high immortal verse, 225b
indignation makes verses, 529b
mad, sad, glad, and bad verse,
352b, note
married to immortal verse, 224b
may find him who a sermon flies,
162a
my unpremeditated verse, 221a
one was mad with making verses,
133b
pleasures that to verse belong,
184b
reads verse, 34a
remember thine own verse, 76a
tear him for his bad verses, 286b
the blank verse shall halt for it,
293a
those who write in verse, 51b
thou honour'st verse, 227a
to return verses to the anvil, 525a
verse comes from Heaven, 260a
verse has more power to soothe,
187a
verse sweetens toil, 144b
verses should be sung, not read,
702b
Voice and Verse, harmonious
sisters, 227b
wanting the accomplishment of
verse, 401a
wild oats in tame verse, 29b
wisdom married to immortal
verse, 402a, note
writing verses does not now please
me, 592a
Versifiers, many, not poets, 329a
Verify in spite, I'll, 127a
Veritas odium parit, 608a
Vertere seria ludo, 560b
Vespasian, the only emperor who
changed for the better, 660a,
note
Vesper adest, tandem carmine, 630b
Vessel, do not entrust your all to one,
675b
goes, the gilded, 155a
the earthen, 32b
the weaker, 431a
Vessels, blessing given even to
empty, 510b
when empty, give most sound,
177b, note
Vest, a painted, 23a
Vestal's lot, the blameless, 255a
Vestals, love-lacking, 321a
Vestigia jamæ, 646a
Vestigia nulla retrorsum, 681b

Vestigia morientis libertatis, 573b
Vestigio, e (immediately), 520b
Vesture of decay, 283b
Veteran, superfluous lags the, 178a
Veteris vestigia flammæ, 487a
Vetustas nulla lenit, 640b
Vex, her sole delight to, 349a
how to, and how to please, 349a
not his ghost, 307a
Vexation, button up one cause of,
343a
Viaducts, Wordsworth and, 402b
Vials of wrath, 431b
Vibrations, to deaden its, 199a
Vicar of Bray will be vicar still, 852b
VICE AND VICES
a common vice (extravagant
ostentation), 543a
a ladder of our vices, 200a, note
a whirlpool of vices, 573a, note
Alexander vanquished by vices,
492b
all things can corrupt perverted
minds, 611b
body weighed down with vices
weighs down the soul, 638a
branded the vices of the age, 269b
disgrace of others deters from
vice, 670a
every vice has reached its acme,
593b
every vice hath a cloak, 758a
first virtue is to be without vice,
624a
fools avoiding vices run to
opposite extremes, 520a
forgot their vices in their woe,
148a
former vices have become fashions,
627b
from another man's vices correct
your own, 527b
gallantry atones for every vice,
100b
gathered every vice on Christian
ground, 254a
Gods make instruments of, to
plague us, 307a
good old-gentlemanly vice, 62a
great men's, esteemed virtues,
208b
habits blemished by vice, 597a
hate him that my vices telleth me,
77b
have war with vices, 615a
ingrained, difficult to cut away,
515b
its own punishment, and some-
times cure, 865b
lashed the vices, but spared the
men, 348a
most of our evils come from our
vices, 812b
no vice but assumes some mask
of virtue, 283a
no vice but has its patron, 817b
no vice goes alone, 817b
none complete in itself, 604a
one leads to another, 604a
part of mankind glory in vices,
615b
philosophy expeller of vices, 685b
possess guilt according to the rank
of the offender, 609b
raptures and roses of vice, 351b
rudimentary beginnings of, 666a
small vices appear through
tattered clothes, 307a
sometimes by action dignified,
279a
the fool of vice, 762a
the misery of all vice, 50b
the poor through vice, 855a

Vice and Vices—contd.

the road to vices is steep as well as smooth, 609*b*, *note*
 to vice alone a foe, 47*b*
 unlearn vices, 684*b*
 vanquished by their vices, 541*b*
 vice, a monster of so frightful mien, 249*a*
 vice becomes a custom by a prince's example, 686*a*
 vice carries its own reward, 866*a*
 vice downward in tendency, 609*b*
 vice ever cowardly, 605*b*
 vice frightful, if it did not wear a mask, 865*b*
 vice hidden in cities, 99*a*
 vice, how soft, 53*b*
 vice in garb of virtue, 530*a*
 vice in triumph, 128*b*
 vice is summary, virtue is slow, 504*a*
 vice itself lost half its evil, 41*a*
 vice lies in proximity to what is good, 647*b*
 vice lives always displeased, 865*b*
 vice nourished by concealment, 488*a*
 vice often rides triumphant in virtue's chariot, 865*b*
 Vice ruthless where Gold reigneth, 865*b*
 vice which offends none is not vice, 693*b*
 vice wrapped up in virtuous words, 680*b*
 vices creep on us under name of virtues, 685*b*
 vices, hostile to nature and dangerous, 684*b*
 vices learned without a master, 865*b*
 vices less serious when open, as with diseases, 610*b*
 vices of the time; vices of an individual, 686*a*, *note*
 virtue and vice divide the world, 866*a*
 we bear with familiar vices, 505*a*
 what maintains one vice, 140*b*
 when our vices leave us we flatter ourselves we leave them, 706*a*
 when vice prevails, 2*a*
 Victim to delicate love, *a*, 263*b*
 Victims play, the little, 154*b*
 Vicious, every man, 249*a*
 Vicious, though, I can tell a moral tale, 78*b*
VICISSITUDE
 a law of cycles in all things, 643*b*
 a peevish April day, 386*a*
 amused his soul, 19*a*
 anguish after rapture, 405*b*
 good and bad never unmixed, 477*a*
 good grows to better and better to bad, 768*b*
 grief and joy and hope and fear, 437*a*
 nothing more interesting than the vicissitudes of fortune, 591*b*
 sunlight and shadow waver to and fro, 383*b*
 the sad vicissitudes of things, 144*b*
 this life is all chequered, 231*b*
 Time goes by turns, 338*a*
 web of our life a mingled yarn, 299*a*
 world full of strange vicissitudes, 63*b*
 See Fortune
 Victor, guilt to the, 204*b*
 Victor victorum, 682*a*
 Victor's mind, the, 2*b*

Victors, spoils to the, 455*a*
 in defeat (Art has), 152*a*
 Victoria, Queen, Tennyson on, 356*b*
 Victorious, o'er a' the ills o' life, 46*a*
VICTORY
 a Cadmean, 473*a*
 a conqueror gives laws to a willing people, 682*a*
 a conqueror of conquerors, 682*a*
 a Pyrrhic, 452*a*
 after a thousand victories once foiled, 321*b*
 always glorious, whether due to chance or skill, 715*a*
 another such victory and we are undone, 452*a*
 by victories undone, 125*a*
 does not like rivalry, 646*b*
 each of the two combatants was victor, 682*a*
 for victory, life, 682*a*
 great, which comes without blood, 794*a*
 great, which is obtained without blood, 716*a*
 Hannibal able to conquer, but ignorant how to use victory, 683*a*
 Hannibal can gain, but cannot use, 452*b*
 he suffers who conquers, 616*b*
 I will not steal a victory, 451*b*
 increases by concord, 682*a*
 man learns little from victory, 807*a*
 may they conquer whom you wish to, 683*a*
 moderation of a man in victory, 5*b*
 not hoping victory, 335*a*
 O vanquisher, a like fate also awaits thee, 599*a*
 or else a grave, 457*a*
 pardon, the choicest flower of victory, 824*a*
 peace produced by victory, 682*a*
 (victory) produced by unanimity, 547*b*
 rather bad luck than have cause to be ashamed of victory, 572*b*
 safety springs from 662*a*
 so great an object of desire, 668*b*
 strive that each man may regard himself as chief cause of, 477*a*
 the victory will be your own, 637*b*
 to conquer is honourable, to forgive is beautiful, 683*a*
 to conquer victory by privileges to vanquished, 682*b*
 to prefer victory to peace, 682*a*
 to spare those subdued and to conquer the proud, 540*a*
 'twas a famous victory, 337*a*
 twice a conqueror who conquers himself, 497*b*
veni, vidi, vici, 680*a*, *note*
 victory loves trouble, 488*b*
 victory or Westminster Abbey, 457*a*
 which spills the foremost foeman's life, 271*a*
 with conquering hand he protects the conquered, 627*b*
 Victuals, not difficult to please about, 66*a*
Vida, las, es sueño, 716*b*
Vie, ma, est un combat, 702*b*
 View, a long, last, lingering, 197*a*
 of men and things, 6*a*
 wide and luminous, 5*a*
 Views, differing in other matters but in this identical, 540*a*

VIGILANCE

he looks not well to himself that looks not ever, 775*b*
 look above you and then about you, 804*b*
 the laws help the watchful, 682*b*
toujours en vedette, 708*a*
 Vigour, impair my, 75*a*
 Vile, intolérable, not to be endured, 276*b*
 naught so, but doth give some special good, 279*a*
 to the, wisdom seems vile, 306*b*
 we are not so miserable as, 703*b*
 who so, that will not love his country, 286*a*
Vilior alga, 524*b*
 Villa, a small, rent there, 444*a*
 Villas with resounding names, 195*b*
VILLAGE and VILLAGES
 a village, a hive of glass, 729*a*
 bubbles o'er with gossip, 363*b*
 embosomed soft in trees, 369*a*
 every village marked with little spire, 327*a*
 how sweet the sound of village bells, 170*a*
 it's ill living where everybody knows everybody, 797*b*
 loveliest village of the plain, 147*b*
 the village maiden sings, 144*b*, *note*
 there is more harm in the village than is dreamt of, 716*b*
 vegetate in a village, 91*a*
 village statesmen, 148*b*
 villager, born humbly and bred hard, 82*b*
 villagers on bended knees, 398*b*
VILLAIN, VILLAINS, VILLAINY
 every tale condemns me for a villain, 319*b*
 fair terms, and a villain's mind, 282*a*
 good service in thee, villainy in me, 307*b*
 let all villainy be dismissed, 659*a*
 let villainy forswear't, 310*a*
 smile and smile and be a villain, 292*a*
 smiling, damned villain, 292*a*
 some eternal villain, 302*b*
 that natural expression of villainy, 84*a*
 the villainy you teach me I will execute, 282*b*
 thus I clothe my naked villainy, 318*b*
 villain and he, many miles asunder, 280*a*
 villainous, and shows a most pitiful ambition, 294*b*
 villains, when rich, have need of poor, 300*a*
 villainy an object of wonder in that age, 550*b*
 would not be the villain that thou think'st, 305*a*
Ville, petit, grand renom, 705*a*
 Villon, our sad bad glad mad brother, 352*b*
 Vinci, they spell it, 83*b*
VINES, VINEYARDS
 every man under his vine, and under his fig tree, 410*a*
 his vines a richer bloom of promise wore, 383*b*
 sow vines in sand, 836*b*
 the gadding vine, 226*a*
 the mantling vine, 219*a*
 the secure shade of their own vines, 211*a*
 vineyard saying, 144*b*, *note*

Vinegar given, better than honey
sought, 866a
aspect, of such, 261b
only, and pepper, 173a
sweetest wine makes sharpest,
838a
you drink, with wine at your
elbow, 879b

Vino pellite curas, 606a

Vintage of Time, 136a

trampling out the, 174b

Vintners buy, wonder what the,
136b

VIOLENCE, VIOLENT

blast that blows loudest, 333b
come as the waves, when Navies
are stranded, 273b
is just where mildness is in vain,
698b

nothing violent is permanent,
818b

of this conflict, 219b

over violent or over civil, 123a

reply by heaving rocks, 158b

so violence proceeded, 222a

to offer it the show of violence,
290a

violent delights have violent ends,
279b

violent government does not last,
683b

what is violent is not lasting, 640b

violent, whatever cause he took,
123b

VIOLETS

a violet, by a mossy stone, 392a

a violet in the youth of primy
nature, 291a

breathes upon a bank of violets,
297b

dew that on the violet lies, 273b

here and there a violet, 19b

may violets spring, 297a

meek violets, veiled noses, 169b

pretty daughters of the Earth and
Sun, 262b

the glowing violet, 226b

the nodding violet, 280b

the violet is a nun, 171b

violets dim, 310a

violets plucked, 138b, 243a

whose life was like the violet,
400b

Violin : walling of the wire, 35b

Vires, produnt auctorem, 625b

Viresque acquiri eundo, 530b

VIRGIL, 125b, note

loftier Mantuan, more divinely
sweet, 382a

the English Virgil (Spenser), 187a

Virgil's epitaph, 573b

Virgiliana, sortes, 661a, note

Virgin thorn, withering on the, 280a

Virgins are soft, where the, 56b

Virgo intacta, 684a

VIRTUE

a fig, 301a

a saint-like virtue, 51b

a thousand shields, 684a

a transcendent gem, 13a

a very strong shield, 486a

act up to, scorned delights, 685a

additionally pleasing with beauty,
538b

alone ennobles, 684b

alone is happiness below, 250a

alone is true nobility, 144b

alone necessary, 675b

alone outbuilds the pyramids,
407a

all born equal, and only distin-

guished by virtue, 610a

all virtues agree ; vices fight, 866a

Virtue—contd.

all that are lovers of virtue and

go a-angling, 378a

allures rustic minds, 684a

always fearful to the wicked, 550b

and a trade are the best inheri-

tance, 866a

and beauty rarely found together,
643a

and happiness mother and
daughter, 866a

and the faculties within, 397a

and vice divide the world, 866a

antique virtue, 491a

assume a virtue if you have it not,
296a

be the fool of virtue, not of vice,
762a

bread is the reward of virtue, 249b

brings honour, honour vanity,
866a

but a word, 212b

but at secondhand, 347b

calumny the whitest virtue
strikes, 300a

cannot exist without reason, 684b

concealed (*virtus celata*), 617a

conquer by means of, 683a

conquers envy, 684b

could see, by her own radiant
light, 225a

crowns her worshippers, 506b

curse on his justifies, 1b

debases itself in justifying itself,
698b

do not distrust thy virtues, 127b

do you suppose virtue consists of
words only, 684b

draws by its own charms, 671b

dreaded by kings, 644a

dwells not in the tongue but in
the heart, 866a

each virtue its own reward, 559b

either an empty name or a glory
and reward, 495a

enemy of virtue, 28b

every virtue lies between two
vices, 386a

few believe that virtue is its own
reward, 866b

firm land of, 123a, note

first virtue is to be without vice,
624a

flourishes by a wound, 683b

for which of his virtues he was
whipped out of court, 310a

forced into virtue, 249b

friendly to virtue and its friends,
675b

gives herself light, 330b

gold less valuable than, 682b

greatest virtues are only splendid
sins, 453b

greatest offence against virtue is
to speak ill of it, 159b

grows under a burden, 507b

hark awhile to virtue's counsels,
354b

has few Platonic lovers, 866a

he forsakes exacting virtue, 685a

his virtues will plead like angels,
303b

how difficult is even a pretence of
virtue, 629b

humility the highest virtue, 365b

I take refuge in my own virtue,
564b

I wrap myself in my virtue, 575a

if it (virtue) could be seen, 8a

illustrious and eternal, 517b

in distress, 128b

is according to nature, 684b

is alone free, 684a

Virtue—contd.

is bold, 300a

is it imparted by nature or by
learning, 684b

is its own reward, 866a

is the roughest way, 403a

itself of vice must pardon beg,
296a

itself 'scapes not calumnious
strokes, 291a

joins man to God, 684a

knows not how to be in subjec-
tion, 591a

languishes under Tyranny, 391b

learn from me virtue and true
labour, 516b

learn virtues ; unlearn vices, 684b

like precious odours, 9b

lilies and languors of virtue, 351b

linked with one virtue, 57b

lives beyond the grave, 686b, note

lives when Beauty dies, 385b

lost to virtue, 405b

love virtue, she alone is free,
225b

made virtue of necessity, 77a

makes the bliss, 90a

may be assailed but never hurt,
225b

more virtue than doth live, 182b

most men admire virtue, 222b

nature does not bestow virtue,
585a

never grows old, 866a

never want of room for, 605a

no distinction between virtue and
vice, 178b

no virtue like necessity, 312a

no way impassable to virtue, 558b

none can be happy without virtue,
589a

not birth but virtue makes us
noble, 138a

not from nature but from will of
God, 684a

not in action, is a vice, 211a

now found only in herbs, stones,
and words, 866a

of necessity, 78a

of old-fashioned, and faith, 545b

only makes our bliss below, 250a

opening heaven to those un-
deserving of death, 684a

outward appearance of, 652a

requires no reward, 562a

riches in virtue, 554a

seldom followed gratis, 866a

seldom walks forth without
Vanity, 866a

serves as an anchor, 679a

shines with untarnished honour,
684b

(virtues) so mingled with his
crimes, 128a

starves while vice is fed, 249b

stronger than a battering-ram,
684a

that household virtue, 60b

the first virtue, to keep thy
tongue, 79a

the fount of honour, 208b

the happiness of all, 50b

the highest reward, and above all
things, 684a

the mean between opposing vices,
684a

the only amaranthine flower, 100a

the only nobility, 595a

the only path to a tranquil life,
579b

the only reward of virtue, 132b

the only thing not capable of
abuse, 613a

Virtue—*contd.*

the over-virtuous, foolish and unjust, 557a
the seeds of, implanted by nature, 665b
their virtues we write in water, 320b
there is rest in virtue, 684b
to her virtues very kind, 259b
too painful an endeavour, 251a
true good consists in virtue, 680b
value of virtue and learning, 80a
virtue even for virtue's sake, 255a
virtue, valour, wisdom sit in want, 222b
virtues lose themselves in self-interest, 702b
virtus est vitium fugere, 684a
virtus in arduis, 684a
virtute me involuo, 564b, 575a
vixit post funera virtus, 686b, note
was always in a minority, 698b
we are born to virtue, but without it, 585a
we hate virtue when it is with us, 684b
we should seek support from virtue, 684b
what is virtue but repose of mind, 370b
when anything is to be gained by virtue, 331b
when the virtues died they made her heir, 202a
which single virtue, 52b
who dies for virtue does not perish, 633b
who has virtue has all good things, 684a
will last to posterity, 485a
will only be followed for her own sake, 698b
wisdom the source of virtue, 386a
would not give a farthing for virtue, 80b
would not go far without vanity, 698b
youth knows no virtue, 880b

VIRTUOUS

a fool for he would be virtuous, 319b
and wise he was, 4a
be virtuous and you will be eccentric, 84a
be virtuous and you'll be happy, 27b, 140a
because thou art virtuous, 297b
blessings wait on virtuous deeds, 93a
every man virtuous and vicious, 249a
the Outrageously Virtuous, 342b
the very virtuous, what mischief they do, 367a
virtuous ends by virtuous means, 179b
who can find a virtuous woman, 415a

Virum volitare per ora, 670a

Virtutum extendere factis, 524b

Visa, sive ex metu credita, 677b

Visage, dejected 'haviour of the, 290a

his, was so marred, 417b

in his mind, 301a

Visible, the, the true mystery, 389a

VISION AND VISIONS

baseless fabric of this vision, 311a
divine visions and shadows, 480a
fatal vision, 304a
Heaven the vision sent, 95a
is it a vision or a waking dream, 185b

Vision and Visions—*contd.*

is visions about, 158b
saw the vision of the world, 358b
splendid vision, golden time, 193b
the vision and the faculty divine, 401a
the young men's vision, 123a
to adore the vision, 380a
visions of the night, 411a
we have a vision of our own, 395b
wise man sees as much as he ought, 730a
write the vision, 419a
your young men shall see visions, 419a, 426a
VISIONARIES
ever looking for the never seen, 407b
Fancy's fairy frost-work, 264b
hunt half a day for a forgotten dream, 393b
ten thousand great ideas filled his mind, 371a
what is before one's feet no one looks at; they gaze at heaven, 640b
whither is fled the visionary gleam, 400b

VISITS

angels' visits, short and bright, 238b
like those of angels, 23a
painful ceremony of visits, 334a
the visit paid, with ecstasy we come, 68a
Vita, nescere fallere, 651a
Vita, qualis, finis ita, 737b
Vita, quomodo fabula, 642a
Vital spark of heavenly flame, 254b
Vivis patientia victa est, 581a
Viva quien vence, 716b
Vivat Rex, 686a
Vive hodie, 597b
Vive le vainqueur, 853b
Vive memor quam sis avi brevis, 519b
Vive, valeque, 686a
Vivendi, modus, 579a, note
Vivendo s' imparia, 804a
Vivere parce, 577b
Vivimus ambrosia paupertate, 543b
Vivite fortes, 639b
Vivre et le couvert, 701a
Vix ea nostra voco, 583b
Vix habet hora fidem, 568b
Vixi (a joyful man who can say), 549a

Vizor, no, becomes villainy as flattery, 309a

Vocation, 'tis my, 313a

Voces, spargere ambiguas, 661a

Vociferance, abuse and, 36a

Vociferation, in sweet, 70a

Vogue la galère, 709b, note

VOICE AND VOICES

a dull, deep sound, 81a
a still small voice, 410b
a voice and nothing beyond, 687b
an arrow like a sweet voice, 65b
earth with her thousand voices, 86a
give them voice and utterance, 100a
having no voice I'll be clear of the singing, 445b
her sad voice died away, 386a
her voice was ever soft, 307a
her voice, whate'er she said, enchanted, 264b
his big manly voice, 289a
his voice as the sound of many waters, 431b
his voice left so charming on their ear, 257b

Voice and Voices—*contd.*

I am listening for the voices, 239a
I hear a voice you cannot hear, 372a
I thank you for your voices, 308a
I will aggravate my voice, 280b
in my dreaming ear (a voice), 68b
inaudible to the vast multitude, 402a
its familiar voice wearies not ever, 326a
let me hear thy voice, 92b
like the warble of a bird, 62b
lost with hollaing and singing of anthems, 515a
many different voices and languages, 687b
music made of divers voices, 74b
my voice stuck in my throat, 608a
O for a falconer's voice, 278b
proud, pathetic voice, 30a
seasoned wit a gracious voice, 283a
so charming left his voice, 220b
soft as upper air, 127b
sole daughter of his voice, 221a
sound of a voice that is still, 359b
sweet voice into silence went, 387a
that rang ruin, 361a
the living voice moves men, 686a
the melting voice through mazes running, 224b
the plaintive voice alone she hears, 270a
the spoken voice perishes, 687b
the voice is Jacob's voice, 409a
the voice of one crying in the wilderness, 421a
the voice of the people, 13a
the voice of the people, voice of a god, 687b, note
to follow where airy voices lead, 184b
two voices of the sea and mountains, 395b
vermin voices, 365a
Voice and Verse, 227b
voice of iron, 599a
voices of birds and beasts, 31a
what is the price of your voice, 642a
whether the voice or lute were most divine, 233a
ye have saft a voice, 262b
Vold, beating in the, 6a
left an aching, 95b
the dreary, 56b
Volcano, we are dancing on a, 703b
Volcanoes, a range of exhausted
118b
burnt out, 42b
Volley o'er the grave, 110b
Voltaire, 408b, note
quotations from, 449a, b
so witty, profligate and thin, 408b
the brilliant Frenchman, 96a
Voluisse sat est, 641b
Volume, no single, paramount, 397a
the small rare, 134b
within that awful, 274a
Volumes turned, all the learned, 107a
Voluptas, nocet emptia dolore, 661b
Voluptas, trahit sua quemque, 672a
Voluptuous ways, how soft are thy, 53b
Vortigern, Prince, 23a
Votress, the imperial, 280b
Vote, is a, a coat, 354b
early and often, 459a
that shakes the turrets, 167b
though we cannot out-, 179a
to persuade Tommy Townshend to lend him a, 149a

Voters, corruption by promises, 106a
and bribery, 81a
Votes for Everybody, these days of,
324a
of veering crowds, 381b
Vouloir c'est pouvoir, 873b
VOW and VOWS
better not vow than vow and not
pay, 415b
cancel all our vows, 121a
cannot change nature, 35a
ever brokers to defiling, 322b
let us vow an eternal misery to-
gether, 240b
made in storms are forgotten in
calms, 866a
men's vows are women's traitors,
309a
much in our vows, 298a
put me off with limber vows, 309b
the honey of his music vows, 294a
the vow I made to her in mar-
riage, 292a
the soul lends the tongue, 291b
vow that binds too strictly snaps,
365b
vows of lovers, 20a
vows to the blackest devil, 296b
vows with such passion, 195b
we made exchange of vows, 279a
Vox clamantis, 687b
Vox faucibus hæsiti, 608a
Vox omnibus una, 687b
Vox populi, 687b, note
Vox, viva, afficit, 686a
Voyage, did you, all unspoken, 444b
on, never thus could, 325b
Vraiblesia, 116b
Vulcan's stithy, 294b
VULGAR and VULGARITY
a little vulgar boy, 16b
a thing not vulgar because
common, 159b
a word unintelligible to men who
stand high, 267a
but by no means vulgar, 291a
father is rather vulgar, 115b
saved in vulgar company, 233b
to take with the, a writer must be
vulgar, 377a
vulgarity in concealment of truth,
267a
who extol things vulgar, 222b
walking fast a mark of vulgarity,
80b
Vulgatur fama per urbem, 543b
Vulgus, ignobile, 548a, 648a
Vulture and a snake outspent, 326a
rage of the, 56b
to what, this carcase, 508b

W

Wacht am Rhein, 712a
Wade, bless General, 439a
Wafer-cakes, men's faiths are, 316a
Wägen, erst, dann wagen, 712b
WAGERS

a wager is a fool's argument, 729a
ducks lay eggs, geese lay wagers,
753b
the virtue of a wager, 20a
will back their own opinions with
a wager, 58a

WAGES

bad workmen in favour of good
wages, 215a
be content with your wages, 424b
home art gone and ta'en thy
wages, 309b
of work lie in Heaven, 73a
oppress the hireling in his wages,
419b

Wages—contd.

our praises are our wages, 309b
scorn it as we do board-wages, 59b
when wages are paid, work's over,
872a
who serves well, may ask his
wages, 781a
Waggons, creaking, long in passing,
749b
empty, make most noise, 755a
Waggon-spokes made of long-
spinnners' legs, 278a
Wags, how the world, 288b
Wahrheit, zwischen uns sei, 714b
Wail, to, or knock the breast, 224a
Waist and middle of the night, 290b,
note
her, is ampler than her life, 167b
what a, for an arm, 197a
with the zoneless, 99b
Waists, most women have small,
372b

Waistcoats, flannel, 111b

WAIT and WAITING

all things come to those who wait,
330a, 758b
I wait for evermore, 162a
long expected comes at last, 804b
make 'em wait, 263a
only stand and wait, 227a
to wait and not to arrive, 714a
wait and see, 244b, 460a
Waiter, half a crown if you look at
the, 111a
Waiting-gentlewoman, talk so like
a, 313b
Waiting-woman, business of a poor,
128b
Wake or sleep, do I, 185b
survived her own, 206a
to agony, 175b
to, when one would wish to sleep,
175b
we should have shone at a, 83b
Waked, I, she fled, 227b
Wakin', a sudden, 244a

WALES

fiery love for their own land, 380b
leaks and toasted cheese, 438a

WALK, WALKING

a succession of falls (walking),
725b
enjoy such quiet walks, 317b
great talkers, little walkers, 770a
I nauseate walking, 92a
never walk fast, 80b
these happy walks and shades,
221b
walk a mile after supper, 137a
walk before and after supper,
664b
whene'er I take my walks abroad,
382a

WALL and WALLS

bare walls make giddy house-
wives, 740a
Britain's wooden walls, 447b
do not a prison make, 200b
four walls and a ceiling, 443b
have ears, 866a
he is a fool who writes his name
upon a wall, 729b
middle wall of partition, 429b
my own four walls, 72b
this be our wall of metal, 543a
to lean against a falling wall, 551a
unnecessary to brave men, 684a
weakest must go to the wall, 852b
white walls are fools' writing-
paper, 663b, 729b, 874a
wooden walls, 4a
words build no walls, 45*
Wallace bled, wi', 49a

Wallace, Sir Wm., 515a

Wallenstein's horse, 443b
Waller was smooth, 253a
Walleys, the two, 618b, note, 677a
Walnut tree, woman, a dog, and a,
730a
who plants, expects not to eat
the fruit, 875b

Walnuts and the wine, 357a

Waltham's calf, as wise as, 739b

Walton, Izaak, 65b

Wait and war, votary of, 60b

Wand, throw the, while it is green,
858a

WANDERERS

a wanderer from the narrow way,
95b
all the long years I've been
wandering, 232a
child their wanderings, but relieved
their pain, 148a
direct his wandering, 349b
he who dwells everywhere dwells
nowhere, 639a
short way by a long wandering,
6b

the wise wanderer, 89b

wanderers o'er Eternity, 55a

wanderers of the street, 397a

Wanity, vich is your particular, 112b

WANT and WANTS

a thousand wants gnarr at the
heels of men, 363a
as an armed man, 413b
born of plenty is bad, 572a
government to provide for human
wants, 41a
he wants least who desires least,
560a
man wants but little, 406a
not as we wanted, 262a
our real wants, 83a
our wants purely imaginary, 268a
prayer of want, 19b
seem to want what you do not,
492b
the less a man needs the nearer
he approaches divinity, 470b
the more men have the more they
want, 545a
those that want and those that
have, 358a
makes strife, 771b
mother (or mistress) of industry
(or invention), 814a
of a thing, perplexing; possession
intolerable, 375b
want passed for merit, 125b
wants of Nature few, 404b
wit's whetstone, 356a

WAR and WARS

a game kings would not play at,
100b
a gospel of war and damnation,
354b
a mistake not allowable twice in
war, 449a
a narrative of wars, 99b
a polis force to prevent war, 129b
a war and a debt, and a flag, 202b
abstract war is horrid, 202a
advantageous to many, 543b
after shout of war the darts begin
to fly, 622b
after the war, help, 474a
an essential condition of war, 324a
an hour of good fortune worth
more than a letter of Venus to
Mars, 621b
and physis governed by the eye,
866a
any sort of peace better than
civil war, 556a, note

War and Wars—*contd.*

apparatus belli, the equipments of war, 491*a*
 Ares hates those who hesitate, 468*b*
 arms of little avail abroad, without good counsel at home, 616*a*
 art of, getting to other side of the hill, 384*a*
 art of, perfection of human knowledge, 108*a*
 at war twist will and will not, 299*b*
 begets Poverty, 434*b*
 British blockade won the war, 324*a*
 British blockhead nearly lost it, 324*a*
 Byron on war, 53*b*
 child of pride, 347*b*
 civil war, nothing safer than speed in, 592*a*
 civil war, let us keep from, 612*a*
 civil war, wretched to conquer in, 676*b*
 civil wars, all things wretched in, 612*a*
 civil wars, which leave no cause of triumph, 496*a*
 clothe thee in war, arm in peace, 748*b*
 commonplace against war, 39*b*
 cut each other's throats for pay, 149*b*
 dauntless in war, 270*a*
 delays dangerous in war, 128*b*
 diminishes love of truth, 180*b*
 drifting into war, 458*b*
 ease after war, 339*b*
 endless money the sinews of war, 590*b*
 enters where wealth allures, 124*b*
 epithets of war, 300*a*
 even to the knife, 53*b*, and *note*
 fear of war is worse than war, 618*a*, 844*a*
 fierce wars and faithful loves, 339*a*
 flinty and steel couch of war, 301*a*
 force and fraud, cardinal virtues of war, 166*b*
 fortune of, 455*b*
 give me a life of, 510*a*
 giving way stops all war, 766*a*
 glorious by proud war, 211*a*
 greater things than war, 117*a*
 grim-visaged war, 318*a*
 guilty madness of war, 647*b*
 he ever sang of wars, 652*b*
 heart of the citizen hissing in war, 363*b*
 I bear in my hand war and death, 496*a*
 if there were no fools there would be no war, 790*a*
 ill comes upon war's back, 791*b*
 in a state of war by nature, 348*a*
 in the trade of war, 300*b*
 is a tyrant, 451*a*
 is death's feast, 866*b*
 is it the clash of arms? 530*a*
 is the statesman's game, 325*a*
 it is not allowed to err twice in war, 599*a*
 its cause no mortal knew, 110*a*
 just to those to whom it is necessary, 563*a*
 kindled in war, 68*a*
 land of war and crimes, 53*b*
 lawless man the anvil dares profane, 355*a*
 laws dumb in midst of arms, 658*a*, *note*
 lays a burden, 96*b*

War and Wars—*contd.*

leniency in (*pax in bello*), 617*b*
 let slip the dogs of, 286*a*
 let war be now the judge, 669*a*
 long preparation, in order to conquer quickly, 517*a*
 mad, I take arms, 492*a*
 magnificent, but not war, 690*a*
 makes thieves, 866*b*
 man beats out the deadly sword, 555*a*
 Mars, unscrupulous, rages through the world, 648*a*
 millions (of murders) made a hero, 258*a*
 money the sinews of war, 811*b*
 more serious, concealed beneath peace, 574*a*
 my sentence is for open war, 217*a*
 my voice is still for war, 1*b*
 neither storm nor war lasts for ever, 731*b*
 never a good war, 140*b*
 no friends dearer than after war, 195*a*, *note*
 no safety in war, 603*a*
 no war, nor battle's sound, 227*b*
 no war, they cried out, 41*a*, *note*
 not done as long as my enemy lives, 852*b*
 not the longest sword conquers, but the longest purse, 796*a*
 nothing to be despised in war, 592*a*
 numbers sanctified the crime, 258*a*
 of all against all, 562*b*
 opinion nine parts in ten in war, 350*b*
 our swords shall play the orator, 208*b*
 peace always its final aim, 711*a*
 pedantic art of war, 31*b*
 persons maimed in, should be maintained by public, 450*b*
 pestilence and war, 530*b*
 Pity shuns the walks of war, 106*b*
 pride, pomp, and circumstance of war, 302*a*
 Prohibition a result of the war, 195*a*
 province of God to end war, 618*a*
 province of kings to bring about war, 618*a*
 purple testament of bleeding war, 312*b*
 resentment aroused by war, 385*a*
 results of, are uncertain, 554*b*
 reward of merit in war, 496*a*
 rolled back the tide of war, 271*b*
 scorched with the flames of, 211*a*
 should be neither feared nor provoked, 496*a*
 show the monster as she is, 196*a*
 silence the soul of war, 259*b*
 sinews of war, 11*a*, 130*a*
 slaughter by chemistry and machinery, 323*b*
 sow the pretexes of war, 516*b*
 spares the bad and takes the good, 368*b*
 sparks that kindle fiery war, 100*b*
stant belli causæ, 662*a*
 sweet to those who have not tried, it, 519*a*
 talk of camps, but stay at home, 839*a*
 that monster that delights in war, 256*b*
 the brazen throat of war, 222*a*
 the hired assassin's trade, 325*a*
 the lawyer's jest, 325*a*

War and Wars—*contd.*

the love of deciding by warlike means, 657*b*
 the needy bankrupt's last resort, 266*b*
 the noble art of murdering, 368*a*
 the only study of a prince, 453*b*
 the priest's delight, 325*a*
 the right of, let him take who can, 692*a*
 the trade of kings, 129*a*
 the trade of war, 51*a*
 then was the tug of war, 195*b*
 thousand wars of old, 363*a*
 Thy most dreaded instrument, 397*b*, *note*
 to be conducted so that only peace is sought, 496*a*
 to be prepared for war, 379*a*
 to be undertaken for sake of peace, 496*a*
 to kindle war by song, 574*a*
 to the wars, my boy, 299*a*
 truth-telling incompatible with defence of realm, 324*a*
 violent war prelude to prosperous peace, 808*b*
 war, he sung, is toil and trouble, 126*a*
 war, hunting law, full of trouble, 866*a*
 war raging (*flagrante bello*), 533*b*
 war, war, is still the cry, 53*b*
 war of all against all, 496*a*
 war was in his heart, 412*b*
 war, who breaks the converse of the wise, 361*b*
 war's glorious art (murder), 404*b*
 war's great sacrifice, 106*b*
 wars and rumours of wars, 423*b*
 wars atone for people's luxury, 569*a*
 wars bring scars, 866*b*
 wars, frightful wars, 496*a*
 wars hateful to mothers, 582*b*
 what can war but endless war still breed, 227*a*
 when looked on as vulgar, 388*b*
 when war begins, hell opens, 872*a*
 where drums speak laws are dumb, 872*b*, *note*
 where mingles war's rattle, 269*b*
 where there's a war there's a way, 874*a*
 whilst regarded as wicked war will have fascinations, 388*b*
 who makes a good war makes a good peace, 780*a*
 who preaches up war is the devil's chaplain, 780*b*
 withered is the garland of the war, 307*b*
See Sword
 War Office, British, 323*a*
 Warburton, Johnson on, 178*b*
 Ward, Artemus, 263*b*
 Ward in Chancery, pretty young, 146*b*
 Ware, the great bed at, 134*b*
 Wares, every man praises his own, 757*b*
 Wares, like merchants, show our foulest, 298*b*
WARM and WARMTH
 he is wise enough who can keep himself warm, 774*b*
 he warms too near that burns, 783*a*
 I wanted warmth and colour, 366*a*
 lack of kindly warmth, 308*b*
 let people laugh as long as I am warm, 800*b*
 their soft ethereal warmth, 217*b*

Warm and Warmth—contd.

warm, as the subject on which I
am got, 349*b*
warm, when one's in bed, 350*b*
warm yourself while the fire
burns, 807*a*
warmest clad sit nearest the fire,
852*b*
who is warm thinks all so, 779*b*
Warm-hearted but of semblance
cold, 266*a*

WARNING

a man warned is half-armed, 763*a*
forewarned is forearmed, 763*a*
his warning deed, 387*a*
præmonitus, præmonitus, 623*b*
take example from other people's
danger, 619*b*
to warn, to comfort, and com-
mand, 393*a*
Troy fell because Cassandra was
disbelieved, 500*b*
warning song sung in vain, 96*b*
Warren's blacking, 112*a*

WARRIOR, WARRIORS

home they brought her warrior
dead, 360*b*
painful warrior, famed for
fight, 321*b*
plaided warriors of the North,
271*b*
warrior taking his rest, 391*b*
who is the happy warrior, 399*b*
with his shield of pride, 399*a*
Warwickshire, the heart of England,
121*a*

Wary is the word, 866*b*

then, be, best safety lies in fear,
291*a*

Washed against Unwashed, 266*b*,
note

Washerwoman, in mourning for his,
774*a*

Washing, always, and never getting
finished, 157*a*
all will come out in the, 716*b*, 734*a*
of dishes, there's no, 445*a*
what worship is there not in mere,
632*b*, *note*

Washington, last words of, 379*a*
where, hath left his awful memory,
336*a*

Wasp is most impertinent, 143*b*
Wasps' nest, to put one's hand in a,
862*a*

Wasps haunt the honey-pot, 866*b*
Waspish, when you are, 286*b*

Wasteful hand, blessings with a, 2*b*

WASTE

he may know how to waste, but
will not know how to give, 618*b*
I have lost my oil and labour, 609*a*
I'm not grandeur, 209*b*
makes want, 771*b*
the work perishes fruitlessly, 613*a*
throw crumbs on the fire and you
are feeding the devil, 790*b*
to what purpose is this waste, 424*a*
waste not, want not, 866*b*
waste of mighty waters, 370*a*
waste of waters, 62*b*
wasted his substance, 424*b*
wondrous waste of pains, 81*b*
wilful waste makes woeful want,
876*a*

Waste-paper, make as much, as the
rest, 127*a*
to spare, 619*b*

Watch and pray, 424*a*
between me and thee, the Lord,
409*a*

goes to sleep upon his, 39*b*
in the night, as a, 413*a*

Watch, some must, 295*a*
to babble and talk, for the, 284*b*
to-night, pray to-morrow, 314*a*
Watch, a man like a, to be valued
for his goings, 725*a*
drew a dial from his poke, 288*b*
none go just alike, 246*a*
that wants both hands, 98*b*
we conjecture it to be the god
that he worships, 347*a*
you may be a wise man though
you can't make a, 879*b*
Watch-dog's bark, honest, 62*a*
Watched pot never boils, 866*b*
Watchfires and stars that of old
shone, 352*a*
Watchman, what of the night, 417*a*
Watchmen, seven, that sit in an
high tower, 420*b*
Watchword, the better, 88*a*
a pleasure in, ungrudged, 523*b*

WATER AND WATERS

a weary waste of waters, 336*b*
Adam's ale is the best brew, 731*b*
Adam's crystal ale, 461*b*
all the wicked are water-drinkers,
708*a*
as good water goes by the mill
as drives it, 738*a*
as the sound of many waters, 431*b*
becomes corrupt unless kept in
motion, 686*a*
best fishing in deepest water, 793*a*
beware of still water, 501*b*, 744*b*
breaks out when not expected,
852*b*
brought when the house is burnt,
871*a*
cast not forth the old, till the new
be in, 747*a*
come ye to the waters, 418*a*
dirty water does not wash clean,
752*a*
do business in the great waters,
413*a*
do not throw away till you have
obtained more water, 585*b*
dreadful noise of water in mine
ears, 318*b*
drink no longer water, 430*a*
foul water will quench fire, 763*b*
from a duck's back, 863*a*
glory spreads like a circle in
water, 37*a*
good fishing in drumbling waters,
795*b*
good servant, bad master, 761*a*
he drinks even water by measure,
485*a*
he is not thirsty who will not
drink water, 774*a*
he paints the water, 775*b*
he seeks water in the sea, 552*a*
hell of waters, 55*b*
here the water sticks, 543*a*
here's to you in water, 461*b*
I came like water, 136*a*
I'm very fond of water, 237*b*
in imperceptible water, 173*a*
in triumph o'er the waters wide,
57*a*
in water you may see your own
face, 793*a*
trotted water is as good as oats,
866*b*
leadeth me beside the still waters,
412*a*
let none say I will not drink water,
800*b*
like standing water, 23*a*
little drops of water, 74*a*
many drops of water will sink a
ship, 807*b*

Water and Waters—contd.

much water goeth by the mill,
813*a*
never drink water in month
containing an "r," 824*a*
none obtainable to thee, Tantalus,
671*a*
o'er the glad waters, 57*a*
once more upon the waters, 54*a*
one whose name was written in
water, 445*a*
over the waste of waters, 62*b*
pure water is the best of gifts,
237*b*, *note*
seeking water in midst of water,
629*a*
sea complains for want of water,
850*b*
smile on the brow of the waters,
443*b*
smoothly the waters kist, 227*b*
still waters run deep, 837*b*
stolen waters are sweet, 413*b*
Tantalus clutches at the water,
668*a*
the conscious water saw its God,
104*a*, 682*b*
the great street paved with water,
209*a*
the more the well is used, the
more water it gives, 848*b*
the noblest of elements, 468*b*
the rising world of waters, 218*a*
the waters wild, 69*a*
they drank the water clear, 162*a*
to search for water in mid-stream,
557*a*
too much of water hast thou, 296*b*
under water, famine, 865*a*
unpathed waters, 310*b*
unstable as water, 409*a*
water afar off quencheth not fire,
866*b*
water, air, cleanliness, 450*b*
water of affliction, 410*b*
water of the pump (*aqua pum-
paginis*), 491*a*
water, water, everywhere, 86*b*
water-drinkers' verses cannot
please long, 603*a*
waters on a starry night, 400*b*
waters were his winding-sheet, 17*a*
we never know worth of, till the
well is dry, 867*a*
who drink water will think water,
439*b*
world of waters, 370*a*
written in the running water, 581*a*
you are writing in water, 551*a*
Waterbury, can get on without
going to, 28*a*
Water-colour, amateur painting in,
343*b*
she also painted in, 445*a*
Waterloo, that world-earthquake,
361*a*
Waterman, a jolly young, 110*b*
Water-rights, a fruitful source of
contention, 373*a*
Wattie, did you ever hear of Captain,
111*a*

WAVE AND WAVES

a picture in every wave, 233*b*
a wave for her winding-sheet, 376*a*
cool, translucent wave, 225*b*
for a winding-sheet a wave, 128*b*
great wave that echoes round the
world, 364*b*
Him that walked the waves, 226*b*
I wish you a wave o' the sea, 310*a*
salt waves dashing o'er him, 203*b*
striving against adverse waves,
639*b*

Wave and Waves—contd.

sunk beneath the wave, 102a
the sons of the waves, 141b
the strong broken spirit of a wave,
351b
the wavy waste, 170a
thy proud waves, 412a
to number the waves, 608b
to sow the waves, 861a
undisturbed among fierce waves,
647b
wave that reflects in its bosom,
70a
waves bound beneath me, 54a
waves lift up their voice, 260a
waves make towards the pebbled
shore, 321b
waves that seem to jostle, 6b
which has passed will not be
recalled, 587b

Waves you to a more removed
ground, 291b

Wax and parchment, 40a

as a man fashions a face in, 528a
to receive, 58b
who has a head of, must not walk
in the sun, 777b

WAY and WAYS

a long, forlorn, uncomfortable
way, 256b
a more excellent way, 428a
all ways lie open to money,
287b

another way must be tried, 487b
dim and perilous way, 401b, *note*
everyone to go his own way, 676a
furthest way about 's the nearest
way home, 845a

he knows not the way, 559b
he who shows the way to one
who has missed it, 546a

I knew there was but one way,
316a

I see them on their winding way,
160a

I was the first to discover this
way, 544b

long is the way and hard, 217b
longest way round, nearest about,
728a

man yet mistakes his way, 101b
marshall'st me the way that I
was going, 304a

more ways to the wood than one,
854a

old-established ways, 662b, *note*
seeking a way and straying from
the way, 318a

sooner lose than ask their way,
82b

the indirect way often better than
the direct, 647b

the shortest way the foulest, 8b
the way is an ill neighbour, 852b

the way was long, 271b
these are parts of his ways, 411b

this is the way, walk ye in it, 177b
way of all the earth, 410a

ways that are dark, 158a
your ways not my ways, 418a

Wayfaring man, lone, 67a

"We," put it down a, 112a

WEAK, WEAKNESS

a feeble and ineffectual dart, 669a
a feeble body makes a weak mind,
709a

a man of such a feeble temper,
285a

all wickedness comes of weakness,
708b

amiable weaknesses, 144a
conceit in weakest bodies, 295b

concessions of the weak, 40a

Weak, Weakness—contd.

does them by the weakest
minister, 299a

draws strength from weakness,
753b

envy is proud weakness, 9a
every man has his weak side, 757a

God strikes the weak with less
power, 577b

if to be weak is to be wretched,
401b

if weakness may excuse, 223b
justice inclined to the weaker
side, 52a

let weakness learn meekness, 354b
mighty weak, 243a

my strength is made perfect in
weakness, 429a

no weakness, no contempt, 224a
of a poor and feeble mind in
everything, 514a

owning her weakness, 169a
sand without lime, 492a

stronger by weakness, 377b
the thread breaks where weakest,
851b

the weakest must go to the wall,
852b

to be weak is miserable, 216a
weak men had need to be witty,
867a

weak minds led captive, 222b
weak to do is weaker to lament,
327a

weakest always has wrong, 852b
weakest camp the strongest
school, 81a

weakest goes to the wall, 277b
weakness is not in your word, 5a

weakness that he never felt, 2a
weakness that subdues the strong,
35a

when you know a man's failing,
you can please him, 706a

wiles help weak folk, 876a
willows are weak but bind other
wood, 876a

Weal and woe, human, 19b
or woe, shall not always be so,
740b

or wo, source of (Venus), 152a

WEALTH
a good servant, 13a

a rich man either a villain or a
villain's heir, 517a

a wealthy woman unbearable,
558a

acquired betimes must be saved
betimes, 632a

acquisition a toil, possession a
terror, 517b

admiration of, corrupts manners,
506b

all ask if he is wealthy; none if
he is good, 490a

allurement of, cause of war, 124b
an incarnation of fat dividends,
342a

as the carle riches, he wretches,
739a

bags of cares, 261a
bear wealth; poverty will bear
itself, 740b

beat a pathway out to wealth and
fame, 359b

beauty and wealth, 601a
better after poverty than poverty
after riches, 830a

boundless his wealth, 272b
by any means get wealth and
place, 253a

care follows increasing wealth,
507b

Wealth—contd.

contentment not in wealth, 107a
contests for riches, 578b

corpulence, if not disease, 407a
crime enough to him that's poor,
109a

curse on ill-gotten wealth, 137a
does not expel cares, 597a

does not lie in wait for wealth,
399b

enjoyment limited in spite of
wealth 373b

everything goes to him who wants
nothing, 758b

evidence of great wealth, 645b
excess of, cause of covetousness,
208a

filled their purses by pury-
verance, 173b

first, as to his fortune, 626b
for one rich man content a
hundred are not, 763a

full of fear, 671a
gathering gear is a pleasant pain,
764b

gear is easier gained than guided,
764b

glory of wealth transient, 517b
great riches are exposed to danger,
673b

grew suddenly to wealth, like a
mushroom, 664b

had done wonders, 63b
has been over-valued, 878a

he has wealth who knows how to
use it, 634b

he is most loved that hath most
bags, 787b

he is rich enough who does not
want bread, 649a

he is rich indeed whom God loves,
774b

he is richest that hath fewest
wants, 774b

he most enjoys who least needs,
560a

honest man should fear getting
more than he deserves, 344b

how wealth may be increased,
98b

I applaud myself when I gaze at
my coffers, 622b

I ask not (wealth), 344b
I don't 'old with wealth, 384b

if we command our wealth, 42a
in individuals wealth, poverty as
regards the public, 539b

in the home, 645a
is happiness produced by? 678b

is power, 40b
it costs no more to amass great
wealth than little, 793b

joined with Virtue, 230a
judge not a man according to his
wealth, 659b

labour robbed out of the poor,
384b

let me be called worst as long as
I am rich, 658a

let wealth prevail, 683a
like rheum, falls on the weakest
parts, 867a

little wealth, little care, 804a
little wealth, little sorrow, 804a

loss of, more deplored than loss
of friends, 571b

mad lust for wealth, 614a
majesty of, is most sacred with
us, 630a

makes lords of mechanics, 108a
makes one dance, 799a

makes wit waver, 867a
makes worship, 867a

Wealth—contd.

man of wealth dubbed a man of worth, 253a
 many unhappy because of great riches, 582b
 many would have been worse if their estates had been better, 806b
 may seek us, 407b
 men get wealth, women keep it, 810a
 Midas rocked the cradle, 173a
 no just man ever became rich all at once, 476b
 no man was ever as rich as all men ought to be, 816b
 no pride greater than that of a poor man grown rich, 855b
 not always an end of distresses, 582a
 nothing appertaining to a wealthy man is secret, 606a
 O rich lord, thou livest not for all time, 606a
 opens but to golden keys, 358b
 pander to all sin, 144b
 power begets wealth, 100b
 prefer reputation to wealth, 473a
 proud by reason of, 566b
 rank and valour useless without, 524b
 rich in lands and invested money, 517a
 rich men have no faults, 830a
 riches are not disgrace, 826a
 riches breed care, poverty is safe, 830a
 riches corrupted the age with vile luxury, 624a
 riches do not come in a few hours, 830a
 riches given only to the wealthy, 652b
 riches have wings, 830a
 riches make more covetous men than covetousness makes rich, 830a
 riches needful for greatness, 222b
 riches often abused, never refused, 830a
 sanctions folly, 663b
 should be found everywhere, 40b
 some glory in their wealth, 322a
 the Chrematistic art, 135b
 the conjuror's devil, 162b
 the greatest wealth, poverty of desires, 665b
 the precious bane, 216b
 the rich knows not who is his friend, 850b
 the rich need not beg a welcome, 850b
 the rich never want kindred, 850b
 the sacred majesty of wealth, 558a
 the wealth ye find another keeps, 327a
 the world's chief idol, 345b
 there is no revenge on the rich, 855b
 they ask not wherefore or whence, but how much you have, 600a
 they well deserve to have wealth, 313a
 they whom I favour thrive in wealth, 222b
 though your threshing floor be vast, your stomach will not hold more than mine, 577a
 unknown weight of silver and gold, 548b
 viewed his modest wealth, 85b
 virtue, fame and honour all subject to wealth, 612b

Wealth—contd.

wallowing in well-saved wealth, 82a
 wealthiest man among us is the best, 396b
 wealthy curled darlings, 300b
 what you give away is the only lasting wealth, 631a
 when riches increase the body decreaseth, 870b
 where wealth accumulates, 148a
 who games is felon of his wealth, 94a
 who would be rich in a year will be hanged in half a year, 830a
 whose wealth was want, 339b
 worth without wealth is a good servant out of place, 878a
 See Fortune, Rich
WEAPONS
 broken weapons, 301a
 he threw a feeble and ineffectual dart, 669a
 put away the weapon, 625b
 what weapons hath the lion, 185b
 Wear out, better, than rust out, 744a
 Weare, Mr. William, 442a
WEARY, WEARINESS
 all things are full of weariness, 415a
 art thou weary, 237b
 be not weary in well-doing, 429b, 430a
 how weary, stale, flat, and unprofitable, 290b
 it wearies, me, you say it wearies you, 281b
 the weariness, the fever, and the fret, 185a
 the weary ox is more sure on his feet, 852a
 to the weary the ground is a bed, 531a
 weariness can snore upon the flint, 309a
 weariness may toss him to my breast, 164a
 weariness not on your brow, 5a
 weary and old with service, 320a
 weary be at rest, 411a
 Wearing, everything is the worse for, 759a
 Weasel sucks eggs, as a, 288b
 backed like a, 295a
 quarrelous as the, 309a
 Weave the warp, 155a
WEATHER
 as the devil said to Noah, "It's bound to clear up," 739a
 beautiful, but we shall suffer for this by and by, 333a
 change of, the discourse of fools, 747a
 Englishmen talk of the weather, 180b
 first it rained and then it snow, 443b
 I like the weather, 58b
 it's pity fair weather should do harm, 797b
 it's very bad weather, 15a
 king could not command weather, 242b
 no weather ill if the wind be still, 817b
 none warmer than after watery clouds, 195a
 plaguy twelve-penny weather, 350b
 rain or no rain, Jove cannot please all, 476b
 talk about weather, 98a

Weather—contd.

usually fine when people are courting, 343b
 wait till night before saying it has been a fine day, 827a
 we will not woo foul weather, 169b
 what's good for the plant is ill for the peat, 864b
 Winter chills the lap of May, 147b
 See Climate, Climes, Winds
WEATHER PROVERBS
 a bushel of March dust is worth a king's ransom, 718b
 a cherry year a merry year, 718b
 a cold April the barn will fill, 719a
 a pear year a dear year, 726a
 a plum year a dumb year, 718b, note
 a snow year a rich year, 728a
 all the months curse a fair Februeer, 733b
 all weather good to a child, 859b
 an April flood carries away frog and brood, 735a
 April borrows three days of March, 737b, 808b
 as many mists in March as frosts in July, 738b
 Bartholomew (Aug. 24) brings the cold dew, 830b
 bathe in May, you'll lig in clay, 747a
 beans should blow before May go, 740b
 button to chin till May be in, 747a
 calm weather in June, 719b, 746b
 cast not a clout till May be out, 747a
 cock-crow at evening indicates rain, 789b
 cold May and windy, 374b, 719a
 dripping June brings all in tune, 719b
 dry August and warm, 374b, 753b
 effects of the four winds on weather, 462b
 evening red and morning grey, 755b
 fair Candlemas, foul Lent, 788a
 fair day in winter, mother of a storm, 720a
 February fill dyke, 374b, 760b
 February which gives snow, promises a fine summer, 760b
 flowers in May, fine cocks of hay, 761b
 for a morning rain leave not your journey, 762b
 Friday's moon unlucky, 462b
 Friday's weather uncertain, 763b
 frost on St. Thomas' day lowers price of corn, 463a
 good winter brings good summer, 722b
 gossamer flying, the air is drying, 872b
 hail brings frost in the tail, 770b
 hops you may have till James's day, 859a
 hot May makes a full churchyard, 723b
 if August 24 be fair, hope for a prosperous autumn, 789b
 if Candlemas day be fair and bright, 788a
 if it rains, well; if it shine, well, 789a
 if July 1 be rainy, rain will follow for four weeks, 780b
 if St. Paul be fair and clear, 789a
 if the cock moult before the hen, 463a
 if the grass grow in Janiveer, 789b

Weather Proverbs—contd.

if the ice bear before Christmas, 789^b
 leaky May and dry June, 723^b
 light Christmas, light wheat-sheaf, 801^b
 mad dog better than a hot sun in January, 789^b
 March borrows three (ill) days of April, 808^b
 March comes in like a lion, 808^b
 March dust, 374^b
 March dust and a shower in May, 918^b
 March dust worth a king's ransom, 726^b
 March grass never did good, 808^b
 March in January a bad sign, 808^b
 March many weathers, 808^b, *note*
 March winds and April showers, 462^b
 May flood never did good, 726^a, 809^b
 May will make the cow quake, 809^b
 month with two full moons will be wet, 797^a
 morning sun seldom ends well, 726^a
 no weather ill if the wind be still, 817^b
 on St. David's day sow oats and barley, 865^a
 on Valentine's day will a good goose lay, 820^b
 rain before seven, fine before eleven, 829^a
 rain in February worth as much as manure, 760^b
 rain in May makes bread for the year, 809^b
 rain on Good Friday and Easter Day, good for grass, bad for hay, 829^a
 rain on June 8 foretells wet harvest, 789^a
 rain valuable between Martinmas and Yule, 463^a
 rainbow at morning (or at night), 462^b, 727^a
 rainy Easter a cheese year, 718^b
 St. Matthias (Feb. 24) sends sap into the tree, 830^b
 St. Mattheo (Feb. 24), take thy hopper and sow, 830^b
 St. Thomas' day, midday wind will remain three months, 463^a
 St. Valentine, set thy hopper by mine, 830^b
 Saturday new and Sunday full moon bring bad weather, 462^b
 September blow soft till the fruit's in the loft, 832^b
 shear sheep in May and shear them away, 833^b
 shepherd's fear of sunshine on Candlemas day, 733^b
 shower in July worth a plough of oxen, 728^a
 small rain lays a great wind, 835^a
 snow lies on a hot stone after Candlemas, 869^b
 sow barley when the sloe-tree is white, 817^b
 sow beans in Candlemas waddle, 836^b
 the full moon brings fair weather, 845^a
 the morning sun lasts never a day, 848^b
 thunder in March makes one say "alas," 729^b
 time to cock your hay and corn, when the old donkey brays, 796^b

Weather Proverbs—contd.

when April blows his horn it's good for hay and corn, 869^b, *note*
 when ash is before oak, we are sure of a soak, 870^b
 when black snails cross your path, 869^b
 when clouds appear like rocks and towers, 869^b
 when oak's before ash, only a splash, 870^b
 when the clouds are on the hills, 871^a
 when the moon is on her back, 871^b
 when the peacock bawls, rain and squalls are denoted, 871^b
 when the sand doth feed the clay, 871^b, *note*
 when there is a halo round the moon, 871^b
 windy March and rainy April make beautiful May, 729^b
 windy March forecasts a fine May, 808^b
 windy year an apple year, 718^b
 winter's thunder a summer's wonder, 729^b
 winter's thunder and summer's flood, 876^b
 Weathercock for every wind, 124^a
 not a, 40^b
 on a steeple, 281^a
 Weathercocks turn more easily when high-placed, 867^a
 Weavers' beef (sprats), 867^a
 Weavers, tailors and millers, 755^b
 Weaving, throwing the shuttle without weaving, 861^b
 Web, what a tangle, 270^a
 Webs of more than common size, 82^a
 to weave spiders', 491^b
WED, WEDLOCK, WEDDING
 abstain wholly, or wed, 162^a
 bought her wedding clothes, 3^a
 forced wedlock a hell, 317^a
 had not on a wedding garment, 423^a
 hail wedded love, 219^b
 none wed the second but who killed the first, 295^a
 wedded men live in sorrow, 78^a
 wed (den) after hir estat, 77^a
 wedlock compared to public feasts, 107^b
 wedlock is a padlock, 867^a
 wedlock's a very awful thing, 173^b
 wedlock's the devil, 59^b
 whom we have wedded but have never won, 380^a
 woman's born to wed, 240^a
 Wedge, blunt, will do, where a sharp axe will not, 718^a
 thin end of, is to be feared, 851^b
 Wedges of gold, great anchors, 318^b
 Wee things, th' expectant, 44^a
WEED AND WEEDS
 a weed that grows in every soil, 40^a
 call us not weeds, 7^a
 great weeds do grow apace, 319^a
 he that bites on every weed must light on poison, 776^a
 herbs or weeds, 11^a
 I am as a weed, 54^a
 ill weeds grow apace, 792^a
 ill weeds last longest, 792^a
 ill weeds not injured by frost, 792^a
 o'er a weed or a flower, 16^b
 pernicious weed (tobacco), 97^b
 secret of a weed's plain heart, 201^a

Weed and Weeds—contd.

these remain weeds windshaken, 354^b
 thou weed, who art so lovely fair, 302^b
 weeds and tares of my own brain, 28^b
 weeds o'ergoes the corn, 852^b
 weeds want no sowing, 867^a
 Week, the burden of the, lies there, 163^b
 Week-days trail upon the ground, 163^b
 Weekly drawl, his, 97^a
WEEP, WEeping
 a little weeping would ease my heart, 171^b
 a pleasure in weeping, 524^a
 all things are cause for laughter or weeping, 495^a
 bid me to weep, 165^a
 by weeping we disperse our wrath, 533^b
 English race best at weeping, 456^b
 I cannot choose but weep, 296^a
 I weep for you, the Walrus said, 120^a
 men will weep for him, 68^b
 mine is not a weeping Muse, 62^a
 O, now you weep, 286^b
 only human eyes can weep, 209^a
 scorn the proud man ashamed to weep, 405^b
 the bitterest weeping, 25^a
 to make the laugher weep, 322^b
 to weep for joy is a kind of manna, 862^a
 weep and you weep alone, 387^b
 weep no more, lady, 243^a
 weep no more, nor sigh nor groan, 138^b
 weep not, nor pity thine own life, 236^a
 weep not, O friend, we should not weep, 266^a
 weep not for her, 228^b
 weep with them that weep, 427^a
 weeping in the playtime of the others, 30^b
 weeping and gnashing of teeth, 423^a
 weeping of an heir, laughter under a mask, 541^a
 weeping, spinning, deceit, 77^b
 weeping the ease of woe, 104^a
 weeps, why these, 27^b
 wilt thou weep when I am low, 61^a
 ye waiting hearts that weep, 445^a
WEIGHT
 and measure take away strife, 867^a
 good weight and measure is heaven's treasure, 769^a
 made steadfast by its own weight, 92^b
 take me on your back and you will know my weight, 838^b
 the enormous weight could raise, 256^b
 trust not a great weight to a slender thread, 863^b
 weigh justly, sell dearly, 867^a
 who is weighty is willing to be weighed, 783^b
 Wein, Weib, und Gesang, 714^b
 Weird may be her ain, 49^a
WELCOME
 as snow in harvest, 773^b
 as the first day in Lent, 773^b
 as the flowers in May, 207^b
 as water in a riven ship, 773^b
 bay deep-mouthed welcome, 62^a

- Welcome**—*contd.*
do not wear out your welcome, 753a
ever smiles, 298b
leave a welcome behind you, 800a
out-stayed his welcome, 87a
such a welcome, such a farewell, 838a
the best cheer, 867a
the coming guest, 252b, 257b
the oftener you come the more we'll adore you, 444a
the rich need not beg, 850b
they are welcome that bring, 857a
you'll find thousands of welcomes, 444a
- Welcome, friend (Death),** 104a
Welfare, each for other's, 44a
Welkin rings, hark how all the, 385a
- WELL**
all shall be well, 280b
all's well that ends well, 734b
as well's I want ye, 47a
do well and right, 164a
I would do ever well, 76a
if we do well here, 199b
is worth doing, 80a
it is well, 379a
let well alone, 801a
merit in doing well, 82a
no man doth well but God hath part in him, 353a
nothing but well and fair, 224a
we never do anything well till we cease to think of manner of doing it, 159b
well-doing is my wealth, 338a
well, well, is a word of malice, 867b
when I did well I heard it never, 870a
- Well-bred man,** sensible and, 97b
Well-connected, treat not with scorn the, 146b
Well-favoured man, to be a, 284b
- WELLS**
buckets into empty wells, 100a
no use pumping a dry well, 797b
not so deep as a well, 270b
the more the well is used, the more water it gives, 848b
when the well is full it will run over, 871b
- Weller, Mr.,** on railways, 113a
Wellington, Duke of, motto, 622b, 684b
- Welshman,** fear of a fair February, 733b
Welshman's jackdaw, paid it with thinking, 831a
Weltering in his blood, 125b
- WEST**
going west, 456b
I've wandered west, 237a
law comes from the west, 527a
sinks temperately to the west, 184b
the further he went west, 333b
the west land, the fine land, 209a
West is West, 189b
westward the course of empire, 22a
west wind, a warm wind, 209a
when the wind is west the weather is best, 871b
- Western God,** the shore of the, 456b
Westminster Abbey, 20a, 41b
and St. Paul's shapeless ruins, 206a, note
friendly shade of, 5b
not in the Abbey proudly laid, 383b
- Westminster Abbey,** that temple of silence and reconciliation, 206a
Victory, or Westminster Abbey, 457a
- Wet sheet and a flowing sea,** 105a
Whale, very like a, 295a
Wharton, scorn and wonder of our days, 250b
What, he knew what's, 51a
What is what, he that knoweth, 403b
What is what, woot I never, 167a
Wheat, sow in dirt, 836b
the best vegetable, 840b
two grains of, hid in two bushels of chaff, 282a
- Wheeling arts,** the, 143a
Wheel about, ever goeth the, 152a
broken at the cistern, 416a
fly on the chariot-wheel, 117b
giddy round of Fortune's, 321b
giddy wheel of fortune, 240b
has come full circle, 307a
in the midst of a wheel, 418b
make them like unto a, 433b, note
misfortune's, 67b
sitting at her merry, 240b
worst, creaks most, 853b
- Wheels,** the hindmost, 127a
within wheels, 869a, note
who greases his, helps his oxen, 874b
- Wheelbarrow,** drunk as a, 738a
Whence and what art thou, 217b
Where, echo answers, 56b
gentle shepherd, tell me, 174b
is it? cries out, 85b
Wherefore, seek not the, 74b
Wherries must not put out to sea, 874a
- Wherry,** my trim-built, 110b
Whet, a, is no let, 729a
Whetstone of wits, 288a, 555b, note
the office of a, 537a, note
to cut the, with a razor, 507b
you shall have the, 880a
- WHIGS**
asked me whether I was whig or tory, 347a
caught the whigs bathing, 118a
he hated a whig, 181a
let Whig and Tory stir their blood, 359a
Tory and Whig will agree, 179b
Whig, the name of a faction, 181b
Whiggism, an evil habit, 390a
whigs allow no force but argument, 29b
whigs and tories, 342b
whigs call me a tory, 252b
whigs not getting into place, 65a
whigs grow dumb, 232a
- Whim,** that soul of, 251b
Whimsey the female guide, 153a
- WHIP AND WHIPS**
a hangman's, 47a
maketh a mark in the flesh, 420b
my father chastised you with whips, 410b
pens cut more keen than whips, 356a
put in every honest hand a whip, 302b
whip me such honest knaves, 300b
whips and scorns of time, 293b
whipping-horse, the horse foaled of an acorn, 880a
who should 'scape whipping, 293a
- Whirled,** world so called because, 107b
Whirligig of time, 298b
Whirlpool, he makes a, 88b
- Whirlwind,** like a flap of a, 274b
reap the, 244a, 418b
rides in the, 2b
- Whirlwinds,** travellers' tales of, 677b
Whisker, educated, 358a
Whiskey is a bad thing, especially bad whiskey, 874a
if you get the best of, it will get the best of you, 874a
or wine or even beer, 237b, note
See Usquebae
- WHISPER AND WHISPERINGS**
a well-bred whisper, 99b
foul whisperings are abroad, 305a
hark, they whisper, 254b
undermine the heart by whispering in the ear, 346b
whisper and hint and chuckle, 363b
whispering tongues can poison, 86b
- WHIST**
if you play whist, 442b
Sarah Battle on whist, 191b
vous ne jouez pas? hélas! quelle triste vieillesse vous vous préparez, 710a
- Whist,** the wild waves, 310b
Whistle and drink at same time, a man cannot, 724b
and he (or she) will come to you, 874a
and I'll come to you, 49a
her off, I'd, 302a
paid very dear for his, 140b
them back, he could, 149a
wel y-wet, her loly, 77b
- Whistling,** meaning worthlessness, 794a, note
of a name, 94a, 250a
to bear his courage up, 23a
to keep myself from being afraid, 23a, note, 128b
woman (whistling), 729b
- Whitbread, Mr.,** 89a
- WHITE, WHITENESS**
angel whiteness, 284b
every white hath its black, 758a
had kept the whiteness of his soul, 54b
to put in a white stone, 487a
white in a single night, 58a
white not so very white, 69b
White Man's burden, 190a
white is black and black is white, 337a
white is love, 462a
white means joy, 462b
white or black mark, 507b
whiteness not of years but of morals, 596a
whiter than the driven snow, 327b
- Whitehall Court,** grass grows in, 243a
- Whiting** said, extremes meet, as the, 170b
- Whole** is greater than the part, 452b
parts of one stupendous, 248b
Whole-hoggers, 455a
Whooping, out of all, 289a
Whore, once a, always a whore, 820b
like a, unpack my heart with words, 293b
- Why and wherefore** in all things, 316b
never mind the, 145b
Why, every, hath a wherefore, 51a, 284a, 758a
not knowing, nor whence, 136a
Why not? said the March Hare, 119b
Why, the, is plain, 288b

WICKED and WICKEDNESS

all comes of weakness, 708b
 all, is weakness, 223b
 happiness of the wicked disperses
 like a stream, 698b
 hated wickedness, 33b
 he need not expect good that
 doth evil, 768a
 he that liveth wickedly can hardly
 die righteously, 737b
 heaven help the wicked, 314a
 how wicked we are, 168b
 little better than one of the
 wicked, 313a
 method in man's wickedness, 137a
 no man wicked without loss and
 punishment, 476b
 no peace unto the wicked, 417b
 pretending to be wicked and being
 good, 389a
 though wicked were their minds,
 340b
 to see and listen to the wicked,
 861b
 what rein can hold licentious
 wickedness, 316b
 who helps the wicked grieves for
 it, 632a
 who lives ill fear follows him,
 780a
 wicked cease from troubling, 411a
 wicked expect benefits, 496b
 wicked flee when no man pursueth,
 415a
 wicked in great power, 412b
 wicked men and fools, 94a
 wicked person is never amusing,
 699b
 wickedness proceedeth from the
 wicked, 876a
 Wicliffe's ashes, 141b, 398a
 Wide will wear, tight will tear, 876a
 is the gate, 422a

WIDOWS

already Lalage seeks for a
 husband, 561a
 are always rich, 876a
 comes, like the ocean, to cast her
 weeds, 172a
 devour widows' houses, 424a
 good season for courting, on way
 home from funeral, 722b
 he that woos a widow must woo
 her day and night, 782b
 makes the widow's heart to sing,
 411b
 marry a widow before she leaves
 off mourning, 809a
 most perverse creatures, 3a
 never a widow could say him nay,
 274a
 some undone widow sits upon my
 arm, 212a
 sorrow for a husband is sharp and
 short, 836a
 take heed of a widow thrice
 married, 838b
 the rich widow cries with one eye
 and laughs with the other, 850b
 what creatures widows are, 243a
 who marries a widow and three
 children marries four thieves,
 780a
 who marries a widow with two
 daughters, 875a
 widow of fifty, 328b
 widows and second marriages,
 135b

WIFE and WIVES

a bad wife drives a man from his
 house, 858b
 a bad wife not worth a farthing,
 678b

Wife and Wives—contd.

a barren wife makes a pleasant
 friend, 561b
 a cheerful wife is the joy of life,
 718b
 a dead wife the best goods in a
 man's house, 719b
 a gentle housewife mars the house-
 hold, 750b
 a little wife well willed, 724a
 a man must ask his wife's leave
 to thrive, 725a
 a railing wife, 314a
 a sweet sorrow to bury an out-
 rageous wife, 794b
 a virtuous woman is a crown to
 her husband, 413b
 a wife o' my ain, 47b
 a wife who never caused me
 unhappiness except by her
 death, 699a
 almost damned in a fair wife, 300a
 as the good woman saith, so
 must it be, 739a
 as your wedding ring wears so
 do your cares, 739b
 bachelors' wives always well
 taught, 740a
 be at leisure to your wife, 643b
 be not bitter against them, 430a
 better a fortune in, than with,
 a wife, 741b, 742a
 blind man's wife needs no paint-
 ing, 841a
 buy a house ready made, a wife
 to make, 762b
 Cæsar's wife must be above
 suspicion, 453a
 chief fault of women, their
 neglect of their husbands, 581b
 choose a wife by your ear rather
 than your eye, 747b
 choose a wife to make, 723b
 choose your wife as you wish
 your children to be, 748a
 complaints about servants, 594a
 correct your wife from the first
 day, 807a
 dearer than the Bride, 204a
 desiring sovereignty, 203b
 discord where the distaff rules,
 794b
 doubling his pleasures, and his
 cares dividing, 264b
 epitaph on a Roman wife, 593a
 every man can tame a shrew
 except he that hath her, 756b
 every wife has right to insist on
 seeing Paris, 332b
 fair wife and frontier castle breed
 quarrels, 720a
 fair wife without fortune, 720a
 fellow-farer true through life, 344b
 few take wives for God's sake or
 for fair looks, 761a
 for weans and wife, 47a
 for whom does the blind man's
 wife paint herself, 763a
 give your wife a yard and she'll
 take an ell, 765b
 giving honour unto the wife, 431a
 go down the ladder to choose a
 wife, 809a
 good principles sufficient dowry,
 520a
 good wife a good prize, 722b
 good wife and a hearth of your
 own, 722b
 good wife and health a man's
 best wealth, 722b
 groaning wife seldom fails its
 master, 723a
 had a wife and children, 62b

Wife and Wives—contd.

hanging and wiving go by destiny,
 771a
 he has great need of a wife that
 marries mamma's darling, 773a
 he makes a false, that suspects a
 true, 134b
 he that loves not wife and
 children, 356a
 he that takes a wife at Shrews-
 bury, 781b
 he that takes not a pin slights his
 wife, 831b
 here lies my wife, 129a
 his thrifty wife's smile, 44a
 husbands are in heaven whose
 wives chide not, 787a
 husbands can earn, wives only
 can save, 725a
 I cannot love my lord and not
 his name, 364a
 I do perceive here a divided duty,
 301a
 I have been a true and humble
 wife, 319b
 I have married a wife and there-
 fore I cannot come, 424b
 I have sold myself for a dowry,
 678b
 if she rules him, never shows she
 rules, 251a
 if the wife sins, the husband is
 not innocent, 789b
 if your wife be crust, be crumb,
 791b
 if your wife is short, stoop to her,
 791b
 in choosing a wife trust not
 an enemy, 792b
 in every port a wife, 110b
 in election of wife, to err once is
 to be undone for ever, 215a
 it is a good wife that never
 grumbles, 794a
 it is a sad house where the hen
 crows loudest, 794a
 it's my old girl that advises,
 114b
 knocked at his wife's head, 172a
 learn to hate their wives, 31a
 light wife doth make a heavy
 husband, 284a
 love your neighbour's wife, 205b
 maids want only husbands, but
 then want everything, 806b
 man and wife the greatest
 monster, 92a
 man's best fortune or his worst,
 725b
 man's best possession, 50a
 man's fire and the wife's tow, 807a
 marry a woman who lives near
 you, 479a
 may my wife not be over-learned,
 659a
 May, the month to marry bad
 wives, 656a
 mills and wives ever want, 810b
 money spent on a bad wife is lost,
 552a
 my dear, my better half, 329b
 my own lawfully-begotten wife,
 183b
 my true and honourable wife, 285b
 my wife governs me, her son
 governs her, 447b
 nice wife and a back door make
 a man poor, 726a
 no better possession than a good
 woman, nothing worse than a
 bad one, 470a
 nothing better than a well-
 disposed wife, 592a

Wife and Wives—*contd.*

nothing lovelier than to study household good, 221a
now we are even, quoth Stephen, when he gave his wife six blows for one, 819a
nuptial bed a place of disagreement, 652b
obedient wife commands her husband, 736a
old men's nurses, 9b
one, too much for most husbands, 143a
only comfort that I never yet had wife, 165b
only for the wives of them, 240a
perhaps his wife's too, 162b
poor man, who takes wealthy wife, has a ruler, 477b
rule their husbands in obeying them, 500b
sailors should steer clear of a wife, 334b
secrets revealed to wives, 454b
separation from, for seven years, 106a
she broke her elbow at the church door, 833a
she for a little tried to live without him, 403a
she wears the breeches (*or* the keys), 833b
sorrow and evil life maketh soon an old wife, 836a
strife 'twixt man and wife, 93b
such a wife to soothe his years, 146a
such duty woman oweth to her husband, 276b
take an elder than herself, 297b
teacher, tender comrade, wife, 344b
that beggar pleases me as her king pleases a queen, 620b
that galling load, a wife, 92a
the cunning wife makes her husband her apron, 842a
the kindest, dearest, and the truest, 266b
the partner of my soul, 266b
the peculiar gift of heaven, 255a
the sad form of your deceived wife, 504b
the sky changes when they are wives, 289b
the unwilling wife is her husband's enemy, 547a
the well-choosing of a wife, 212a
the wife is the key of the house, 852b
there is one good wife and each man thinks he hath her, 856a
thy lady constant, kind, and dear, 271a
to wive it wealthily, 276b
tu mihi sola places, 672a
two wives in a house never agree, 864b
uncumbered with a wife, 123a
we all know that we should rarely speak of our wives, 704b
weeping bride makes laughing wife, 852b
well dowered wives bring loss, 518b
what wife? I have no wife, 303a
when the gude wife's awa' the keys are tint, 871a
where danger or dishonour lurks, 221a

Wife and Wives—*contd.*

where do a' the ill wives come frae, 717a
while thy wife's mother lives, 144b
who has a bonny wife needs mair than twa een, 783b
who has a wife has a master, 778a
who has wife and children wants no business, 778b
who hath not wife clothes her well, 740a
who kisses his wife in the market-place, shall have enough to teach him, 779b
who lets his wife go to every feast shall not have a good wife, 875a
who loses his wife and a farthing hath great loss of his farthing, 780a
who loses his wife and sixpence hath lost a tester, 780a
who speaks ill of his wife dishonours himself, 781b
who tells his wife news is newly married, 782a
widowed wife and wedded maid, 274b
wife and children bills of charges, 9b, 876a
—hostages to fortune, 9b
—thrill you with pleasure, 493a
wife lets it go at that, 18a
wife who preaches in a gown, 265b
wife of every Englishman accounted blessed, 755a
wife of thy bosom, 410a
wife's share in man's advancement, 18a
wifely patience, 78a
wives and mithers, maist despairin', 237b
wives cunning, and begin with their guardians, 622b
worst of wives should agree with worst husbands, 678b
would that law were the same for wives as for husbands, 678a
you may beat the devil into your wife, but you'll never bang him out again, 879b
you will live more easily without wife to maintain, 478a
Wig that flowed behind, 98b
Wight, Isle of, hath no monks, lawyers, or foxes, 846b
Wight, he was a most engaging, 371a
strange and wayward, 19a
Wild and whirling words, 292a
by starts 'twas, 90a
Wild beast man, that, 268b
Wild-fowl, there is not a more fearful, 280b
Wild in woods, 128b
Wild, Jonathan, and the Count, 135a
Wild, savage-, 280a
Wild, the, that no man knows, 361a
Wild waves whist, 310b
Wilderness, a lodging-place in the, 418a
in this bleak, 19b
lodge in some vast, 99a
makes the world the, 101a
one crying in the, 421a
were Paradise, 135b
Wile, he saw and scorned the petty, 272b
Wiles help weak folk, 876a
more unexpert, of, I boast not, 217a
WILFULNESS
a will most incorrect to heaven, 290b

Wilfulness—*contd.*

he that doth what he will doth not what he ought, 777a
he that is heady is ruled by a fool, 779a
injuries must be schoolmasters to wilful men, 306a
wilful error devilish, 508b, *note*
wilful man must have his way, 729b
wilful man needs be very wise, 729b
wilful will do it, 92a
will is the cause of woe, 876a
WILL and WILLINGNESS
all easy that are done willingly, 734a
all lay loads on a willing horse, 734a
be there a will wisdom finds a way, 103b
beast that goes always never wants blows, 840b
bow before the Awful Will, 368a
by all ye will and whisper, 190a
compel all creatures to my will, 364b
complies against his will, 52a
do not spur a willing horse, 752b
easy things seem difficult if done against our will, 602b
fate leads the willing, but drives the stubborn, 519a, 760b
goodwill is taken for the deed, 769a
he that will not when he may, 782b
his will is not his own, 291a
if one won't, another will, 853b
if she will she will, 166a, *note*
if you subdue will, you will be glad, 654a
ill will turns none to good, 374a
in great matters it is enough to have had the will and desire, 552a
left free the human will, 250b
let my will stand for a reason, 544b
my will is good, 78a
no man can rob us of our will, 451a
not my will, but thine, be done, 423a
nothing impossible to a willing heart, 873b
now she will and then she will not, 429b
our will determines, not our intellect, 377a
serveth not another's will, 403a
star of the unconquered will, 197b
taken for the deed, 687a
the more you do the more you may do, 848b
the torrent of a woman's will, 166a, *note*
the unconquerable will, 216a
the will is the soul of the work, 818b
the will—there lies our bitter need, 121b
the will to do, the soul to dare, 270b
they can, because they think they can, 622b
to have willed is sufficient, 524a
to have wished to achieve is enough in great matters, 641b
to turn the current of a woman's, 373a
this syllable, his will, 210b
thy will be done, 29a
unruly wills and affections, 432a
vous l'avez voulu, George Dandin, 710a

Will and Willingness—*contd.*

war 'twixt will and will not, 299b
 we wollethe habbe our will, 194b
 well for him whose will is strong,
 361b
 what is borne willingly is borne
 easily, 622b
 what one will not another will,
 868b
 what the mind has ordained it
 has achieved, 635a
 when a man says he's willing,
 114a
 where there's a will there's a way,
 873b
 will, but have not the power,
 687a
 will is the cause of woe, 876a
 will is the Man, 390b
 will not wanting, but the ability,
 596b
 will of man by reason swayed,
 280b
 will praiseworthy, though power
 is wanting, 677a
 will reigns at twenty, 153a
 will stands for reason, 662b
 will was his guide 339b
 will will have wilt 876a
 willing abandonment, 20b
 willing mind makes light foot,
 729b

Will, dank, 90a

Will o' the Wisp, 90a, 548a

WILLS (testamentary)

choose executors and talk of wills,
 312b
 sign your will before you sup,
 177b
 things unintelligible to be regarded
 as not written, 628a
 woman who makes her own will,
 237b

William I of Orange, motto, 647b

William was such a bashful youth,
 95a

you are old Father, 119a, 335b

Willie is no good; I'll sell him, 195a

wandering, 49b, and *note*

Willie's at home, while, 49b, *note*

Willow, ah, willow, 266b

sing, 302b
 the, that heard him complain,
 266b

Willow-tree, grief and, 436b

Willow, willow, 436b

Willows are weak, but bind other
 wood, 876a

we hanged our harps upon the,
 413b

Wilson, Woodrow, 460b

WIN, WINNING

all I fail of win, 387b
 cannot win a woman, 281b
 he does not win who plays with
 sin, 389b
 he plays well that wins, 776a
 let those laugh that win, 801a
 no tongue so soon as yours could
 win me, 309b
 two pleasures, winning and losing,
 65b
 win her with gifts, 281b
 win or lose it all, 230a, *note*
 win who never near the goal, 152a
 winning, glory of the, 213a
 wouldst wrongly win, 303b
 you win easily, 529a

Winchester (bishopric) the higher
 manger, 746b

the Trusty Servant, 677b, *note*

WIND and WINDS

a feather for each wind, 310a

Wind and Winds—*contd.*

a little wind kindles fire; much
 puts out, 803b
 a strong nor'-wester's blowing,
 245a
 a warm wind, the west wind, 209a
 all winds contrary to a crazy
 ship, 859b
 along the waste (the wind), 136a
 as large a charter as the wind,
 288b
 as the veering wind shifts, 62a
 as the winds when forests are
 rended, 273b
 blow, blow, thou winter wind,
 289a
 blow, blow, ye winds, 44b
 blow, wind, and crack your cheeks,
 306a
 blow wind, come wrack, 305b
 bloweth where it listeth, 425b
 can any wind blow rough, 138a
 cease, rude Boreas, 343b
 change as ye list, ye winds, 142b
 east, neither good for man nor
 beast, 871b
 east wind is like a kite, 754a
 east wind like an old man, 754a
 effects of the four winds on
 weather, 462b
 England windy, and when not
 windy is pestilent, 490a
 (winds) fail, take to the oars, 513b
 follow to complain of wind's
 fickleness, 651b
 four-square to all the winds, 361a
 gentle wind feeds fire, strong puts
 it out, 605b
 God tempers the wind, 767a
 he did fly upon the wings of the
 wind, 412a
 he knows which way the wind
 blows, 775a
 he that observeth the wind shall
 not sow, 416a
 he that will use all winds, 137b
 hear a voice in every wind, 54b
 imprisoned in the viewless winds,
 300a
 is chill, 270a
 is never weary, 197b
 it is an ill wind that blows nobody
 good, 794b
 it's hard sailing where there's no
 wind, 797b
 keeps not always in one quarter,
 853a
 let her down the wind, 302a
 loosed from their surrounding
 prison, 543b
 melancholy conveyed in easterly
 wind, 3a
 more inconstant than the wind,
 278a
 no weather ill if the wind be still,
 817b
 not a breathing of the common
 wind, 396b
 on Jan. 25 (St. Paul's day),
 presage battles, 789a
 (wind) on the heath, 24b
 passeth over it and it is gone, 413a
 puff not against the wind, 828b
 represses the struggling winds,
 568b
 rough winds shake the darling
 buds of May, 321b
 Sail, quoth the king; Hold, saith
 the wind, 830b
 shoreward blow, 5a
 sits the wind in that corner, 284b
 small rain allays great wind, 835a
 soft sigh the winds, 67b

Wind and Winds—*contd.*

south and west winds, 871b
 sowed the wind, and shall reap
 whirlwind, 418b, 680a
 stimulates the mind, 683a
 stormy winds do blow, 67b
 straw will show which way the
 wind blows, 728b
 striving after wind, 415b
 swifter than wind, 649b
 swollen with wind, 226b
 take heed of wind that comes in
 at a hole, 838b
 that grand old harper (wind),
 330b
 that kisseth everything, 7a
 that wonder whist, 227b
 the crannywind, 54b
 the felon winds, 226a
 the sailor speaks of winds, 585b
 the silly wind, 48b
 the south wind, 37a
 the Spring Zephyrus, 536a
 the stormy south-west, 568b
 the stormy winds do blow, 241b
 the strumpet wind, 282b
 the whistling mane of every wind,
 368b
 the wind was cold, 271b
 the winds reconciled to sea, 223b
 they have sown the wind, 418b
 they pass by me as the idle wind,
 286b
 thundercloud moves against the
 wind, 852a
 'tis the wind and nothing more,
 245b
 to strive with the winds, 509a
 too much wind in your sail, 138b
 treachery of winds, 20b
 'twas but the wind, 54b
 voices of the wandering wind, 4a
 waverings of every vane with
 every wind, 366a
 welter to the parching wind, 226a
 when God will, no wind but
 brings rain, 869b
 when the wind is southerly, 293a
 wild as the winds, 370a
 will lower at the last, 745a
 will remain three months as at
 midday on St. Thomas (Dec.
 21), 463a
 wind blows cold in hurle burle
 swyre, 804a, *note*
 wind blows not always west,
 853a
 wind in east, fishes bite least,
 462b
 wind in north, fishes come forth,
 462b
 wind in south, blows bait in fish's
 mouth, 462b
 wind in the face makes a man
 wise, 731b, 853a
 wind in west, fishes bite best, 462b
 wind that blows, 111a
 wind's like a whetted knife, 209b
 winds and waves on side of
 ablest navigators, 144b
 winds like orators, 8a
 winds of heaven mix for ever, 327a
 winds of heaven visit her face
 too roughly, 290b
 winds so fierce I do disperse, 466a
 winnow while there is wind, 807a
 winter wind changes oft, 730b
 words only wind, 403b
 written in the wind, 581a
 you wish winds may waft him
 over, 259b
 Winders to my Sole, 27a
 Winding-sheet, waters were his, 17a

Windmill, Bradshaw's, 867b
live with cheese and garlic in a,
314a
you cannot make one go with a
pair of bellows, 879a
Windmills, to attack, 716a
Window richly peint, 79b
Windows, breaking of, 234a
device of stains and splendid dyes,
185a
saw from his windows nothing
but his own, 359b
storied, richly dight, 224b
that exclude the light, 155a)
Window tax, 527a
Windsor, beasts at, 93b
Windy side of the law, 298a
ways of men, 359b

WINE

a crime to murder Falernian by
mixing it, 649b
a cunning wrestler, it first seizes
the feet, 571a
a Jug of, 135b
a new friend is a new wine, 420a
a new song for old wine, 643b
after a pear wine or the priest,
824b
after good wine a good horse,
732a
and wenches empty men's purses,
876a
and women, 62b
and women cause wise men to
fall, 203a
and women undo men, 825b
ask the host if he has good wine,
739b
ass that carries me drinks water,
840a
Bacchus opens the gate of the
heart, 491a
baths, wine, and Venus, 495b
be wise; clarify your wines, 648b
body gets its sap, 33b
cannot make him laugh; he
drinks no wine, 315b
cares put to flight by wine, 683b
constitutions o'er your wine, 68b
counsels in wine seldom prosper,
749a
dispel your cares in wine, 606b
doth God's stamp deface, 162b
drank the red wine through the
helmet barred, 271b
drink wine and have gout; drink
none and have it too, 753b
easy, o'er a glass of wine, 82b
erred through wine, 417b
ever pays for his lodging, 876b
fills the veins, 376b
flown with insolence and wine,
216a
foaming grape of eastern France,
363a
four-year-old wine, 517a
French wine, 209a
friendships only made in wine,
364b
gambling and wine, their sinful-
ness greater than their use, 465a
gaming, women, and wine, 764b
good at proper time, injurious at
unfitting, 511a
good wine, 3b
good wine, good welcome, 319b
good wine needs no brandy, 769a
good wine needs no bush, 769a
had sucked the fire of some for-
gotten sun, 359b
has played the Infidel, 136b
hate as much as business or bad
wine, 142a, note

Wine—*contd.*

hath drowned more than the sea,
876b
he cries wine and sells vinegar,
772a
Homer proved a wine-bibber by
his praises of wine, 564b
honest talk and wholesome wine,
361b
Horace's odes smell of wine, 452a
I rather like bad wine, 116b
if you are thirsty wine or water
are equally good, 656a
in wine you may see the face of
another, 793a
is a good familiar creature, 301b
is a mocker, 414a
is a turncoat, 876b
is bright at the goblet's brim, 266b
it wasn't the wine, it was the
salmon, 111b
kindles anger, 683b
lettuce after wine, 563b
look not upon the wine when it is
red, 414b
lords lordliest in their wine, 223b
love of a bottle of wine, 847b
lover of wine and minstrelsy, 269b
mad over broken seal of wine-
cask, 498b
makes all sorts of creatures at
table, 876b
maketh glad the life, 416a
maketh merry, 416a
man drinks wine at first cup, then
wine drinks wine, then wine
drinks man, 739b
mellow like good wine, 244a
milk says welcome to wine, 810b
more port than portable, 170b
music gives the relish to our wine,
239b
neither keeps secrets nor fulfils
promises, 876b
new wine into old bottles, 422a
new wine into old wine, 422b
next my mouth when I die, 576b
no good man will insist on another
drinking wine, 179a
nothing more hurtful to health,
592a
(wine) of life is drawn, 304a
of youth, 26a
old is best, 820a
old wine, 150a
on milk is desirable; milk on
wine is poison, 791a
our nature not unlike our wine,
109b
pass the night with wine cup and
song, 657a
poetry the wine of devils, 8a
quarrels caused by wine, 562b
racked by wine and anger, 683b
so valuable a bottle has not
deserved to die, 489b
some are fond of Spanish wine,
209a
songs that stung like sense of
wine, 351b
spilt wine is worse than water,
837a
sweet makes sharpest vinegar,
838a
taste my *anno domini*, 133b
that costs nothing is digested
before drunk, 876b
that maketh glad the heart of
man, 413a
the Ass and the Wine-jar, 607b
the best wine is someone else's,
852b
the magnanimity of wine, 213b

Wine—*contd.*

the superiority of wine over
Venus, 273b
the walnuts and the wine, 357a
the wine poured forth, 188a
there are more old wine-bibbers
than old doctors, 854a
there is no deceit in a brimmer,
855b
there is truth in wine, 471a, 554a
they are wise who use old wine,
634b
those red and golden juices, 382a
thou invisible spirit of wine, 301b
turns a man inside out, 876b
upon beer; not beer upon wine,
791a
use a little wine for thy stomach's
sake, 430a
Venus rose red out of wine, 352a
washes off the daub, 876b
we should have said even more,
if we had had more wine,
452a
what were revel without wine,
244a
when it is old thou shalt drink it
with pleasure, 420a
when the wine is in, the wit is out,
872a
when wine sinks, words swim,
872a
where no wine, there is no love,
475b
where wine enters modesty goes
out, 872a
whets the wit, 246a
who loves not wine, woman, and
song, 368a
wholesome wine is not old, 384a
will make glad, 683b
wine-bred child seldom ends well,
726a
wine in the bottle does not
quench thirst, 853a
wine one thing, drunkenness
another, 488a
wine, woman, and song, 714b
wisdom is clouded by wine, 553a,
648b
with the wine you will tell of
many things, 549b
you cannot know wine by the
barrel, 879a
Wine-jar rolls, 518a
Wine-press, I have trodden the, 418a
Winged words, 471b
WINGS
as swift as meditation, 291b
beating his luminous wings, 6a
difficult to fly without wings, 784a
fly with your own wings, 761b
he covers me with his wings, and
bites me with his bill, 772a
he flies with his own wings, 488a
healing in his wings, 419b
hover about me with your airy
wings, 319a
lend, lend, your wings, 254b
like a dove, 412b, 433b
not on unaccustomed or feeble
wing, 601a
O, for a horse with wings, 309a
of Liberty, 68a
of the morning, 413b
propheied gentlemen would call
for their wings, 130a
reprunes her wing to soar anew,
408a
sail is as a noiseless wing, 55a
sailing on obscene wings, 85b
sooty wings of Discord, 334a, note
spreads his light wings, 255a

Wings—contd.

take 'old o' the wings o' the
Mornin', 189b
that which hath wings shall tell,
416a
they shall mount up with wings
as eagles, 417b
though the fox run, the chicken
hath wings, 858a
till the little wings are stronger,
359b
to fly without wings is not easy,
658b
to thy speed add wings, 217b
white wings lessening up the
skies, 209b
with head, hands, wings, or feet,
218a

Wink at human frailty, 2a
a reputation down, 347b
hard, he must, that shuts his eye
from heaven, 261b
of his eye, with a, 16a
there is a time to, 854b
Winking, 18a

WINTER

a hard winter when one wolf eats
another, 794a
a lusty, frosty, but kindly, 288b
alleviated by fire, 622a
away, winter, away, 176b
comes to rule the varied year, 370a
crown old Winter's head, 104a
dragon, long night of winter, 236a
every mile is two in winter, 757b
fair day in winter, mother of a
storm, 720a
furious winter's rages, 309b
good winter brings a good
summer, 722b
green winter, a fat churchyard,
723a
he that passeth a winter's day
escapes an enemy, 780b
howls in gusty storms, 46b
if Winter comes, can Spring be
far behind, 325b
is past, 416b
is summer's heir, 876b
lingering, chills the lap of May,
147b
never rots in the sky, 876b
no winter in his bounty, 307b
no winter in thy year, 37a
of our discontent, 93a, 318a
on the heel of limping winter, 278a
one fair day in, makes not birds
merry, 821a
one good word can warm three
winter months, 821b
one woodcock makes not a
winter, 822b
praise of, 93a
ruler of the inverted year, 100a
sad tale's best for winter, 310a
sharp winter is loosened, 660b
slayer of the winter, 236a
sluggish winter, 499a
spring follows, 653a
the English winter, 65a
there is winter enough for the
snipe and woodcock, 856a
this isn't the time for grass to
grow, 446a
wakeneth all my care, 434a
wheezy, sneezy, breezy, 131a, note
winter talk, 11a
winter thunder and summer
flood, 876b
Wire, wailing of the, 35b
Wireless telegraphy: *His arcana
notis terra pelagoque feruntur*,
544a

WISE and WISDOM

a little group of wise hearts, 267b
a wise man is a great wonder, 729b
a wise man is out of reach of
fortune, 730a
a wise man poor, 108b
all the wit in the world is not in
one head, 733b
all things wisdom's looking-glass,
266a
all wisdom vain, 217b
all wisdom's armoury, 213a
alone is true ambition's aim, 386a
an ounce of, worth a pound of
wit, 737a
and the laughter of folly, 130b
apply our hearts unto wisdom,
413a
Athenians object only to its being
communicated, 448b
attained by capacity, not by age,
596a
be famous then by wisdom, 223a
be not diffident of, 220b
be not wise in your own conceits,
427a
be wise if you are wise, 656a
be wise to-day; 'tis madness to
defer, 405a
better than rubies, 413b
bought by experience, 6b
bought wit is best, 745b
by once or twice 'tis time to be
wise, 375a
comes by cleverness, not by time,
555b
comes by unlearning, 202b
crieth without, 413b
daily to grow wiser, 47a
dare to be wise, 648b
darkly wise and rudely great, 248b
deemed him wondrous wise, 19a
designed by Nature wise, 101b
easier for others than for self, 693a
enticing words of man's wisdom,
427b
even a fool counted wise when he
holdeth his peace, 414a
everyone is wise after the event,
758a
everything wise has been thought
of already, 710a
excess of wisdom, 133a
first step to, is to recognise false-
hood, 624b
first teaches that which is right,
624a
first wisdom is to eschew folly,
684a
grow wiser and better, 258a
half-wisdom given by half-
experience, 400a
has not left a wiser or better, 149a
he is wise enough who can keep
himself warm, 774b
he is wise who is not foolish for
long, 582b
he is wisest that recketh not who
hath the world in hand, 774b
he is wisest who is quick in appre-
hension, 648b
he that has most is wisest, 476a
how great a thing to have wisdom,
630a
how very weak the very wise, 368a
I speak as to wise men, 428a
I would refuse wisdom, if it were
conditional I should not com-
municate it, 654b
in much wisdom is much grief,
415b
in vain unless you grow wise of
yourself, 595a

Wise and Wisdom—contd.

is oft-times nearer when we stoop,
401b
is the principal thing, 413b
it becomes wise men to confer
and hold converse, 610b
it is not good to be always wise,
816b
it is time to be wise when you have
a beard, 796b
Jesus increased in wisdom and
stature, 424b
justified of her children, 422b
least wise have governed the most
wise, 192b
leisure to grow wise, 5a
let us push forward the pursuit
of wisdom, 544b
loveless wisdom, 66b
man of wisdom is man of years,
406b
man that hideth his wisdom, 421a
men become wiser as they draw
near death, 377b
man may outrun the wise, 79b,
810a
many means of acquiring wisdom,
545b
most enjoyed when most shared,
386a
must be made use of, 597a
Nature never opposed to, 42a
no man is always wise, except a
fool, 816b
no man is born wise, 816b
no man so wise but he has a little
folly, 816b
no mortal is always wise, 589a
no one could be so wise as Thurlow
looks, 460b
no one is wise by himself, 589b
no wisdom below the girdle,
817b
none so wise but the fool over-
takes him, 817b
not altogether a wise man, 308b
O folly of the wise, 398a
of this world, 427b
often under a shabby cloak, 647a,
647b
one loves the wisest not for
their wisdom, 244b
outward wisdom yields to that
within, 356a
philosopher not wise for himself,
474b
preserveth the life, 415b
price of, above rubies, 417b
privilege of wisdom to listen, 168b
Pythagoras desired to be a
student of wisdom, 627b
reigion the only wisdom, 620b
reputed wise for saying nothing,
282a
rigid wise, 45a
she entangles herself with over-
wiseness, 262a
some are wise, some otherwise,
334a, 836a
sometimes walks in clouted shoes,
876b
souls of all that men held wise,
106b
spirits of the wise mock us, 315a
strangely wise, 483a
strides of human wisdom, 100a
success making a man seem wise,
243a
Thales, the wisest of the seven,
648b
the best ends by the best means,
175b
the eighth of the wise men, 648b

Wise and Wisdom—*contd.*

the first and wisest (Socrates), 223a
the foundation of good writing, 650b
the high and peaceful temples of the wise, 651a
the highest wisdom is not to be always wise, 711b
the least foolish is wise, 847a
the only liberty (wisdom), 648b
the only wretched are the wise, 259b
the prime wisdom, 220b
the wealth of the wise, 876b
the wise hand doth not all that the foolish mouth speaks, 853a
the world governed with little wisdom, 741b
there is always less than people imagine, 855a
think themselves wise, 229a
through excess of wisdom a fool, 133a
thy wisdom all can do but make thee wise, 408a
timely happy, timely wise, 185b
tired of being always wise, 151a
to appear a fool and be wise, 694a
to be wise and also to love, 341a, note
to be wise and love hardly granted to gods, 126b
to be wise and love exceeds man's might, 298b
too much wisdom is folly, 853a
travel in pursuit of wisdom, 150b
unmuzzle your wisdom, 288a
usually less than is estimated, 714b
vanquisher of fortune, 682b
venture to be wise, 94a
vulgar criterion of wisdom, 41b
we are wiser than we know, 132b
wearing his wisdom lightly, 362a
what better than wisdom, 78b
where one is wise, two are happy, 873a
who are a little wise the best fools, 120a
who can be wise, amazed, temperate, and furious, 304a
who in heat of blood was ever wise, 404b
who is not wise at fifty, never will be, 779b
who wish to appear wise to fools, appear fools to the wise, 634b
wisdom and art and science, 132a
wisdom and goodness vile to the vile, 306b
wisdom and wit are little seen, 87a
wisdom and wit not worth a curse, 194b
wisdom at one entrance quite shut out, 218a
wisdom cries, I know not anything, 203b
wisdom excelleth folly as light darkness, 415b
wisdom giveth life, 415b
wisdom hath one foot on land, one on sea, 876b
wisdom, humble that he knows no more, 101a
wisdom married to immortal verse, 402a
wisdom must be sought, 407b
wisdom neither inheritance nor legacy, 876b
wisdom of the wise, 118b

Wise and Wisdom—*contd.*

wisdom, piety, delight, or use, 109b
wisdom, power, and love, 186a
wisdom shall die with you, 31b, 411b
wisdom without innocence is knavery, 876b
wise after the event, 572b, 876b
wise and wary was that noble pere, 339b
wise as serpents, 422b
wise bearing or ignorant carriage is caught, 316a
wise before his time dies before he is old, 560a
wise by discipline of Time, 398b
wise by rule, and by experience, 13a
wise by the dangers of others, 531a
wise enough to play the fool, 298a
wise head makes close mouth, 729b
wise in his own conceit, 414b
wise in their own eyes, 417a
wise is he that can know himself, 78b
wise man alone is free, 475a
wise man cares not for what he cannot have, 729b
wise man carries wealth, 475b
wise man gets learning frae them that hae none, 729b
wise man his own best assistant, 274b
wise man is wise in vain if not for his own advantage, 590b
wise man not wise in everything, 709b
wise man the true Sovereign, 73b
wise men all of same religion, 458a, note
wise men know well enough, 294a
wise men learn more from fools, 448b
wise men may think what hardly fools would say, 354a
wise men propose, fools dispose, 12a
Wise Men of Greece, sayings of, 447a
wise men will make opportunities, 11b
wise not in words only but in deeds, 599a
wise sayings, come home to men, 11a
wiser in their generation, 424b
wiser than other people, be, 80a
wiser than thou art ware of, 288b
wisest, brightest, meanest of mankind, 250a
wisest man who is not wise at all, 392b
wisest man the warl' e'er saw, 47b
wisest man does not think himself wise, 700a
wisest men have erred, 223b
wisest of the wise must be fooled, 762a
wit and wisdom seldom seen together, 877a
with how little wisdom the world is governed, 458b, 490a, 629b
with the ancient is wisdom, 411b
you look wise; correct that error, 192a
you may be a wise man though you can't make a watch, 879b
you read of but one wise man, 91b
Wisecare's purgatory, 90a

WISHES

a man cannot often be what he wishes, 599a
as weel's I want ye, 47a
believe we what we wish, 128b
better do it than wish it done, 742b, 743b
better to have than wish, 743b
boden gear stinks, 745a
devoutly to be wished, 293b
every wish made known, 491a
evil wish is most evil to the wisher, 750a
first deserve and then desire, 761b
fools stay in idle wishes, 103b
greatest wealth is poverty of desires, 665b
he gains enough that loses a vain hope, 772b
he is richest that hath fewest wants, 774b
heaven ever favours good wishes, 716b
hell is full of good wishes, 785a
his own desire leads every man, 672a
his restless wishes tower, 177b
I seem not to know my own wishes, 657a
I wish it, and again I do not, 595b
if he persists in telling his wishes he shall hear what he does not wish, 655a
if wishes were horses, beggars would ride, 790a
if wishes were true, peasants would be kings, 790a
it is cheap enough to say "God help you," 795a
knew no wish but what the world might hear, 256a
may all the gods always give you all you desire, 514b
may they conquer whom you wish to, 683a
may your celestial majesty outlive the sun, 347b
men believe what they wish, 531b, 566a
my wish hath a preferment in it, 309b
my wish is quite as wide, 64a
non est mortale quod optas, 661a
not what we wish but what we want, 214a
nothing can be wished without a preconception, 594b
perhaps you would have cherries at Christmas? 825a
pious wishes, 620a
set some limit to your wishes, 661b
since what you wish cannot be, wish what can be, 642a
so many wishes feedest, 4b
so they wished, and so it is done, 560b
the wish father to the thought, 857a
the wished-for comes too late, 853a
their country's wishes, 23a
their sober wishes, 154a
thy wish was father to that thought, 315b
to desire impossible things, 663a
to need nothing is divine, 470b
velim ut velles, 679b
we are not permitted to do all we wish, 677b
wert all that I wish thee, 232a
what ardently we wish we soon believe, 407a

Wishes—*contd.*

what is there we desire with reason, 636*a*
 what man wishes he thinks, 475*a*
 what men desire they think they rightly desire, 642*a*
 what most we wish we fancy near, 404*b*
 what the wretched wish for they believe, 641*a*
 what we wish we readily believe, 853*a*
 when what you wish does not happen, wish for what does, 872*a*
 who desires nothing is not in want, 596*b*
 whose wishes never learnt to stray, 154*a*, *note*
 wise man cares not for what he cannot have, 729*b*
 wish as we wish, 512*a*
 wish for what I faintly hope, 127*b*
 wish I knew the good of wishing, 196*a*
 wish me no worse than I wish unto thee, 375*a*
 wish my fellow creatures all the good I cannot do, 443*a*
 wished she had not heard it, 300*b*
 wished that heaven had made her such a man, 300*b*
 wishers and woulders be small householders, 877*a*
 wishers were ever fools, 307*b*
 wishes lengthen as our sun declines, 406*b*
 wishes never filled the bag, 877*a*
 wishes of the people, 672*b*
 wishing of all employments the worst, 406*a*
 wishing, that constant hectic of a fool, 406*a*
 with wishing comes grieving, 877*a*
 you are losing our good wishes, 636*b*
 you may wish, but cannot possess, 679*b*

WIT, WITTY

a plentiful lack of wit, 292*b*
 advise with wit (*money sale*), 579*b*
 affecting wit without their power, 163*a*
 after-wit is everybody's wit, 732*a*
 after-wit is fool's wit, 732*a*
 after-wit: the Phrygians are wise too late, 653*b*
 (wit) and wisdom born with a man, 275*b*
 as a wit in the very first line, 149*a*
 Attic salt, 648*a*
 bought wit is best, 745*b*
 brevity is the soul of wit, 292*b*, 745*b*
 can't say if we had more wit than usual, 151*a*
 cause that wit is in other men, 315*a*
 disdainful sharpness and wit, 174*a*
 do not put too fine a point to your wit, 449*a*
 everyone is witty for his own purpose, 758*b*
 false wit's worthless lees, 381*b*
 good wits jump, 769*a*
 great wits have short memories, 770*a*
 great wits to madness near allied, 122*b*
 hard to bridle wit, 345*a*
 he has an infinite deal of wit, 3*a*
 he hath some wit, but a fool guides it, 773*b*

Wit, Witty—*contd.*

her wit was more than man, 125*a*
 his whole wit in a jest, 20*a*
 his wit invites you, 98*a*
 his wit sparkles at the expense of his memory, 704*b*
 human wit so narrow, 246*b*
 I believe that (beef) does harm to my wit, 297*b*
 impromptu the touchstone of wit, 696*b*
 in wit a man, 256*a*
 is but the plume, 407*b*
 is common, wisdom rare, 877*a*
 it shan't be witty, 80*b*
 itching leprosy of wit, 183*b*
 let those perish who have said our good things before us, 619*a*
 little wit in government, 20*a*
 little wit in the head makes muckle travel to the feet, 804*a*
 love of wit makes no man rich, 806*a*
 man of wit would be at a loss without fools, 709*a*
 men of quality above wit, 105*a*
 men of wit will condescend to take (flattery), 347*b*
 necessity (hunger) bestower of wit, 569*b*
 neither wit, nor words, nor speech, 286*b*
 no fools so troublesome as those who have wit, 693*b*
 no wit will bear repetition, 332*a*
 not for wit one loves the wittiest, 244*b*
 not only witty in myself, 315*a*
 of words inferior to wit of ideas, 332*b*
 pass with some for wit, 52*b*
 pleasing when temperate, offensive when unbridled, 669*b*
 skirmish of wits between them, 284*a*
 so much wit and mirth, 2*b*
 so witty, profligate, and thin, 408*b*
 the whetstone of wits, 288*a*, 356*a*, 506*b*
 this keen encounter of our wits, 318*a*
 though he had much wit, 50*b*
 though he is a wit, he is no fool, 404*a*
 thy wit is a most sharp sauce, 279*a*
 want of wit worse than want of siller, 866*a*
 weak men had need to be witty, 867*a*
 what a wit-snapper art thou, 283*a*
 what oft was thought but ne'er so well expressed, 246*b*
 what silly people the wits are, 706*a*
 when wits meet, sparks fly out, 872*b*
 wilt thou show the whole wealth of thy wit, 283*a*
 wisdom and, not worth a curse, 194*b*
 wit among Lords, 178*b*
 wit humane though keen, 371*a*
 wit in the combat, gentle as bright, 233*b*
 wit is by politeness sharpest set, 404*a*
 wit is nature to advantage dressed, 246*b*
 wit its honey lent, without the sting, 371*b*
 wit may gloss (laws), 124*b*
 wit reigns at thirty, 153*a*

Wit, Witty—*contd.*

wit talks most when least she has to say, 407*b*
 wit that can creep, 252*b*
 wit that loved to play, not wound, 269*a*
 wit the bane of conversation, 260*a*
 wit to persuade, 107*b*
 wit with dunces, 254*a*
 wit with jealous eye surveys, 82*a*
 wit's false mirror, 250*a*
 witticisms which hurt are not welcome, 605*b*
 witty at his countrymen's expense, 368*b*
 witty fool, better than a foolish wit, 297*b*
 witty man laughs least, 163*a*
 witty to talk with, 346*b*
 witty without wit's pretence, 212*b*
 you have a nimble wit, 289*a*
 your dear wit and gay rhetoric, 225*b*
 your wit and the wool of a blue dog, a good medley, 853*a*
 your wit's too hot, 277*a*
WITCHES and WITCHCRAFT
 belief in witches, 28*b*
 the only witchcraft I have used, 30*a*
 they that burn you for a witch lose coals, 857*a*
 witchcraft of a woman's eyes, 138*a*
 what a hell of witchcraft, 322*b*
 Witching time of night, 295*a*
 Withered, so, and so wild in their attire, 303*a*
 Witherington, for, needs must I wail, 435*a*
 Withers are unwrung, our, 295*a*
WITNESSES
 hired witnesses sell their perjuries, 596*a*
 in the mouth of two or three witnesses, 429*a*
 needless witnesses in a matter not doubtful, 678*a*
 'so great a cloud of witnesses, 430*b*
 See Evidence
 Wittles, I live on broken, 114*a*
 Wive, there will I, 78*a*
 Wives, *see* Wife
 Wizards that chirp, 417*a*
 that peep and that mutter, 417*a*
 Wo him that is alone, 79*a*
WOE and WOES
 a fig for woe, 165*b*
 a monument of, 257*b*
 an Iliad of woes, 110*a*, 473*a*
 deep unutterable woe, 7*a*
 deepest note of, 46*a*
 end of one woe step to next, 533*a*
 fools of our own woes, 5*b*
 for a sea of woe, 182*a*
 her woe began to run afresh, 172*a*
 in her voiceless woe, 55*b*
 long exercised in woes, 257*a*
 man made for joy and woe, 23*b*
 melt at others' woe, 257*b*
 never-ending woe, 335*a*
 never saw a man so full of woe, 346*b*
 not always a man of woe, 272*a*
 O sodeyn wo, 77*b*
 one woe doth tread upon another's heel, 296*b*
 plaint of woe, 19*b*
 poetry a medicine for woe, 538*b*
 rare are solitary woes, 405*b*
 sad instrument of all our woe, 218*a*
 sad variety of woe, 145*a*

Woe and Woes—*contd.*

sleep called the friend of woe, 337a
 sleep the balm of, 330a
 so woe-begone, 315a
 song of woe an earthly song, 362b
 teach me to feel another's woe,
 250b
 that can be merry and suffer woe,
 770a
 the jolif wo (love), 152b
 the luxury of woe, 230b
 the trappings and the suits of woe,
 290a
 thus woe succeeds a woe, 164b
 to languish in luxurious woe, 371b
 waes unite faes, 866a
 when our heads are bowed with
 woe, 215b
 woe succeeding woe, 85b
 woe supplanted woe, 397a
 woe, woe, unutterable woe, 172b
 woes tread each other's heel, 405b
 woes which Hope thinks infinite,
 326a
 ye who have suffered greater woes,
 607a
**Woke and feared again to close his
 eyelids, 272b**
Wolsey's arrogance, 521b
Wotton, Sir H., 41b, note
WOLF and WOLVES
 a wolf within, 51b
 as the wolf loves the sheep, 677a
 death of wolves is the safety of
 the sheep, 842a
 dust raised by sheep does not
 choke the wolf, 843a
 foolish sheep that makes the wolf
 its confessor, 794a
 he has seen a wolf, 773a
 hireling wolves, 227a
 I hold a wolf by the ears, 49b, 494b
 if you cut down the woods you'll
 catch the wolf, 790b
 ill herds make fat wolves, 792a
 inwardly they are ravening
 wolves, 422a
 it is a hard winter when one wolf
 eats another, 794a
 keep the dogs near when you sup
 with the wolf, 798b
 like a wolf on the fold, 60b
 lose teeth but not memory, 877a
 man not to be a wolf to man,
 13a
 shall dwell with the lamb, 417a
 talk of the wolf and you'll see his
 tail, 839a
 the lone sheep is in danger of the
 wolf, 847b
 the wolf in the story, 569a
 the wolf knows what the ill beast
 thinks, 853a
 to keep the moon from wolves,
 860b
 to keep the wolf from the door,
 861a
 to tame the wolf you must marry
 him, 862a
 two wolves may worry one sheep,
 865a
 wake not a sleeping wolf, 315a,
 801a
 when sick the wolf wished he were
 as a lamb, 843a
 who has a wolf for his mate needs
 a dog for his man, 875a
 who lives with wolves learns to
 lowly, 780a
 wolf always proclaimed larger
 than he is, 842b
 wolf does not make war against
 another, 753a

Wolf and Wolves—*contd.*

wolf finds a reason for taking the
 lamb, 853a
 wolf knows a wolf, 729a
 wolf must die in his own skin,
 853a
 wolf of Languedoc, 169b
 wolf on this side, a dog on that
 side, 540a
 wolf's head (an outlaw), 500a
 wolves like dogs, 75b
WOMAN, WOMEN
 a bevy of fair women, 222a
 a contentious woman, 415a
 a good woman, God's rarest
 blessing, 213b
 a good woman, quiet, and not
 talkative, 667a
 a good woman without pretence,
 255b
 a great lover of women, 571a
 a leader in the deed (woman), 520b
 a matrimonial adventurer, 324a
 a perfect woman, nobly planned,
 393a
 a poor slight woman, 137b
 a spirit, yet a woman too, 393a
 a virtuous woman, 413b
 a woman and a hen always gad-
 ding, 730a
 a woman doth the mischief brew,
 147a
 a woman has nine cats' lives, 718b
 a woman perfected, 201a
 a woman should stand by a
 woman, 470a
 a woman the cause of most
 quarrels, 602b
 a woman will or won't, 166a
 a woman with a past, 454b
 a woman-thrope, 389a
 aim not to be great, 204a
 Alexander fought women, 195b
 all good for something or nothing,
 734a
 all the same when the light is
 taken away, 708a
 all wickedness little to wickedness
 of women, 420b
 all women alike in dark, 474a
 all women are ambitious, 208a
 always younger than a man, 29b
 an artful woman makes a modern
 saint, 260a
 an evil, but a necessary evil, 573a
 and bairns keep counsel of what
 they know not, 877b
 and girls must be praised, 877b
 and princes must trust somebody,
 275b
 answer a woman according to her
 womanishness, 323b
 are angels, wooing, 298b
 art thou a woman's son, 320b
 as full of words as a woman,
 234b
 as great pity to see woman weep
 as goose go barefoot, 738a
 as soon as they belong to us we
 no longer belong to them, 707b
 as the woman sees the man, 260f
 as wicked as the devil, 46a
 at best a contradiction, 251a
 average woman too crooked for
 business, 195a
 beat men in evil counsel, 572b
 become like their mothers, 389a
 believe not a woman even when
 she dies, 470a
 better the devil's than a woman's
 slave, 210b
 between a woman's Yes and No,
 744a

Woman, Women—*contd.*

born to suffer, 616b
 born to wed, 240a
 break her neck—a politician did
 it, 437a
 bridal favours and raiment stowed
 away, 367a
 Britannia's daughters more fair
 than nice, 404b
 by nature extravagant, 470a
 can discover many contrivances,
 477b
 can like a man in 67 different
 ways, 346b
 cannot be turned, 838b
 cannot keep counsel, 195a
 caught by valour, 51a
 cause of evil in the world, 572a
 change doth please a woman's
 mind, 403b
 change of women makes bald
 knives, 747a
 charm indispensable to woman,
 18a
 choose not a woman by candle-
 light, 748a
 come to see and to be seen, 661a
 commend a modest man, but
 like him not, 877b
 companions to us men, 383b
 conceals what she knows not, 730a
 contradictoriness of, 602a
 courtesy wins woman, 365b
 created for the comfort of men,
 175a
 dally not with money or women,
 750b
 dares all things when she loves or
 hates, 493b
 dear deluding woman, 47a
 dear destructive woman, 47a,
 note
 deceit and weeping given to
 women, 77b
 deeper than men, 103b
 destructive, damnable, deceitful
 woman, 240b
 differ as Heaven and Hell, 365a
 differ only by education, 108a
 dignity of womanhood, 67b
 discreet women have neither eyes
 nor ears, 752a
 divine perfection of a woman,
 318a
 divinely in the wrong, 404b
 drops of women's rheum, 308a
 each woman a brief of woman-
 kind, 240b
 earliest, latest care—to be fair,
 204a
 earthly paradise and hell lie in
 the word Woman, 711a
 easy credulity of women, 529a
 either loves or hates ; there is no
 third course, 494b
 England hell and Italy paradise
 for women, 755a
 ever varying and changeable, 679a
 every woman at heart a rake,
 250a
 every woman knows that, 18a
 every woman would rather be
 beautiful than good, 758a
 faith in womankind, 361a
 far-fetched and dear-bought is
 good for ladies, 760a
 feminine policy has a mysterious
 method, 698a
 find few real friends, 204a
 fine woman can do without fine
 clothes, 720a
 fool that willingly provokes
 woman, 139a

Woman, Women—contd.

fools are wise men in the affairs of women, 762b
 for the hearth, 360b
 for the use of man, 358a
 for thy more sweet understanding, a woman, 277a
 forbear to blame all women for the guilt of a few, 615b
 frailty thy name is woman, 290b
 framed to make women false, 301a
 from women's eyes this doctrine I derive, 277a
 gaming, women, and wine, 764b
 gentle voice an excellent thing in woman, 307a
 give Society its highest taste, 369b
 giving honour unto the woman, 431a
 good disposition the best adornment, 498a
 great ambition of, to inspire love, 697a
 grief the unhappy charter of our sex, 386a
 grown bad, are worse than men, 877b
 guide the plot, 328a
 had a woman ever less? 47b
 handsome women fall to ugly men, 771a
 hard to say what can win woman's love, 223b
 hardly fit for theology, 701b
 has her way, 168b
 has never a soul to save, 171a
 hath believed, repented and reproached, 274b
 have a delight in fools, 763b
 have always some *arrière-pensée*, 701b
 have an instinct for sympathy, 701b
 have but two faults, 438b
 have many faults and chiefly indifference to pleasing their husbands, 581b
 have no rank, 701b
 he that loves Glass without G, 780a
 he who can avoid women, let him do so, 634a
 heart of women argues, not the mind, 5b
 his muse was born of woman, 168a
 how divine a thing a woman may be made, 399b
 how hard it is for women to keep counsel, 285b
 I blot out women from my mind, 512b
 I can tell a woman's age, 145b
 I have known the disposition of women, 602a
 I hate a learned woman, 478a
 I love women (not angels), 111a
 I write a woman's oaths in water, 476a
 ideal man should talk to us as goddesses, 388b
 if a woman were little as she is good, 788a
 if men were unselfish as women, 86b
 if weak women went astray, 259b
 if wise as fair, 79a
 if with his tongue he cannot win a woman, 281b
 if woman be a slave, can man be free, 326b
 if women interfere friendship is in danger, 375b
 if women could be fair, 110a

Woman, Women—contd.

in her selfless mood (woman), 365a
 in sex a woman, in ability a man, 654a
 (woman) is ill when she chooses, 877b
 (woman) is made of glass, 716a, 730a
 is man's confusion, 581a, 580b
 it is not the most beautiful women whom men love most, 796b
 it is not What has she, but What is she, 797b
 jealousy of a woman sets the house on fire, 554a
 jewels make women fat or thin, 18a
 jewels move a woman's mind, 281b
 (women) know a point more than the devil, 877b
 last at Christ's cross, 17b
 last man on earth will be lost through a woman, 330a
 last of all the woman died also, 423b
 Latin-bred woman seldom ends well, 726a
 laugh when they can, weep when they will, 877b
 law unjust to women, 564b
 learning and women, 96a
 let the woman take an elder than herself, 297b
 let women spin, not preach, 801a
 let your women keep silence in the churches, 428b
 like all rogues, a calumniator of the sex, 274a
 like women's anger, 125a
 logic of the heart, 387a
 love embraces woman's life, 711b
 love fills women's minds, 105a
 (women) love great men, 33a
 love of a woman and a bottle of wine not lasting, 847b
 love, the history of a woman's life, 695b
 love their lover in first passion; afterwards only love, 691b
 loved (by children) more than mortal woman should, 375a
 (woman) loves her lover, 62b
 (woman) made from man's funnybone, 18a
 made to give our eyes delight, 404b
 made to temper man, 240a
 make earth very pleasant, 103b
 malice of woman, 420b
 man is fire and woman tow, 807a
 man that lays his hands upon a woman, 372a
 man the hunter, woman his game, 360b
 man to command, woman to obey, 360b
 mames joye and al his blisse, 581a
 man's greatest blessing or greatest plague, 470a
 meannesses of women, 367b
 meeker than men, 78a
 men hated learned women, 360a
 men make money, women save it, 725a
 men rule the world; women rule men, 810a
 men the cause of women not loving each other, 702a
 men's fancies more giddy and unfirm, 297b
 middle-aged woman's paradise, 244b

Woman, Women—contd.

miracle of noble womanhood, 360a
 miserably superstitious, 678a
 modesty is the beauty of women, 811a
 more compassionate than woman, 68a
 more joy in making fools than keeping lovers, 264a
 more powerful to persuade, 262b
 more than woman to be wise, 233b
 most women have no characters, 251a
 (woman) moved is like a fountain troubled, 276b
 much whim, and all a contradiction, 268b
 must of woman die, 172a
 never compare women to aught, 19a
 never fair woman but made mouths in a glass, 306a
 never goes by the worse in argument, 223b
 never have enough, 877b
 never so fair, men would be false, 203b
 never so false, men would be fond, 203b
 never was woman of ill fame fair, 815a
 no evil more terrible, 476b
 no fury like a woman scorned, 92b
 no immoral woman who is not bad, 599a
 no mischief done, but a woman is one, 855b
 no one rejoices in revenge more than woman, 683a
 no other purgatory but a woman, 137a
 no redemption knows, 230a
 no social differences without women, 384b
 no worse evil than a bad woman, 479a
 nonconformist conscience unbefitting to women, 388b
 not much he kens of woman's breast, 54a
 nothing dries sooner than women's tears, 818a, note
 nothing ever produced better than a good woman, 479a
 nothing more unbearable than a wealthy woman, 558a
 nothing so delicate as woman's reputation, 43a
 now is pure womanly, 169a
 nut tree, an ass, and a woman, 730a
 (woman) of no importance, 388b
 of rank buy things because they have not occasion for them, 375b
 old women of both sexes, 343a
 old women's gold is not ugly, 820a
 one hair of a woman, 175a
 one of Nature's blunders, 95a
 one should not venture to joke with women, 713b
 one that was a woman, 296b
 one to show a woman, 33b
 one tongue enough for a woman, 823a
 one woman reads another's character, 183b
 one woman will take another's part, 823a
 only cowards dare affront a woman, 134a
 only two kinds, plain and coloured, 388a, 389a

Woman, Women—*contd.*

part truth, part fiction, 268b
perhaps a better woman after
all, 29b
pity that no vanity is put into
their composition, 825b
preparations of a woman as long
as a goose's legs, 850a
preserve wealth, men make it,
810a
reader tears to shed, 386a
receive supports (pattens) from
us, 643b
reduces us all to the common
denominator, 323b
restraint she will not brook,
221b
revenge sweet to women, 62a
rightly considered very talkative,
583b
rules us still, 233b
rum cattle to deal with, 330a
safe if another is pretending to
look after her, 181b
said once the devil would have
him about women, 316a
saints in churches; at home
devils, 390a
say nothing good, do nothing
right, 438b
sea, fire, woman,—three evils,
472b
seduces all mankind, 143a
seldom asks advice, 3a
seldom errs who thinks the worst
of womankind, 169a
seldom fail to make men turn tail,
52a
sely woman, ful of innocence,
80a
seven women shall take hold of
one man, 417a
shallow, changing woman, 319a
shameless woman, 434a
she is a woman, therefore may be
won (or wooed), 276a, 317a
she that is ashamed to eat at
table eats in private, 833a
she who desires to please many
desires guilt, 582a
she'll not appear a saint, 404b
shine with borrowed light, 877b
ship and a woman ever repairing,
727b, *note*
should talk after supper, 137a
should think myself a very bad
woman, 2a
sighed till woman smiled, 66b
silence in woman, 182b
silence not woman's greatest vice,
834b
silence the best ornament of,
469b, 834b
slighted woman knows no bounds,
375b
smells well when she smells of
nothing, 581a
so hard upon the woman, 361a
so mere a woman in her ways,
266b
so unto the man is woman, 199b
some are great lovers, 121b
souls of women are so small, 52b
souvent femme varie, 707b
still gentler sister woman, 45a
surest way to charm a woman's
tongue, 437a
take a woman's first advice and
not the second, 831b
take heed of a Latin-bred woman,
838b
talk to every woman as if you
loved her, 389a

Woman, Women—*contd.*

tell a woman she's a beauty and
the devil will tell her so ten
times, 849b
the female woman, 27b
the female of the species, 190b
the Mistress of Hearts, 237b
the more women look in the glass
the less they look to their
house, 848b
the only rank that elevates
woman, 244b
the sphere of woman's glories,
233b
the tongue their chief weapon,
877b
the weaker vessel, 431a
the worst of plagues, 152b
their crafts and tricks, 44b
there is a woman in it, 137b
these tell-tale women, 319a
they would have all men bound
and thrall, 269a
this be the female dignity and
praise, 369b
this one a bad bargain, 572a
though now she won't, anon she
will, 438a
three women make a market, 858b
thrives on regret, 244b
Thy perfect gift, 221b
tide in the affairs of women, 64a
time to marry when the woman
woos, 796b
tired woman's epitaph, 445a
'tis woman's whole existence, 62a
to be gained by flattery, 80b
to cheat a woman requires fine
parts, 43a
to guess women by appearances,
52a
to no woman is her personal
appearance displeasing, 603b
to turn the current of a woman's
will, 373a
to worth in women overtrusting,
221b
troublesome cattle to deal with,
201a
truer than men, 78a
trust a woman, I'll trust the devil
first, 138a
tu mihi sola places, 672a
two are worse than one, 581a
two women placed together make
cold weather, 319b
uncertain, coy, and hard to
please, 270a
variable as a feather in the wind,
715a
varium et mutabile semper, 679a
very honest woman, but some-
thing given to lie, 307b
virtuous woman's price is far
above rubies, 415a
waists, small, desires extensive,
372b
wakeful woman's never weary,
15b
wakes to love, 365a
was ever woman in this humour
won, 318b
waves more trustworthy than
woman's faith, 438b
we may find wisdom in women,
when an ass climbs a ladder,
860b
we may live with, but cannot live
without 'em, 263a
we wage no war with women,
336b
were there no women men might
live like gods, 109a

Woman, Women—*contd.*

what a man may do, and yet a
woman think him an angel,
367a
what an enraged woman can do,
537a
what I think I must speak, 289a
what is better than a good woman,
78b
what mighty ills done by woman,
240a
what woman wills God wills, 739a
when did woman ever yet invent,
360a
when I say I know women, I
mean I know that I don't, 367b
when I trust a wild fool and a
woman, 137a
when injured women are generally
implacable, 550a
when lovely woman stoops to
folly, 149b
when man wants weight, woman
takes it up, 360b
when modesty is gone a woman
will refuse nothing, 590a
when openly wicked, then good,
491a
when wives desire na soveraintie,
203b
when you see a woman paint, you
need not faint, 872b
where a woman is in the concert,
109a
whether they give or refuse,
delight to have been asked, 627b
whistling woman and a crowing
hen, 729b
who can find a virtuous woman,
415a
who cannot be forced on anyone,
520b
who is 't can read a woman, 309b
whom thou mad'st to be my help,
221b
who to a woman trusts, 152b
whose talent is to serve, 121b
will be the last thing civilised,
214a
wine and wenches, 876a
wine and women cause wise men
to fall, 203a
wine and women undo men, 825b
wisdom in women, 26a
wisest men deceived by women,
223b
without a woman at its head,
379a
without sense of honour, 93a
without women life would be
deprived of help, pleasure and
consolation, 707a
woman a microcosm, 140a
woman and glass ever in danger,
730a
woman better than wisdom, 78b
woman born of delay, 581a
woman, dog and walnut tree, 730a
woman that cries hush, 354a
woman that deliberates, 2b
woman that paints puts up a bill,
to let, 730b
woman to be from her house
thrice, at christening, marriage,
burial, 730a
woman we love will be always in
the right, 699b
woman who loved him the best,
189a
woman who meditates alone,
meditates evil, 581a
woman who talks like a man is
no good, 729b

Woman, Women—contd.

woman, woman, rules them still, 22b
 womanhood and childhood fleet, 198a
 womankind had but one rosy mouth, 64a
 womanliness means only motherhood, 35b
 woman's cause is man's, 361a
 woman's counsel is fatal, 730a
 woman's counsel is too dear or too cheap, 505a
 woman's hair long; her tongue longer, 730b
 woman's happiest knowledge and her praise, 219a
 woman's heart a mirror, which receives impressions without attaching itself to any object, 699a
 woman's heart was unbroken, 25a
 woman's life useless, 117a
 woman's locks long, but her wits short, 804b
 woman's love is writ in water, 7a
 woman's mind and winter wind change oft, 730b
 woman's nay doth stand for nought, 322b
 woman's nay is no denial, 730b
 woman's no never a negative, 329b
 woman's noblest station is retreat, 204a
 woman's oaths are wafers, 138a
 woman's reason, 281a, 458b
 woman's tongue three inches long, but it can kill a man six feet high, 877a
 woman's whole existence, 176b
 woman's word a bundle of water, 730b
 woman's work and washing of dishes, 730b
 woman's work is never done, 730b
 women acquaintances of great men, 234b
 women and care and trouble, 378b
 women and girls must be praised, 712b
 women and men, contending powers, 204b
 women are strongest, 419a
 women be forgetful, 436b
 women, giddy women, 212b
 women make manners, 702a
 women may fall, 279a
 women must weep, 189a
 women when they list can cry, 255b
 women who grieve least lament most, 561a
 women won by flattery, 196b
 women's bolt is soon shot, 720b
 women's company, school of manners, 175a
 women's counsel not worth much, but they are mad who do not take it, 730a
 woman's hell is old age, 696a
 women's jars, men's wars, 141b, 877b
 women's letters, the pith in the postscript, 159b
 women's revenge, 62b
 women's slander is the worst, 359a
 women's thoughts are after-thoughts, 877b
 women's weapons, water-drops, 306a
 words for women, actions for men, 878a

Woman, Women—contd.

wronged woman can cherish hate, 386a
 worse occupations than feeling a woman's pulse, 343b
 wyse in short avysement, 79b
 you may easily find a worse, but there is no better woman, 529a
See Lasses, Sex, Wife
 Won and lost, entirely, 20b
 some say that we, 440a
 when all is, 54a
 would be wooed and not unsought be, 220b

WONDER and WONDERS

a great thing, hardly to be believed, 571a
 a secret world of wonders, 370a
 a wonder lasts but nine days (or nights), 79b, 730b
 all a wonder and a wild desire, 35a
 all the wonder that would be, 358b
 all the world wondered, 361b
 fools are aye seein' ferlies, 762a
 he has dismissed from our minds the fear of wonders, 660b
 his hair on end at his own wonders, 100a
 I do not envy but rather wonder, 597b
 most wonderful, wonderful, 289a
 no other beginning of learning (than wonder), 448b
 seen (wonders) or imagined through fear, 677b
 the wonder of earthly and heavenly things, 630a
 this might happen to Hercules, but not to us, 544a
 too wonderful for me, 412a
 universe full of magical things, 244a
 without our special wonder, 304b
 wonder at nothing, 474b, 591a, 593a
 Wonder, daughter of Ignorance, 877b
 wonder how the devil they got there, 252a
 wonder is he hath endured so long, 307a
 wonder is involuntary praise, 408b
 wonder of still-gazing eyes, 321a
 wonders in the deep, 413a
 wonderful to relate, 577b
See Amaze, 74b
 Won't, if she, she won't, 166a, note
 Woo her, and that would, 301a
 April when they, 289b
 if she slight me when I, 390b
 over midden, better, than over moss, 744a
 who may, without cost, 875b
 Wooed and married and a', 265b
 beautiful and therefore to be, 317a
 was ever woman in this humour, 318b
 would be, and not unsought be won, 220b
See Wooing
WOOD
 a little wood will heat a little oven, 724b
 a slender thing of wood, 232a
 cleave thou the wood and there am I, 380b
 green wood makes a hot fire, 770a
 half burnt is easily kindled, 877b
 heap on more wood, 270a
 of an ill wood take, though it be but one stick, 819b
 old wood burns brightest, 384a
 old wood is best, 820a

Wood—contd.

to carry wood to a forest, 553b
 touch wood, it's sure to come good, 862b, note
 uninforming piece of wood, 91b
 you are not wood, 286a

WOODS

a forest long in growing, but soon ashes, 676a
 a spirit in the woods, 393a
 a wood is long in making, 591a
 enter these enchanted woods, 213a
 farewell, ye woods, 559b
 fresh woods, and pastures new, 226b
 half a rood to plant a wood, 255b
 have ears, 761a
 his daily teachers woods and rills, 393b
 made sacred by religious mysteries, 494a
 more in woods than in books, 258a, note
 one impulse from a vernal wood, 399a
 please us above all things, 595a
 silent in the healthful woods, 667a
 the gods dwell in the woods, 540a
 the pathless woods, 56a
 Timon will to the woods, 308b
 you cannot see the wood for the trees, 879a
 Woodbine, luscious, 280b
 the well-attired, 226b
 Woodcock, as a, to my own springe, 297b
 one, makes not a winter, 822b
 winter enough for the snipe and, 856a
 Woodcocks, springes to catch, 291b
 Wooden legs, a person with two, 115b
 walls (ships), 447b, 583a
 Woodman, spare that tree, 235a
 Woodnotes wild, warble his native, 224a
 Wooer, a thriving, 83a
 Wooing and hanging go by destiny, 771a
 blessed the, not long a-doing, 745a
 happy the, not long in doing, 16a, 771b
WOOL, WOOLLEN
 better give wool than the sheep, 743a
 came for wool, 34a
 great cry, but little wool, 812b
 it is ill wool that will take no dye, 745a
 many go out for wool and return shorn, 807b
 none so white but a dyer can make it black, 856a
 odious, in woollen 1250b
 pull the fleeces of their wool, 330a
 their (Fates') whitest wool, 182b
 wind up with the whitest wool, 164b
 wool-seller knows a wool-buyer, 730b
 woollen clothing keeps the skin healthy, 715b
 Worcester, motto of, 652b
WORDS
 a common man has more thoughts than words, 323b
 a contentious man never lacks words, 177b
 a deluge of words and a drop of sense, 719b
 a dictatorial word, 145a
 a different sense will bear words, 124a

Words—*contd.*

a few of the unpleasant'st words, 283a
 a fitly spoken word, 414b
 a fond old man is full of words, 234b
 a foot-and-a-half long (words), 626a, 669a
 a glutton of words, 194a
 a man of words and not of deeds, 446b
 a new word in my dream, 263a
 a ready utterance, more fluent than Isæus, 555b
 a splitter of words, 545b
 a word and a stone cannot be recalled, 730b
 a word to the wise is enough, 515a, *note*, 730b
 above the reach of ordinary men, 303b
 abundance of words, 506a
 actions, not words, 51a
 actions to thy words, accord, 222b
 after word comes weird, 732a
 all words are faint, 234a
 allowable to coin words with modern meaning, 566b
 ambiguity of words, 8a
 an hour in words, 172b
 an overwhelming rush of words, 680b
 and feathers the wind carries away, 878a
 and maxims to alleviate this affliction, 666a
 and no performance, 210b
 and voice please, 680b
 any words good enough for music, 245a
 apt and gracious words, 277a
 are but sands; money buys lands, 878a
 are but wind, 17b, 51b
 are easy, 17b
 are fools' pence, 878a
 are for women; actions for men, 878a
 are like leaves, 246b
 are no deeds, 320a
 are things, 63a
 are wind, but blows are the devil, 878a
 are wise men's counters, 166b
 are women, deeds men, 751a
 barren superfluity of words, 142a
 beauty and beauteous words, 164a
 beauty and grace of, short-lived words, 580b
 bethumped with words, 311b
 better one living word than a hundred dead, 743b
 big words seldom accompany great deeds, 770a
 brave words in another's trouble, 542b
 breathed words would all be lost, 184b
 build no walls, 451a
 burning words (*ardentia verba*), 398a, 491b
 but direct, example must allure, 345b
 by his word he pacifies the waters, 657a
 by thy words thou shalt be condemned, 422b
 by winning words to conquer, 222a
 carve every word, 167b
 cause of most mischiefs, 42b
 changing of words is lighting of hearts, 747a

B.Q

Words—*contd.*

charm added to gifts by words, 496b
 children pick up words, 747b
 choice words and measured phrase, 393b
 clearness the important thing in use of words, 620a
 clothed in reason's garb, 217a
 coiner of sweet words, 4b
 cool words scald not the tongue, 749a
 come from you in a crowd, 311b
 comfortable words, 432b
 copiousness always false eloquence, 229a
 cost nothing and go a long way, 749a
 cunning juxtaposition of words, 517b
 current tokens or marks, 8a
 daughters of earth, 181b, 751a, *note*
 deceive you with vain words, 429b
 deception by words and countenance, 512a
 deeds, not words, 529b
 did follow the plain word, 341a
 distance between high words and deeds, 338a
 divide and rend, 353a
 do you suppose virtue consists of words, 684b
 dressing old words new, 322a
 each word-catcher, 252a
 employ words commonly used, 659a
 enough of words, 649a
 entangle and pervert, 8a
 enticing words of man's wisdom, 427b
 evening words not like to morning, 755b
 every word echoes in God's skies, 260a
 every lover gives words, 680b
 evil words cut worse than swords, 852a
 fair words break never bone, foul break many, 760a
 fair words cost right nought, 403b
 fair words enough a man shall find, 403b
 fair words make fools fain, 760a
 fair words make me look to my purse, 760a
 fear restraineth words sometimes, 376a
 few words and looks fond, 105a
 few words are best, 761a
 finde words newe, 77a
 fine words do not grease the cabbage, 835b
 fine words dress ill deeds, 761a
 fine words, I wonder where he stole 'em, 348b
 fool and his words soon parted, 327b
 foolish to try to undo deeds by words, 663b
 for mad words deaf ears, 763a
 for your punishment, words, 670b
 foul words and frowns must not repel a lover, 320b
 form of sound words, 430b
 from airy words, 396b
 from sharp words men pluck no fruit, 353a
 from words they almost came to blows, 214a
 give a sweet and gentle word, 165
 good words and no deeds, 769a

Words—*contd.*

good words cool more than water, 769a
 good words were best, 312a
 good words without deeds are rushes and reeds, 769a
 govern men, 116a
 hard words break no bones, 771b
 harsh words uncouth appear, 142a
 have thy will of words, 353a
 he speaks stones, 564a
 he that hath knowledge spareth his words, 414a
 he that uses many words is like the cuttle-fish, 263a
 he utters empty words, 511a
 He was the Word that spake it, 120a
 high words that bore semblance of worth, 216b
 his words a very fantastical banquet, 284a
 his acid words, 168a
 his words like nimble and airy servitors, 228b
 his words were simple words, 202a
 honest man's word as good as his bond, 735b
 honour his own word as if his God's, 366a
 how every fool can play upon the word, 283a
 how feebly words essay, 56b
 how forcible are right words, 411a
 I thank thee, Roderick, for the word, 271b
 I understand a fury in your words, 302b
 imagine more than is expressed by my words, 652a
 immodest words admit of no defence, 115b
 in place of gifts, 515a
 in the captain but a choleric word, 299b
 instead of meal (words), 586a
ipsissima verba, 559b
 is but wind, 203a
 learned by rote, words, 97b
 like cloud of winged snakes, 325b
 like fashions, 246b
 like Nature, half reveal, 362a
 little words of love, 74a, 240a
 love allured by words, 519a
 love fostered by sweet words, 524a
 loud words and longing, 353a
 low words please us, when the theme is low, 244b
 magic of the tongue, 205a
 man lives by catch-words, 343b
 man's word is God in man, 364a
 many a word at random spoken, 273b
 many things in few words, 420b
 many words go to one sack, 808b
 many words hurt more than swords, 808b
 many words wald have mickle drink, 808b
 many words will not fill the bushel, 808b
 may be false and full of art, 276a
 may my words be forgiven, 659a
 may pass, but blows fall heavy, 878a
 men's words bolder than deeds, 88a
 mingled herbs and words not harmless, 578a
 modulated to suit Latin lutes, 601b
 more generous construction preferred in law, 497a

R R

Words—*contd.*

most felt, least said, 812*b*
 move slow, 247*a*
 my word breathes flame, 33*b*
 never wants his own good word, 108*a*
 new and lately coined words, 525*b*
 no need to translate word for word, 588*a*
 no word is ill spoken if it be not ill taken, 817*a*
 no word that is profitable is bad, 476*b*
 nor can one word be changed, 257*b*
 nor words express, 75*a*
 not a word to throw at a dog, 288*a*, 818*a*
 not enough in all Shakespeare, 344*a*
 not scrupulous about words, or names, 105*a*
 not Sunday-school words, 84*a*
 of all words of tongue or pen, 386*b*
 of Cato few, but proceeding from a heart full of truth, 617*a*
 of glazing courtesy, 225*a*
 of his mouth smoother than butter, 412*b*
 of learned length, 148*b*
 (of Luther) were half battles, 453*b*
 of no use to a despairing friend, 591*a*
 of poor men are in vain, 480*a*
 of the wise as goads, 416*b*
 of truth and soberness, 426*b*
 oft the words come forth awrie, 346*b*
 old words that long have slept, 253*b*
 once familiar word, 19*a*
 one good word can warm three winter months, 821*b*
 one ill word asketh another, 821*b*
 one ill word meets another, 822*a*
 one word of yours more weighty than a hundred of mine, 539*a*
 our words 31*a*
 pay no debts, 298*b*
 plentiful when the subject has possession of the mind, 642*b*
 poets' right to coin words, 239*b*
 poet's touch makes words phosphorescent, 702*a*
 power of order and conjunction of words, 668*b*
 proper words in proper places, 348*b*
 reconciling words and courteous mien, 185*a*
 Say well is good, Do well is better, 831*a*
 saying gangs cheap, 831*a*
 saying is one thing, doing another, 831*a*
 seeds of evil words and factious deeds, 340*b*
 seek to quench the fire of love with words, 281*b*
 slang is metaphor, 81*a*
 smooth words make smooth ways, 835*a*
 so mumble, 20*a*
 soft words and hard arguments, 835*b*
 soft winds break no bones, 835*b*
 soft words hurt not the mouth, 835*b*
 soft words win hard hearts, 835*b*
 soft words with nothing in them, 377*b*
 sound without mind, 511*a*
 speaks the kindest words, 195*b*
 spoken in due season, 414*a*

Words—*contd.*

spoken word cannot be recalled, 512*b*, 525*b*
 steeped in honey; hearts in gall, 552*a*
 strangest words at your beck and call, 381*a*
 study of words, 373*a*
 suit the word to the action, 294*b*
 Sunday words and Saturday cheer, 838*a*
 syllables govern the world, 275*b*
 take a man by his word, 838*b*
 tempestuous winds of words, 211*a*
 ten low words oft creep in one dull line, 247*a*
 tender words and faces, 351*b*
 that may become alive, 191*a*
 that will solace him, 67*b*
 the censure of a bitter word, 210*b*
 the empty word perishes, 567*a*
 the last words of Marmion, 270*b*
 the magic of the necessary words, 191*a*
 the money of fools, 166*b*
 the most powerful drug, 190*b*
 the only things that last for ever, 159*b*
 the soul's ambassadors, 175*a*
 the word is well culled, 277*b*
 the word of Cæsar, 286*a*
 the words she spoke of Mrs. Harris, 113*b*
 therefore let thy words be few, 415*b*
 they have eaten poisonous words, 352*b*
 things first made, then words, 240*b*
 thorns to grief, 353*a*
 those old American words, 84*a*
 to be tried before resort to arms, 611*b*
 to enhance good deeds by words, 486*a*
 to hide one's meaning with words, 53*a*
 torture one poor word, 124*b*
 trust follows his words, 515*a*
 twist words and meanings, 144*a*
 uncouth words in disarray, 181*b*
 unmeaning torrent of words, 554*a*
 unpack my heart with words, 293*b*
 vent prowess in a storm of words, 332*b*
 vice wrapped up in virtuous words, 680*b*
 want wit, not words, 164*a*
 we throw our words in a perforated cask, 553*a*
 well-placed words, 76*a*
 were drawn swords, 412*b*
 what need is there for words, 637*a*
 what so wild as words, 36*a*
 when others speak a railing word, 382*b*
 when wine sinks, words swim, 872*a*
 which deserve to be quoted, 632*a*
 which tyrants quake to hear, 206*b*
 who in words are valiant, 88*b*
 whose words took all ears captive, 299*a*
 wild and whirling words, 292*a*
 winged words, 471*b*
 wit of words inferior to wit of ideas, 322*b*
 with lucky words, 226*a*
 without knowledge, 412*a*
 without thoughts, 293*b*
 word before is worth two behind, 730*b*

Words—*contd.*

word by word the book is made, 878*a*
 word is but wind, 878*a*
 word of onset gave, 395*b*
 word once out flies everywhere, 730*b*
 word only occurring once, 468*b*
 word out of season may mar a life, 478*a*
 words now in disuse will revive; now in use will become obsolete, 581*b*
 words, phrases, fashions, 18*b*
 words that burn, 154*b*
 words that weep, 94*b*
 words to the dead, 680*b*
 words will pass away, 751*a*
 words, words, or I shall burst, 134*a*
 words, words, words, 292*b*
 wordy war, 57*b*
 wranglers never want words, 878*a*
 ye should be a king of your word, 878*b*
 you pour out words to winds, 680*a*
 your reply, as usual, in few words, 646*a*
 you snatch words out of my mouth, 672*b*
 your words, they rob the Hybla bees, 287*a*
 Wordsworth and Lake District, 380*b*
 Jerrold criticises, 177*a*
 lines on, 241*a*
 not to be classified, 234*b*
 out-babbling, 204*b*
 true philosopher, 187*a*
 Wordsworth's sweet calm, 5*a*
 trust in this our chosen land, 353*b*
WORK, WORKS, WORKERS
 a foul foot makes a full weam, 720*b*
 a good heart rids work, 818*a*
 a man may spit in his palm and do nothing, 725*a*
 a remedy in his sleeve, 699*b*
 a reward for work, 613*a*
 advice to youth, work, work, work, 450*a*
 all these his wondrous works, 218*b*
 all work and no play makes Jack a dull boy, 734*a*
 all work noble, 73*a*
 an ill labourer quarrels with his tools, 735*b*
 and labour of love, 430*b*
 and play, order of the universe, 107*a*
 any country supports a skilled workman, 629*a*
 arms are broken when wages are paid, 872*a*
 as good play for nothing as work for nothing, 738*a*
 be not ashamed of your handicraft, 740*b*
 bears witness who well does, 878*a*
 behold your work, 115*a*
 best work is done on the quiet, 841*a*
 better finger off nor ay warkin', 742*b*
 blessed he who has found his work, 73*a*
 breaks an idle fellow's legs, arms, and back, 878*a*
 changes of work a lightening of hearts, 747*a*
 day is short, the work is much, 842*a*
 do the work that's nearest, 189*a*

Work, Works, Workers—*contd.*

elbow-grease the best polish, 754b
every day brings it's work, 756a
every man's work shall be made
manifest, 427b
faith apart from works is barren,
430b
first problem for man to find his
work, 71a
God bless all true workers, 166a
God doth not need man's work,
227a
God's own work to do on earth,
186b
gods sell all things for hard work,
480a
good works make the man, 93b
grows fair through starry dream-
ing, 250b
gude foresight furthers the work,
770b
he has worked for the King of
Prussia, 773a
he is not the best wright that hews
the maniast speals, 774a
he toiled and toiled, 335a
he will not forget your works, 432b
he worked and sung, 22a
help hands, I have no lands, 785a
his work as a spark, 416b
I can't work for nothing and
find thread, 787a
I have completed a lasting work,
561b
I like work ; it fascinates me, 177a
if any will not work, let him not
eat, 566a
if this counsel or work be of men,
426a
imperial works and worthy kings,
251b
in working well, if travail you
sustain, 156a
is ever our best friend, 703b
keep at work that the devil may
find you employed, 529b
labour is in no respect disgraceful,
471b
languishes with the body, 485a
life of sweet small works, 353b
little wit in head makes much
work for feet, 804a
long talk makes short work, 804b
love will hallow all work, 333b
man goeth forth to his work, 413a
man immortal till his work is
done, 441a
man's work lasts till set of sun,
730b
many hands, light work, 807b
men the workers, 358b
men work and think, 266a
morning bringing back work and
toil, 494b
neither wise nor fools can work
without tools, 814b
never shirk the hardest work, 815a
no work, no money, 815b
no work, no recompense, 817b
non-working man, ghastliest of
unrealities, 324a
none without reward, 605b
nothing done except in workman-
like fashion, 592b
nothing is mean or irksome, 333b
often father of pleasure, 701a
our work is different, 517a
proud work of human skill, 392a
report commends one work above
all his others, 675b
rich in good works, 430a
ripples on the sea (our works),
352b

Work, Works, Worker's—*contd.*

shortened by being shared (or
divided), 517b
something attempted, something
done, 197b
superfluous works, 420a
the dust of the workshop, 244a
the end crowns (or praises) the
work, 843a
the grand cure, 71a
the greatest part accomplished,
574a
the more we work the more we
shall be down-trodden, 848b
the more we work the more we
may, 848b
the work excelled the material,
574a
the work goes bravely on, 83a
the work goes on with a will, 532a
the worky-day, 163b
the younger men to work, 562a
their works do follow them, 431b
these are Thy glorious works, 219b
these see the works of the Lord,
413a
this is ours, to make our works
righteous, 354a
this is the work, this is the labour,
544b
this working-day world, 288a
time devoted to work never lost,
132a
to have tow on one's distal, 860b
to love working and reading, 382b
to work is to pray, 563b
to know the works of God, 218b
wages of work, in Heaven, 73a
well to work and make a fire, 867b
what an endless work, 340b
what better work than to keep
from sin, 375a
what the eye has seen, the hand
may do, 868a
when folks sing at work, 22b
when I die, may I be taken in
midst of my work, 642b
who first invented work ?, 191b
will is the soul of work, 818b
willing to work finds it hard to
wait, 783b
wisdom justified by her works,
422b
work as though work alone thine
end could gain, 368b
work for ourself and a woman,
189b
work for work's sake, 35b
work heartily, as unto the Lord,
430a
work in evidence, 35b
work of the world must be done,
238a
work which you follow is mortal,
580a
working and making a fire require
discretion, 878a
working the best worship, 72b
works and creatures of God, 14a
works of God, our imperfect
conjectures as to, 263a
works, to be seen of men, 423b
your work of faith, 430a
Zeus hates those who do too
much, 451a
See Toil, Workmen
Work, now let it, 286b
Workings, the hum of mighty, 84b
WORKMAN, WORKMEN
a little let lets an ill workman,
724a
a workman is known by his work,
731a

Workman, Workmen—*contd.*

an ill shearer gat never a good
hook, 735b
at the end of the work judge of
the workman, 739b
bad workmen desire good wages,
215a
better workman, the worst
husband, 841a
diligence makes an expert work-
man, 752a
glory of a workman, 71a
good workman never overpaid,
722b
good workmen are seldom rich,
769a
he will make a spoon or spoil a
horn, 783b
practice makes the workman, 826a
we become workmen by working,
528b
what is a workman without his
tools, 868a
work proves the workman, 614a
working makes a workman, 797a
Work-Master, to glorify the great,
218b
WORLD, WORLDS, WORLDLY
a citizen of the world, 10a
a crocodilian world, 260b
a fourra for the world, 316a
a glass which shines, made by a
breath, 706b
a good deed in a naughty world,
284a
a great while ago the world began,
298b
a jolly strange world, 21a
a living statue of God, 583a
a man may see without eyes how
this world goes, 306b
a most fictile world, 72a
a perpetual see-saw, 700a
a prophecy of worlds to come,
407a
a scene of changes, 94b
a stage, 583a
a staircase ; some going up, some
down, 853a
a world of gammon and spinnage,
114a
a world in anguish, 35b
a worthless world to win or lose,
54b
all a camera, 733b
all the world and his father,
733b
all the world and his wife, 454a,
733b
all the world and Little Billing,
734a
all the world and Bingham, 734a,
note
all the world shaking hands, 390b
all's right with the world, 31a
allured to brighter worlds, 148a
anywhere out of the world, 169a
as bad before thou wert born, 136b
as God has made it, 36a
as if some lesser god had made the
world, 366a
at eventide the world was
drowned, 186a
be wisely worldly, 261a
boisterous seas of troublous world,
130b
book-learned fools who miss the
world, 121a
born not for himself but for the
world, 587b
but a child, yet in the go-cart,
361a
children of this world, 424a

World, Worlds, Worldly—*contd.*
 comedy to those who think,
 tragedy to those who feel, 377*b*
 crash of worlds, 2*a*
 dream not of other worlds, 220*b*
 enthusiasm moves the world, 1*ab*
 every man is a little world, 757*a*
 every world's thing is vain, 152*a*
 exhausted worlds, 178*a*
 rever of the world, 393*b*
 gain the whole world, 423*a*
 get the start of this majestic world,
 285*a*
 give me a standing place and I
 will move the earth, 470*b*
 good-bye, proud world, 131*b*
 good in the lump, 90*b*
 good things of the world do not
 equal its ills, 497*b*
 good world to lend, spend, or
 give in, 438*b*, 439*a*
 God hath made this world so fair,
 229*b*
 has been harsh, 35*b*
 has little to bestow, 15*a*
 has nothing to bestow, 94*a*
 hated the bad world, 37*b*
 he doth bestride the narrow world,
 285*a*
 he that dies in the world wants
 four sieves, 777*a*
 here are we, in a bright and
 breathing world, 401*b*
 his interest in both worlds, 23*a*
 his reared arm crested the world,
 307*b*
 hollow as an eggshell, 1*ad*
 how it whirled, 107*b*
 how the world wags, 288*b*
 how the world may deem of me,
 317*a*
 I have not loved the world, 55*a*
 I hold the world, but as the
 world, 282*a*
 I sketch the world exactly as it
 goes, 64*a*
 if there's another world, 47*b*
 ignorance of the world, 66*a*
 in some bright world, 91*a*
 in the world who cannot swim
 goes to the bottom, 793*a*
 in this harsh world draw thy
 breath in pain, 297*b*
 into this breathing world, 318*a*
 is a bundle of hay, 61*b*
 is a net; the more we stir the
 more we are entangled, 853*a*
 is all a fleeting show, 232*a*
 is an old woman, 72*b*
 is but a play, 69*b*, 437*a*
 is full of beauty, 210*a*,
 is full of care, 378*b*
 is governed too much, 458*b*
 is my native land, 601*a*
 is not sweet in the end, 351*a*
 is not thy friend, 280*a*
 is runne quite out of square, 340*b*
 is too much with us, 394*b*
 is very old, 450*b*
 it is a wicked world and we make
 part of it, 794*b*
 it's a weary world, 17*b*
 know, not love the world, 408*a*
 large enough for us both, 40*b*
 let the great world spin for ever,
 359*a*
 let the world slide, 165*b*
 let the world sink, 164*a*
 lie in wait for worldly state, 399*b*
 look round the habitable world,
 127*a*
 looks the whole world in the face,
 197*b*

World, Worlds, Worldly—*contd.*
 love made the world, 489*b*
 made for me, not me for the
 world, 334*a*
 made of good and bad men, 853*a*
 man of the world, inglorious style,
 407*b*
 meets nobody half-way, 192*a*
 mind, the ruler of the world, 446*b*
 much the same everywhere, 853*a*
 must be getting old, 177*a*
 must turn upon its axis, 62*a*
 neglecting worldly ends, 310*b*
 no blot nor blank, 33*a*
 O souls, bent down to earth, 606*a*
 O who would trust this world, 261*a*
 of whom the world was not
 worthy, 430*b*
 one cannot please all the world
 and his father, 816*a*
 one half does not know how the
 other half lives, 821*b*
 one half laughs at the other, 821*b*
 our one out of all worlds, 34*a*
 our worldly hope turns Ashes,
 135*b*
 poet, a world in miniature, 454*a*
 prevailed and its dread laugh,
 360*b*
 purchase the next world with
 this, 828*b*
 redeems itself by war, 106*b*
 so goth the world, now wo, now
 wele, 152*b*
 so many worlds, so much to do,
 362*b*
 so passes the glory of the world,
 657*b*, *note*
 so runs the world away, 295*a*
 somewhat in this world amiss,
 357*a*
 souls that plague the gentle
 world, 106*b*
 stay, worldling, stay, 354*b*
 take the world as it is, not as it
 ought to be, 839*a*
 the centre of a world's desire, 362*b*
 the cooings of the world, 408*a*
 the flaming limits of the world,
 104*a*
 the glory of the world, 607*b*
 the pendent world, 300*a*
 the temple of the gods, 671*b*
 the Troubler of the world, 381*b*
 the world and we, mere by-blows,
 106*b*
 the world forgetting, by the world
 forgot, 255*a*
 the world full of religion, knavery
 and change, 20*a*
 the world is a prison, 712*a*
 the world is lovely, 37*b*
 the world is mine, 147*b*
 the world, the flesh, and the devil,
 151*b*, 432*a*
 the world's a city, 139*b*
 the world's grown honest, 292*b*
 the world's mine oyster, 287*b*
 the world's slow stain, 326*b*
 the world's uncertain span, 273*a*
 the World's Whirligig, 434*b*
 the world's wicked, 210*a*
 there needs a long time to know
 the world's pulse, 856*a*
 these laid the world away, 26*a*
 this great roundabout, 102*b*
 this interminable wilderness of
 worlds, 324*b*
 this is the world; everyone thinks
 himself above his neighbour,
 790*b*
 this little world (England), 312*b*
 this pendent world, 218*a*

World, Worlds, Worldly—*contd.*
 this sweet fleeting world, 235*b*
 this world nothing except it tend
 to another, 857*b*
 this wretched world of sorrow, 129*a*
 throughout the world dispersed,
 398*a*
 Thule not the extremity of the
 world, 587*b*
 'tis a mad world, 859*b*
 to a world of death, 86*b*
 to frame a world of other stuff,
 395*b*
 to peep at such a world, 100*a*
 vain only to the vain, 406*a*
 value the world not a button, 75*a*
 walls of the world, 34*b*
 wandering between two worlds, 5*a*
 was all before them, 222*a*
 was never made, 356*b*
 was sad, 66*b*
 we brought nothing into this
 world, 430*a*
 what lost a world, 57*a*
 what might I not have made of
 Thy world, 366*a*
 which is the world of all of us, 393*b*
 which of her lovers ever found her
 true, 408*a*
 who bathes in worldly joys, 140*a*
 wide enough for thee and me, 342*b*
 will give us to Heaven or make
 us demons, 407*b*
 wisdom of this world, 427*b*
 wise, because capable of wisdom,
 452*b*
 wiser than it was, 853*b*
 world and I shall ne'er agree, 94*b*
 world wishes to be deceived, 583*a*
 worldly in this world, 33*b*
 would have made the world too
 glad and free, 165*b*
 you cannot stand still in the world
 of mankind, 878*b*
 you have too much respect upon
 the world, 282*a*
 you sought to grasp the world,
 244*a*
WORMS
 a round little worm, 278*a*
 (worm) and ant have their wrath,
 731*a*
 dieth not, 424*a*
 destroy this body, 411*b*
 ete worms and swich wretched-
 nesse, 79*a*
 in sweetest flowers, 101*a*
 in the bud of youth, 102*b*
 like a worm i' the bud, 298*a*
 needlessly sets foot upon a worm,
 101*a*
 not a worm is cloven in vain, 362*b*
 swells a haughty worm, 382*a*
 the worm that never dies, 26*a*
 the worm, the canker, and the
 grief, 61*b*
 which worms could not forget,
 116*b*
 worm will turn, 318*a*, 731*a*, 863*a*
 your only emperor for diet, 296*a*
 Worry will not pay debt, 726*b*
 themselves so, why will men, 372*a*
 Worries, ten die of little, 330*a*
 Worse and worse, grows daily, 340*b*
 make, appear the better reason,
 217*a*
 Providence kept it from being,
 157*a*
 things are, the better they are,
 853*b*
 Worsening and worsening, 130*b*
 Worst, he that is, may still hold the
 candle, 779*b*

Worst, first, showing the, 298b
 imagined the, 20b
 none are, 69b
 none are, and none are best, 437a
 not, as long as we can say "This
 is the worst," 306b
 of all worst worsts, 182b
 of him, know the very, 32b
 of the best, making, 91b
 such as fain would be the worst,
 236b
 suffer the, 308b
 to know not, worse than certi-
 tude, 354a
 to-morrow do thy, 127a

WORSHIP

a sparing and infrequent wor-
 shipper, 615b
 is transcendent wonder, 73a
 meat and matins hinder no
 journey, 809b
 of the world, but no repose, 326b
 the various modes of worship,
 144a
 worship him in spirit and in truth,
 425b
 worshipped as his fathers did,
 387a
 See Church, Devotion, Prayer,
 Religion

Worte, gefüßelte, 712b

WORTH

a man's worth is as he esteems
 himself, 820b
 a man's worth is that of his lands,
 75b
 according to what you have such
 is your value, 668a
 admired by worth, 268b
 concealed worth differs little from
 buried indolence, 617a
 every man is worth his price, 757a
 everything is good for something,
 758b
 give honest worth its honest
 praise, 171b
 goods are worth what they will
 sell for, 668b
 has been underrated; wealth
 overvalued, 878a
 how hast thou merited, 369a
 is what a man is worth, 553a
 I do find I am worth more than
 ever I was, 243a
 makes the man, 249b
 measure men round the heart,
 809b
 men are not to be measured by
 inches, 810a
 men worth what they possess,
 725b
 modest worth neglected lies, 327a
 much is she worth, 161b
 now worth this, and now worth
 nothing, 281b
 of a man, his price, 166b
 rarely hereditary, 74b
 slow rises worth by poverty
 depressed, 177b
 the conscience of her worth, 220b
 things dearest to us which have
 cost us most, 701b
 things worth only what one makes
 them worth, 701b
 we estimate men by virtues, not
 by fortune, 571a
 we prize not worth, whiles we
 enjoy, 284b
 what costs nothing is worth
 nothing, 867b
 what is aught but as 'tis valued,
 298b
 what is the worth of anything, 66a

Worth—contd.

what is worth in anything, 51b
 whatever is worth doing, 80a
 without wealth is a good servant
 out of place, 878a
 worth of a thing known by the
 want, 853b
 you will be worth as much to
 others as to yourself, 668a

WORTHLESSNESS

a worthless vessel does not get
 broken, 573a
 it is a poor dog that is not worth
 the whistling, 794a, *note*
 let the crowd delight in things
 worthless, 688b
 why does the vase turn out a
 worthless vessel, 489b
 your main fault is you are good
 for nothing, 880b

Worthy things happen to the
 worthy, 526b
 though that he were, 76b

Would do, what man, 36b

WOUNDS, WOUNDED, etc.

a little I am wounded, but am not
 slain, 435a
 a small wound may be mortal,
 718a
 a wound does not pierce the soul,
 688b
 a wound never heals so well but
 a scar can be seen, 731a
 a wounded spirit who can bear,
 414a
 all honest wounds on the breast,
 257a
 an incurable wound, 549b
 and bruises and putrefying sores,
 416b
 cannot be cured without handling,
 688a
 deepest wounds admit a cure, 230a
 despise not a small wound, 751b
 died of medicable wounds, 4a
 first did help to wound itself, 312a
 God who sends the wound sends
 the medicine, 767b
 green wound soon healed, 723a
 grievous, ghastly, gaping wounds,
 315a
 heal, not not ill words, 808b
 inflicted by my own weapons,
 645a
 little wounds not to be despised,
 803b
 mind which has received a
 grievous wound, 615a
 no place left for any fresh wound,
 598a
 old wounds soon bleed, 820a
 raw wounds shudder at a touch,
 670a
 she cherishes the wound in her
 veins, 688b
 the evil wound is eured, but not
 the evil name, 843b
 the silent wound lives in the
 breast, 667a
 the wounds of honour never close,
 230a
 though cured leaves a scar, 239b
 to tear open a wound, 644a
 tolerable with length of time, 670a
 truth is the only thing that
 wounds, 864a
 virtue flourishes by a wound, 683b
 we wound where we never in-
 tended to strike, 367b
 wept o'er his wounds, 148a
 what wound did ever heal, but by
 degrees, 301b
 what wounds ever closed, 55a

Wounds, Wounded, etc.—contd.

willing to wound and yet afraid
 to strike, 252a
 wound and remedy from same
 hand, 675a
 wound that bleeds inwardly is
 most dangerous, 853b
 wounded in the house of my
 friends, 419b
 wounds by hearsay, 284b
 Wound up alternately, 19a
 Wrack, all the elements at least had
 gone to, 219b
 Wrangle, all now is, 36a
 ill fares it with the flock if
 shepherds, 274b
 Wrangler, Senior, who bowed from
 his box, 366b
 Wranglers never want words, 878a
 free, set the imprisoned, 100a
 Wrangling a joy to vulgar minds,
 74b

WRATH

a vessel of wrath, 111b
 armed with wrath divine, 381a
 children of wrath, 433a
 even a fly has its wrath, 539b
 infinite wrath and infinite despair,
 218b
 of Achilles, 474b
 that day of wrath, 272b
 vials of the wrath of God, 431b
 See Anger, Wrath
 Wreath of roses, 19a

WRECK and WRECKS

a thousand fearful wrecks, 318b
 friends after wreck, 195a, *note*
 majesty that still appeared amid
 the wreck, 337b
 sunken and sunless treasures,
 316a
 wreck on shore is a beacon at sea,
 731a
 wrecks of matter, 2a
 wreck of noble lives, 198b

WRENS

I bore this wren, 128a
 nest of, not to be harried, 850b
 "Our lady's hen," 463a
 robin redbreast and the wren,
 463a
 small is the wren, black is the
 rook 465a
 the wren is he, 33a
 to pounce upon a wren, 96b
 wrens make prey where eagles
 dare not perch, 318b
 Wren (Sir Christopher) builds
 wisdom, 132a

Wren's epitaph, 655a
 Wrestle, he that is thrown would
 ever, 779b

Wrestles with us, he that, 41b

WRETCH, WRETCHEDNESS

a very faithful wretch, 240b
 a villain, a wretch, 44a
 an inhuman wretch, 283a
 a live-broken wretch, 67b
 a wretched man is a sacred thing,
 645b
 better things perhaps will attend
 the wretched, 534b
 convicted of wretchedness and
 want, 334b
 easy to mock the wretched, 529a
 energy and greater perseverance
 found among the wretched,
 621b
 he is wretched that weens him so,
 403b
 more bent to raise the wretched,
 148a
 most deject and wretched, 294a

Wretch, Wretchedness—*contd.*
 nature of wretched to envy the
 good, 523*b*
 none completely wretched but
 the great, 26*b*
 not inexperienced in wretched-
 ness, 598*b*
 nothing wretched unless you
 think it so, 293*a*, *note*
 reverence due to the wretched,
 523*b*

shun the wretched, 531*a*
 sum of human wretchedness, 61*b*
 the wretched have no friends, 128*a*
Wright, he is not the best, that
 hews the maniest speals, 774*a*
Wringing their hands, they will be,
 377*b*

WRINKLES

an old wrinkle never wears out,
 736*b*
 if you leave out the wrinkles, 105*a*
 no wrinkle on thine azure brow,
 56*a*
 old age wrinkles the mind more
 than the face, 698*b*
 religion cannot stay wrinkles, 521*b*
 right value of wrinkles, 570*a*
 smoothes away a wrinkle, 232*a*
 the d—d democrats, 64*b*
 we see Time's furrows on another's
 brow, 406*b*

WRITE, WRITING

an itch for writing, 499*a*
 burns with a passion for writing,
 583*b*
 can't write nor rade, 129*b*
 desire for grows with writing, 507*b*
 does he write? 33*b*
 drinking asses' milk and writing,
 123*b*
 ease in writing, 247*a*
 easy writing curst hard reading,
 328*b*
 give me six lines in writing by an
 honest man, I will find some-
 thing to hang him, 705*b*
 good sense the standard of
 writing well, 239*b*
 goose-quill more dangerous than
 lion's claw, 722*b*
 I amuse my leisure with writing,
 540*b*
 I will not believe it till I have
 read it, 596*b*
 I wish I knew not how to write,
 679*b*
 incurable itch of writing, 670*a*
 learn to write well, 122*b*, 324*b*
 leave something so written to
 after times, 228*b*
 look into thine heart and write,
 197*b*
 love has bidden me write, 514*b*,
 650*b*
 may I not write in such a style,
 38*b*
 Milton on prose writing, 228*b*
 never write what you dare not
 sign, 815*a*
 not to go beyond the things which
 are written, 427*b*
 not to think of men above that
 which is written, 427*b*
 only a little more I have to write,
 164*b*
 paper monuments most lasting,
 848*b*
 ploughmen fail to guide the pen,
 103*a*
 quickly write, 665*a*
 regard the writer's end, 246*b*
 the blood-stained writing, 397*a*

Write, Writing—*contd.*
 the written word remains, 687*b*
 though it be not written down,
 285*a*

'tis my fate to write, 239*b*
 to spare waste-paper (to abstain
 from literary composition), 619*b*
 to write and read comes by nature,
 284*b*
 to write the things I was ashamed
 to say, 514*b*
 to write too much, 106*a*
 very dust of whose writings, 22*a*
 what he wrote was all his own,
 109*a*
 what I have written I have
 written, 426*a*, 641*b*
 what is writ is writ, 56*a*
 what is written is true, 788*b*, 789*a*,
note

who write apace, 33*b*
 wise above that which is written,
 427*b*, *note*
 writ by a friend, and with his
 blood, 163*b*
 write about it, goddess, and about
 it, 254*a*
 write because all write, 256*a*
 write for glory or reward, 240*b*
 write something great, 650*b*
 write with the learned, 878*a*
 writer's cramp, 188*a*
 writers steal a good thing when
 they can, 260*b*
 writing comes by the grace of God,
 133*a*
 writing helpful to speaking, 603*a*
 writing helpful in learning, 603*a*,
note

writing maketh an exact man, 11*b*
 writing or in judging ill, 246*a*
 writing well, nature's chief
 masterpiece, 324*b*
 written letter remains, 567*a*
 written out of reputation, 22*a*
 written words may be blotted out,
 512*b*
 wrote and floundered on, 253*b*

WRONG

a private not a public wrong, 256*b*
 all his life he has been in the
 wrong, 264*a*
 all seem wrong, 37*b*
 at every preceding stage, wrong,
 344*a*
 burning hate of wrong, 235*b*
 divinely in the wrong, 404*b*
 do wrong to none, 299*a*
 endless labour to be wrong, 181*b*
 every wrong is avenged on earth,
 710*a*
 how easily things go wrong, 207*a*
 I canna wrang thee, 48*b*
 if I have done wrong to any man,
 432*b*
 in working wrong the pleasure
 shall soon fade, 156*a*
 man should never be ashamed to
 own being wrong, 350*a*
 men do wrong when they have a
 chance, 471*b*
 none can take advantage of his
 own wrong-doing, 604*b*
 not surely always in the wrong,
 97*b*
 on adamant we engrave wrongs,
 188*b*
 one who treasures up a wrong, 58*b*
 others shall right the wrong, 387*b*
 public wrongs popular rights in
 embryo, 106*a*
 redressing human wrong, 364*a*
 report of wrong and outrage, 99*a*

Wrong—*contd.*

revenge your country's wrongs,
 437*b*
 something is wrong, 35*b*
 sorrow tracketh wrong, 208*b*
 the wrong that needs resistance,
 14*b*
 to ride abroad redressing human
 wrongs, 366*a*
 two wrongs do not make a right,
 864*b*
 Valerius loathed the wrong, 206*b*
 we are both in the wrong, 143*a*
 we do him wrong to sing so
 wildly, 362*b*
 we easily pardon a wrong in
 which we participate, 704*b*
 wherever wrong is done, 201*b*
 wrong and right, twain for ever,
 354*a*
 wrong for ever on the throne, 201*a*
 wrong has no warrant, 878*a*
 wrong hears wrong answer given,
 878*a*
 wrong the wronger till he render
 right, 321*b*
 wrong that was is right, 340*b*
 wrong way seems always more
 reasonable, 230*b*
 wrong would triumph, 36*b*
 wrongs beget more mischiefs, 105*b*
 wrongs which flesh and blood
 cannot endure, 137*b*
 you are in the wrong box, 878*b*
See Unbecoming
 Wroth to be wroth, 364*b*
 with one we love, 87*a*
 Wrought, first, and afterward
 taught, 77*a*

X

Xenocrates and Plato, 448*a*
 never repented of silence, 517*b*
 Xerxes' bridge of ships, 451*a*

Y

Yarn, a mingled, good and ill, 299*a*
 all I ask is a merry, 299*b*
 Yawning: a good gaper makes two
 gapers, 722*a*
 when one yawns another yawns,
 614*a*
 Yea be yea, let your, 431*a*
 Yea, yea; nay, nay, 421*a*
 Yeas, russet, and honest kersey
 noes, 277*b*
 Yearnings for the mystical better
 things, 151*b*
YEAR, YEARS
 a few more years, 24*a*
 a fresh dozen (the New Year),
 172*b*
 a poor stake that cannot stand
 one year, 794*a*
 a thousand years in thy sight,
 413*a*
 a year begun is reckoned as one
 finished, 491*a*
 ah, happy years, 53*b*
 as the year is your pot must
 seeth, 739*b*
 comes in at one year, 171*b*
 darkly forward flowed the stream
 of years, 325*b*
 days of our years are threescore
 years and ten, 413*a*
 declined into the vale of years,
 302*a*
 deeds, not years, 14*a*

Year, Years—*contd.*

everyone has more years than he knows, 763*b*
 gave up the years to be, 26*a*
 his blameless years rolled by, 104*b*
 it will be all the same a hundred years hence, 797*a*
 keep a thing seven years, ye'll find a use for it, 798*a*
 longer lives a good fellow than a dear year, 804*b*
 make your plans for the year at its beginning, 807*a*
 multitude of years should teach wisdom, 335*a*, *note*
 new years ruin and rend, 351*a*
 none so old but thinks he has one more year, 589*a*
 not whiteness of years but of morals, 596*a*
 nothing swifter than years, 591*b*
 O that Jupiter would give back the years, 607*a*
 once in ten years a man has need of another, 820*b*
 one year of joy, one of comfort, the rest of content, 823*a*
 our earliest years, 95*b*
 our mortal complement of years, 395*b*
 pensive monitor of fleeting years, 394*b*
 quench not thirst of glory, 222*b*
 saddened and dimmed descending years, 272*b*
 saddest of the year, 37*a*
 say no ill of the year till it be past, 831*a*
 so many changeful years, 46*b*
 speak no ill of the year till it has gone, 827*a*
 starry girdle of the year, 66*b*
 the gods give thee years, 514*b*
 the rolling year is full of Thee, 370*a*
 the sweet year before thee lies, 236*a*
 the touch of earthly years, 393*a*
 the year does nothing but open and shut, 853*b*
 the year is going, let him go, 363*a*
 the years glide, 17*a*, 521*b*
 the years steal fire from the mind, 54*b*
 twenty years wear out, 5*a*
 we all have more years than each man knows, 855*a*
 years bring many things and take many away, 581*a*
 years following years steal something every day, 253*b*
 years pass but never return, 546*b*
 years take something each from each of us, 658*b*
 years taught wisdom to mankind, 335*a*
 Yell, devil so deaved with their, 129*a*
 was there, such a, 270*a*
 Yellow leaf, days are in the, 61*b*
 is jealous, 462*a*
 means falsehood, 462*b*
 Press, 456*b*
 Yeoman of Kent, 274*a*
 Yeomen's service, 297*a*
 Verde (rod) maketh ofte a, 79*a*
 Yes, Crier cried O, 16*b*
 Yes, I answered you last night, 30*a*
 Yes and No are quickly said, 878*b*
 the cause of all disputes, 878*b*
See Ay, Yea.
YESTERDAY and YESTERDAYS
 a man of cheerful yesterdays, 402*a*
 O, call back yesterday, 312*b*

Yesterday and Yesterdays—*contd.*

O for yesterdays to come, 405*a*
 our yesterdays have lighted fools to death, 305*b*
 to look for yesterday's fish in otter's house, 795*b*
 whose yesterdays look backward with a smile, 405*a*
 Yet another yet, 281*a*
YIELD and YIELDING
 be soople in things immaterial, 344*b*
 brave man cannot yield, 534*b*
 by yielding you will depart victorious, 502*a*
 giving way stops all war, 766*a*
 he overcomes who yields to his friends, 601*b*
 in yielding their best victory found, 370*b*
 never to submit or yield, 216*a*
 sometimes the best way of succeeding, 878*b*
 stops all war, 878*b*
 the wiser one yields, 878*b*
 to have given way to a greater man, 502*a*
 valour that parleys is near yielding, 719*a*
 yield to our prayers, 513*b*
 yields with all her heart, 20*b*
 Yoke, in time the savage bull doth bear the, 284*a*, *note*, 397*b*
 submits his neck unto a second, 164*b*
 tear your necks from the, 522*b*
 too late in refusing to bear the, 653*b*
 who best bear his mild, 227*a*
 withdraw your neck from, 629*a*
 Yokefellow, true, 429*b*
 Yorick, alas, poor, 297*a*
 York, this sun of, 318*a*
 Yorkshire, he is, 774*b*
 more acres in Yorkshire than letters in Bible, 854*a*
 Yorkshire toast, 461*b*
 You and yours, here's a health to, 461*b*
YOUNG
 a young man married, is married, 299*a*
 a young man's fancies, 358*b*
 both were young, 60*b*
 crime of being a young man, 181*a*, 245*a*
 for ever must be young, 94*b*
 grieve not that I die young, 158*b*
 I felt so young, 29*b*
 I have been young, and now am old, 433*b*
 if all the world and love were young, 262*a*
 if ladies be but young and fair, 288*b*
 maketh young men mad, 236*a*
 old in hours, young in years, 11*a*
 proper young men, 44*b*
 remembered that he once was young, 4*a*
 snatched away from life (when young), 535*a*
 so cunning and so young, 319*a*
 so fair, so young, 56*a*
 so wise, so young, 319*a*
 so young a body, with so old a head, 283*a*
 so young and so untender, 305*b*
 so young, so beautiful, 62*b*
 spurned by the young, 173*b*
 the cheek of the young person, 115*a*
 the flower of young men, 533*b*

Young—*contd.*

to be young was very heaven, 393*b*
 too young to give them counsel, 211*b*
 we did these things when young 531*a*
 what will it help you that once you were young, 441*a*
 when I was young and charming, 145*b*
 when my bosom was young, 68*b*
 whom the gods love die young, 63*b*, 476*a*, 631*a*
 world grows young, 23*b*
 yet—God guide them—young, 364*b*
 young and so fair, 169*a*
 young, and so unkind, 320*b*
 young fellows will be young fellows, 22*a*
 young folks are smart, 202*b*
 young man a liar, 434*a*
 young men nearly wept, 236*a*
 young men soon give affronts, 1*b*
 young men think old men fools, 75*b*
 young some forty years ago, 96*a*
 Yours is mine, what is, 300*a*
YOUTH
 a dream of, 325*a*
 a very riband in the cap of, 296*b*
 a virtuous and well-governed youth, 278*a*
 a well-beloved youth, 435*b*
 a youth of frolics, 251*a*
 a youth to whom was given so much of earth, 393*a*
 abundance of money ruins youth, 812*a*
 advice to youth,—Work, work, work, 450*a*
 age and youth, 42*a*
 all fallible, even the youngest, 442*a*
 almost everything great done by youth, 117*a*
 and age, both right, both wrong, 344*a*
 and Age, they are not one, 121*a*
 and age will never agree, 880*b*
 and observation copied there, 292*a*
 and Pleasure meet, 54*b*
 and white paper take any impression, 880*b*
 as thy youth shall be thine age, 657*b*
 ask the young people, they know everything, 739*b*
 best to bend while it is a twig, 741*b*
 blunders of youth, 117*b*
 boasting youth, 255*a*
 branches may be straightened, but not an old tree, 862*b*
 calls for Pleasure, 3*b*
 can learn no good where old age is evil, 873*a*
 castles in the air, 187*b*
 caught our youth and wakened us, 26*a*
 crabbed age and youth, 322*b*
 cry down youth's heritage, 346*a*
 eident youth makes easy age, 754*b*
 English public never forgives youth, 389*a*
 excesses of our youth, 91*a*
 fairy tale read but in youth, 93*a*
 faults of youth cause decay of strength, 512*b*
 fiery vehemence of youth, 270*b*
 figure of blown youth, 294*a*

Youth—*contd.*

first part of life used in making
the other part wretched, 698a
flies, 536b
for you the To-Come, 195b
fortunate youth celebrated by
Homer, 606b
gather flowers while the morning
shines, 519b
gilded youth, 695b
give me a young man who can
make a fool of himself, 344a
glittering dreams of youth, 230b
glory dropped from their youth,
35b
growing youth has a wolf in his
stomach, 723a
happy is he who knows his follies
in his youth, 771a
home-keeping youth, 281a
I do adore thee (youth), 322b
I have passed a barren youth, 542b
if you knew what age would have,
791b
if youth knew ! if old age could !
791b
important are our earliest years,
95b
impulsiveness of youth, 563b
in flower of youth, 125b
in my hot youth, 62a
in my youth, when Plancus was
consul, 597a
in our sweet youth, 360b
in the days of my youth I remem-
bered my God, 335b
in the lexicon of youth, 204b
in the vaward of our youth, 315a
in youth alone mortals live, 127a
in youth it sheltered me, 235a
intemperate youth brings worn-
out age, 557b
is a blunder, 117a
is confident, 373b
is full of pleasance, 322b
is wholly experimental, 344b
is youth, 193b
it is safety to young men to know
these things, 602a
lads will be men, 799b
less suspicious than age, 5a
let age approve of youth, 34b
let no man despise thy youth, 430a
like wax to bend into vice, 502a
lives in the light of youthful glee,
395b
lives on hope, 880b
loves the meat in his youth, 284b
man whose youth has no follies,
90a
many a youth and many a maid,
224a
mirth and youth, 227b
modesty becomes youth, 486a,
512a
morn and liquid dew of youth,
291a
my early youth drank error, 239a
none can be good too soon, 817b
not as in the hour of thoughtless
youth, 394a
not clean past your youth, 315a
once gone (youth) is gone, 31a
over-occupied about the outward
man, 551b
playthings of youth, 249a
pleasing illusions of youth, 329a
pleasures of youth flowers but of
May, 438a

Youth—*contd.*

precocious youth a sign of pre-
mature death, 653a
prolong the youth of the mind,
90a
put a spirit of youth in every-
thing, 322a
rail at the pleasures of youth, 75a
rashness a quality of youth, 669b
reckless youth makes rueful age,
829a
red sweet wine of youth, 26a
rejoice, O young man, in thy
youth, 416a
remember thy Creator in days of
thy youth, 416a
subdued by reason, not force,
643a
should be a savings bank, 697b
should be unsuspicious, 192b
should do, 368b
stolthful youth produces old age of
beggary, 653a
some untutored youth, 322a
the brief flower of youth, 325b
the death of youth is a shipwreck,
843a
the flower of youth, 533b
the illusions of his youth, 265a
the rose of youth, 307b
the season of credulity, 245a
the true nettle stings when young,
676b
the wildest colts make best horses,
447b
the wine is bright at the goblet's
brim, 266b
the youth of primy nature, 291a
the youth that fired the Ephesian
dome, 83a
thoughtless youth, 95b
thoughts and plans and schemes
of youth, 346a
thoughts of youth, long, long
thoughts, 200a
time steals on our youth, 165b
time the rider that breaks in
youth, 859b
to be young old, be old when
young, 820b
to bear the yoke in his youth,
418b
train while minds are pliant, 682a
tree must be bent when young,
858a
valiant heart of youth, 5a
wakeful youth a presage of death,
695b
waneth by increasing, 242a
what youth deemed crystal, 36b
when all things pleased, 264a
when youth is fallen, 103b
who dies in youth, 257a
whose youth was full of foolish
noise, 362b
will have its swing, 880b
with his face against the upland
hill, 121a
with swift feet, 50b
worn in the bud of youth, 102b
worse losses than loss of youth,
176a
you must not expect old heads on
young shoulders, 880a
yours is the dawn of the morning,
174a
young flesh and old fish, 880a
young folk, silly folk ; old folk,
cold folk, 880b

Youth—*contd.*

young men think old men fools,
880b
young men's knocks old men feel,
880b
young trooper should have old
horse, 731a
youth and elde often at debate,
77a
Youth at the prow, 155a
youth, beauty, graceful action,
123a
youth means love, 35a
youth of a Nation, trustees of
Posterity, 116b
youth of America its oldest
tradition, 388b
youth that means to be of note,
begins betimes, 307b
youth, whose hope is high, 25a
youth, why wilt thou not incline
to reason, 166b
youth's smooth ocean, smiling
to betray, 326a
See Young
Yule. See Christmas

Z

Zamora was not conquered in one
hour, 830a

ZEAL

a dreadful termagant, 52a
a holy, mistaken zeal in politics,
184a
blind zeal only does harm, 710b
clothe thy feigned zeal, 1b
fit only for wise men, but found
mostly in fools, 880b
like fire, wants feeding and
watching, 880b
of fools in rhyme, 253a
of (for) God, but not according to
knowledge, 427a
of thine house, 425b
peaceful zeal, 386b
persecuting zeal hell's fiercest
fiend, 370b
tell zeal it wants devotion, 262a
thy zeal shall find repose, 397a
too much zeal, 93b
too much zeal spoils all, 862b
true and false zeal, 699a
weak and ignorant zeal, 349a
when a virtue, is a dangerous one,
880b
without knowledge a runaway
horse, 880b
without knowledge is fire without
light, 880b
Zealous, for nothing, I do not love
a man, 151a
Zealously affected in a good thing,
429a
Zealots, graceless, 249b
Zed, thou unnecessary letter, 306a
Zenith, dropt from the, 216b
Zeus, as third, sovran, 245b
hates busybodies, 451a
Zig-zags in a book, continual, 98a
Zoe kai psuche, 472a
Zoilus remembered only as a
pedantic critic of Homer, 555b
Zonam perdidit, 688b
Zone, Love's, 32a
Zoroaster, blank to, 33b
Zwei Seelen und ein Gedanke, 200b,
note

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